Anna Clayton;

—OR—

The Enquirer after Truth.

CHAPTER III.

[Continued.]

"Evidence so direct and unmistakable needs no comment," said Halley. "There is but one more point to examine, and that in truth needs nothing but the simple testimony of John. He says that what he was doing, that would Christ also do; and we have shown from Scripture proof that in operation and effect, they must of necessity be utterly unlike. Then it follows, if there is no resemblance in *form*, John utters that which is not true. He was doing one thing, and Christ would do something altogether different. Who will take upon himself the responsibility of giving John the lie! I for one dare not, for Jesus says, 'Verily, I say unto you, among the mthat are born of women, there hath not arisen a greater than John the Baptist.' But do you ask how things can be like in form, and utterly unlike in value and use? I am sure we have every day examples of this. I have seen an exact imitation of a gold dollar—perfectly like one in form—resembling it in size, color and stamp, and yet it was not gold. And, Anna, I have seen wax flowers so perfect, that the eye could not determine the real from the copy. Yet they were not one in substance or value. Still, the wax flowers were a perfect type of the real flowers—and the bogus dollar of the real dollar. Now, Anna, what, the truth of which there can be no question, have we found by an examination of this chapter?"

"It is," she replied: "that John declared that what he was doing with water, the same would Christ do with the Spirit. And by further examination we found that the resemblance was neither in the operation nor the effect, and therefore it must of necessity be in the *form* of the rite."

"Please note that down" said Halley, "as a *point determined* in this investigation, *as a truth*; and it remains to be seen if others will not cluster around it speedily—truths bearing witness to this truth, and corroborating it."

"I have done so," said Anna; "but it occurs to me that here is something to throw light on the form or mode of baptism. They were baptized in Jordan, and Jesus went up straightway *out of* the water."

"What does it indicate?" said Halley.

"That they went down *into* the water," she replied.

"Is that positive evidence of form?" asked Halley.

"No, it only indicates that it was more conveniently done by going down into the water."

"Very well, then, we will consider it for what it is worth by and by; for it does not properly come up here. Is there any more testimony to be deduced from this chapter, except what is found in the disputed word?" he asked.

"I cannot see as there is," Anna replied: "but there is a query in my mind about the position already taken. I always thought immersion to be in likeness of Christ's death and burial; but I cannot now trace the connection, if water baptism is a type of spirit baptism, as it seems most clearly to be."

"I presume you are not the first one," said Halley, "who has believed it without knowing a reason why?"

"But immersion *is* in likeness of the death and burial of Christ," said Elder Clayton, rather, warmly; "as he was buried up in the earth, so the believer is buried under the baptismal waters. It always looked as solemn as a literal death and burial to me. You know Paul says: 'Buried with him in baptism.'"

"*By* baptism," said Halley. "Suffer me to correct you: a small word sometimes changes materially the significance of a sentence. Why, Elder, you almost tempt me to omit, for the present the intervening texts, to show you what a broken reed you lean upon; but we will come to it in time."

"I don't believe you can make that mean anything else," said Elder Clayton. "It is just as plain to my mind as that twice two makes four. There are other passages, too. I know it can be made out very plain, that immersion is in likeness of the death and burial of Jesus Christ. You know I said I was'nt posted on these subjects, but Brother Burton is coming in a few days, to stay over the Sabbath; he has all these texts on his tongue's end. Perhaps we had better wait until he comes."

"I don't see why we need to wait," said Anna; "I am not going to believe anything but what I find in the Bible; and if that is here, we can find it as well as Brother Burton. Besides, such young students as George and I, who have never been over the ground before, must needs be led slowly. We won't have made any great progress; and when Brother Burton comes, then he can assist us."

"What pleaders the ladies are," said Halley "Did they ever undertake a case, and not sweep all opposition before them? Then, if we are all agreed, suppose we meet out on the shady end of the balcony this afternoon, to make further progress."

"Just look here!" exclaimed mother Clayton, holding up and measuring off full two fingers of knitting-work. "Look here. I believe I've accomplished more than any of you; for such a jumble of John and Matthew I never heard before; I could'nt make anything of it, nor did'nt try to!"

"Every one to his calling!" said George; "you to yours—we to ours, and I to mine; come, Halley, let's go down town before dinner, or my blood will stagnate."

To Anna there was opening a new field of thought. She had never attempted to trace the connection or consistency of Gospel principles; and she wondered now, how she could have neglected, so long, so delightful a field for investigation. It we took out on the universe, she thought, all there is harmony and consistency, a beautiful index of the Divine mind. The same principle, that holds a drop of dew suspended from a grass blade, controls worlds and systems of worlds, wheeling with impetuous velocity around their central suns, and whirls them, too, in turn, around some central point, in immense circles, a wheel within a wheel, until the finite is lost in the infinite. This gives us some idea of the wisdom and power of the God-head. But the Bible is from the same author, and is given to us to reveal other attributes of his character which run parallel with those displayed in his works of creation and providence, and which must move as harmoniously in their operations and effects; otherwise, he would not be a God of infinite perfection—as he declares himself to be, both in his word and works—one perfect whole.

CHAPTER IV.

"'Tis great, 'tis manly to disdain disguise;
It shows our spirit, or it proves our strength."——
"The Lord shall make us know
The secrets of his heart,
The wonders of his covenant show,
And all his love impart.
The dealings of his hand
Are truth and mercy still,
With such as to his covenant stand,
And love to do his will."——

The afternoon finds our friends comfortably seated in the balcony, with a fresh breeze that started up about midday, shaking the pendent honeysuckles over and around them. But the circle was not complete. Mother Clayton excused herself with the plea that a press of household duties detained her, and wondered if the Elder had forgotten to prepare his sermon for the Sabbath. It was well enough for the young folks to spend their time in that way, but she was sure it looked foolish for people of her age and of the Elder's, who were established in the faith, to trouble themselves about such matters. Elder Clayton was evidently of another mind. He had been consulting the Concordance, and appeared with his Bible under his arm, anticipating an easy victory.

"The next chapter," said Halley, "where Matthew employs the word *baptism*, is the 20th, 22–23 verses, where it is stated that the mother of Zebedee's children asked of Jesus, that her two sons might sit, the one on his right hand, and the other on his left, in his kingdom. And Jesus answered her, 'Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink, indeed, of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father.' This is," continued Halley, "very generally supposed to be a baptism of suffering to which he refers, but I must beg leave to differ. Let us examine it: 'Are ye able to drink of the cup that I *shall* drink of?' This cup was yet to come, and you will find that the Savior refers to it again in the agony of the garden, when he says: 'If it be possible, let this cup pass from me.' That was indeed a cup of suffering. And further, he says: To be baptized with the baptism that I *am* baptized with;' this act was *past* with him, not to come. Matthew had recorded his baptism of water and of the Holy Ghost, that descended and rested on him in the form of a dove. Then let me ask you if you find any indication of a baptism of suffering here? Some have argued that he *was to be* overwhelmed with sufferings, and that this he looks forward to, and calls baptism—but where do they find it? There is certainly no such thing here, and it remains to be seen if they can find it elsewhere. He refers to a *baptism already past*; and whether it be of water or of spirit, you can form some idea by his asking if they are *able* to be thus baptized. And in the next verse he tells them, that they shall be baptized with his baptism—they had in all probability already received the baptism of *water*, but not Christ's baptism—but when afterward the Holy Ghost fell on them, then they were baptized with our Savior's baptism; and they, not long thereafter, partook of his cup of suffering; for, like him, they were persecuted and put to death. Is not this so, Elder Clayton?

"Really," said the Elder, looking hard at the passage, and around *it*, for something to change its appearance and force, "it must be I've read this passage carelessly, as I always thought it to be plainly a baptism of suffering. Indeed, I believe it is thus marked in my Concordance."

"Very likely it is," said Halley; "but you see it is not so marked here in the Bible."

"A query arises," said Anna; "you said that Matthew had recorded his baptism of water, and also of the Holy Ghost which descended upon him in the form of a dove; and we have found that the work of the Spirit is to cleanse and sanctify; but he was without sin. I do not see the consistency."

"Your objection holds as good against one kind of baptism as the other," responded Halley. "If he had no need of the substance, why should he take upon himself the shadow? For an example, you might answer that he was baptized, for the same reason that the Spirit descended at that particular time; that is, to indicate to John who he was, or quite reasonably, that the Spirit *then* descended to show i s *connection with the type*. But if we turn to John i. 33, we will learn that the bodily representation of the Spirit was for a *sign* unto John; 'And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he that baptizeth with the Holy Ghost; and I saw and bare record.' Some might say that it only *seemed* to fall; but that would have been a deception inconsistent with the character of God. That it *really* fell, is proved, or reasserted and corroborated by what follows: 'And Jesus *being full of the Holy Ghost*, returned from Jordan, and was *led by the Spirit* into the wilderness;' not to work *on* him a cleansing and sanctifying process, but *with* him for the salvation of the world. It was not enough for Jesus to die—true, he made full expiation for sin by so doing—but the world was to be convinced by it that he was their Savior, and had made reconciliation possible. Saith Jesus, 'The *Spirit* shall reprove the world of sin, and of righteousness, and of judgment;' and again, 'He shall guide you into all truth;' and we are taught elsewhere, that through the Holy Spirit we are sanctified and sealed; and you see the work of the Spirit is just as important to fallen humanity in the economy and great plan of redemption, as the sufferings and death of Christ. Our Savior himself says: 'Unless ye are born again, ye cannot enter into the kingdom of God.'"

"O, I see!" exclaimed Anna; "it was to be through a *united* effort that the work was to be accomplished; and this is simply a record of *how* and *when* the Spirit came down to begin the work with Christ. It fell on him really and visibly, and he afterward communicated it to his disciples.—Here is the text. Job xx. 22; 'And when he said this, he breathed on them, and said, Receive ye the Holy Ghost.'"

"In Mark i. 30," said Halley, "Jesus asks the question, 'The baptism of John, was it from heaven or of men? Answer me.'"

"Had I been there," said George, quickly, "I would have answered that if it was simply for the purpose of *wetting them*, it was quite evident to *me* where it came from."

"The word occurs," continued Halley; "but once more in Matthew. You will find it in the 28th chapter and 19th verse, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' This, I believe, is claimed by all as the commission of their Lord; but as the context throws no light on the form, we will pass it over for the present. Next in order is the testimony of Mark. He repeats faithfully the words of Matthew, 'I have indeed baptized you with water, but He shall baptize you with the Holy Ghost.'—And Mark x. 38–39, we have a repetition of what Matthew says about the cup of suffering, and the baptism of the Holy Ghost; and Mark xi. 30, the question as to the baptism of John, whether of heaven or of men? And John xvi. 15, there is a repetition of the commission, though in a somewhat different form. It reads, 'Go ye into all the world, and preach the Gospel to every creature;' and in the 19th verse, as to the effects of the preaching, and what further was to be done, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' We have already found what baptism is referred to here, which has the power to *seal* the soul unto redemption."

"I would like to read it," said Anna; "and supply the word immersed. If baptism always means immerse, it means it here: 'He that believeth and is immersed shall be saved; but he that believeth not shall be damned.' *Could that mean dipped or immersed in water?*"

"Do you believe it does, Elder Clayton?" said Halley.

"We don't believe that a person *must* be dipped or immersed in water to be saved," responded Elder Clayton. "O, no, we don't believe that!"

"Then there must be *one* place where baptize does not mean immerse," said Halley; "and I never heard a *sensible* person claim that there was any *dipping with the Holy Ghost!* I have always heard that the *dipping* was in likeness of the burial of Jesus Christ!"

"So it is," responded Elder Clayton.—"You know I told you I was'nt posted on these points, and so you must wait until Brother Burton comes, and he will clear it all up I am sure."

"This, then," said Halley, "ends the testimony of Mark. Luke is next in order. His testimony of John's baptism, and the Holy Ghost's baptism, is essentially the same as that of Matthew and Mark, nor does he throw any new light on the subject. In Luke xii. 50, we have a new text in part, which reads, 'I have a baptism to be baptized with, and how am I straitened until it be accomplished."

"I thought," said Elder Clayton; "that there was a baptism of suffering, somewhere, and here it is"

"We will read in its connection," said Halley; "and see if it will bear that construction. 'I am come to send fire on the earth, and what will I, if it be already kindled? But I have a baptism to be baptized with, and how am I straitened until it be accomplished. Suppose ye that I am come to bring peace on earth? I tell you, nay, but divisions. For, from henceforth, there shall be five in one house, divided three against two, and two against three. The father shall be divided against the son,' and so on. Now what is Christ talking about? Anna, you have been studying this passage attentively, can you tell us?"

"It seems to be," she replied: "the *effects* of the Gospel in the earth, how they shall be divided, one against another; and I'm sure this has been literally fulfilled."

"Fire and sword," said Halley; "are always figures of strife, divisions and persecutions. Christ did not literally bring these, but they arose from opposition to his Gospel in the hearts of men. When God's truth comes in contact with error and sin, there must needs be a clashing of the two, as they cannot dwell together. And what will I, if it be already kindled? Already the contest between light and darkness had commenced. The great Light of the world had come into it, but the world hated him, and would not receive his word, nor the evidence of his mission. He cast his omniscient eye down along the shores of time, and saw the lighted fagot, the reeking sword greedy for massacre, death and extermination, and all the horrors—the untold miseries through which the truth would struggle on, until it should gain the ascendency, and cover the face of the whole earth. Truly he exclaimed, 'I am come to send fire on the earth, and what will I, if it be already kindled? But before this can come to pass, I have a mission to fulfil, I must still continue to heal the sick and cleanse the leper, for a testimony of the truth; and soon must suffer, die, rise again, and ascend to my Father, to accomplish that whereunto I am sent. Then I will reign until all enemies are put under my feet.'"

"You would infer," said Anna; "that baptism there comprehends more than his sufferings?"

"Sufferings alone, do not, by any means, to my mind, *fill* the idea in the connection," said Halley. "He is speaking of the effects of his Gospel, and the atonement which he has made, on the world; and although his sufferings are an important part, yet nothing he did was unimportant; any part left out, would have made it incomplete. I judge, then, as he was speaking of its effects *as a whole* upon the world, that he certainly referred to it here *as a whole*, when he said, 'Now am I straitened till it be accomplished.' I understand this baptism to mean his mission, through which he established his kingdom, and would effect his end—which end was the world's salvation."

"This view," said Anna; "gives it both force and consistency. This view will not conflict with Matthew's statement, as it was through the agency of the Holy Spirit also, that this was to be brought about. I never could comprehend how a God, though clad with the senses and feelings of a man, would speak, in view of *mere* suffering for a short season, with more feeling and greater shrinking from it, than men often do, than thousands of his followers—the holy martyrs—have done. But I can readily conceive how, when his eye took in the *whole view*, all the importance and bearing of man's redemption in the economy of Jehovah's plan; and that to accomplish it, he must struggle hand to hand with death, conquer hell, burst the bands of the grave asunder, and rise, triumphant over all, up to the bosom of his Father. I can readily conceive how he might well exclaim, 'How am I straitened until it be accomplished!' In doing this, he was doing the work of a God—none but God could accomplish such a mission; but human nature, weak as it is, can *suffer* even to death, and still not complain."

"It seems to me," said Elder Clayton; "that this text *is a little ambiguous* in its meaning; at least I don't know as I can explain it, so as to make it more reasonable than the view you have taken of it."

"This, then, ends the testimony of Luke," said Halley. "In the first chapter of John, the same history of John the Baptist is given. But in John iii. 22–26, we have another new text on this subject. 'After these things, came Jesus and his disciple into the land of Judea, and there he tarried with them and baptized. And John was also baptizing in Enon near to Salim, because there was much water there; and they came and were baptized: for John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him.'"

To be continued.

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Francais, Cashmere, Albert Cord, Kid, colⁿd Cashmere and Leather Boots, Peg Buskins. Tie Shoes, Parent Lace Boots, Cashmere Elastic front Shoes, Slippers in Satin, black and white, Kid, Morocco, Patent Opera, Velvet, Spanish Leather, Berlin and plain Leather.
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THANKFUL for the liberal support hitherto afforded me, and anxious to extend my business, I would respectfully inform the inhabitants of Windsor, Falmouth, &c., that I have now completed my stock for the present season, which will be found not only a large one but particularly well selected, and contains partly of
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☞ Bibles, Wesleyan Hymn Books, &c
WILLIAM CUNNINGHAM.
☞ Please observe my sign next door to B. DeWolf & Sons. Call and see for yourselves. W. C.
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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,
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NOTICE.

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GEORGE T. WINSOR.
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June 23. 6m.

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11 hhds choice Porto Rico SUGAR,
26 bbls Crushed do
2 tierces Washing Soda,
5 cwt Colman's best Starch,
1 do do Blue,
8 kegs Baking Soda,
1 do Cream of Tartar, 12 do Saleratus,
1 case Raimes & Co's Celebrated Essences for flavouring,
39 kegs and 200 tins Mustard,
6 cases Oils, best quality,
100 cos Pickles and Sauces,
12 cwt Eng Crackers, 30 bbls American do.
140 boxes Smyrna Figs,
5 cases Preserved GINGER,
36 doz Calfs Feet Jelly,
1 bags Nuts, various kinds,
14 cwt Rich mellow CHEESE,
31 doz Keiller and Stone 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.

Langley's Antibilious Aperient Pills.

THE great popularity acquired by these Pills during the Twelve years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to, by puffing advertisements—no certificates published respecting them.
These Pills are confidently recommended for Bilious Complaints, or derangement of the Liver, Dyspepsia, Costiveness, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the digestive organs Also as a general Family Aperient. They contain no Calomel nor any mineral preparation; are effectual, yet so gentle in their operation, that they may be taken at any time, with perfect safety, by persons of both sexes; nor do they require any restriction, necessitate the constant use of Purgative medicine, the ingredients of which they are composed effectually obviating the common difficulty.
Sold in Boxes. PRICE 1 SHILLING, by
LANGLEY & JOHNSON, Chemists.
February 24. 1y Hollis Street Halifax.

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, Chemist,
Agent,
Opposite the Province Building, Upper Side, Halifax, N S.
February 17. Terms strictly Cash.

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 Sanctuary, Christian Perfection, The Life of Faith, Religious Maxims, Spiritual Progress, Christian's Pattern, Remarks on 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 Adoma, 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 Councellor, The Higher Christian Life.
All of the above Books for sale at Publishers prices by
HENRY S. BEEK,
February 17. y 14 King Street, St. John, N. B.

Langley's Cordial Rhubarb

PERHAPS Rhubarb in the various forms in which it is presented to the public is one of the most reliable medicines for Summer use known Its peculiar action, first as an Aperient and then as an Astringent, conduces greatly to the popularity it has obtained; and when to this drug are added other ingredients of aromatic, antacid and carminative properties, as in the Cordial Rhubard, a compound is formed, invaluable in all cases of Diarrhea, Dysentery, Cholera, &c This preparation is not intended to produce the wonderful effects attributed to some of the Elixirs of the ancients and to many of those of modern invention but is designed to act as a corrector of acidity; as a remover of those disorders of the stomach most prevalent during the fruit season, and as a restorer of the tone of the digestive organs when relaxed through the heat of the weather or from any other cause.
Sold in bottles 2s 6d. by
LANGLEY & JOHNSON,
July 21. 1y. Hollis St, Halifax, N. S.

PUBLIC NOTICE.

E. W. SUTCLIFFE & CO., have great pleasure in thanking the public generally for the very *liberal patronage* they have received for the two years they have been in *Business*.
☞ E. W. S. & Co., begs respectfully to draw attention to the system established at the *TEA, COFFEE & GROCERY MART*. Namely to *buy* and *sell* for *Cash* thereforeavoiding *Bad Debts* and securing to the *public* advantages unsurpassed in the City.
E. W. SUTCLIFFE & CO,
37, Barrington St.

SPONGES, SPONGES.

SUPERIOR TURKEY Bathing SPONGES,
" Soft Carriage " "
Bahama Sponges.
For Sale low
ROBERT G. FRASER,
Paraffine Oil Agency,
Opposite West Front
Province Building
August 5.

W. WHYTAL & CO.
LEATHER & FINDING STORE,
No. 2 Cheapside, Market Square.
HALIFAX, N. S,
Dealers in Sole and Upper Leather, Bindings, Lasts Shoemakers tools, and other findings.
LEATHER SOLD ON COMMISSION.
Hides, Skins, and Oil bought to order.
January 5. 1y.

REDWOOD, REDWOOD.

A QUANTITY of Stick REDWOOD, just received and for sale by
BROWN BROTHERS & CO.
Successors to John Taylor.

Portland, Halifax and Boston.
INLAND ROUTE,

VIA Windsor and St John connecting with the Grand Trunk Railway of Canada, at Portland:
The Steamer Emperor will leave Windsor for St. John during the month of August, as follows:—

Wednesday 3,	3 p m	Wednesday 3,	7 30 a m
Saturday 6,	6 a m	Friday 5,	3 15 p m
Wednesday 10,	10 a m	Wednesday 10,	7 30 a m
Saturd y 13,	11 a m	Saturday 13,	7 30 a m
Wednesday 17,	1 p m	Wednesday 17,	7 30 a m
Saturday 20,	3 p m	Saturday 20,	7 30 a m
Wednesday 24,	7 a m	Tuesday 23,	3 15 p m
Saturday 27,	10 a m	Saturday 27,	7 30 a m
Wednesday 31,	2 p m	Wednesday 31,	7 30 a m

Passengers from Halifax to meet her will leave by Rail as follows:—

Leave Halifax for Boston, 1st class	$16
" " " 2nd class	7

Connecting with the Steamers "Admiral," and "Eastern City," which leaves St. John every Monday and Thursday mornings at 8 o'clock, arriving at Portland Tuesday and Friday mornings, in time for the first train for Montreal and all parts of Canada and the Western States.
Fare from Halifax to Montreal, 1st class, $16
" " " Boston, 1st class 9
" " " 2nd class 7
Any information, and Through Tickets to the above places, and all parts of Canada and Western States can be had at A. & H. CREIGHTON'S,
August 4. 156 Granville Street

Florists.---Attention!

TO FLORICULTURISTS and all who desire *Flora's Summer Beauties*, and especially intending exhibitors at the forthcoming Exhibition, the subscriber begs respectfully to direct to the following announcement:
Annuals, Hardy Herbaceous and Bedding-out Plants
Of the most superb and select sorts ever offered to the floral public, are now on hand and ready to send out.
25 varieties New Verbenas.
These are the newest and best collection ever offered.
Also, in addition to the above, 30 sorts of the well-known older kinds.
Our Collection of Dahlias
Stands unrivalled; they are of the *very* best description.
Geraniums & Pelargoniums.
These are indispensable ornaments of the parlor windows, and none should be without them.
Choice Bouquets and Nosegays
Done up in the best style, and at the shortest notice.
☞ Country orders accompanied with a remittance or reference, promptly attended to. Plants put in to compensate for long carriage on all orders over £1.
Postage Stamps taken in payment.
JOHN HARRIS,
HALIFAX NURSERY,
June 2. Upper Water Street.

Brown, Brothers & Co.
DRUGGISTS,
3 ORDNANCE SQUARE.

HAVE now on hand, one of the most complete assortments of
Drugs, Medicines, Spices and Dye Stuffs
To be found in the British Provinces, which they offer wholesale and retail at lowest market prices.

Alum,	Lemon Syrup,
Bath Bricks,	Matches,
Black Lead,	Olive Oil,
Blacking,	Saltpetre,
Clover Seed,	Snuff,
Copperas,	Saleratus,
Confectionary,	Starch, and Blue,
Currants,	Soda,
Cudbear,	Allspice,
Yellowwood,	Cinamon,
Logwood,	Cloves,
Extract of Logwood,	Ginger,
Honey,	Nutmegs,
Ink & Ink Powders,	Violin Strings,
Indigo,	Vinegar,

With a good assortment of PERFUMERY, Brushes Combsand Sponges always on hand.
October 28. 1y.

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 Gravel, 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 ins.

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 of latest fashions,
Parasols, Mantles and Shawls.
Worked Muslin Goods of all kinds, including the "Burns" cell of Sleeves and Collars, very rich.
Corsets, Brocaded Damasks, and Watered Moreens,
4-4 Black Glacie and Dunape Silks,
Flounced and Checked Silk Dresses,
Prints 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 fine braided Cashmere Pelisses and Pinafores,
Gloves and H