

for grating purposes than for cultivation, the principal article manufactured being... Most of the cottages are simply built; but there is a considerable number of a better class, and the presbytery has a well-furnished, comfortable appearance. They owe much to the Knight, who spends nearly the whole of the income he derives from this property in improvements and in giving employment to the people. He is regarded with a feudal reverence, tempered by modern manners. His traditional titles give him no precedence at court, but his ancient lineage really places him far before the mushroom creation of yesterday. The late Knight, who was a protégé of Lord Castlereagh and a distinguished politician, being once addressed as 'my lord' by an officious servant, impatiently replied, 'Don't call me lord. I don't wish to be anything of the kind.' The movement he remembered the Arab proverb, 'The dog when he has money must be called 'my lord the dog.' It is pleasant to be able to reconcile these relics of feudalism with the humbling of his buttern demerit. It is pleasant also to find that the Baron has been here three months without discovering a single Fenian, and that although yesterday I saw the Fenian flag—the harp and the sun on a field of green—hoisted on a skiff, this was done more in bravado than in earnest, and proved by its singularity that this imbecile form of dilatory is altogether exceptional in Valentin and the adjacent mainland.

Obituary.

SEKENA A. HODGSON, OF EAST BRANCH, CUMBERLAND.
The subject of this brief memoir was the eldest surviving daughter of John and Grace Hodgson. Although her childhood and youth were characterized by a good deal of thoughtfulness, she never sought earnestly to dedicate herself to the service of God, till about eight months before her death, when a loved sister was removed to the better land. Deeply impressed with the uncertainty of life, and the danger of living without God, and led by the earnest entreaties of her dying sister, she sought for redemption in the blood of Christ, but it was not till during a season of revival about three months after this time, that she was enabled to put her confidence in God. Although she was of a very proud and imperious disposition, she became remarkably humble and childlike. She read the scriptures earnestly and prayerfully, and sought by every means, advancement in Christian life, yet she did not then obtain that full consciousness of the pardoning love of God, that is essential to the enjoyment of religion. She often mourned over the hardness and rebelliousness of her heart, and longed for that "perfect love" which "casteth out fear."
Thus she lived, till it pleased God to visit her with that affliction which, in a few short days, ended in death. She had been a little poorly for two or three days, but not so as to excite any particular uneasiness in the minds of her friends, till, on Saturday, 27th of July, her disease assumed a form that soon rendered it evident that her days were nearly numbered. Her bodily pain was intense, but was exceeded by the anxiety of her mind, earnestly did she wrestle with God for a clear knowledge of her acceptance with Him, but she remained in this condition for two days, when she was enabled to say,
"Jesus I know, hath died for me,
This is my love, my joy, my rest,
When he'll assails I'll fly,
And look into my Saviour's face,
My soul shall dwell in his embrace,
And all that's written there."
She sang several verses of the hymn, ending,
"All is well, all is well,"
and often afterwards repeated those words. From that time her mind was filled with sweet peace, and she spent much time in repeating the singing verses expressive of the brightness of her hopes, and of her prospect of being soon with Jesus. She said at one time that she had often wondered what was the character of the associations of heaven, but she would now soon participate in these. She called her brothers and only surviving sister around her, and earnestly sought each to prepare to meet her beyond the grave. This done, she said, "I am now ready, Jesus is precious, Oh, how precious. At another time, when asked how she felt, she said, "I am going home to Jesus," and then, a thrill of rapture pervading her whole being, she exclaimed, with uplifted hands, "Oh, isn't it glorious?" Thus she passed away on the evening of Wednesday, July 31st, aged 21 years. She had a remarkably strong and clear judgment, a cultivated literary taste, and an affectionate disposition, and leaves a sad vacancy in the home circle.

Fast Branch, Cumberland, Sept. 29, 1867.
NATHAN LOCKHART, ESQ., LOCKHARTVILLE.
Only a few months ago, we recorded that John Lockhart went from earth to heaven, leaving in a sad, and lonely home, a father, a mother, a widow, and four little children, and now on the 31st of August his father follows.
He was a member of the Wesleyan church for many long years, and although he sometimes doubted his acceptance, his life was consistent and his death triumphant. He could say—
"I the chief of sinners am
But Jesus died for me,
On Monday, 2nd Sept., he laid his body in a dusty grave, and our Bro. Lockhart talked to us about the city to which he had gone.
Like many, many departed loved ones, he is missed in the little village—he principally made it what it is. He is missed in the church—he was one of its strongest pillars. He is missed in the home—oh! how much. His widow feels alone. May she remember the declaration of the Almighty; "Thy Maker is thine husband."
Nathan Lockhart was loved on earth by many true friends; he has passed on to be loved by truer friends. His house was for many years "the preacher's home," he is now in a better home, where he will still be visited ever and anon, by old friends from his own green earth.
He lived among men for 74 long years, during part of which time, he was much troubled—all his children, save two, having gone before him. But in the blackest night, and above the wildest storm he could hear his Saviour say, "I am not afraid." "When thou shalt be through the waters I will be with thee," and through the rivers, they shall not overflow thee," he is to-day above the night, and beyond the storm, anchored in the calm sabbath harbor beside the golden wharf of the long evermore.
PITTSBURGH.

SHOCKING ACCIDENT ON THE RAILWAY.—A fatal accident occurred on the down train on Thursday forenoon. A number of workmen were engaged in clearing up in the track the freight cars thrown off on Wednesday morning. They were engaged in moving a car close to the rails when the train from Windsor came along. Among the passengers was Doctor Hogan, Asst. Surg. Surgeon, who was returning from the military camp at Bedford. From some cause he put his head out of the window, and before he had time to withdraw it he was struck by the freight car, causing instant death. Another passenger received slight injuries.

Provincial Wesleyan.

Young Men's Christian Association.

THE CONVENTION.
The Provincial Convention, summoned in fulfillment of a pledge given by the members of the Executive Committee at the great gathering at Montreal in June, commences to-morrow. It is earnestly to be hoped that it will be the means of "promoting the interests of existing Associations, and stimulating the formation of additional ones." The willingness manifested by the members of the different Churches to entertain the delegates may be taken as an evidence of their sympathy with the movement, and of their desire for its success. We trust the same interest will be manifested in a large attendance at the various meetings.

It is not easy to estimate the amount of good which these Institutions have effected, on both sides of the Atlantic; especially in large cities, to which young men, in considerable numbers, are continually moving. It would be good advice to give to any young man, to seek, on his arrival at any strange place the headquarters of the Association. He would be sure to meet with a hearty welcome, and to be introduced to a number of well-disposed persons of his own age, and also to come in contact with Christian ministers and laymen who would take an interest in his welfare. When we think of the many snares laid for our young men, we are thankful for such an establishment as that at 183 Hollis street. There we find a comfortable Reading-room well supplied with papers and periodicals, British and American; and a good Library, of which we are glad to hear, and more are availing themselves. We understand it is also the service of God, till about eight months before her death, when a loved sister was removed to the better land. Deeply impressed with the uncertainty of life, and the danger of living without God, and led by the earnest entreaties of her dying sister, she sought for redemption in the blood of Christ, but it was not till during a season of revival about three months after this time, that she was enabled to put her confidence in God. Although she was of a very proud and imperious disposition, she became remarkably humble and childlike. She read the scriptures earnestly and prayerfully, and sought by every means, advancement in Christian life, yet she did not then obtain that full consciousness of the pardoning love of God, that is essential to the enjoyment of religion. She often mourned over the hardness and rebelliousness of her heart, and longed for that "perfect love" which "casteth out fear."
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It, while the matter is specially before the public this week, active measures are taken, both by members and others, to call the attention of young men to the Association and to induce them to join, we cannot do better than to refer to the Minutes of the Association, which will be sent to its members by the result. The subscription, \$1 per annum, brings its advantages within the reach of all.
Thinking of those who have come under our own observation, who are ever ready to confess their indebtedness to the Y. M. C. A., who have been by it saved from many snares, and stimulated to engage actively in Christian work; and who still value most highly the friendships to which they were by this means introduced, we heartily wish,—Success to the Convention. We do it none the less heartily when we remember that many who are among the foremost supporters of this catholic and universal movement, are also among the most zealous labourers in the sections of the Church to which they respectively belong.

The Supernumerary Ministers' and Ministers' Widows' Fund.

A few words on this Institution of our Connection will not be unacceptable to our Societies at this season.
The obligation of the church to endeavor to make some provision for their worn-out Ministers, and the Widows of those who were faithful unto death, is admitted by every considerate Christian. It is systematically and liberally exemplified by the Methodist Churches, both in the old world and the new. The Methodist Episcopal Church in 1866 contributed for their worn-out preachers, and widows, and orphans of ministers who died in the work, one hundred and seven thousand, eight hundred and ninety-two dollars; an increase of fourteen thousand, seven hundred and eighty-three dollars! The Supernumeraries' and Widows' Fund of our Connection was one of its earliest organizations. Some Rules for its working were published in the Minutes of Conference in 1856. These were elaborated into a complete plan in the course of time, which was published in *extenso* in the Minutes of Conference for the year 1863.

From this plan it will appear that the chief sources of income to the Fund are first, and chiefly the annual subscriptions of the Ministers' subscriptions of the members of Societies in all classes; an annual collection in all our chapels and other preaching places; and Donations.
The satisfactory working of this Fund requires that each Circuit should contribute yearly, at least, a sum equal to an average of ten cents per member of all the Societies belonging to it. This amount is so small that it would be unworthy of the church to make it less. At this rate it requires ten years for any Circuit to contribute an average of one dollar per member towards this one of the most humane and Christian schemes of the church. It is however ascertained that only a few Circuits contribute this amount from year to year. Those of the Halifax District alone, for a few years past, have presented the desired average. Particular Circuits in different Districts have also performed their benevolent part towards this laudable object, but in many others the contributions have been so small as to keep down the average of the Fund, in the whole District, below one-half of the standard amount. The general average of contributions to this Fund last year was less than seven cents per member.
It is here respectfully submitted whether it is not equally possible and proper to endeavor more nearly to approach the proposed average contribution of ten cents per member in all our Circuits? It is quite certain that every society would wish this to be done. Let the trial be made this year, partly by judiciously and fully carrying out the Rule of the Fund, which requires that, "Every member shall, at the renewal of the Society Ticket during the September visitation, fully explain to the members the nature and reasonableness of the claims of this Fund upon the justice and liberality of our Church. He shall then enter into the class book the individual annual subscriptions, which are to be paid before the ensuing District Meeting."
Usually several estimable members are not at the Class Meeting when the official explanation is made, and the minister marks down the "individual annual subscription." In all such cases the Leader, if requested, will not towards those of his members who were absent, in the same manner as the minister did towards those who were happily in attendance; and the same result will follow. Every one will be glad to assist in this benevolent and righteous cause. If no member be overlooked, and no one decline to give something, a large step will be taken towards the proposed end. Then let the list of the public collection, in December be taken for this collection, and also when it is made, our laymen are entitled to a few words of explanation

Dr. Chalmers as a Preacher.

There was not in his person or manner any thing peculiarly attractive. Strangers, at the commencement, were generally disappointed. He drew out his sentences, and displayed an unpleasant hesitancy, and finally got into a strain of glowing eloquence he would rush on with an irresistible impetuosity. Many preachers have delivered sermons more luminous in statement, consecutive in argumentation, elegant in diction, scholarly in criticism, rich and varied in matter, and more natural in arrangement; but we do not remember one whose eloquence was so impassioned, powerful, and completely effective—one who could so completely fix the attention of his hearers, excite their sympathies, agitate their passions, impress their hearts, and call forth their applause. At times there were bursts of oratory quite thrilling and overpowering; and seasons when big tears would fall fast on his manuscript, and when the eyes of many a hearer would also be suffused with tears. His utterance, indeed, was so rapid, so violent, and the tones of his voice so varied, that the auditory had to become familiar with them to follow him distinctly but with that was secured, attention became so riveted that when he made a pause, or a riveted attention to recover strength, or adjust his governing command with him—or wipe his forehead, a sort of sigh, as if for breath, was perceptible through the church, and the opportunity was seized to give vent to suppressed coughs or to change the posture. When he preached in Surrey chapel for the London Missionary Society, the patriarchal Rowland King stood the whole time at the foot of the pulpit as the preacher with great earnestness, and an expressive countenance, yet not in the Scotch church during the same visit, he was metropolis, he had among his hearers a number of the most distinguished clergy, several peers, many members of Parliament, the Lord Mayor, and literary characters of all classes and denominations. Wilberforce, who was present, wrote in his diary: "All the world will about Dr. Chalmers. I was surprised to see how greatly Ganning was affected; at times he was quite melted in tears. At first he felt uneasy at the preacher's manner and accent, yet he said and never forgot the words of his oratory: 'The tartan seeks an all.'" In Glasgow he would often, on a Thursday forenoon, have in his church fifteen hundred hearers of all professional occupations, eager to hear the Word; and so faithfully and fearlessly did he probe the consciences of his hearers, not "having many persons in admiration because of advantage," that when he preached before the Directors of Magdalen Asylum in Glasgow, on the "Distipation of Large Cities," with a flash from his eye and a stamp of his foot he thrust his right arm with clenched hand right across the book-board, and brandished it full in the face of the Town Council, the tartan seeks an all." 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Too Old for Family

No Time Like the Present

If you're old to do a thing,
And mean to do it really,
Never let it go by halves:
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, undecided;
All obstacles worth the name
Must be promptly and ready.

When father calls, though pleasant be
The play you're pursuing,
Do not say, "I'll come when I
Have finished what I'm doing."

When "daddy," "You're eat enough,"
Don't reply, "O mother,
Let me see one cake more,
I want another!"

If you're old to learn a task,
And you should begin it,
Do not tell your teacher, "Yes,
I'm coming in a minute!"

Something vast, you should now
Begin and go right through it;
Don't think, "I'll get it done
You'll not mind to do it."

Waste not moments, nor your words,
In telling what you could do
Some other time; the present is
"For doing what you should do."

Don't do right unwillingly,
And stop to plan and measure;
The working with the heart and soul
That makes our duty pleasure.

Freddie's Triumph

Everybody knows how easy a thing it sometimes is to lose the control of one's temper, and how hard a thing it generally is not to be angry or irritated when others treat us unkindly. The Bible tells us that "he that ruleth his spirit is better than he that taketh a city," and the wisest man that ever wrote knew full well how much more difficult a matter it is to command the spirit than it is the bravest of all men to conquer the flesh. It is the soldier who goes forth fearlessly to meet the foe. But we all have some hard lessons to learn in this world; and one which every man, woman, and child needs to learn is this lesson of guarding temper and tongue although in the face of provocation, and of bearing calmly and patiently whatever of sorrow it may please our Father who is in heaven to send upon us, even when the trouble comes from the hands of sinners like ourselves. And to learn this we need look no further than the story of Freddie's triumph.

Freddie's triumph was not a victory over an earthly teacher. If we do what we ought to do, we shall find that we are able to overcome the evil which we seek. It is written of Moses that he was very meek, above all the men upon the face of the earth; yet, when at Meribah, the people murmured for food, after having received many proofs of God's care for them, even Moses for once grew angry, for once forgot his meekness, and because of that one sin he could not enter the promised land. And if we fail to find in him a perfect example of this "fruit of the Spirit," to which else can we look for it but unto Him who says to every man that is weary of struggling with sin: "Learn of me, for I am meek and lowly in heart?" He has help for the humblest and feeblest. All who trust in Him shall be made conquerors.

"Good afternoon, Fred. Be sure you're at school early to-morrow morning. We'll have races."

"O yes! I wouldn't miss it for anything, Good afternoon."

The first speaker, Nat Taylor, was a tall, manly boy of about fifteen years of age. Perfect health betrayed itself in every movement of his frame, and good humor and intelligence shone out from his sparkling eyes. Only as we shall see hereafter, his love of mirth sometimes led him to be rude, even at the expense of his friends. The other boy, Freddie, though of the same age, was much smaller in size; so much smaller that a stranger would have supposed him to be several years younger than his companion. He was not thinking of it then—emotion but that of gladness lighted up his countenance as he anticipated the sport of helping to complete the snow place which his comrades and himself had begun in the school-yard—but the one great trouble of his life had been, and was, that while he had seen his playmates, one by one, grow to be a little taller than himself, and then continue rising higher, until he had to look up to them, almost as much, it seemed to him, as he did to his father, his own height still remained the same. He was always "Little Freddie." Not for the world would he have revealed to his companions the annoyance which this fact occasioned him, yet they could not fail to notice how his face became grave at any allusion, even the faintest, to his small, childish form, and how it brightened if one happened to express the opinion that "Fred" was growing taller. And his mother knew full well how great was the effort which it cost her child when he said to her, in a confidential twilight talk, "I am willing to be small if it is better for me to be so, but I do wish that no one would speak of it before me."

"I know it is unpleasant, Freddie," she replied, "but if any one is thoughtless enough to ridicule your misfortune, remember these words, which you will find in the thirteenth chapter of the first epistle to the Corinthians: 'Cast thy crown down, thou victor! for thou hast not labored in vain; thou shalt receive a crown that shall never fade away.' And try to think of the example of Him who 'when he was reviled, he reviled not again.' If you ask him he will help you to overcome your angry passion, which, if uncontrolled, will injure you more than a few thoughtless words ever can or will."

Freddie had need of all the assistance which this advice could render him on the morning of which we are speaking. He was just in the act of strapping up his books preparatory to leaving home about an hour before school-time, when his grandmother said to him:

"Freddie, your mother purchased the yarn for your socks yesterday. If you will hold it for me before you go to school, I will be able to knit considerable to-day."

Freddie knew that it would be unwise, as well as ungrateful, to refuse so small an act of kindness to his grandmother, so he drew off his cap, laid down his books reluctantly, and said:

"Well, grandma," as cheerful as could have been expected under such circumstances, "it seemed to me as though that particular pair of socks was destined to contain more wool than any other pair which fingers and knitting-knives had ever fashioned, and as though each strand of the yarn had lengthened out as it was being spun, and as though, instead of being carried, it were being carried farther off as the winding proceeded. He perceived, in his martyrdom without dissimulation, and finally without dissent, that he had, as there does, sooner or later, to all earthly things. It did not require many minutes for

Excelsior Spinner!

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JAMES HARRIS, Manufacturer.

April 10.

THE GREAT PURGATIVE

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FOR THE CURE OF ALL DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, INDIGESTION, DYSPEPSIA, BILIOUSNESS, BILIOUS FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the Intestines.

ONE TO SIX BOXES ARE Warranted to effect a Positive Cure.

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THE GREAT WANT SUPPLIED.
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Temperance

A Plea for the Little Ones.
The current history of our country, as delineated in our daily press, is bespeaking evidence that STRONG DRINK and CRIME are inseparable. Prison statistics and magisterial experience have satisfied the mind of society that strong drink is the cause, crime the effect, in ninety-nine out of every hundred cases brought before the bar of justice. Moreover, the fact is hourly becoming more evident that our yearly list of enormities is increasing. And what makes the matter still more melancholy, juvenile depravity is assuming an appalling phase in the criminal condition of the nation. And this, too, is to be traced to the baneful action of intoxicating liquors. Drink, drinking-shops, robberies, murders, suicides, starvation, and a thousand nameless miseries, are part and parcel of one abominable whole; and never, until the making and selling of the drunkard's drink be restrained, can we expect the land to be freed from poverty, wretchedness, ruffianism; burglaries, street bandits and open assassination. Our noble Union is harassed with misery and crime, from centre to circumference. Drink is the main cause of it; and drink is continually perpetrating the evil, by rearing up from childhood fresh legions of drinkers, criminals, and paupers.

Look at the following facts.

In visiting prisons, I gather statistics that are scarce credible. In one, of fourteen convicts under fourteen years of age, I found that thirteen of them had been at day-school, and ten out of the thirteen acknowledged that drink had brought them there. Of seventy-eight prisoners tried and convicted at one session, a teacher writes me that sixty-two of them had been connected with day-schools. Of these thirty-nine admitted that drinking and drinking-saloon associations had not only led them to leave school, but led them also to violate the laws of their country. A Sabbath-school superintendent informs, in one of his reports from a country district, that out of twenty teachers who were at one time in one school, THIRTEEN of them in after life became drunkards! While at home, out of the way of strong temptation to drink they were probably safe enough; but when they came in contact with the saloons and the temptations of the street, they were no longer safe. They were no longer safe, comparatively defenceless without the pledges, and minds unimpaired with temperance principles and precepts, that their sobriety gave way before the "little drops" of friendly sociality, and their religious sentiments lay around them, shattered into hopeless ruins. They were lost; lost for life and for eternity! Their Christianity was sapped by the undermining influence of "tasting" and then "tipping" the toxic element, and the light of their youth was quenched forever in the drunkard's grave!

Oh! that our fathers and mothers would think of this danger, and try anxiously to remedy it while their children are yet within it! In the country, among their summer happiness, and the comforts of the freestone and winter storms, there may be little to dread; for the sweet scenes of childhood are a wonderful protection. But when they leave home to battle with the world, a living, evil influence gathers about them, and it is only those who are mailed in the panoply of "facts, not fads," that can be held thoroughly secure among the bacchanalian companionship of city life.

How important, then, to instil early into the young heart the true value of abstinence! and how necessary, to do this effectually, is the formation of juvenile temperance associations in our villages and rural districts, as well as large cities. Let ministers begin the work which it is at yet wanting, under the aegis of the church and yet side with the Sabbath-school. Let them raise a juvenile society in every hamlet, and the deed will be its own reward. The moral defence of our childhood can not be too numerous or too strongly constructed, so long as they are not made repugnant to the mind of youth. Experience tells us that, in early years, all the care we can bestow is needed to lay a

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The current history of our country, as delineated in our daily press, is bespeaking evidence that STRONG DRINK and CRIME are inseparable. Prison statistics and magisterial experience have satisfied the mind of society that strong drink is the cause, crime the effect, in ninety-nine out of every hundred cases brought before the bar of justice. Moreover, the fact is hourly becoming more evident that our yearly list of enormities is increasing. And what makes the matter still more melancholy, juvenile depravity is assuming an appalling phase in the criminal condition of the nation. And this, too, is to be traced to the baneful action of intoxicating liquors. Drink, drinking-shops, robberies, murders, suicides, starvation, and a thousand nameless miseries, are part and parcel of one abominable whole; and never, until the making and selling of the drunkard's drink be restrained, can we expect the land to be freed from poverty, wretchedness, ruffianism; burglaries, street bandits and open assassination. Our noble Union is harassed with misery and crime, from centre to circumference. Drink is the main cause of it; and drink is continually perpetrating the evil, by rearing up from childhood fresh legions of drinkers, criminals, and paupers.

Look at the following facts.

In visiting prisons, I gather statistics that are scarce credible. In one, of fourteen convicts under fourteen years of age, I found that thirteen of them had been at day-school, and ten out of the thirteen acknowledged that drink had brought them there. Of seventy-eight prisoners tried and convicted at one session, a teacher writes me that sixty-two of them had been connected with day-schools. Of these thirty-nine admitted that drinking and drinking-saloon associations had not only led them to leave school, but led them also to violate the laws of their country. A Sabbath-school superintendent informs, in one of his reports from a country district, that out of twenty teachers who were at one time in one school, THIRTEEN of them in after life became drunkards! While at home, out of the way of strong temptation to drink they were probably safe enough; but when they came in contact with the saloons and the temptations of the street, they were no longer safe. They were no longer safe, comparatively defenceless without the pledges, and minds unimpaired with temperance principles and precepts, that their sobriety gave way before the "little drops" of friendly sociality, and their religious sentiments lay around them, shattered into hopeless ruins. They were lost; lost for life and for eternity! Their Christianity was sapped by the undermining influence of "tasting" and then "tipping" the toxic element, and the light of their youth was quenched forever in the drunkard's grave!

Oh! that our fathers and mothers would think of this danger, and try anxiously to remedy it while their children are yet within it! In the country, among their summer happiness, and the comforts of the freestone and winter storms, there may be little to dread; for the sweet scenes of childhood are a wonderful protection. But when they leave home to battle with the world, a living, evil influence gathers about them, and it is only those who are mailed in the panoply of "facts, not fads," that can be held thoroughly secure among the bacchanalian companionship of city life.

How important, then, to instil early into the young heart the true value of abstinence! and how necessary, to do this effectually, is the formation of juvenile temperance associations in our villages and rural districts, as well as large cities. Let ministers begin the work which it is at yet wanting, under the aegis of the church and yet side with the Sabbath-school. Let them raise a juvenile society in every hamlet, and the deed will be its own reward. The moral defence of our childhood can not be too numerous or too strongly constructed, so long as they are not made repugnant to the mind of youth. Experience tells us that, in early years, all the care we can bestow is needed to lay a

Excelsior Spinner!

Do not buy until you see this beautiful spinning machine. It is small, neat, and convenient, simple, durable, and easily understood. A child 7 years old can manage it. You can spin your own yarn, and you will be able to buy the best Spinning Machine ever invented.

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JAMES HARRIS, Manufacturer.

April 10.

THE GREAT PURGATIVE

DR. RADWAY'S PILLS.
FOR THE CURE OF ALL DISORDERS OF THE STOMACH, LIVER, BOWELS, KIDNEYS, BLADDER, NERVOUS DISEASES, HEADACHE, CONSTIPATION, COSTIVENESS, INDIGESTION, DYSPEPSIA, BILIOUSNESS, BILIOUS FEVER, INFLAMMATION OF THE BOWELS, PILES, and all derangements of the Intestines.

ONE TO SIX BOXES ARE Warranted to effect a Positive Cure.

DR. RADWAY'S PILLS ARE COMPOSED OF VEGETABLE EXTRACTS PREPARED IN VACUO. Superior to all Purgatives, Cathartics, or Alteratives. They are perfectly safe, and do not injure the system. They are the only pills which can be taken by the most delicate and nervous.

COATED WITH GUM, which renders them very convenient, and well adapted for children, and persons who have a delicate and nervous system. They are perfectly safe, and do not injure the system. They are the only pills which can be taken by the most delicate and nervous.

DR. RADWAY'S PILLS

THE GREAT WANT SUPPLIED.
It is a well known fact that Physicians have long sought to discover a vegetable purgative as a substitute for Calomel, and that would cleanse the Alimentary Canal of all diseased and retained humors, as thoroughly as Calomel, and without its deleterious effects. In Dr. Radway's Pills, this very important and essential principle is secured. A dose of two to six (according to the condition of the system) of Dr. Radway's Pills will produce all the positive alternative change—from a sluggish or torpid, to a healthy action of the Liver—as the physician hopes to obtain by a dose of Blue Pills, or Calomel; and will as thoroughly cleanse the Stomach, and purge from the bowels the diseased and retained humors as the most approved emetic, or cathartic is capable of accomplishing on convenience or safety.

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Woolly's Worm Lozenges

ARE THE ONLY CERTAIN, SAFE, and EFFECTUAL Remedy for Worms. THEY never fail to act when properly used, and are CERTAIN to exterminate any of the different species of Worms which inhabit the different parts of the intestinal canal.

They do not contain Calomel, or any other mineral substance, but are purely VEGETABLE and therefore SAFE. They act on the WORMS only, producing no other constitutional effects than that which would follow a dose of SENNA, CASTOR OIL, or SALTS.

The worms which the subscribers refer to are: 1. The Ascarides, or Pinworms. 2. The Oxyuris, or Threadworms. 3. The Tænia, or Tapeworm. 4. The Trichocephalus, or Hairworm. 5. The Enterobius, or Pinworm. 6. The Spina, or Spine. 7. The Spina, or Spine. 8. The Spina, or Spine. 9. The Spina, or Spine. 10. The Spina, or Spine. 11. The Spina, or Spine. 12. The Spina, or Spine. 13. The Spina, or Spine. 14. The Spina, or Spine. 15. The Spina, or Spine. 16. The Spina, or Spine. 17. The Spina, or Spine. 18. The Spina, or Spine. 19. The Spina, or Spine. 20. The Spina, or Spine. 21. The Spina, or Spine. 22. The Spina, or Spine. 23. The Spina, or Spine. 24. The Spina, or Spine. 25. The Spina, or Spine. 26. The Spina, or Spine. 27. The Spina, or Spine. 28. The Spina, or Spine. 29. The Spina, or Spine. 30. The Spina, or Spine. 31. The Spina, or Spine. 32. The Spina, or Spine. 33. The Spina, or Spine. 34. The Spina, or Spine. 35. The Spina, or Spine. 36. The Spina, or Spine. 37. 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