We publish, by request, the following Speech of the Rev. Canon Stowell, delivered at the Anniversary Meeting of the *Society for promoting Christianity among the Jews*.—Ed. H. Gaz.

"But there is another mighty change of sentiment going on in the Jewish mind; there is a change in their feelings towards those who profess the name of Christ. They used to regard us with abhorrence, and with a complacency—they used to consider us foes, and not friends—they used to blame us as men taught to worship idols—but they now know that the service of the Church of England is as free from idolatry as ever was the Temple of Jerusalem. (Hear.) There is a further revulsion of sentiment going on in the minds of the Jews which is still more big with promise. They are beginning to look upon Jesus of Nazareth without prejudice—almost with feelings of reverence and hope. I will give you one single fact in illustrtion of this remark. One of the missionaries states that in Turkey a Turk was pouring blasphmy on the name of the Lord, when a young Jew rebuked him for his blasphemy. "What," said the Turk to the Jew, "the hereditary foe and enemy of Jesus becoming his advocate!" What wondrous times we live in!" Hear, hear.) We do, indeed, live in wondrous times. How marvellous is the position of the city to which my Resolution refers! Jerusalem! There is beauty in the name, there is beauty in the sound, there is sentiment in the varied cadence of the word Jerusalem. It stands associated with all that is dear to us —all that is blessed to mankind—all that is rich in grace—all that is illustrious in past history—all that is great in future anticipation. Jerusalem! The man's heart which does not beat at the sound, and whose heart-strings do not vibrate at the sweet echo, has little heart and feeling. I can hardly mention Jerusalem without feeling a glow of enthusiasm, and intensity of interest (Loud applause.) We are told by some writer that the ploughshare of Rome had buried the fond fancies of the return of the Jews and the restoration of the Jews amid the ruins of Jerusalem. We accept his prophecy, and say, "Prophet, go on and learn the result. "What does God himself say? "I will open your graves, and bring you up from the dead." Although we are in Society for rebuilding Jerusalem or restoring the Jews to Jerusalem, the Jewish Society, as a matter of sentiment and sympathy, does look to Jerusalem, and the restoration of Jerusalem and the restoration of the Jews are the grand consolation of prophecy on earth, and the glorious triumph of the Church of God. (Hear hear.) Is it not an indication in harmony with this view of prophecy that at this wondrous juncture—at the great settlement of the nations and kingdoms of Europe, the holy land of Jerusalem has been given up to no foreign Power. (Hear, hear,) The French have not got the Holy Land. They had no right to do so. The Russians have not got the Holy Land. They had no right to do so. The Mohammedan power cannot be said to have the Holy Land. They have opened it to all nations and to all people, and especially to the people to whom it belongs. Is not this that there is a country without a people, a people without a country all over the world! Because the country is waiting for the people, and the people are waiting for the country. (Hear.) And the God that has reserved the country for the land and the land for the people will bring the people and the land together in his own time and in his own way, and already the unconverted Jew are the converted Jew have their hearts turning to Jerusalem. (Hear, hear.) There has lately been formed a Society of converted Israelites, Christian Israelites, for the purpose of colonizing the Holy Land—or rather of forming an establishment for converting the Israelites in the Holy Land. What an interesting fact! It is a little thing, but it is a good thing. What does it mean? That when a man ceases to be an unbelieving Jew he does not cease to be an Israelite—that when a man becomes a son after the Spirit he does not cease to be a son after the flesh. I see here a converted brother, and I would appeal to him, and say, Are you less national because you cease to be an unbeliever? Are you not a patriot as much as ever? Are you not proud that you can trace your pedigree up to Abraham, and Isaac, and Jacob! (Hear, hear) Sure I am that my converted Jewish brethren are looking forward to the restoration of their own land—they are looking to see Jerusalem shaking herself from the dust and putting on her beautiful garments—they are looking to Jerusalem being a name and a place in the earth. I should be ashamed of them if they did not do so. As an Englishman if England were conquered and London were in ruins and desolation, I should like to see London rise from her ruins and England rise from the dust. Much more may the Jew be proud if he feels an interest in the glorious destiny of his own glorious land and his own beautiful city—a city the brightest on the earth, although it is now in weeds and woe—and a country the most fertile and fair on which the sun of heaven shines. Oh, my Christian friends, lend a helping hand to the Agricultural Society of Jerusalem. (Applause.) Get a little garden there—have some property in that holy land, so that when bye and bye we go to Jerusalem to worship—for it will be the spiritual metropolis of the world—you may say, I have a little plot of ground. I care not where a man's dust sleeps, if it sleeps in the hope of a glorious resurrection—if there is any spot on earth that I like more than another where I should like my ashes to rest it would be under the shadow of Jerusalem, nigh to the sepulchre whence arose the first hope of Christians—He who in his resurrection raised all his people to glory and to God. (Loud applause.) I do not want to enlarge more on the restoration of the Jews to Jerusalem, but there is one point on which I think it important to speak—and that is, while believing Christians deprecate those views of God which would convert simple history into allegory and explain by metaphysical subtlety the great facts in our faith —let them take care that they do not indiscretly and unwarrantably give countenance to the practice they deprecate. I do not hesitate to say, there is an immense amount of tampering and trifling with the word of prophecy in spiritualizing what is literal, and taking from point what is literal as a matter of fact. There are two great currents of prophecy that we may trace through the channels of inspiration,—the first is the prophecy concerning the spiritual people of God; the other, that in which we find God dealing as a nation in a special people. We have no right to apply prophecies that belong to them, as a nation, to ourselves as the Gentile Church. We have no right to monopolize all the blessings and give them a monopoly of the curses—to take all the threatenings literally, and the promises spiritually. The Gentile in this respect has done a wrong to the Jew, and the Gentile Churchman who does so, too, must sanction the miserable heresy of later times—that God has cast off God's Word, and saying that which is figurative in fact, and that is mere allegory which is the simple declaratory statement of the Spirit of God. (Hear, hear.) The Rev. Gentleman then earnestly exhorted all Christians to a watchful observance of the attempts now making to desecrate the Sabbath, and in that respect to Continentalize England, to unite heart and hand with the friends of order resisting the attempts of those who would cripple liberty of conscience, and prevent the free circulation of the Bible, and not to co-operate with any who would befriend the lost sheep of the house of Israel. He took it to be one of the best signs for this country that she still remained Israel's friend and he trusted that in the day of God's judgment, He would say, "Spare that people, for they remembered my brethren after the flesh."

A striking confirmation of Scripture.—One of the most interesting of the monuments of ancient Rome is the triumphal arch erected to commemorate the conquest of Jerusalem by Titus, who after the destruction of the temple made a triumphal march to Rome, bringing with him a long train of captive Jews and the spoils, among which were the sacred vessels of the temple. This procession is represented in the sculptures on the beautiful arch, which thus furnish an illustration of the Bible nowhere else to be found, these being the only representations that exist of the sacred vessels, the table of the shew-bread, the golden candlestick with its seven branches, and the silver trumpets used by the Priests to proclaim the year of Jubilee. The Roman Senate and people, little thought when erecting this monument to a deified emperor, that they were erecting a monument to the trueGod in the verification of prophecy and divine history. A recent traveller says, not one of the Jews of Rome, of whom there are about 6000, will even at this day pass under the arch of Titus, although it spans one of the thoroughfares of the city; they shun it as a memorial of the subjugation of their nation which has never yet been retrieved, and regard it with aversion.

Oh, Dear!—The modest woman who gave the "withering look" to Captain Jonathan, because he talked of his vessel hugging the shore, has again had her sensibilities shocked by the naked condition of the trees. While they were being stripped she retired to her room for a season of meditation.

A lazy fellow up North spells Tennessee 10 A. C.

A SLAVE PURCHASED IN PLYMOUTH CHURCH, BROOKLYN.

At the conclusion of the sermon on sunday morning, the Rev. Henry Ward Beecher, announced to his congregation that he was about to perform an action of a most extraordinary nature, which he would preface by reading a portion of the 12th chapter of Matthew. He accordingly read the 10th, 11th and 12th verses of that chapter, after which he proceeded to give a sketch of the later history of a slave girl, Sarah by name, an appeal in whose behalf he had lately received. She was, he said, the daughter of a Southern planter, acknowledged by himself as his own offspring, and reared in his own family until his other daughters growing up had treated her so cruelly that she attempted to escape. She was captured and taken back to her paternal master, who made immediate preparations to sell her to the Extreme South, refusing to dispose of her to any one who would premit her to remain in the neighborhood. Many persons in the vicinity, knowing her to be a most faithful, efficient, and therefore valuable piece of property, were anxious to purchase her, but her owner utterly refused to sell to them, his object being to have her removed to a great distance that her near relation to the other girls might no further occasion them no further mortification. She was, accordingly, sold to a Southern man who held her at $1,500—but who finally consented to part with her for $900. A slaveholder in Washington, pitying the girl, brought her for the latter sum—immediately, however, setting on foot a subscription to enable her to purchase her freedom, he himself contributing $100, another man also $100, a third $200, and $700 were finally obtained. "At this junction," said Mr. Beecher, "I received a letter asking if we could do anything "toward making up the rest of the money," to which I replied, that I would promise nothing unless we could see her here.

The reverend gentleman here stepped from his desk, and with an encouraging "Come up, Sarah," he led to the platform a young, intelligent-looking mulatto girl, whom he presented to the crowded audience as the slave-girl in question.

She is apparently about twenty-three years old, probably three-quarters white, of very pleasing and modest appearance. Mr. Beecher seated her in a chair by his side, while he continued his remarks. She was here, he said, on her parole of honor. She had promised to go back, and she must return. Her with or without the five hundred dollars which were yet necessary to make her a free woman. A collection would be taken up, and the result would show their sympathy.

By this time there was hardly a dry eye in the whole immense congregation of nearly 3,000 people. Men wept, and women sobbed without shamefacedly, but openly, and without any attempt at concealment. It seemed to be touched to the very heart. The like scene has never been witnessed in the world. In a Christian land, on the Christian Sabbath, in the pulpit of a Christian church, by the lips of a Christian minister, a weeping, shrinking woman begged from a Christian people, money to save herself from a life of slavery and compulsory prostitution.

The gentleman here rose and announced that the money should be forthcoming to make her free, and that if necessary, he would be personally responsible for the entire amount. This announcement was received with hearty and long continued applause, which silence being no longer able to restrain their feelings, and Mr. Beecher expressing his approval of the jubilant demonstration. Sarah, the slave girl, had, up to this time, preserved a tolerable composure, but when the reverend gentleman said she should not go back to a life of Slavery, she buried her face in her handkerchief and wept aloud. As the collectors passed among the audience, the ushers were actually heaped up with the tokens of sympathy. Suddenly, one lady even took the jewelry from her person and cast it into the plate. The amount collected on the spot was $784, which, besides completing the sum necessary for the purchase of Sarah, will also rescue her child, a boy of four years, who is now in bondage.

The scene was one of the most remarkable and exciting ever enacted in this country before a religious congregation, and the instantaneous and most satisfactory pecuniary response to the plea for liberty, shows that the Anti-Slavery sentiment is ready, when occasion requires, to vindicate its sincerity by arguments more tangible and substantial than mere words.

What becomes of the Silver.—Pure Silver coin can now be sold at the U. S. Mint very advantageously. Five-franc pieces are worth 99 cents; Mexican Dollars, coined before 1853, 106 cents. Thus, between the Mint and the Manufacturers of Silver Ware, who also pay a high premium for those coins, very few of the above mentioned pieces are left in circulation.

A wag says there is no danger of hard times among the shoemakers because every shoe is *sol'd* before it is ready for the market.

FOUND.

On Hillsborough Street, on Wednesday 21st May, a small Parcel containing money; the owner can have the same by applying at the Store of James Peake, Esq., Charlottetown.

"ALBION HOUSE."

STREETLY & COUCHMAN

Beg respectfully to inform the inhabitants of Charlottetown and its vicinity, that they have taken the store lately occupied by MR. NEIL MCLEAN, and have opened it under the above title with a magnificent and

MOST EXTENSIVE STOCK OF DRY GOODS

of every description.

This stock having been purchased with great advantages, for taste, variety, quality, and cheapness, cannot be surpassed by that of any House in the Island. It would be impossible in the limits of an advertisement to particularize, but on inspection it will be found to contain everything, that is supplied by the most extensive houses in the first Cities of B. N. America, from the minutest article to Haberdashery, to those of the more costly character in

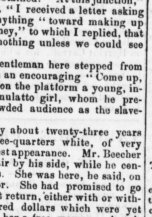
Dresses, Silks, Shawls, Mantles, &c.

In making this announcement, we trust the public will encourage us in this undertaking, and we pledge ourselves to carry on this business in a spirit of liberality, and continue to offer to purchasers advantages which will, we have no doubt, be appreciated.

STREETLY & COUCHMAN.

Charlottetown, May, 17, 1856.

A MARVELLOUS REMEDY! FOR A MARVELLOUS AGE!!



HOLLOWAY'S OINTMENT.

THE GRAND EXTERNAL REMEDY.

By the aid of a microscope, we see millions of little openings on the surface of our bodies. Through these, this Ointment, when rubbed on the skin, is carried to any organ or inward part. Diseases of the Kidneys, disorders of the Liver, affections of the Heart, Inflamation of the Lungs, Asthmas, Coughs and Colds, are by its means effectually cured. Every housewife knows how quickly it passes through bone or meat of any thickness. This healing Ointment far more readily penetrates through any bone or fleshy part of the living body, curing the most dangerous inward complaints, that cannot be reached by other means.

ERYSIPELAS, RHEUMATISM AND SCORBUTIC HUMOURS.

No remedy has ever done so much for the cure of diseases of the skin, whatever form they may assume, as this Ointment. Scurvy, Sore Heads, Scrofula, or Erysipelas, cannot long withstand its influence. The inventor has travelled over many parts of Europe, visiting the principal hospitals, dispensing this Ointment, giving advice as to its application, and has thus been the means of restoring countless numbers to health.

SORE LEGS, SORE BREASTS, WOUNDS & ULCERS.

Some of the most scientific surgeons now rely solely on the use of this wonderful Ointment, when having to cope with the worst cases of sores, wounds, ulcers, glandular swellings, and tumours. Professor Holloway has dispatched to the East, large shipments of this Ointment to be used in every case of wounds. It will cure any ulcer, glandular swelling, stiffness or contraction of the joints, even of 20 years' standing.

PILES AND FISIULAS.

These and other similar distressing complaints can be effectually cured, if the Ointment be well rubbed in over the parts affected, and by otherwise following the printed directions round each pot.

Both the Ointment and Pills should be used in the following cases:—

Bad Legs	Cancers	Sore-throats
Bad Breasts	Contracted and Stiff	Skindiseases
Burns	Joints	Scurvy
Bunions	Elephantiasis	Sore-heads
Bite of Mosquitoes and Sand Flies	Fistulas	Sore-nipples
	Gout	Soft Corns
Coco-bay	Glandular swellings	Tumours
Chiego-foot	Lumbago	Ulcers
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N. B.—Directions for the guidance of patients in every disorder are affixed to each Pot.