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Religious Miscellany.

Remember thy Bible.

Remember thy Bible; for on it hath grazed
The bright eyes of childhood and youth;
And their hearts have grown warm with rap-
ture and praise,
As they read o'er its pure words of truth.
Remember thy Bible—the dim eyes of age
Have brightened with feelings of love;
And their pale cheeks have glowed, as they
beat o'er the page
That told of their bright home above.

Remember thy Bible; its words have been read
By thy father and mother and even;
To the family circle no matters and dead;
Oh! how many have laid them for heaven,
But through amid weeping and mourning below,
Death hath broken affects still brighter shall
Yet the fair golden links still brighter shall
When united in heaven again.

Remember thy Bible in affliction's dark hours,
When the loved ones are passing away;
Its sweet words shall fall like dew on the flowers,
When turn to thy Bible; 'twill dry thy sad tears,
And by shadows shall pass wit away,
And the dawn brighter grow till the morning
appears,

Then fade in the calm light of day,
So amid the dark woes that overshadow thee now,
As thy bark with the wild storm is driven,
The hopes of the Bible still brighter shall glow,
Till thou shalt have laid them for heaven,
Remember thy Bible, when thou nearest the
brink

Of Jordan, the river of death;
Its sweet words of promise will not let thee sink,
And press shall tune thy last breath.

John Wesley.

It has sometimes been asked whether Wesley is entitled to rank in the highest class of great men? The question is vague, and hardly admits of an unqualified answer. Of the two highest classes of great men—the speculative, or “philosophical” thinkers on the one hand; and the practical, or “moral” legislators, captains, and inventors, on the other—it may be doubted which is entitled to the supremacy. The former, if we do not include in it the poetic, or rather the artistic genius, has afforded comparatively little advantage to mankind, beyond an exhibition of the greatness of his human faculties. Speculative inquiry has seldom given to the world a great demonstrated truth. It is doubtful, that it has yet afforded a single unquestionable result in the highest field of its research—that sublime sphere of abstract truth which is usually vestigial speculative philosophy; and its investigations of the constitution of the mind are yet far from settling, with scientific certainty, any theory of psychology.

On the other hand, a single great practical life, sometimes a single act of such a life, has advanced appreciably the whole civilization of a nation. A great captain has broken the chains of a nation; a great legislator has set free the energies of millions of men for progress in all useful enterprises. A single philanthropist has initiated improvements in the administration of justice which have alleviated the anguish of tens of thousands; a great jurist has reformed the laws and penal jurisdiction of his country, and promulgated a system of punishment, and rendered the gallows a barbarity, abhorrent as well to the justice as the mercy of mankind. A diffident, poor, struggling artisan, by the invention of the steam engine, has given to his own country, and to the hands of hundreds of millions of men, more than equal to twice the number of male capable of labor on our planet—an invention which has already, in its combined power throughout the globe, a capacity for work equal to the male capacity for manual toil of our six planets like ours; such a man may be said to create new worlds on the surface of our own.

Even the greatest mind which has influenced modern scientific inquiry, while teaching the world how to think, never discovered a new scientific fact. He gave not a single original invention to practical science, and his intellect, expounding and systematizing a thought which was scientifically as old as Aristotle and practically as old as human reason, has directed all subsequent practical studies.

The classification of great men most inevitably be difficult; and it is difficult, but the greatest influences the sentiments, if not the intellect of the man, the genius of great painters, sculptors, architects, and poets, may perhaps be more relevantly included in the class of great practical than in that of great speculative minds. The practical character of the practical sciences is a question not considered, apart from the beneficial example of superior intellectual power which they present, have added little or nothing to the advancement of the race, and the few examples of practical utility which can be cited from the history of philosophy, thinkers might be esteemed as exceptions to their own classification. Even the mathematicians rank doubly, at least, between the two classes: the discoveries of Newton appertain to the physical world, and the greatest of his successors has legitimately placed the proudest monument of astronomical knowledge in the class of scientific mechanics. But amidst these great minds, which constitute a question more curious, perhaps, than important—there can be little hesitancy in placing John Wesley in the first rank of those historical men whose greatness in the legislature, the cabinet, the field, philanthropy, or any sphere of active life, is attributable to their practical sagacity, energy, and success.

In these three respects what man in history transcends him? If it can be affirmed that he was far from being a great, profound thinker; that, as some of his critics have pronounced, his mind was more “logical,” or even “instinctual,” than philosophical; yet who can deny him the tribute of the historian of his country, that he conducted “a most remarkable moral revolution; was a man whose eloquence and logical acuteness might have rendered him eminent in literature; whose genius for

government was not inferior to that of Rabelais, and who, whatever his errors may have been, devoted all his powers, in defiance of obloquy and derision, to what he sincerely considered the highest good of his species.” The somewhat vague affirmation that his mind was more instinctual than philosophical, if it has any meaning at all, signifies that his sagacity was so rapid and acute that the processes of reasoning and judgment, usual in other men, were (not absent but) scarcely perceptible in his clear and prompt intellect. The results of the practical facts with which Wesley had to deal, like all the practical affairs of men, must needs be contingent, and there can be no intuition of contingent results. Their right anticipation must be the effect of calculations and combinations of the intellect.

If Wesley was deficient in what constitutes the highest speculative or philosophic mind, this deficiency itself was perhaps a necessary qualification for the more energetic greatness to which he was appointed. It was necessary that he should be a great legislator in order to render secure the fruits of his greatness in so many other respects. Speculative philosophers have seldom been great legislators; the history of great men affords no example of the two characters combined. The Republic of Plato is still an ideal system of beautiful perfections to statesmen; the Politics of Aristotle have seldom had a legislative copyist; Utopia of Sir Thomas Moore is still a Utopia, the source of proverbial expression to our language, but no laws to our commonwealth; the new Atlantis of Bacon is yet a dream, notwithstanding its utilitarian suggestions; Locke's Fundamental Constitutions of Carolina were found impracticable; and Rousseau's Contrat Social ranks only as an example of political rhetoric. But John Wesley founded an ecclesiastical system which has been more efficient by the lapse of a hundred years, and which is acknowledged to be more effective, whether for good or evil, than any other in the Protestant world. More than has been usual with the founders of systems of policy, whether in Church or State, it was his own work, his own initiative, though most entertaining biographers have acknowledged his ability as a legislator, and conceded that “whatever power was displayed in the formation of the economy of Methodism was his own.” He began his great work not only without prestige, as has been shown, but in entirely adverse circumstances.

The moral condition of the nation, which required his extraordinary plans, was the most formidable difficulty to their prosecution. He threw himself out upon the general demoralization without reputation, without influential friends, without money, with no other resource than the soul within him, and so energetic that many men who had fairly begun his great career, he was reduced even below the ordinary advantages of common English clergyman; he had become already the object of derision; he had no church, and was turning out of the pulpit of his brethren. Excepting some insignificant societies, like that of Peter Lane, the highway of the field and the reckless mob were all that remained to him. But he began his work; he united his rude converts into “Bands,” formed “Classes,” built Chapels, appointed Trustees, Stewards, Leaders, Exhorters; organized a Lay Missionary Society; and, before he had many characters and talents; founded the Conference; gave his society a discipline and a constitution, a literature, a psalmody and a liturgy; saw his cause established in the United States with an Episcopal organization planted in the British North America; and, amidst the obstacles and oppositions, completed, universally effective and prosperous, sustained by five hundred and fifty itinerant and thousands of local preachers, and more than a hundred and fifty thousand members, and so energetic that many men who had been his co-laborers lived to see it the predominant body of Dissenters in the United Kingdom and the British Colonies, the most numerous Church of the United States of America, and successfully planted on most of the outlines of the Missionary world.

The success of such a career depends, of course, much upon circumstances, but circumstances may develop great men, they cannot create them. He is great who can turn favorable circumstances to great account; he is greater who can create his own favorable circumstances, as well as turn them to account. Wesley did both. If any man in history ever did both, it was Wesley. He did not create his own conditions; he often imperiled or defeated by the lack of the comprehensive vigile and skill which can control the whole series of circumstances essential to success, often the critical one in the series may be secure; the key to the whole may be lost in an unguarded energy; and many a career, splendidly begun, has thus come to an impotent conclusion. It was next to impossible for Wesley to have failed in this manner. Not only his clear discernment saw, but his untarnished and steady energy seized and appropriated all the facilities, small and great. If it should be said that he had superfluous labors, it certainly cannot be said that he had deficient diligence; and if he sometimes availed himself of unnecessary circumstances, it was hardly possible he could lose a necessary one.

It is interesting to notice, in the first of his biographies, an article on Southey's “Colloquies on Society,” Edinburgh Review, 1850; and Essays, Critical and Miscellaneous, p. 100. (Philadelphia, 1854) The French translation of the “English,” vol. 1, p. 273, says: “strongly as this expression, it will naturally apply an exaggeration to the completion of the success of Wesley with his difficulties.” Buckle pronounces Wesley “the first of theological statesmen.”

Charity.

Charity embraces the wide circle of all possible kindnesses. Every good act is charity; your smiling in your brother's face is charity; an exhortation of your fellow-man to virtuous deeds is equal to almsgiving; your putting a wanderer in the right road is charity; your moving stones and thorns from the road is charity; your giving water to the thirsty is charity. A good man's wealth hereafter is the good he does in this world to his fellow-man. When he dies, people will say, “What property has he left behind him?” But the angels will ask, “What good deeds has he set before him?” —Irving.

Wesleyans—Domestic Worship.

Beloved brothers and sisters, heads of families, pray read this beautiful plan for family devotion. Is it not possible that we may adopt it by extra effort? If so, shall not the love of holiness, of Christ, constrain us? Is there not great need in many families of more time, reverence, and refreshment at the family altar? Shall we not magnify our office as priests over our households? Will we not wish we had when dying? Will we not wish, even to speak to those dear ones once more? Beside, godliness has the promise of the life that now is. So your children's success in life, other things being equal, depends upon their manners. And good manners must be acquired in general at home, and in childhood, or never. Oh! how many have laid them for heaven, but through amid weeping and mourning below, Death hath broken affects still brighter shall Yet the fair golden links still brighter shall When united in heaven again.

Domestic prayer usually follows the morning and the evening meal—the former at eight o'clock, the latter at ten. The hymns are first, the prayers are second, with apostolic benediction. The morning prayer is postponed till after breakfast, to allow of the friendly greetings and enquiry of the family after the night's repose. The children, young and old, as they enter the breakfast room, kiss their parents and shake hands with their guests, while they earnestly and conscientiously attend to their duties. Private prayer, there is reason to believe, is faithfully enforced and generally observed. Beside this, in the happy family, of which I speak, the father and mother, before they part in the morning and after they meet in the evening, resort to an interior altar for sacred converse and mutual prayer, and they allow nothing to interfere with these hours of sacred communion. A beautiful usage. There are confessions to be uttered by the united head of the family which cannot be appreciated by the whole household; there is an intimacy of religious communion, and a strictness of religious enquiry, proper between parties thus intimately related, which would be precluded by the presence of their guests, domestic or even their own children. In this communal sanctuary what errors may be corrected, what misunderstandings may be cleared up, what confidence inspired, as the united spirits become more and more transparent to each other in the presence of their common Father! How their love may be heightened and their fellowship sweetened as they trace each other's footsteps toward the world of life, and prepare for the pure and happy life to come!

Such an inner altar may be less necessary where parties live constantly in the presence of each other, than amid the excitements, the conflicts, the company, and the temptations of a great and guilty city. To parents, who are in the habit of a business and a social life, spiritual union and whose intercourse is embittered by want of confidence or lack of affection, by repeated misunderstandings or petty offences, I would say, Try it.

On my last visit to the excellent family alluded to, I was admitted into their interior place of worship, where, after taking a general farewell to the wife, then the husband, in such circumstances one feels near to heaven, and as he rises to shake hands, no with dry eyes, he cries, but say, “If I were not going home, I should feel that I was going from home.” —Beauty of Holiness.

The Little Angel.

A gentleman in the neighborhood of London was once induced to visit a poor woman who was sick. When he entered the room, he perceived a little girl kneeling at her bedside, who, when he entered, withdrew. On inquiring who the child was, the sick woman replied, “O Sir, it is a little angel who frequently comes to read the Scriptures to me to my great comfort, and has just now given me his presence.” On further inquiry, he found that the girl, being the daughter of a neighboring Sunday school, had taken an opportunity afterward of questioning the child as to the reason of her conduct, when she answered, “Because, Sir, I find it is said in the Bible, that ‘pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction.’ Well, and did you give her any money?” “Yes, Sir.” “And where did you get it?” “Sir, it was there; I found it in the school.” That was truly a fair opportunity for expatiating on the manifold benefits which the children of the poor (and of the rich too!) derive from Sunday-school instruction.—Sunday School Times.

A Miracle.

The mention of almsgiving recalls a somewhat ludicrous story of modern date, a most inopportune miracle was wrought.—The well known French missionary, Father Bridaine, was always poor, for the simple reason that he gave away everything he had. One evening he asked for a night's lodging of the curate of a village through which he passed, and the worthy man having only one bed, shared it with him. At daybreak Father Bridaine rose, according to custom, and went to say his prayers at the neighboring church. Returning from his sacred duty he met a beggar, who asked an alms. “Alas, my friend, I have nothing” said the good priest, mechanically putting his hand in his breeches pocket, where, to his astonishment, he found some money he had not noticed when he went to bed. He looked left there. He hastily opened the paper, and seeing four crowns in it, cried out that was a miracle! He gave the money to the beggar, and hastened into the church to return thanks to God. The curate soon after arrived, and Father Bridaine related the miracle with the greatest union; the curate turned pale, put his hand in his pocket, and in an instant perceived that Father Bridaine, in getting up in the dark, had taken the wrong pair of breeches; he had performed a miracle with the curate's crowns.

Religious Enjoyment.

A young man at a camp-meeting complained that he did not enjoy the religious services of the occasion as he had those of another recently held. Why not? I asked an aged minister to whom the complaint was made, “do you not enjoy here the same means of grace—have you not the same mercy-seat?—can you not approach it in the name of the same Mediator? and have you not the promise of the same Spirit? Are you sure” he affectionately continued, “that your enjoyment of the other meeting was altogether a religious enjoyment? There you were surrounded by friends who loved you, and bestowed upon you every kindness and provided for you every comfort; you met with nothing but friendship and affection on every side. Here you are a stranger to the people, and you must show exhibitions of kindness; and perhaps this is the cause of the difference in your feelings.”

The young minister made no reply, but with a chastened and thoughtful air, he returned to his appearance and deportment indicated that he had learned a valuable lesson. The distinction between natural and religious enjoyment is sometimes lost sight of. It is necessary, therefore, that other sources of enjoyment be cut out, that the Christian may be able to know whether he is “walking in the fear of the Lord, and in the comfort of the Holy Ghost.” This is the philosophy of temporal affliction. The objects of our affection are torn from us—our earthly treasures take to themselves wings and fly away—our beloved friends, stripped of every thing but God and religion, are left; we are happy still, for all things work together for good to them that love God. It is only through affliction that God teaches some of us the great lesson, that our happiness must ever find its source and centre in him. —Pacific Methodist.

The Hour of Death.

I have lived to see that this world is full of perturbations, and I have long been preparing to leave it, and gather comfort for the awful hour of making up my account. I have not been able to do this, for I am near. And though I have by my grace loved him in my youth, and feared him in my age, and labored to have a conscience void of offence toward all men, yet, I thought, I should be extreme to mark what I have done amiss, how shall I abide it?—Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit myself to thy will, O Lord, but thy will be done.—Richard Hooker.

Religious Intelligence.

Speech of a Returned Missionary from Ceylon.

AT THE ANNUAL MEETING OF THE WESLEYAN MISSIONARY SOCIETY IN EXETER HALL.

The Rev. John Walton, Missionary from Ceylon, said—I observe that time presses, and I am sure that the wishes of the meeting and the arrangements for the day will be best consulted by my abstaining from all preliminary remarks. I occupy a position which almost every returned Missionary from the Indian Government has filled before me. Let me therefore, in a few words, state to you some of the things which I have seen, and which I have done, in my capacity of a returned Missionary from Ceylon. I am anxious to make the most of this opportunity, if I do not mistake the elements of this meeting is composed, it is, in a physical and representative assembly. The leading supporters of this great Society are present. This is a sort of Missionary Pentecost to which devout Methodists come up from every Circuit in the land, and give you an account of the state of the Wesleyan Mission there, and if I were sufficiently advanced here for that sort of thing I should be willing to do my best on the platform of his Society to testify to the success which a wonder-working God has bestowed upon me. There has been an Evangelical Alliance in Ceylon for more than half a century—the substance as well as the form—and that Alliance was commenced by a Methodist, Thomas Squire. Thomas Squire, the last surviving pioneer of Wesleyan Methodism, the last of that brave band led by Dr. Coker, who has left behind a memorial which our Missionaries will never allow to die—that Missionary union which I have alluded to. As to Missionary agencies, the missionaries of different Societies are much of the same mind and of the same judgment, and while there are some minor differences as to details, the plans of all are the same, and from a description of one you may know all the rest. The first thing has ever been the preaching of the Gospel—the blowing of the trumpet, to which the gentleman who preceded me has so eloquently alluded—the preaching of the Gospel to the vernacular of the people—Such was the Mission commenced by Mr. Cough, Mr. Lynch, Mr. Squance, and others, twenty years ago, and such is the Mission at the present time. I am the more careful on making this statement because those who do not know as imagine that education has been absorbed all our energies, and eclipsed God's great ordinance of preaching. Nothing of the kind. The world does not contain more competent and vernacular preachers than are found in India and in Ceylon. It is true that we have schools to which we attach great importance. We teach as well as preach Jesus Christ, to the young as well as to the old. We lay hold of the young, anticipating if we can Brahminism on the one hand, and Buddhism on the other; and train them for the service of Him who said “Suffer the little children to come unto me.” It is true that our success among the adults has been comparatively small. But we have never faltered in our faith in the power of the Gospel to save the Hindu, nor have we faltered in preaching, nor have our Missionaries wanted encouragement in their work. A celebrated French missionary, the Abbe Dubois, said it was

impossible to convert the Hindus, and that he had tried every expedient of his church for 25 years; and the good Henry Martyn, after some years' toil, said, “If ever I see a Hindu become a sincere believer in Jesus, I shall see something more approaching the resurrection of a dead body, than anything I have yet seen.” and two years afterwards he said, “I have a doubt of every Hindu-Christian in Hindustan.” It is true, the work is hard; but we have lived to testify that the impossible can be done. We have witnessed many such a resurrection, and have lived in sweet communion with Hindu converts, whose experience is of the deepest, and whose Christian character we could not doubt. From these Christian schools we expect great fruits, and I have often remarked that, in cases of adult conversion, they were persons who in early life had been in our Mission schools. It is a common thing to hear a parent say, “I am too old to change, but my children will become Christians.” We know that as well as he does, and we labour to lay hold of the young. There is a great and growing interest in this country at present, with regard to the Hindu education, and I would say, with reference to the Mission schools in Ceylon, that they have in every respect been perfectly successful. In the district from which I came, up to the year 1843, the Government maintained schools of its own; but these schools had so entirely failed, that in that year they sought the advice and co-operation of the Missionaries in carrying on the work of general education. I was reading a few months ago the correspondence which took place on the subject. After several letters had passed, they arrived at this conclusion, that Government schools were to be abolished, and the Missionaries of the three Societies, the American Board, the Church Missions, and the Wesleyan Society, were requested to take charge of the education of that province, each society receiving a grant from the public treasury, and the Government stipulating only to let right of inspection. Now that plan has worked well, without friction on either side, and greatly to the satisfaction of the public. I should like to say a few words about those Government schools in Ceylon. We hear a great deal in these days of the necessity of the Indian Government. What the necessity of the future may be remains to be seen. What the neutrality of the past has been we know very well. The neutrality of the past was a neutrality which a shameful proponderance on the side of Hinduism, and was a neutrality which shut out the Bible children in the schools, and of these fourth age girls! Let me describe more particularly the field you have undertaken to cultivate, and state as modestly as I may, but as strongly as I can, its present and future prospects. Now sir, you have in Ceylon 100,000 Mohammedans, and 20,000 Protestants; and in connection with them there are about 3,500 communicants, and more than half the number belong to our own Society. In connection with the Missions of our own Society north and south we have about 1,000 children in the schools, and of these four-fourth age girls! Let me describe more particularly the field you have undertaken to cultivate, and state as modestly as I may, but as strongly as I can, its present and future prospects. Now sir, you have in Ceylon 100,000 Mohammedans, and 20,000 Protestants; and in connection with them there are about 3,500 communicants, and more than half the number belong to our own Society. 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dre to thirty thousand souls, and for them Protestant Missions make no provision whatever. A few months ago, I was going through the Tamil quarter of the town of Colombo...

presence of a man of Dr. Hoole's years and services, I may refer to such a subject as this without impropriety. Few men have rendered more substantial or enduring services to our Indian Missions than Dr. Hoole...

Letter from England

From our own Correspondent. ENGLAND, June 15th, 1860. The capture of Palermo by the troops of Garibaldi, the great generalissimo, is one of the most unprecedented events of history...

Opening of the Conference.

The sixtieth Conference of the Ministers of the Wesleyan Methodist Church of Eastern British America commenced its session, in the Wesleyan Church, at Fredericton, N. B., on the morning of June 27th, 1860, at 10 A.M. The President of the conference, Dr. Richard Wood, read the report of the last annual meeting...

Letter from Canada.

CANADA, June 22nd 1860. I send you my July letter now, that you may have our Conference proceedings in good time...

The Londoners are preparing to give them a hearty welcome, and the more so because the loss which the lovers of popularity were afterwards sustained by the sudden and melancholy death of Albert Smith...

Confidence Proceedings.

REPRESENTATIVES FROM THE WESLEYAN CONFERENCE IN THE LATTER PART OF THE YEAR. The President, Fathers and Brethren, My beloved friend and valued brother, Dr. Peckard, in whom the vigour of youth, the caution and sagacity of age happily blend, with respect to educational enterprise, with which...

There can be no lack of prosperity and joy. We will praise God! The previously commenced ballot for Secretary was afterwards completed, and the Rev. J. B. Stewart was elected...

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His mantle fell on Cough and his companions, and there is a race of Missionaries in the far East, in whose veins the blood of Coke still flows; whose souls the zeal of Coke still fires, and whose sinned spirit will not disdain to own, I am now led to the last thing that my heart strongly moved on this occasion to pay my humble tribute to another name—the name of a living man. Forty years have passed away since a nobleship was on her way to Madras...

The afternoon session was opened at 3 P.M. with singing and prayer by Brother Snowball. The question was asked—Who are now regarded as Preachers on trial? and the very gratifying fact elicited, that eleven young men of promising talents, moved by the Spirit of God to undertake the work of the ministry, had creditably passed their examination before the various Districts from which they came, and were cordially recommended to be employed in the Circuits of our Conference; besides these there was one placed on the President's list of reserves. The hours of session were then fixed as follows—From 9 A.M. to 12 P.M., and from 2 P.M. to 5 P.M. The examination of candidates for ordination was appointed to take place on Saturday evening, at 9 A.M. On Sunday evening next a general sermon on the death of the lamented late Co. D. Peckard, Dr. Knight, will be preached by the President of the Conference. Session closed with prayer by Brother De Brisy.

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Poetry.

My Wife. The following beautiful lines, written by the late...

Without stockings! Why, to recall the gorgeous dresses they wore...

That course, nor Delhi's kingly gates, nor milder beams of love...

Remains of Monasteries in England. There are not many remains of the monasteries...

When Christianity was first brought into England, it was pure and simple...

Grease an Antidote for Arsenic. M. Blondin, of Nancy (France), has called attention...

Cruelty of the Check-Rein. There are some apologies, we know, for the use of this contrivance...

inferred from the fact that scarcely one of the monks could repeat the Lord's Prayer...

Moral Influences of a Good Horse. The Northern Advocate in recommending good horses to travelling Methodists...

1860. SEEDS 1860. FRESH SEEDS! THE Subscriber has just received per Steamship...

Natural History of Pebbles. Only a pebble! Oh man, that stone which you thrust so contemptuously out...

A Cruel Punishment. Tradition insists that corsets were first invented by a brutal butcher of the thirteenth century...

RARE AND VALUABLE OLD THEOLOGY. New Editions of the following works just received per Steamer from England...

Tea, Coffee and Grocery Mart! H. W. SUTCLIFFE & CO. Have received their principal supply for the season...

NOTICE. NEW SPRING GOODS. KNIGHTS' Water Street-Windor, N.S. THE Subscriber would respectfully inform the inhabitants of Windor and vicinity...

Catalogues of Seeds, For Spring of 1860. May be had free on application to BROWN, BROTHERS & CO.

DR. HOOFLAND'S GERMAN BITTERS, AND DR. HOOFLAND'S BALMAMIC CORDIAL. The most standard medicine of the present age...

HOLLOWAY'S PILLS. The history of the great remedy for all the diseases of the bowels...

DR. HOOFLAND'S GERMAN BITTERS, AND DR. HOOFLAND'S BALMAMIC CORDIAL. The most standard medicine of the present age...

BARRETT'S Horse & Cattle Improving Food. BEST-kept the Stamina of ill-conditioned Horses...

Brown, Brothers & Co. SUCCESSORS TO JOHN NAYLOR. HAVE the pleasure to announce to their friends and customers...

THE RUSSIA SALVE VEGETABLE OINTMENT. RUSSIA SALVE CURE FOR CANCER, RUSSIA SALVE CURE FOR SORE THROAT...

EVERY BROTHER WITH CHILDREN, AND ALL HEADS OF FAMILIES, SHOULD BEWARE OF THIS OINTMENT...

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REDWOOD, REDWOOD. A QUANTITY OF RED WOOD, just received and for sale by BROWN BROTHERS & CO.

SPRING GOODS. English and American SHOE STORE. 15 Duke Street. GOREHAM & RICKARDS.

ROMAN EYE BALSAM, FOR WEAK AND INFLAMED EYES. OPHTHALMIA, OR INFLAMMATION OF THE EYE, is of two kinds...

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