Anna Clayton;

—OR—

The Enquirer after Truth.

CHAPTER V.

[Continued.]

"What we are after is the Christian use of this word: how the heathen Greeks used it, is a matter of no consequence, as long as Christians use it otherwise. We can say, as Augustine did in regard to the Latin word *Salvator*, that this use of *baptizo* was not Greek until it was Christianized. We will also find that the idea conveyed in the use of baptism was not the *form* of administering the rite, but the *end* to be gained by it—the effect to be produced by the substance of which it is the shadow—that through it we are purified, cleansed, regenerated, sanctified and sealed, unto the day of redemption: this was urged to impress its importance."

"Ah! you would then do away with water baptism altogether?" exclaimed Brother Burton.

"No, we would do no such thing," continued Hailey; "but we would keep it in its proper place and put it to its proper use. The Bible represents it as subordinate—a mere symbol of the other—by it we acknowledge our need of the other. Its use, and only use, is to bring before our minds the operation of the Holy Spirit, through which we are cleansed, and thus acknowledge to the world our necessity of Him; as the only use of the Lord's Supper is to bring before us the broken body and spilt blood of our dying Lord, through which atonement is made, and thus evince our faith in its efficacy. John the Baptist, who is generally considered as having constituted the outward ordinance, said, 'I knew him not, but that he should be made manifest, *therefore* am I come, baptizing with water, and he upon whom the Spirit descendeth, he shall baptize with the Holy Ghost.' From this view of the case, you see at once that to make it a perfect symbol, it should be applied in that way that will most perfectly symbolize the Spirit's baptism. Even if we had no direct testimony to the point, our reason would teach us that as its only value is in being a symbol, therefore the more perfect the symbol, the more valuable. Now let us review the ground gone over. Christ and the Apostles spiritualized this word by making the agent, object, means and effect implied, all spiritual; and to help sensuous man to comprehend this and keep it in view, God instituted a material ordinance as a type of this spiritual operation. In this type, water is used. How used? Let us examine for a moment. If the person is *dipped into* the water, it ceases to be a symbol—at least a perfect one; the water should be applied *to* the person, for the Divine Spirit is applied *to* the human spirit, and never is the person represented as being dipped into the Holy Spirit."

"I would like to ask one question here," said Anna; "What were the Jewish modes of purifying? They must have been familiar with the idea, as their rites were divided into two general classes—those prefiguring the Great Atoning and the Great Sanctifying Powers."

"The *sprinkling* of blood and of water," said Hailey, "was to the Jews the grand emblem of purification. Although the blood was sometimes poured out at the base of the altar, and sometimes smeared on its horns, or on parts of the person for whom expiation was to be made, yet the grand significant emblem was *sprinkling*. When the whole nation was consecrated to God at Mount Sinai, they, and the books of the law, and all the vessels of the ministry, were *sprinkled* with blood. Paul says it was necessary that they should be *purified* with these sprinklings (see Heb. ix. 19—21). Paul also, as it were, gives a summary of the whole ritual of purification, by specifying the most significant of its usages—namely, that of the ashes of a heifer mixed with water (numbers xix. 17) with which the unclean were *sprinkled* (Heb. ix. 13).

"On the great day of atonement the high priest entered the most holy place and *sprinkled* the Ark of the Covenant with blood (Lev. iv 17 and Heb. ix. 25).

"And the prophet Ezekiel speaks of water to be *sprinkled* under the new dispensation. After describing the gathering in of all the Jews into the kingdom of Christ, he represents Jehovah as saying, 'Then will I *sprinkle* clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you, a new heart will I give you,' etc. (Ezek. xxxvi. 25, 26).

'Paul also uses the same figure, when he speaks of drawing near to God with a full assurance of faith, having our hearts *sprinkled* from an evil conscience, etc (Heb. x. 22.) And Peter, when he says: 'Elect unto obedience through sanctification of the Spirit and *sprinkling* of the blood of Jesus' (1 Peter i. 12).

"Josephus and Philo also wrote in the time of our Savior and the Apostles, and they speak of *sprinkling alone* as the rite or symbol of purification in their times. And Josephus was a Pharisee—a priest and a very learned man, and from these facts we may infer that he would have been very particular to give *all the forms*. We also read in John iii. 25, 26, that there arose a question among the Jews about purifying—the disciples of John were all Jews, consequently this question was among Jews and about Jewish purification, and that purification was connected with the baptism of John and of the disciples of Jesus. And now let me ask a question. Could Jews who thus wrote and spoke about the application of blood and of water by *sprinkling*, find in *sprinkling* no due signification of purification?"

"I think the question answers itself," said Anna; "after the considerations which have already been suggested. I have now but one more difficulty, and that is found in the propositions *en* and *eis*."

"I am of the opinion," said Brother Burton, "that these particles are not so easily managed. I am sure that *en* means *in*, in Greek as much as *in* does in English, and that *eis* means *into*, in Greek just as much as *into* does in English."

"It cannot be that you are a Greek scholar or you would not assert what is so easily proven to be false," said Hailey. "You say that *en* and *eis* mean *in* and *into* invariably; now, George, you can read Greek well enough to decide this matter. Take your Greek Testament and turn to passages as I name them, and tell Brother Burton what prepositions are used. Matt. v. 1, 'Christ went up *into* a mountain.'"

"It is *eis to oros*; *eis* before the noun mountain," said George, "though it is not to be believed that he literally went *into* the mountain, but only on or *upon* it."

"Matt. v. 34, 'Swear not at all, neither *by* heaven for it is God's throne.'"

"That is *en to ourano en* heaven," said George. "Our Baptist version would make it read, 'Swear not at all *in heaven*,'—a sensible construction, I must confess."

"Matt. v. 35, 'Nor *by* the earth, neither *by* Jerusalem.'"

"It is *en te ge* and *eis herosoluma, en* earth, and *eis* Jerusalem; but I should suppose that it was more reasonable to swear *by* the earth than *in* it; and I don't know how they would swear *into* Jerusalem, unless like a barbarian Gentile, they stood on the outside of the wall and swore over it *into* the city?"

"Matt. v. 36, 'Neither *by* thy head.'"

"There *en* occurs again," continued George; "but it certainly should not be rendered *in*, for it would make no sense."

"Matt. vi. 34, 'Take no thought *for* the morrow.'"

"There we have *eis ten aurion*; *eis* the morrow," said George; "but it cannot mean *into* the morrow, for that would be an unnecessary presumption."

"Matt. vii. 2, 'For *with* what judgment ye judge, ye shall be judged, and *with* what measure ye mete,' etc."

"The *with* is *en* in both places," said George, laughing, "I was thinking how some of our Baptist clergy (glancing his eyes towards Father Longwind) would look measured up after that fashion, for *in* what measure ye mete, and *in* what judgment ye judge, ye shall be judged."

"Matt. vii. 6, 'Cast not your pearls before swine, lest they trample them *under* their feet.'"

En tois posin; *ein* their feet," said George; "but I believe I shall decide the other way this time, for if they should happen to get them *in* their feet, they'd be as likely to turn and rend you. But it would bring out the force much better if it had been rendered 'lest they trample them *with* their feet,' etc."

"Matt xii. 41, 'They repented *at* the preaching of Jonas.'"

"It is *eis*, but they certainly could not have repented *into* his preaching."

"Luke xi. 49, 'I will send them prophets and Apostles,' etc."

"It is *eis* them," said George, looking up from his Testament, and turning his eyes towards Brother Burton; "I suppose Brother Burton would translate it 'I will send *into* them prophets and Apostles."

"John xi. 38, 'Jesus therefore grosning in himself cometh *to* the grave."

"*Eis* the grave, but not *into* it certainly, for the stone was yet on the mouth of it."

"John xxi. 4, 'Jesus stood *on* the shore.'"

"*Eis* the shore," said George, "but not *into* the shore of course, for it would make the veriest nonsense."

"Thus you are able to decide from a few examples taken at random," said Hailey, "whether it be true that *en* and *eis* mean *in* and *into* in Greek as much as *in* and *into* do in English. I have also just finished a careful and written rendering of the Epistle of Paul to the Philippians, and in this Epistle *eis* occurs twenty-three times, and in *not one* instance would it bring out the sense or force of the passage to render it *into*, nor is it thus rendered in *a single instance* in our (King James') translation.

"The question is not whether they do not *sometimes* mean *in* and *into*; that all scholars admit, but that they invariably, or even in Hellenistic Greek—that of the New Testament—generally mean *in* and *into*, no scholar admits or believes. Yesterday I took up a Baptist publication in which this thing was stated just as Brother Burton repeated it, and he is probably indebted to this work for his information on this subject. To say the least of such statements, it shows a culpable ignorance on the matter in question, or a willful perversion of the truth; authors, like the one referred to, can take which horn of the dilemma they choose."

"And these words are used in connection with the word baptize?" remarked Anna.

"Yes," remarked Hailey; "and where it says in Matthew that Jesus when he was baptized went up straightway *out* of the water, it reads in the original, *from* the water. Brother Burton, turn to it if you please in Donnegan's Lexicon, and give us his definition. You know, you said, when we wish to determine the meaning of a Greek word, we must go to the Greek Dictionary, and that settles the matter at once."

Brother Burton took the Lexicon hesitatingly, and read, *apo, from, away from*, etc.

"Yes," said Hailey, "*apo* means in *all* Greek, *from*, and *away from*, this is really the only primary meaning of the word. If Christ had gone *into* the river, as you Baptists maintain, then we should have had instead of *(anebe APO tou hudatos) (anebe EK tou hudatos,)* which would have meant then primarily *from*, but secondarily, etc., *out of*, *from out of*, etc. Therefore as *ek* is not used in the original, we may safely say that it is as certain as language can make it, that only *departure from* the water is intended to be conveyed by the above passage in Greek as found in the original in both Matthew and Mark. In Mark we read in our translation, that, 'Jesus was baptized of John *in* Jordan.' In the Greek it is *eis* the Jordan, the classical meaning of *eis* as given in their order in Donnegan's Lexicon, is *to, into, unto, towards, at on in*, etc; and there are twenty-six significations as given by Schleusner, the great German Greek scholar. By observing the order you will see, that as they are laid down even in Dictionaries of classic Greek, that *at* is a more probable rendering for *eis* than *in*."

"I would like to know what the law is, by which translators are governed," said Anna, "in choosing the proper signification of words, where there are a great many to chose from, as in this case?"

"The subject treated of by the writer," responded Hailey, "should be the most prominent; that is, what is he talking about, and what does he wish to say? and which one of these significations, judging from the *subject matter* and the *context and its construction*, would bring out the most clearly and forcibly the idea in the mind of the writer? The idea is to be determined, then, by the *theme* of the discourse, the *context*—that which goes before, and that which follows—and by the *construction* of the sentence; and these *combined*, are to determine always the choice of the meaning of a word when a plurality of signification is given, as is generally the case. And this is the most difficult part of the whole field canvassed by the translator. It requires great insight into the nature, idiom, and peculiarities of the language, a nice discrimination of words and terms, a quick perception of slight shades of difference, a good judgment in balancing the effects and forces of these differences, a powerful concentration of thought, in thereby being able to keep the main idea or subject in the mind, and bringing everything to bear upon it; and last, but not least, good sound sense—common sense—so as not to make your author or writer say things that he never dreamed of, to make him rush heedlessly and recklessly into the most foolish inconsistencies and absurdities—as many, most certainly, make the Evangelists and Apostles involve themselves, by strenuously and obstinately supporting their own peculiar faith and views in violation of every law of language and construction, and in the very teeth of consistency and common sense.

"Now then, in Matthew iii. 13, it is said that 'Jesus came *to* Jordan; in Mark i. 9—keeping in view our principles of construction and rendering 'He was baptized of John *at* Jordan;' and Matthew Matt. iii. 16, and Mark i. 10, that 'he went up *from* the water;' there is no conflicting in the original, as every classical scholar knows. In Matt. iii. 6, it reads, 'Were baptized of him *in* Jordan;' and so it is in Mark i. 5. But in the original *en* is used; and we have learned that *en* may mean *with* and *at*, &c., as well as *in*; and it might here with much more propriety be rendered *at*, as thereby it harmonizes with other passages; and moreover, it is only used here to indicate the place where the ordinance was performed. Nothing is more common in both Latin and Greek, than to render the same preposition *to* and *into*; and also *in* and *at*; for example, in such passages as these; he came *into* the city—he came *to* the village—he came *to* the river; and also he stopped *in* the city—he stopped *at* the village—and he stopped *at* the river. The same preposition answers for *to* and *into*, and the same for *at* and *in*, in both Greek and Latin, as every one, who knows anything about these languages, must admit. We have also found that Luke, in giving the same account as the one referred to—the baptism of Jesus—used a phraseology that would not admit, at all, of the rendering *in the water*: and our Savior, too, in speaking of John's baptism, and subsequently Peter, in speaking of the same, used like phraseology, from which no IN THE WATER *can possibly be drawn*. Is it not fair and *safe*, then, to infer that Matthew, Mark and John, meant *with water* also? There is no violation of any principle or law of interpretation in thus rendering it: it *must of necessity* be thus translated, as this is the only way the different accounts can be harmonized. And would our Baptist friends, rather than give up their untenable and preconceived notions of this subject, *insist* that one party did not know what they were talking about? Will they thus accuse their Lord and Master? There is but one other passage where apparently our version affords ground for immersion, and that is John iii. 23, 'And John also was baptizing in Ænon, near to Salim, because there was *much water* there.' The original reads *hudata polla*. Brother Burton, will you turn to it in Robinson's Lexicon, and give us the definition?"

Brother Burton said that he guessed they wan't particular about it; but on being urged, took the Lexicon and read, *hudata polla, many fountains or springs, hudor water*, and the plural *hudata, waters, polla, many*; hence, *many waters*, that is, *fountains or springs*."

"It means then," said Hailey, "that he was baptizing in Ænon, or rather *at* Ænon (as the *en* here should be rendered), because there were many fountains or springs here, and nothing more. In corroboration of this we are informed by those best acquainted with the topography of the place, in as far as they can determine its locality, that there is *no place* anywhere in that section of the country where there is much water. In the case of Philip and the Ethiopian eunuch, the original reads the same as it does in Mark i. 10, and Matt. iii. 16, with the exception of the preposition *ek, from, out, of*, etc; but as the primary signification of *ek* is *from*, as given in Donnegan's Lexicon (the standard of our Baptist friends), it is in reality no exception, and fully harmonizes with the *form* or *mode* of administering the rite gathered from the Evangelists. If you are not satisfied, George, you can look at the definition of it."

"I have examined it before," replied George, "and the primary meaning of *ek* is *from*, and the order, as given by Donnegan, is *from, out of, from out of, away from*, etc."

"Then it reads in the original," continued Hailey, "they went *to* and came up *from* the water."

"Is it not getting late?" enquired Brother Burton, stretching his limbs to their utmost tension, and hanging his thumbs wearily in the arm-holes of his vest; but there was a look in his eye indicating anything rather than the woonings of the gentle god Morpheus.

"It is eleven," said Hailey, consulting his watch; "indeed I was not aware of its being so late: I fear I have wearied you beyond excuse."

Do not speak of being wearied," said Anna, "I could listen forever to the explanations of these truths, if it would require forever to explain them."

To be continued.

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The liabilities of the firm are assumed by E. Billing, Junr., who also is alone authorized to receive amounts due.

E. BILLING, Jr.,
ROBERT McMURRAY,

Halifax, N. S., June 20th, 1859

Referring to the above, the Subscriber beg to inform his friends and customers, that he continues the business under same style or firm.

June 23 E. BILLING, Jr.

Wesleyan Bazaar AT HANTSPORT.

THE ladies of the Wesleyan Society at Hantsport, N. S., intend holding a Bazaar for the sale of useful and fancy articles, towards the erection of a Methodist Church in that town, on the 22nd September, 1859.

Donations of any kind will be thankfully received, if addressed to

MRS. PELEG CARD, Hantsport,
" R. COGSWELL, do.
" T. FAULKNER, do.
" G. JOHNSTON, Mount Denson,
" L. LOCKHART, Lockhartville,
" T. CLARE, Horton Bluff,

Or to MRS. C. STEWART, Wesleyan Parsonage, Windsor.

Hantsport, May 19, 1859.

BAZAAR.

THE LADIES of the Wesleyan Congregation, Oromocto, propose holding a

BAZAAR,

for the sale of useful and fancy articles about the last of September in order to liquidate the debt on the building now used for a Temperance Hall and fit the same for a Wesleyan Chapel.

Contributions in money or articles will be thankfully received by Mrs. R Stephenson, Mrs. Lydia Brown, Miss A. Stephenson, Oromocto, and by Mrs. M. E. Asa Burpee, Burton.

August 25.

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Annual Revenue. £76,200.
A Bonus of 50 per cent upon the premiums paid during the past five years.

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GEORGE T. WINSOR.

Shelburne, 16th June, 1859.
June 23 3m.

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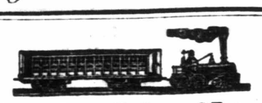

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Excursion Trains

on the Windsor Branch and Main Line, as follows, viz.

From Halifax to Windsor—leaving at 7.30 A. M. on Wednesday, 13th inst
From Windsor to Halifax—leaving at 8.00 A. M. on Wednesday, 20th inst.
From Halifax to Truro—leaving at 6.00 A. M. Wednesday, 27th inst.
From Truro to Halifax—leaving at 7.00 A. M. on Wednesday, 3rd August—

And to continue in the above order until further notice.

Fare, to Windsor and back, 7s 6d., and vice versa. To Truro and back, 10s and vice versa

Tickets issued on excursion days available for return on the next day.

JAMES McNAB
Chairman

July 13 3i

LONDON HOUSE. Floor Cloth Department.

WE beg to inform our friends that in view of prosecuting the various branches of our Drapery business more extensively, we have found it necessary in order for additional accommodation to discontinue the above department

Messrs. McEwan, Reid & Co, having purchased the Stock on hand and our interest in the department, we respectfully solicit for them a continuance of the patronage with which we have been favoured

E BILLING, Jr. & CO.

July 28, 1859

McEWAN, REID & CO., having added to their former Stock of Floor Cloths that of Messrs. E Billing, Junr & Co, can assure the public that they cannot be better and cheaper supplied, as McEwan, Reid & Co are determined to do their utmost to please and keep the newest patterns and best Cloths, expecting to be rewarded with a liberal share of the consideration bestowed upon the house of Messrs. E Billing, Jr & Co.

McEWAN, REID & CO.,
Cabinetmakers and Upholsterers,
105 Barrington Street, Halifax.
3m.

July 28.

WINDSOR, N. S. D. P. ALLISON

HAS the pleasure of informing his friends and Customers that he has now on hand a large and well selected stock of

STAPLE AND FANCY DRY GOODS.

Consisting of Dress Materials of every description and latest fashions.

Parasols, Manties and Shawls.

Worked Muslin Goods of all kinds, including the Earas Nett sets of Sleeves and Collars, very rich.

Curtain Muslins, Damasks, and Watered Moreens,

4-4 Black Glacie and Decape Silks,

Flounced and Checked Silk Grenadiers,

Fringes and Dress Trimmings of every description,

Bonnets, Ladies, Misses and Childrens Hats,

A choice assortment of Ribbons and Bonnet Trimmings of the latest styles.

English and French Flowers, Feathers and Plumes,

Ladies Grass Cloth Jackets, Misses and Childrens do,

Infants braided Cashmere Pelisses and Pinafores,

Gloves and Hosiery of the best makes,

Cloths, Doeskins and Tweeds,

Grey, White and Striped Shirtings,

A choice assortment of Printed Cottons, Cambrics and Ginghams,

Gentlemens Cravats and Collars of every make,

White and Fancy Shirts and Shirt Bosoms,

Stoach and Tapestry CARPETINGS,

Wool, Felt & Hemp Drugget, Rugs, Mats & Hassocks,

Mens and Boys Summer CLOTHING,

Gentlemens best London Hats,

Also—Straw Hats of every description,

Mens and Boys' Cloth, Glazed and Tweed Caps.

Ladies', Misses' and Childrens' Boots and Shoes.

French Boot Footings and Rom Skins.

Foolscap, Note and Letter Paper and Envelops.

School Books, Very Cheap Bibles, Testaments and Hymn Books, Copy and Memorandum Books and a variety of other stationary, with a great many articles too numerous to particularize; altogether comprising a very choice stock of Merchandize, bought on the very best of terms, and which will be sold at the very lowest rates for cash.

June 1st 1859

Bedroom Setts, Mahogany SOFAS, CHAIRS, &c. FURNITURE HALL, NEAR THE MARKET SQUARE.

OFFERS for Sale a few complete setts of Chamber Furniture, at a very low price, and a large assortment Mahogany Sofas, Couches and Lounges, Bureaus and Chiffoneres, Mahogany & common Rocking Chairs, and a large variety of cane and wood Seat Chairs.

Also—Bedsteads, Stretchers, Tables, Washstands, Cradles, Feathers in Bags, Bolt, Pillows and Bolsters, Mattresses of every description always on hand and made to order at the lowest prices.

July 7. E. D. HEFFERNAN.

Notice of Dissolution.

THE business heretofore carried on under the name and firm of Jost, Knight & Co is dissolved by the retirement of Thomas J Jost, who has transferred his interest to his late partner Thomas F. Knight. The debts owing to the said business may be paid to either of the said partners, who will give receipts for the same.

THOMAS J. JOST
THOMAS F. KNIGHT

Halifax, N. S., June 30, 1859.

Referring to the above the Subscriber respectfully solicits a continuance of the support which has been rendered to the late firm.

THOMAS F. KNIGHT.

ALBION HOUSE,
Halifax, June 30 1859.

FOR SALE.

A SMALL FARM in the Western part of Cornwallis near the North Mountain, containing 5 8-10 Acres. A good HOUSE 25x32 feet A Barn and a Well of good and never failing Water an Orchard of more than 40 Apple Trees, this is the third year of bearing, Grafted Fruit, with a Plum, Cherry and Currant Garden The above will be sold with or without the present year's crop and possession given immediately.

Terms—£15 deposit, £25 on the delivery of the Deed the remainder with good security can remain on Interest for a few years. For further information apply

Miss A Tupper on the Farm or to

J. LEONARD FULLER.

July 21. 6m

REMOVAL.

THE Subscriber begs leave to acquaint his friends and the public generally, that he has removed his place of business to his residence North End of Brunswick Street, where he hopes by strict attention to business still to merit a share of Public patronage

EDWARD BOAK.

N. B.—All orders left at Mr George McLeod's, Carver Jacob Street will receive immediate attention.

May 26 1y E. B.

CRAMP AND PAIN KILLER.

THE world is astonished at the wonderful cures performed by the CRAMP AND PAIN KILLER, prepared by CURTIS & PERKINS. Its equal has never been known for removing pain in all cases; for the cure of Spinal Complaints, Cramp in the Limbs and Stomach, Rheumatism in all its forms, Bilious Colic, Chills and Fever Burns, Sore Throat, and Grave, it is decidedly the best remedy in the world. Evidence of the most wonderful cures ever performed by any medicine, are on circulars in the hands of Agents. Sold by merchants everywhere.

August 18. 1y ms.

CHEAP WRITING PAPERS!

TEN Quires fine Cream Wove Note Paper, for 2s.
Ten quires do Letter Paper, 2s. 1½d.
Ten quires do Cream Wove Note Paper 2s. 3d.
Ten quires do Letter Paper 3s. 3d.

To be had at the London Bookstore.

☞ Envelopes at similar low prices.

October 28 J. ANDREW GRAHAM.

IRON BEDSTEADS.

VARIOUS sizes and pattern of superior quality. For sale at FURNITURE HALL near Market Square.

May 19 E. D. HEFFERNAN

E. W. SUTCLIFFE & CO.

HAVE received their principal supply of Spring Goods direct from Great Britain and the United States which they now offer at the lowest market rates.

17 bags Jamaica COFFEE,
38 packets Old Java do.
75 bags Costa Rica do.
20 bags Singapore Java do
48 chests superior Black TEA,
10 do English Breakfast do.
89 boxes do do
20 half chests Green Tea, Hyson, Gunpowder and Oolong,
11 hhds choice Porto Rico SUGAR,
24 bbls Crushed do
2 tierces Washing Soda,
5 cwt Colman's best Starch,
1 do do Blue,
3 kegs Baking Soda,
1 do Cream of Tartar, 12 do Saleratus,
1 case Raimes & Co's Celebrated Essences for flavouring,
30 kegs and 200 tins Mustard,
6 cases Oils, best quality,
100 doz Pickles and Sauces,
12 cwt King Crackers, 30 bbls American do.
140 boxes Smyrna Figs,
5 cases Preserved GINGER,
24 doz Calfs Feet Jelly,
17 bags Nuts, various kinds,
14 cwt Rich mellow CHEESE,
24 doz Keiller and Sons celebrated Jams, Jellies and Marmalades.

Together with a large variety Fancy Fruits, Confectionary, &c.

The above have been selected from the best markets Country customers will do well by purchasing at the

TEA AND COFFEE MART,
June 9. 37 Barrington Street.

MATTHEW H. RICHEY,

Barrister and Attorney at Law,
OFFICE—50, BEDFORD ROW.
HALIFAX N.S.

BEEK'S BOOK STORE, NO. 14 KING STREET, St. John, N. B.

The Promise of the Father,
Economy of Salvation,
Entire Devotion,
The Way of Holiness,
Central Idea of Christianity,
Faith and its Effects,
Treatise of Divine Union,
Things New and Old,
Life of Gregory Lopez,
Witness of Perfect Love.
Precious Promises,
The Riches of Grace,
Guide to the Saviour,
Christian Perfection,
The Life of Faith,
Religious Maxims,
Spiritual Progress.
Christian's Pattern,
Memoirs of Mrs. A. B. Sears,
Village Blacksmith,
Saints Everlasting Rest,
Young Lady's Counsellor,
Letters of Madam Guyon,
The Last Words of Christ,
The Casket Library,
Revival Miscellanies,
Earnest Christianity,
Showers of Blessing,
The Triumphs of Truth,
The True Woman,
Precious Lessons from the Life of Jesus,
Sacred Echoes from the Harp of David.
Living Streams from the Fountain of Life,
Lovest Thou Me,
The Gift of Power,
The Sure Anchor,
Life of Catherine Adams,
Life and Opinions of Madam Guyon,
Upham's Letters,
Tongue of Fire.
Devout Exercises of the Heart,
Life of Lady Maxwell, Carvosso,
" Stoner Bramwell Hes.
Ann Rogers,
The Walk End Miner.
Young Man's Counsellor,
The Higher Christian Life.

All of the above Books for sale at Publishers prices by

HENRY S. BEEK,
14 King Street, St. John, N. B.

February 17. y

TEA, COFFEE, & SUGAR MART At Reduced Prices.

BEST BLACK CONGOU TEA at 2s 6d per lb.
GOOD BREAKFAST do do 2s 3d "
STRONG SOUND do do 2s "

Our usual superior JAVA COFFEE 1s 3d per lb.
Strong useful full flavoured do 1s "

This Coffee is equal to any sold elsewhere at a much higher rate. Roasted and ground by steam power, and warranted genuine.

BEST BROWN SUGAR, only 5d. per lb.
GOOD do do 4½d "
BEST LONDON CRUSHED, 8d. "

—ALSO—

Vinegars, Peppers, Mustards, Spices, Pastry Flour, Baking Soda, Ginger, Rice, &c., &c, at equally low prices.

E. W. SUTCLIFFE & CO.
Tea, Coffee, and Grocery Mart.
37 Barrington Street,
Opposite the Grand Parade.

N. B.—Goods delivered in the City morning and afternoon daily. Aug. 18.

ALBERTINE.

40 CASKS just received

R. G. FRASER, Agent.

The New Brunswick Oil Works COMPANY,

Respectfully give notice that in consequence of various adulterated articles called Paraffine and Coal Oils, manufactured elsewhere, being now offered to the Public, and to protect their customers against imposition, the Illuminating agent manufactured and sold by them will be hereafter designated and known as ALBERTINE, instead of Paraffine as heretofore.

All persons are cautioned against using the title or trademark

ALBERTINE,

as applied to any other article than that manufactured by the New Brunswick Oil Works Company.

Albertine Oil and Lamps,

For Sale by

ROBERT G. FRASER, Ch