## Anna Clayton;

—OR—

### The Enquirer after Truth.

CHAPTER XI

(Continued.)

"Let us resume, then, our chain of evidences for Infant Baptism, drawn from the church fathers. Next after Origen, in the order of time, comes Cyprian, Bishop of Carthage, who was born about one hundred years after the Apostles. In the year A. D. 253—about one hundred and fifty years only after the Apostles—sixty-six bishops met in council at Carthage. Fidus, a country bishop, had sent a letter with two cases, on which he desired their opinion. The one which relates to our present subject was, whether an infant might be baptized before it was eight days old. In their reply there were the following passages: 'Cyprian and the rest of the bishops who were presented in the council, sixty-six in number, to Fidus our Brother, Greeting.—As to the case of Infants;—whereas you judge that they must not be baptized within two or three days after they are born, and that the rule of circumcision is to be observed, that no one should be baptized and sanctified before the eighth day after he is born; We were all in the council of a very different opinion. As for what you thought proper to be done, not one was of your mind; but we all rather judged that the mercy and grace of God is to be denied to any human being that is born.—This therefore, dear brother, was our opinion in the council; that we ought not to hinder any person from baptism and the grace of God, who is merciful and kind to all. And this rule, as it holds for all, is, we think, more especially to be observed in reference to infants, even to those newly born.' See Wall's Hist. In. Bap., vol. i. chap. 6, p. 129 ss.)

"Now, Squire Tanner, turn, if you please to your text-books, vol. i. p. 221, and vol ii p. 226, and you will see it there stated: 'The necessity of infant baptism was never asserted by any council before that of Carthage, held A. D. 418.' This is as near the truth as he usually gets. The council was held A. D. 253 (see Mosheim, vol. iii. p. 172; Dr. Hase's Ch. Hist., p. 90; and Shaff's Ap. Ch., p. 581: Dr. Schaff makes it a little earlier, A. D. 246), one hundred and sixty five (or according to Dr. Schaff, 172) years earlier than Brother Graves has it. Now Cyprian, the head of this council, was the successor of Tertullian, a presbyter in Carthage, and was converted in A. D. 246, and received the crown of martyrdom A. D. 259. And in view of this testimony, is it possible to suppose that sixty-six bishops gathered from all parts of the land, only 150 years after the Apostles, and headed by the most distinguished man in the whole Christian church at that time, should not have doubted—no, not a single one of them—as to the propriety of applying the ordinance of baptism to infants—even 'under eight days old'—if, indeed, it had not been the *universal* practice of the *entire* church of Christ to baptize infants? And this is the more remarkable from the fact that it is the identical spot where Tertullian had labored but a few years before so strenuously to have baptism *delayed* in the case of infants and unmarried persons. But, it seems, Tertullian was not very successful, as in this council, a few years after, there *was not one* of his opinion—*not one* to advocate delay."

"And this," said Anna, "I understand to have been a synod of divines—a council of all the most learned men in the Christian church at that time. With me it has far more weight, that the decision was given in a *public assemblage*, than if it were only the private opinion of the same men. And then it was so near the time of the Apostles; and the unanimous opinion of sixty-six divines also: all this shows most conclusively to my mind that infant baptism was not only the opinion and usage of the *whole Christian church*, but had ever been from the time of the Apostles."

"Optatus, Bishop of Milevi," continued Halley, "who was born about two hundred years after the Apostles, is the next witness we will examine. He wrote about two hundred and sixty years after John the Evangelist, and had been comparing a Christian's putting on Christ in baptism, to putting on a garment. He then says: 'But lest any one say, I speak irreverently in calling Christ a garment, let him read what the Apostle says, *as many of you as have been baptized in the name of Christ, have put on Christ.* Oh! what a garment is this, which is always one, and which fits all ages and all shapes. It is neither too large for infants, nor too small for young men, nor does it need any alteration for women.'

"Here too is the *Oration* 20 of Gregory Nazianzen, who was contemporary with Optatus—about two hundred and sixty years after the Apostles. He compares Basil, one of the church fathers, to Samuel, as follows: 'Samuel, among them which call upon his name, was given before he was born, and immediately after his birth was consecrated, and he became an anointer of kings and of priests out of a horn. And was not this man (Basil) consecrated to God in his infancy, and carried to the steps in a coat?' He probably means the steps of the baptismal font.

"Dr. Wall gives an abstract of Gregory's oration on the ordinance of baptism: 'He first gives his opinion in favor of delaying the baptism of children till they are three years old. And still he so expresses himself as to leave no doubt that the usual practice was against him. But on reconsidering the danger to which infants are exposed, and all the circumstances of the case, he *advises* that infants (of a few days old) should be baptized.'

"Thus he and Tertullian are the only men in the early churches who speak of delaying baptism at all; and the reconsideration of the matter led Gregory to recall what he had said on delay, and to give it as his opinion that they should be early in life baptized according to the prevailing custom of the church."

"We cannot call him a Baptist," said Anna, "for an infant three days old is just as capable of exercising faith as one of three years. And it seems that Gregory repudiated his own advice to *delay* baptism in a fuller consideration of the matter. Therefore Tertullian is the only one yet found who really advocated delay of baptism in the case of infants; and yet he was no Baptist, for he equally advocated a delay of baptism to unmarried, persons, even if adults, and capable of exercising faith. There, in reality, has been no Baptist found yet, and we have canvassed nearly *three centuries* from the Apostles."

"And it is also worthy of note," said Halley, "that during this whole period, with scarce an interval, the Christian church had constantly endured civil persecutions of the most direful and bloody character; and that in her progress she had passed through blood and fires, storms and disasters. The professor of the Christian religion was constantly exposed to the dungeon, the rack, and the faggot; and nearly all, or quite, of those church fathers we have referred to, suffered martyrdom for their faith. But we have the testimony of a few more to add to that which has already been adduced. Ambrose, who wrote about two hundred and seventy-four years after the Apostles, in commenting on the first chapter of Luke, and speaking of John, and Elias, and of his parting the waters of the river Jordan, says: 'But perhaps this may seem to be fulfilled *in our time, and in the Apostles' time*. For that return of waters backward toward the head of the river, which was caused by Elias when the river was divided, signified the mystery of the laver of salvation, which afterwards was to be instituted, by which those who are *baptized in infancy* are reformed from a wicked state to the primitive state of their nature.' Here Ambrose testifies that infants were not only baptized *then*, but also '*in the Apostles' time*;' as he says, it was fulfilled *then* as *now*. And we think, from the proximity of his age to that of the Apostles, and the other advantages he possessed of knowing how long it had been practised, that his testimony is as reliable as that, at least, of those removed more than fourteen hundred years from him, and whose proofs are, if proofs at all, traced through him and his contemporaries.

"John Chrysostom, who dates within the third century, after the Apostles, and who was one of the most able and eloquent preachers that had as yet adorned the primitive church; born at Antioch, bishop of Constantinople, twice banished on account of his zeal in reforming and keeping pure the Christian church, and at length brought, by his sufferings in the bitter persecutions he encountered, to the grave—thus speaks, in his writings which I have here. Homily 40, on Genesis, speaking of circumcision and then of baptism, which God has appointed in the place of the former, 'But *our circumcision*, that is, *the grace of baptism*, gives cure without pain. And it has no determinate time, as circumcision had; but it is proper that this circumcision without hands should be received by one *in the beginning of life*, or in the middle of it, or in old age. Again, he says: 'Some think that the heavenly grace (of baptism) consists only in forgiveness of sins; but I have reckoned up ten advantages of it. For this cause *we baptize infants also, though they are not defiled by sin*'—meaning, doubtless, actual sin.

"There are other passages in the works of John Chrysostom, bearing on this subject, but we will pass them, and proceed to call a still more noted church father named Augustine! who was born 254 years after the Apostles, and one of the most pious, learned, devoted, and remarkable of all the church fathers. His father was a pagan till near the close of his life; his mother (Monia), was eminently pious. He was converted at the age of thirty-three (A. D. 387); was bishop of Hippo thirty-five years (395–430); and during this time was indefatigable in preaching, writing, combating error and vice, and infusing life and spirituality into the churches and clergy far and near (see Mosheim, vol. i. page 253, n 35). 'He was,' says history, 'one of the most sincere and ardent Christians of his time.' Dr Wall says (vol. i page 241): 'St. Augustine was a man of note in the church, and continued writing books for forty years and more. There never was any one man whose pains were so successful in healing the wounds of the church caused by schisms and heresies. His moderate and popular way of arguing had a great effect.' Again (page 259): 'St. Augustine speaks here of infant baptism, and we see a full evidence that it was then universally practised, and had been so beyond the memory of any man or of any record: that they took it to be a thing that had not been "enacted by any council,' but had "ever been in use" from the beginning of Christianity. And they had then but 300 years to look back to the times of the Apostles, whereas we now (about 1725), have 1600. *And the writings and records which are now lost, were then extant, and easily known.*'

"In view of all this, we shall see that his testimony in relation to the history of the ordinance of infant baptism, taken in connection with that of his renowned contemporary, Pelagius, 'the learned heretic,' is strong and explicit; not only that infants were then baptized, but that this usage was universally, in the Christian church, practised and understood; and also acknowledged to have been handed down from the very times of the Apostles."

"Was not there a controversy between these two men?" asked Elder Mason. "What was the ground of their controversy?"

"Pelagius," replied Halley, "denied the depravity of the human heart, and the necessity of divine grace, and the influence of the Spirit in man's regeneration. He also maintained that the human will is as much inclined to good as to evil, and that good works constitute the meritorious cause of salvation. History records (see Mosheim, vol. i. page 370), that Pelagius, and his colleague and companion, Celestius, were in high reputation for their virtues and piety; and that the success of Pelagius was great, but that he found a powerful opponent in the person of the famous Augustine, bishop of Hippo, who exposed the unscriptural character of the system, and its direct tendency to subvert the grand doctrine of the gospel, and to render the cross of Christ of none effect. In one of his arguments against Pelagius, and in proving the doctrine of original sin, he asks: 'Why *are infants baptized* for the remission of sins if they have no sin?' Intimating thereby to Pelagius, that the denial of original sin must draw after it the denial of infant baptism. Now mark the reply of Pelagius, which, under the circumstances, was striking and unequivocal. Says Pelagius: '*Baptism ought to be administered to infants*, with the same sacramental words which are used in the case of adult persons. Men slander me, as if I denied the sacrament of baptism to infants. I never heard of any, *not even the most impious heretic, who denied baptism to infants.*' Again, Augustine remarks in reference to the Pelagians: 'Since they grant that infants must be baptized, *as not being able to resist the authority of* the whole church, which was doubtless delivered by our Lord and his Apostles, they must consequently grant that they stand in need of the benefit of the Mediator.'

"With his argument, the Pelagians were much pressed. It would have been very much to their purpose, if it had been in their power, to assert that Augustine was wrong in his position and statements; and that the baptism of infants was not enjoined by Christ and his Apostles. Or if they had known of any sect or society of Christians existing in their day, or before their time since the Apostles, who disowned infant baptism, or had raised objections to it, their own interests would have led them to plead such an example in behalf of their position and their argument. But they were so far from being able to do this, that they were obliged to concede that they *never saw nor heard* of any one, either Christian or heretic—no, nor any writer who pretended to believe in the Scriptures, who denied baptism to infants. Celestius, who assisted Pelagius in the propagation of his peculiar doctrines, said: 'Infants are to be baptized according to the rule of the universal church.'

"Could there have been any sect denying infant baptism," asked Anna, "and they not have known of its existence?"

"Pelagius was born in Britan (probably a Welshman), and Celestius in Ireland," replied Halley. "They both lived a long time in Rome, to which all the people of the then known world had resort. They were both some time in Sicily; and then in Carthage a considerable period. Then Pelagius traveled through Egypt, and settled in Jerusalem for many years. Celestius went from Carthage to Ephesus and Constantinople, and in fact visited all the noted churches in both Europe and Asia. In view of this, we should consider it impossible that there should have been a sect, or even a church, that denied the practice of infant baptism in *all Christendom*, and they not have heard of it. The conclusion is irresistible, that there was not at that time, nor within the memory of the men of that time, any Christian society which denied baptism to infants."

"What! not one Baptist church in all Europe, Asia, and Africa?" exclaimed Elder Clayton. "And this was only three hundred years after the Apostles! If there ever had been any, what had become of them?"

"That is a question," replied Halley, "that I have never heard answered—or even attempted to be answered. Here in all the known countries where Christianity had penetrated, there was not a church where infant baptism was not practised at that time, or where it had not been practised within the recollection of the oldest man then living, or where they had ever heard of its being rejected! And the most talented and learned men of those times declare it to have been an apostolic institution—'delivered by our Lord,'—and that it had ever been practised. And those whose interest it was to make contrary statements, if assure us that they never heard of any one, even the most impious heretic, who denied baptism to infants. This, then, is conclusive testimony; and he, who demands more than this, is not reasonable.

"But turn, if you please, Squire Tanner to your text-book, vol. ii page 467, and you will find it there stated: 'If we now go back to the year 300, we will find all the churches to be Baptist churches in regard to baptism, except a few in Africa.' Is this possible, and yet not a trace of any such existence to have been found, or even known, a few years later? How did Brother Graves know that they were all Baptist churches? Has he intuitions on the subject? If they were all Baptist churches, in spite of all history and even assurance to the contrary, we have only to say that they were very unlike their brethren of a later day! And with such Baptists we have very little difference of opinion, and none whatever in the practice of infant baptism!

"But let us quote a very little more from Augustine. In remarking on the passage, 1 Cor. vii. 14, he says: 'There were Christian infants who were sanctified (that is baptized) by the authority of one or both of their parents.' Again, in speaking of the good which Christian baptism does to infants' he remarks: 'That the faith of those by whom the child is brought to be consecrated, is profitable to the child.' This sounds very much like the Pedobaptist doctrine of the present day. If you should desire to see more evidence on this subject from Augustine and the other church fathers, as I have not time to bring it up here, I would refer you to these works, which I have been quoting from: Dr. Wall's Hist of Infant Baptism, vols i. and ii.; Dr Woods on Infant Baptism; Dr. Kurtz's Infant Baptism; Dr. Alexander's Life, chap. ix etc. etc There are other works here in Latin, and some in Greek; but those I have mentioned contain translations from these authors, and the translations are sufficiently numerous and forcible to satisfy every rational and candid mind that infant baptism was generally practised from the apostolic age down to the fall of the Western Empire. And at that time it is acknowledged by all to have been in general use. Yes, there is one unbroken chain of evidence—Augustine, Chrysostom, Ambrose, Optatus, Cyprian and his sixty-six bishops, Origan (Tertullian, in our generosity, though no Baptist, we will donate to them, as a kind of peace-offering), Justin Martyr, and Irenæus, who was born in the first century whilst the Evangelist John was living, and therefore knew and handed down apostolic customs and usages. According to the united testimony of these men—for it all harmonizes, even Tertullian's is as strong as any in bearing evidence to the fact of the general prevalence of infant baptism—the universal Christian church, all along during the lives of these fathers of the church, down through three centuries, till we have abundant and unquestioned testimony, practised infant baptism; and these evidences, further, assure us that at the close of the third century after the Apostles, there was not a single Baptist church in the whole Christian world—not one, having or professing the faith peculiar to our Baptist brethren, then existing in all Christendom; nor was it known that there ever had been!

"Says Dr. Woods: 'We have evidence as abundant, and specific, and certain as history affords of almost any other fact, that infant baptism universally prevailed from the days of the Apostles through four centuries.' Says Dr. Schaff: 'Origen of Alexandria, the most learned representative of the Greek church, who was himself baptized soon after his birth (85 years after John, A. D. 185), and was at the death of Tertullian (about A. D. 220) some thirty-five years of age, speaks in the most unequivocal terms of infant baptism as an apostolic tradition, and the universal practice of the church. And those who interpret the silence of ecclesiastical writers before Tertullian respecting infant baptism unfavorably to it, do not consider, in the first place, that we have very few written memorials of any kind from this age, and are left wholly in the dark on many other points; and in the second place, that at that time the great missionary zeal, and the rapid spread of the church, made the baptism of proselytes still more frequent, and, in the nature of the case, most thought of. Finally, even in Clemens of Alexandria, Irenæus, and Justin Martyr, there is no lack of hints which indicate, with more or less certainty, the existence of infant baptism.'


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The great scourge of this continent yields quickly to a course of these antiseptic Pills and the digestive organs are restored to their proper tone; no matter in what hideous shape this hydra of disease exhibits itself, this searching and unerring remedy disperses it from the patients system.

**General Debility & Weakness.**

From whatever cause, LOWNESS OF SPIRITS, and all other signs of a diseased liver, and other disorganisation of the system, vanish under the ameliorating influence of this all powerful antiseptic and detergent remedy.

**Sickly Females**

Should lose no time in trying a few doses of this regulating and renovating remedy; whatever may be their complaint, it may be taken with safety in all periodical and other disorganizations; its effect is all but miraculous.

*Holloway's Pills are the best remedy known in the world for the following diseases.*

| | | |
|---|---|---|
| Asthma, | Debility, | Lowness of Spirits |
| Bowel Complints, | Fever and Ague, | Piles, |
| Coughs, | Female Complints, | Stone and Gravel, |
| Colds, | Headaches, | Secondary Symptoms, |
| Chest Diseases, | Indigestion, | Venereal Affections |
| Costiveness, | Influenza, | Worms of all kinds, |
| Dyspepsia, | Inflammation, | |
| Diarrhœa, | Inward Weakness, | |
| Dropsy, | Liver Complaints, | |

☞ CAUTION!—None are genuine unless the word "*Holloway, New York and London,*" are discernable as a *Water-mark* in every leaf of the book of directions around each pot or box; the same may be plainly seen by *holding the leaf to the light.* A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious

*** Sold at the Manufactory of Professor Holloway, 80 Maiden Lane, New York, and by all respectable Druggist and Dealers in Medicine throughout the United States and civilized world, in boxes at 25 cents, 63 cents and $1 each.

☞ There is a considerable saving by taking the larger sizes

N B.—Directions for the guidance of patients in every disorder are affixed to each box. September 21.

**S. D. & H. W. SMITH,**

MANUFACTURERS OF

**MELODEONS,**

**ORGAN-MELODEONS,**

AND

PEDAL BASS HARMONIUMS.

THE first premium over all other competitors at the Fair of the Massachusetts Charitable Mechanics' Association, of the National Fair, Washington, D. C., also at the Ohio State Fair, held at Columbus, O., was awarded to the Manufacturers

By means of a new method of Voicing, known only to themselves, they have succeeded in removing the harsh and buzzing sound which formerly characterized the instrument, and rendering the tones full, clear, and organ-like. The action is prompt and reliable, enabling the performer to execute the most rapid music without blurring the tones. The swell is arranged to give great expression.

**The Pedal Bass Harmoniums**

are designed particularly for Churches, Lodges, Halls, &c It is arranged with two manuals or banks of keys, the owest set running an octave higher than the other, and may be used separately, and thus get in one case two distinct instruments; or by the use of the coupler, two banks may be played at the same time by the use of the front set only. This connection with the Pedal Bass will produce the effect of a large organ, and sufficiently heavy to fill a house that seats from 1,000 to 1,500 persons.

**The Organ Melodeon**

is designed for parlour and private use. The construction is similar to the Church Instrument, being arranged with two banks of keys, and when used together, by means of the coupler, is capable of as great power as the church instrument, when used without the Pedals.

☞ *Also, every variety of Melodeons for Parlour use.* ☜

Purchasers may rely upon instruments from our manufactory being made in the most complete and thorough manner. Having removed to the spacious buildings 511 Washington Street, where we have every facility for manufacturing purposes, and employ none but the most experienced workmen. In short, we will promise our customers an instrument equal if not superior to any manufacturer, and guarantee entire and perfect satisfaction.

Music Teachers, Leaders of Choirs, and others interested in musical matters, are respectfully invited to visit our sale rooms at any time, and examine or test the instruments on exhibition for sale at their pleasure.

*MELODEONS RENTED.*

Persons who wish to hire Melodeons with a view of purchasing at the end of the year, can have the rent credited as part payment of the purchase money. This matter is worthy of special note as it enables those who desire a fair test of the instruments before purchasing to obtain it at the expense of the manufacturers, to the extent, at least of a year's rent

Orders from any part of the country or world, sent direct to the manufactory in Boston, with cash or satisfactory reference, will be promptly attended to, and as faithfully executed as if the parties were present, or employed an agent to select, and on as reasonable terms.

PRICE LIST.

| | |
|---|---|
| Scroll leg, 4½ octave, | $60 |
| Scroll leg, 5 octave, | 75 |
| Piano Style, 5 octave, | 100 |
| Piano Style, extra finish, 5 octave, | 115 |
| Piano Style, carved leg, | 125 |
| Piano Style, two sets of reeds | 150 |
| Piano Style 6 octave, | 135 |
| Organ Melodeon | 200 |
| Organ Melodeon, extra finish | 250 |
| Pedal Bass Harmoniums, | 275 |

☞ Illustrated Catalogues, containing 32 pages, sent free on application.

S. D & H. W. SMITH,
May 12 1y. 511 Washington Street.

**TEA, COFFEE,**

**AND GROCERY MART!!**

1,000 FINE SWEET ORANGES,
100 Prime Annapolis CHEESE,
15 Firkins Canada Butter,
10 doz Calfs Feet Jelly,
quarts and pints,
100 drums fresh FIGS,
24 doz Essences for flavouring, assorted,
100 half chests TEA.

Will be sold low at
E. W. SUTCLIFFE & CO'S,
February 1 37 Barrington Street

**PER STEAMER AMERICA.**

JUST received at the Wesleyan Book Room, Argyle St., BIBLES and HYMN BOOKS (Wesleyan) bound together in rich Genoa Velvet with rims, clasps and shield.

Also—Church Services in the same style.

Halifax, Nov 9, 1859.

**TEA! TEA!**

*Just received in good order.*

150 HALF chests very choice Souchong TEA.
50 bags Jamaica COFFEE,
25 do Java do.

For sale low at the
Tea, Coffee, and Grocery Mart,
37 Barrington Street,
February 20. E. W. SUTCLIFFE & CO.

**REDWOOD, REDWOOD.**

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

**No. 25 Granville Street.**

**Brown Brothers & Co.,**

*DRUGGISTS,*

Have received their Fall Supply of

**Drugs, Medicines, Spices,**

AND DYE STUFFS.

Which they offer at the lowest market prices.

| | |
|---|---|
| ALUM, | Ink and Ink Powders |
| Allspice, | Indigo, |
| Bath Bricks, | Lemon Syrup, |
| Black Lead, | Logwood, |
| Blacking, | Matches, |
| Crown or Fig Blue, | Nutmegs, |
| Clover Seed, | Olive Oil, |
| Copperas, | Red Wood, |
| Confectionary, | Saltpetre, |
| Currants, | Snuff, |
| Cudbear, | Saleratus, |
| Cinnamon, | Starch, |
| Cloves, | Soda, |
| Extract of Logwood, | Violin Strings, |
| Ginger, | Vinegar, |
| Honey, | Yellowwood, |

With a good assortment of Perfumery, Brushes, Combs, Sponges, etc., always on hand.

November 23.

**DR. HOOFLAND'S**

**GERMAN BITTERS,**

AND

**DR. HOOFLAND'S BALSAMIC CORDIAL,**

*The great standard medicines of the present age, have acquired their great popularity only through years of trial. Unbounded satisfaction is rendered by them in all cases; and the people have pronounced them worthy.*

**Liver Complaint, Dyspepsia, Jaundice, Debility of the Nervous System, Diseases of the Kidneys,**

*and all diseases arising from a disordered liver or weakness of the stomach and digestive organs, are speedily and permanently cured by the* GERMAN BITTERS.

*The* **Balsamic Cordial** *has acquired a reputation surpassing that of any similar preparation extant. It will cure,* WITHOUT FAIL, *the most severe and long-standing*

**Cough, Cold, or Hoarseness, Bronchitis, Influenza, Croup, Pneumonia, Incipient Consumption,**

*and has performed the most astonishing cures ever known of*

**Confirmed Consumption.**

*A few doses will also at once check and cure the most severe* **Diarrhœa** *proceeding from* COLD IN THE BOWELS.

*These medicines are prepared by Dr. C. M. Jackson & Co., No. 418 Arch Street, Philadelphia, Pa., and are sold by druggists and dealers in medicines everywhere, at 75 cents per bottle. The signature of C. M. Jackson will be on the outside wrapper of each bottle.*

*In the Almanac published annually by the proprietors, called* EVERYBODY'S ALMANAC, *you will find testimony and commendatory notices from all parts of the country. These Almanacs are given away by all our agents*

HENRY A TAYLOR, Druggist and Seedsman, Wholesale and Retail Agent.
No. 84 Sackville Street.

June 16 1y in.

THE

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**VEGETABLE OINTMENT**

Has been used and sold in Boston for the last Thirty Years, and its virtues have stood the test of time.

RUSSIA SALVE CURES BURNS.
RUSSIA SALVE CURES CANCERS.
RUSSIA SALVE CURES SORE EYES.
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RUSSIA SALVE CURES CUTS.
RUSSIA SALVE CURES CORNS.
RUSSIA SALVE CURES SCALDS.
RUSSIA SALVE CURES SALT RHEUM.
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RUSSIA SALVE CURES FLEA BITES.
RUSSIA SALVE CURES WHITLOWS.
RUSSIA SALVE CURES ULCERS.
RUSSIA SALVE CURES WARTS.
RUSSIA SALVE CURES SORE NIPPLES.
RUSSIA SALVE CURES STIES.
RUSSIA SALVE CURES FESTERS.
RUSSIA SALVE CURES RINGWORM.
RUSSIA SALVE CURES SCURVY.
RUSSIA SALVE CURES BUNIONS.
RUSSIA SALVE CURES SORE LIPS.
RUSSIA SALVE CURES INGROWING NAILS.
RUSSIA SALVE CURES SPIDER STINGS.
RUSSIA SALVE CURES ERUPTIONS.
RUSSIA SALVE CURES MOSQUITO BITES.
RUSSIA SALVE CURES CHILBLAINS.
RUSSIA SALVE CURES FROZEN LIMBS.
RUSSIA SALVE CURES WENS.
RUSSIA SALVE CURES SORE BARS.
RUSSIA SALVE CURES BOILS.
RUSSIA SALVE CURES FLESH WOUNDS.
RUSSIA SALVE CURES PILES.
RUSSIA SALVE CURES BRUISES.
RUSSIA SALVE CURES CHAPPED HANDS.
RUSSIA SALVE CURES SPRA