









directors to arrange the issue of debentures... The directors could not... The directors could not... The directors could not...

printed. They include some correspondence... The Governor General of Canada... The Colonial Secretary of St. John's... The directors could not...

Halifax District. ARRANGEMENTS FOR THE MISSIONARY ANNIVERSARIES, 1859-60. The Rev. Mr. J. B. Baker... The Rev. Mr. J. B. Baker... The Rev. Mr. J. B. Baker...

Books! Books!! On the return of the Book Steward from the United States... The Life of Jabez Bunting... The History of Methodism... The Edinburgh Review...

Marriages. At the Conference Office... At the Conference Office... At the Conference Office... At the Conference Office...

Deaths. On the 30th July... On the 30th July... On the 30th July... On the 30th July... On the 30th July...

Shipping News. PORT OF HALIFAX. ARRIVED. BRIG ROVER, MARY, FALMOUTH, AUGUST 31... BRIG ROVER, MARY, FALMOUTH, AUGUST 31... BRIG ROVER, MARY, FALMOUTH, AUGUST 31...

Commercial. Halifax Markets. Corrected for the 'Provincial Wesleyan' up to 10 o'clock, A.M. Wednesday, Sept. 7. Broad, raw, per cwt. 17 6d a 19 6d... Broad, raw, per cwt. 17 6d a 19 6d... Broad, raw, per cwt. 17 6d a 19 6d...

AMERICAN BOOK STORE. (Established many years.) 33 HOLLIS STREET, Opposite the Province Building, HALIFAX. THE LADIES OF THE WESLEYAN CONGREGATION... THE LADIES OF THE WESLEYAN CONGREGATION... THE LADIES OF THE WESLEYAN CONGREGATION...

COMPANY. Some portion of the Bay Company's trade has just been...

Dr. Croly therefore reiterates the advice that England ought to have a navy fully equal to her despatches, and must not be left to twelve sail of the line for the protection of 2,000 miles, comprehending the richest, the happiest, and the best portion of mankind.

PARASOLS, PARASOLS. B. BILLING, JUNR. & CO., are disposing of a large stock of Parasols, as follows:—Rich Brown Moore Antiques, with jointed handles and sep trimmings, 2s 6d each.

FARM FOR SALE. On East Branch Wallace River, Cumberland County. CONTAINING 160 Acres excellent Land, 60 being under cultivation, and extending 30 to 40 miles to the coast.

AMERICAN BOOK STORE. (Established many years.) 33 HOLLIS STREET, Opposite the Province Building, HALIFAX. THE LADIES OF THE WESLEYAN CONGREGATION... THE LADIES OF THE WESLEYAN CONGREGATION... THE LADIES OF THE WESLEYAN CONGREGATION...

SOOTHING SYRUP. For Children Teething, ALL PAIN AND PAINFUL AFFECTIONS OF THE THROAT, AND TO REGULATE THE BOWELS. Depend upon it, mothers, it will give rest to your babies AND RELIEF AND HEALTH TO YOUR INFANTS.

MRS. WINSLOW. An experienced Nurse and Female Physician, presents to the attention of mothers, THE SOOTHING SYRUP, WHICH SHE HAS PREPARED FOR THE TREATMENT OF INFANTS.

IRON BEDSTEADS. VARIOUS SIZES AND PATTERNS, of superior quality. For sale at FURNITURE HALL, near Market Square, Halifax, N.S., May 19. E. D. HEFFERNAN.

MATTHEW H. RICHEY. Barrister and Attorney at Law, OFFICE—30, BEDFORD ST., HALIFAX, N.S.

PROPOSAL FOR A NEW HOTEL. THESE two substantial middle or centre TERRACE HOUSES, in VICTORIA TERRACE, Hollis Street, one at present occupied by Mrs. J. Baker, and the other by Mr. P. Fall, each being about 20 feet 6 inches in front by 37 feet 9 inches in depth with a good yard, &c., and a back passage entrance from Sailer Street.

Excursion Trains. On the Windsor Branch and Main Line, as follows, viz: On Wednesday, 17th inst. From Halifax to Toronto, leaving at 8:00 A.M. on Wednesday, 17th inst. From Toronto to Halifax, leaving at 6:00 A.M. on Wednesday, 20th inst.

BRITISH AND FOREIGN SILKS. BARGAINS IN SILKS. LONDON HOUSES. July 20th, 1859. WE commence this day to clear the balance of our stock of British and Foreign Silks.

DR. HOOFLAND'S GERMAN BITTERS. DR. HOOFLAND'S BALSAMIC CODLIAL. THE great standard medicine of the present age, has acquired their great popularity only through years of trial. Unqualified satisfaction is rendered by them in all cases, and the people have pronounced them worthy.

NOTICE. E. BILLING, JR. & CO., by notice their friend and Co. Auctioneers, have on the 13th inst. date, concluded at 149 GRANVILLE STREET, Halifax, N.S., the sale of the following:—

IRON BEDSTEADS. VARIOUS SIZES AND PATTERNS, of superior quality. For sale at FURNITURE HALL, near Market Square, Halifax, N.S., May 19. E. D. HEFFERNAN.

MATTHEW H. RICHEY. Barrister and Attorney at Law, OFFICE—30, BEDFORD ST., HALIFAX, N.S.

Excursion Trains. On the Windsor Branch and Main Line, as follows, viz: On Wednesday, 17th inst. From Halifax to Toronto, leaving at 8:00 A.M. on Wednesday, 17th inst. From Toronto to Halifax, leaving at 6:00 A.M. on Wednesday, 20th inst.

BRITISH AND FOREIGN SILKS. BARGAINS IN SILKS. LONDON HOUSES. July 20th, 1859. WE commence this day to clear the balance of our stock of British and Foreign Silks.

DR. HOOFLAND'S GERMAN BITTERS. DR. HOOFLAND'S BALSAMIC CODLIAL. THE great standard medicine of the present age, has acquired their great popularity only through years of trial. Unqualified satisfaction is rendered by them in all cases, and the people have pronounced them worthy.

NOTICE. E. BILLING, JR. & CO., by notice their friend and Co. Auctioneers, have on the 13th inst. date, concluded at 149 GRANVILLE STREET, Halifax, N.S., the sale of the following:—

IRON BEDSTEADS. VARIOUS SIZES AND PATTERNS, of superior quality. For sale at FURNITURE HALL, near Market Square, Halifax, N.S., May 19. E. D. HEFFERNAN.

MATTHEW H. RICHEY. Barrister and Attorney at Law, OFFICE—30, BEDFORD ST., HALIFAX, N.S.

MATTHEW H. RICHEY. Barrister and Attorney at Law, OFFICE—30, BEDFORD ST., HALIFAX, N.S.



Anna Clayton; The Enquirer after Truth.

This seemed not a little to surprise Mr. Halley, and he read it; then glancing on the features, beautiful, yet strongly marked with sorrow, exclaimed, "Elen Forbes! What mystery lies through our pathway at every turn! Elen Forbes! Excuse me, Anna, I was altogether unprepared for this. But I must explain myself. Shall we not go up to the house? The dew is falling, and I came out to seek you, as our clerical friends are anxious to resume the investigation; and as you are the one to be particularly benefited, it is necessary you should be present. Thus saying, he drew her hand within his arm, and they walked almost silently homeward. Can it be possible, thought Anna, that he knows anything about my mother's history? O, what wealth it would be to know that I have a relative on earth—perhaps a mother's sister, or a cousin! The question was almost asked, when her companion, who was unusually pale and self-absorbed, and with an effort restrained her impetuosity. "What shall I say to you, young woman?" said Elder Clayton, meeting them at the door with his kindly smile. "Here we have been waiting with Romanus this shade or degree of signification to be gathered by the reader from the context. But beyond this, the writers of the New Testament were to be the instruments of making known a new revelation—a new dispensation of mercy to mankind. Here was opened a wide circle of light, and all that human language was as yet too poor, and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions and feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; and in its external form, Greek, and that more or less pure, according to the facilities which an individual writer may possess for acquiring fluency and accuracy of expression in that tongue. "But I don't see as this bears very much upon the point," said Brother Burton; "he is talking about the word (baptizo); and he is not 'Halley' when he tells you that much of the New Testament, or Hellenistic Greek has not a classical significance; and then when you come to the word baptizo, tells you in his second meaning that in the New Testament it only means to baptize, to administer the rite of baptism, and in the note gives you further evidence that it has not a classical meaning!" "It seems," said George, "that this opinion of his is based not only on the context where the word is found in the New Testament, but also on the fact that in the early Latin translations, of which the Itala is one, the word is transcribed and not translated. "Yes," replied Halley, "that is so, and does it not have great force—is it not significant? When you recollect the Latin language was the vernacular of the vast majority of a heathen nation, and was as poor in words expressing spiritual ideas, as that of any other heathen nation, you will at once discover the force of this reason. The Greek was also the language of a heathen nation, although it had been appropriated by the Jews; their Septuagint, and therein somewhat Hebraized. The purely Greek sense of the word baptizo is, as we have learned, to dip, to immerse; and in the Latin there are intingo and immergo, which also mean to dip, and to immerse. Then if the translators understood baptizo in its purely Greek, or classical meaning, how easy it would have been to convey the idea of dipping or immersing to the mind of a Roman, by simply rendering it intingo or immergo; and would they not, in all common sense, most assuredly have done so, or have rendered it in some other, but equally forcible, and classical meaning, corresponding to their conception of its true import, and thus have conveyed some definite and specific idea to the mind of the reader? Their transcribing it, without translation, is a strong and irrefragable argument that there was nothing in the Latin tongue corresponding to the Christian meaning and import of the word. "There must be translations into other languages," said George, "dating back to about that time; what is their testimony?" "You will find their testimony quite uniform," said Halley, smiling, "though more forcible. For example, there is a Peshito, a Syriac version, and the oldest translation of the New Testament extant, which, probably, was made soon after the death of the Evangelist John. The testimony of James Murdock, D.D., of New Haven, as stated in the Bibliotheca Sacra, I have in my room; it will give you what he says. Here it is (vol. vii. p. 733): "The Peshito was probably made in the very next age after the Apostles, and by apostolic men; and in a language almost identical with the vernacular tongue of Jerusalem, and its disciples. And it is to be supposed that the Apostles themselves, and all the first preachers of the Gospel among the Syrians, adopted this phraseology, and of course that the translators of Peshito had apostolic authority for their mode of designating baptism. The Peshito uniformly renders the Greek word baptizo, in all the seventy-three (73) places where it occurs. And this verb in the Peshito is never used with reference to any thing besides baptism, with this one exception that the Greek word stulos, a column or pillar, in all the four places in which it occurs in the New Testament, is rendered by a derivative of this verb. This derivative signifies a pillar or column that stands erect and firm." He further proves, continued Halley, "that this Syriac word which is only used to designate the ordinance of baptism uniformly renders the Greek word baptizo, and the like." "I'll warrant you these are all Peshito," said Brother Burton. "But where is your Baptist authority, where your Baptist scholar who has consulted the original, and found this to be the meaning? It is to be supposed that he is Dr. James Murdock, and scores of others, would risk their reputation as scholars, by stating things which other scholars would know to be untrue? Or their characters as Christians by giving birth to a falsehood, imputing error, and advocating a lie? They would be immediately exposed and disgraced. But what says Prof. Moore Stuart on this translation? You will find it in the Biblical Repository, vol. iii. p. 302. "This version is the oldest of all the translations of the New Testament that are extant; for in all probability

it should be dated during the first half of the second century (from 100-140 A. D.). What, it is admitted by those who are able to consult it, to be one of the most faithful and authentic of all the ancient versions. How does this translate the word in question? Only and always, by a word which corresponds to the Hebrew word, the Chaldean mach, and the same word in Arabic. This is a very remarkable circumstance, for the Syriac has a word like the Chaldean mach, and the corresponding Hebrew mach; which means to plunge, to dip, to immerse, &c. Why should it employ this word to render baptizo? The Hebrew, Chaldean and Arabic, all agree in assigning to the same (Syriac) word, the sense of the Latin, stare, prostrare, facere, et sustinere, "to stand," "to stand fast," "to sustain," "to make strong." "We come almost necessarily to the conclusion, then, inasmuch as the Syriac has an appropriate word which is very rarely employed in the Peshito, that the translator did not deem it important to designate any particular mode of baptism, but only to designate the rite by a term which evidently means confirm, establish etc. Baptism, in the language of the Peshito, is the rite of confirmation, simply, in the manner of this is apparently left without being at all expressed." So says Prof. M. Stuart, continued Halley, "that whom there were few who were better able to judge; and whose philosophical exposition of the word baptizo, your Baptist writers have regarded very highly, and in authority in as far as they could make it tend to strengthen their position. "Now let us read Mark xvi. 16, according to the Baptist rendering of the word, and then the Syriac. 'He that believeth and is immersed shall be saved, but he that believeth and is not immersed, shall not be saved.' The Baptist, making two distinct conditions, as necessary to salvation, the first a spiritual, and the other an external rite. Ask them if they believe this, they say, no; but still they persist in giving it this rendering, which indeed they must do, or immediately cease to be Christians, and so they have often heard the text quoted from the pulpit, to enforce the importance of immersion in this language; 'He that believeth and is immersed shall be saved'; but question those very same ministers of the Gospel, if they believe immersion necessary to salvation, and they will reply, 'No, we don't believe it necessary to salvation; but then here is the text, and what do you do with it?' They pretend not to believe it, and yet they preach it indirectly from the pulpit, and directly in their actions and exhortations; and actions speak louder than words, and so they say, you know. "The Syriac translation, you see, and thus: 'He that believeth and standeth fast in his faith, shall be saved; but he that believeth not shall be damned.' Which of these views commends itself to the enlightened understanding and conscience? Which is the most harmonious with the teachings of the word of God? For the first, we search the whole Bible through, and you cannot find a parallel text to support it. But the second, in spirit and in precept, harmonizes with every part of the word of God. Jesus says to Matthew, 'He that endureth to the end, shall be saved.' And again, when he appeared to John in the Isle of Patmos, 'He that overcometh and keepeth his works unto the end, to him will I give power, etc. There must be a continuance in believing, a holding fast unto the end, and this we are enabled to do, through the assisting agency of the Spirit of God. "Is not this Syriac view like that we have found by an examination of the English translation?" asked Anna, no longer able to restrain her interest in the controversy, and seating herself by the table. "Yes," said Halley, "and it is a very happy phraseology attending the word baptizo, 'down into and up from the water—baptizo in the river Jordan,' etc. This indicates the form of immersion and would to my mind give that form the preference, even if there is no stronger testimony. If the Christian use of the word baptizo, as we have taken as any, with perfect safety, by persons of any rank or condition, and in any part of the world, the constant use of figurative metaphors, the ingredients of which are drawn from the common life, and the use of the word baptizo, as we have learned, to dip, to immerse; and in the Latin there are intingo and immergo, which also mean to dip, and to immerse. Then if the translators understood baptizo in its purely Greek, or classical meaning, how easy it would have been to convey the idea of dipping or immersing to the mind of a Roman, by simply rendering it intingo or immergo; and would they not, in all common sense, most assuredly have done so, or have rendered it in some other, but equally forcible, and classical meaning, corresponding to their conception of its true import, and thus have conveyed some definite and specific idea to the mind of the reader? Their transcribing it, without translation, is a strong and irrefragable argument that there was nothing in the Latin tongue corresponding to the Christian meaning and import of the word. "There must be translations into other languages," said George, "dating back to about that time; what is their testimony?" "You will find their testimony quite uniform," said Halley, smiling, "though more forcible. For example, there is a Peshito, a Syriac version, and the oldest translation of the New Testament extant, which, probably, was made soon after the death of the Evangelist John. The testimony of James Murdock, D.D., of New Haven, as stated in the Bibliotheca Sacra, I have in my room; it will give you what he says. Here it is (vol. vii. p. 733): "The Peshito was probably made in the very next age after the Apostles, and by apostolic men; and in a language almost identical with the vernacular tongue of Jerusalem, and its disciples. And it is to be supposed that the Apostles themselves, and all the first preachers of the Gospel among the Syrians, adopted this phraseology, and of course that the translators of Peshito had apostolic authority for their mode of designating baptism. The Peshito uniformly renders the Greek word baptizo, in all the seventy-three (73) places where it occurs. And this verb in the Peshito is never used with reference to any thing besides baptism, with this one exception that the Greek word stulos, a column or pillar, in all the four places in which it occurs in the New Testament, is rendered by a derivative of this verb. This derivative signifies a pillar or column that stands erect and firm." He further proves, continued Halley, "that this Syriac word which is only used to designate the ordinance of baptism uniformly renders the Greek word baptizo, and the like." "I'll warrant you these are all Peshito," said Brother Burton. "But where is your Baptist authority, where your Baptist scholar who has consulted the original, and found this to be the meaning? It is to be supposed that he is Dr. James Murdock, and scores of others, would risk their reputation as scholars, by stating things which other scholars would know to be untrue? Or their characters as Christians by giving birth to a falsehood, imputing error, and advocating a lie? They would be immediately exposed and disgraced. But what says Prof. Moore Stuart on this translation? You will find it in the Biblical Repository, vol. iii. p. 302. "This version is the oldest of all the translations of the New Testament that are extant; for in all probability

it should be dated during the first half of the second century (from 100-140 A. D.). What, it is admitted by those who are able to consult it, to be one of the most faithful and authentic of all the ancient versions. How does this translate the word in question? Only and always, by a word which corresponds to the Hebrew word, the Chaldean mach, and the same word in Arabic. This is a very remarkable circumstance, for the Syriac has a word like the Chaldean mach, and the corresponding Hebrew mach; which means to plunge, to dip, to immerse, &c. Why should it employ this word to render baptizo? The Hebrew, Chaldean and Arabic, all agree in assigning to the same (Syriac) word, the sense of the Latin, stare, prostrare, facere, et sustinere, "to stand," "to stand fast," "to sustain," "to make strong." "We come almost necessarily to the conclusion, then, inasmuch as the Syriac has an appropriate word which is very rarely employed in the Peshito, that the translator did not deem it important to designate any particular mode of baptism, but only to designate the rite by a term which evidently means confirm, establish etc. Baptism, in the language of the Peshito, is the rite of confirmation, simply, in the manner of this is apparently left without being at all expressed." So says Prof. M. Stuart, continued Halley, "that whom there were few who were better able to judge; and whose philosophical exposition of the word baptizo, your Baptist writers have regarded very highly, and in authority in as far as they could make it tend to strengthen their position. "Now let us read Mark xvi. 16, according to the Baptist rendering of the word, and then the Syriac. 'He that believeth and is immersed shall be saved, but he that believeth and is not immersed, shall not be saved.' The Baptist, making two distinct conditions, as necessary to salvation, the first a spiritual, and the other an external rite. Ask them if they believe this, they say, no; but still they persist in giving it this rendering, which indeed they must do, or immediately cease to be Christians, and so they have often heard the text quoted from the pulpit, to enforce the importance of immersion in this language; 'He that believeth and is immersed shall be saved'; but question those very same ministers of the Gospel, if they believe immersion necessary to salvation, and they will reply, 'No, we don't believe it necessary to salvation; but then here is the text, and what do you do with it?' They pretend not to believe it, and yet they preach it indirectly from the pulpit, and directly in their actions and exhortations; and actions speak louder than words, and so they say, you know. "The Syriac translation, you see, and thus: 'He that believeth and standeth fast in his faith, shall be saved; but he that believeth not shall be damned.' Which of these views commends itself to the enlightened understanding and conscience? Which is the most harmonious with the teachings of the word of God? For the first, we search the whole Bible through, and you cannot find a parallel text to support it. But the second, in spirit and in precept, harmonizes with every part of the word of God. Jesus says to Matthew, 'He that endureth to the end, shall be saved.' And again, when he appeared to John in the Isle of Patmos, 'He that overcometh and keepeth his works unto the end, to him will I give power, etc. There must be a continuance in believing, a holding fast unto the end, and this we are enabled to do, through the assisting agency of the Spirit of God. "Is not this Syriac view like that we have found by an examination of the English translation?" asked Anna, no longer able to restrain her interest in the controversy, and seating herself by the table. "Yes," said Halley, "and it is a very happy phraseology attending the word baptizo, 'down into and up from the water—baptizo in the river Jordan,' etc. This indicates the form of immersion and would to my mind give that form the preference, even if there is no stronger testimony. If the Christian use of the word baptizo, as we have taken as any, with perfect safety, by persons of any rank or condition, and in any part of the world, the constant use of figurative metaphors, the ingredients of which are drawn from the common life, and the use of the word baptizo, as we have learned, to dip, to immerse; and in the Latin there are intingo and immergo, which also mean to dip, and to immerse. Then if the translators understood baptizo in its purely Greek, or classical meaning, how easy it would have been to convey the idea of dipping or immersing to the mind of a Roman, by simply rendering it intingo or immergo; and would they not, in all common sense, most assuredly have done so, or have rendered it in some other, but equally forcible, and classical meaning, corresponding to their conception of its true import, and thus have conveyed some definite and specific idea to the mind of the reader? Their transcribing it, without translation, is a strong and irrefragable argument that there was nothing in the Latin tongue corresponding to the Christian meaning and import of the word. "There must be translations into other languages," said George, "dating back to about that time; what is their testimony?" "You will find their testimony quite uniform," said Halley, smiling, "though more forcible. For example, there is a Peshito, a Syriac version, and the oldest translation of the New Testament extant, which, probably, was made soon after the death of the Evangelist John. The testimony of James Murdock, D.D., of New Haven, as stated in the Bibliotheca Sacra, I have in my room; it will give you what he says. Here it is (vol. vii. p. 733): "The Peshito was probably made in the very next age after the Apostles, and by apostolic men; and in a language almost identical with the vernacular tongue of Jerusalem, and its disciples. And it is to be supposed that the Apostles themselves, and all the first preachers of the Gospel among the Syrians, adopted this phraseology, and of course that the translators of Peshito had apostolic authority for their mode of designating baptism. The Peshito uniformly renders the Greek word baptizo, in all the seventy-three (73) places where it occurs. And this verb in the Peshito is never used with reference to any thing besides baptism, with this one exception that the Greek word stulos, a column or pillar, in all the four places in which it occurs in the New Testament, is rendered by a derivative of this verb. This derivative signifies a pillar or column that stands erect and firm." He further proves, continued Halley, "that this Syriac word which is only used to designate the ordinance of baptism uniformly renders the Greek word baptizo, and the like." "I'll warrant you these are all Peshito," said Brother Burton. "But where is your Baptist authority, where your Baptist scholar who has consulted the original, and found this to be the meaning? It is to be supposed that he is Dr. James Murdock, and scores of others, would risk their reputation as scholars, by stating things which other scholars would know to be untrue? Or their characters as Christians by giving birth to a falsehood, imputing error, and advocating a lie? They would be immediately exposed and disgraced. But what says Prof. Moore Stuart on this translation? You will find it in the Biblical Repository, vol. iii. p. 302. "This version is the oldest of all the translations of the New Testament that are extant; for in all probability

TEA, COFFEE, & SUGAR MART At Reduced Prices. BEST BLACK CONGOU TEA is 3d per lb. GOOD BREAKFAST do do 3d 3/4. STRONG SOUND do do 3d 1/2.

BEEK'S BOOK STORE, NO. 14 KING STREET, ST. JOHN, N. B. The object of this advertisement is to bring to the notice of the public the various titles of books published by the firm.

ALBERTINE. 40 CASES JUST RECEIVED. G. FRASER, Agent. The New Brunswick Oil Works COMPANY.

Florists--Attention! TO FLORICULTURISTS and all who desire to see the latest and most improved styles of floral arrangements.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

LONDON HOUSE. Floor Cloth Department. We have to inform our friends that in view of the various branches of our business.

Brown, Brothers & Co. DRUGGISTS, 3 ORDNAANCE SQUARE. HAVE now on hand, one of the most complete stocks of Druggery, Medicines, Spices and Dye Stuffs.

ENGLISH AND AMERICAN SHOE STORE. NO. 15 DUKE STREET. SOLEMAY & BROWNE. Have just opened a fine assortment of French Boots and Shoes.

Florists--Attention! TO FLORICULTURISTS and all who desire to see the latest and most improved styles of floral arrangements.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

"STAR" Life Assurance Society, DIVISION OF PROFITS. THE Star Life Assurance Society, of London, has declared its third annual dividend.

Brown, Brothers & Co. DRUGGISTS, 3 ORDNAANCE SQUARE. HAVE now on hand, one of the most complete stocks of Druggery, Medicines, Spices and Dye Stuffs.

ENGLISH AND AMERICAN SHOE STORE. NO. 15 DUKE STREET. SOLEMAY & BROWNE. Have just opened a fine assortment of French Boots and Shoes.

Florists--Attention! TO FLORICULTURISTS and all who desire to see the latest and most improved styles of floral arrangements.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

THE ONLY ARTICLE UNRIVALLED IN MARKET, WITH IMMENSE DEMAND. HOME & EUROPEAN. THE reason why this is the only article unrivalled in market, with immense demand.

Brown, Brothers & Co. DRUGGISTS, 3 ORDNAANCE SQUARE. HAVE now on hand, one of the most complete stocks of Druggery, Medicines, Spices and Dye Stuffs.

ENGLISH AND AMERICAN SHOE STORE. NO. 15 DUKE STREET. SOLEMAY & BROWNE. Have just opened a fine assortment of French Boots and Shoes.

Florists--Attention! TO FLORICULTURISTS and all who desire to see the latest and most improved styles of floral arrangements.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

THE ONLY ARTICLE UNRIVALLED IN MARKET, WITH IMMENSE DEMAND. HOME & EUROPEAN. THE reason why this is the only article unrivalled in market, with immense demand.

Brown, Brothers & Co. DRUGGISTS, 3 ORDNAANCE SQUARE. HAVE now on hand, one of the most complete stocks of Druggery, Medicines, Spices and Dye Stuffs.

ENGLISH AND AMERICAN SHOE STORE. NO. 15 DUKE STREET. SOLEMAY & BROWNE. Have just opened a fine assortment of French Boots and Shoes.

Florists--Attention! TO FLORICULTURISTS and all who desire to see the latest and most improved styles of floral arrangements.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.

WINDSOR. Dry Goods, &c. The Windsor Store, 15 DUKE STREET. French Boots and Shoes.