

Religious liberty has been in this case defended by the Procureur Imperial; solemn warnings are given to our offenders, and the priest is put to shame and degraded. It is to be hoped that this will suffice to leave us to do our work in peace.

Obituary Notices.

There are many hearts responsive to the sentence, that "the most melancholy effort of years is the catalogue of those we loved and have lost, perpetually increasing." Yes, the members of our social and domestic circles are being taken from us; one and another—parent, child, brother, sister, friend—take their departure to the home from which we look for no return, and whence we expect no communication, no message, no intelligence; we note their departure by enrolling their names on the catalogue of those who are gone; and we wait until another hand shall write our names, which we read to join "the spirits of just men made perfect," to know the profound realities of the world of spirits.

He whose heart is governed by a saving faith in that gospel through which "life and immortality are brought to light," has no harassing cares or perplexing thoughts about "the things which are not seen;" his faith governs his curiosity, his imagination is in subjection to his heart's honest clinging to "the earnest of the purchased possession," he has no time to permit his mind to roam through the conjectured phases of the story to be revealed; he is assured of this fact, that he shall see face to face, he shall know as he is known; and he accepts this vision and knowledge to be discovered, as subordinate to the blessedness and importance of the revealed assurance. "I shall be with the body, present with the Lord." The hope that we shall see him, and shall be with him, is the sublime thought of the dying saint; he speaks not primarily of the knowledge, power, glory, holiness, or felicity, which is predicated of heaven; no, a bigger idea dwells in his heart—his ever with the Lord—his ever with the Lord. No wonder that one whose heart is filled with such a grand conception—should end in peace: No wonder that an inspired propagator of our divine consolations should say, "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope." "Them which are asleep—in what sleep in Jesus—the dead in Christ." O what sublime and consoling thought! do these and their conjoined truths bring to our minds. Our friends asleep in Jesus, therefore we sorrow not as others who have no hope. How consoling the promises, how rational the conclusion. A syllogism of christian logic.

Among those who have lately finished their course, and whose names are written on the lengthening roll of "the dead in Christ," is Max, the son of the late Rev. Wm. Webb, Wesleyan Minister. Names which have doubtless been long embalmed in many hearts, scattered through the different circuits were the spheres of their labors. Nearly thirteen years ago he passed away since which separated them from removing the pastor and the minister from his hallowed toil and domestic associations, to the reward and rest of the saints; leaving the mother to govern and care for the children, who were then as an age eminently needing the protection and counsel of a father. This Institution, the late father of God was his God—he never failed. The words of the covenant were, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." served by the strength of such immovable truth, she nobly passed herself to the work, and though she had a fragile and weak body, she never faltered; though she was subjected to many trials and changes, yet she went on, and God spared her to see her children—two sons and two daughters—grow into manhood and womanhood, pious and respected. It was my privilege to visit her during the last year, and often did she recount the instances of divine protection, interposition and guidance which sustained her through the years of trial; then she died with the emotions of hallowed feeling: "Godness and mercy have followed me all the days of my life—bless the Lord O my soul, and forget not all his benefits."

In the course of the past year she was able to leave her house but two or three times—and during the last four or five months she was confined to her room. Her mind sank slowly, but surely—occasionally appearing to revive somewhat, but only to relapse into a greater degree of weakness. Her mind seemed to sympathize with the body—at times strong in faith, then weakened with doubts—wondering about her work. And her faith triumphed; for the most part she said to me, "The precious blood of Jesus, that can save, THAT CAN CLEANSE." Frequently did she respond to the petition that God would vouchsafe her a happy, peaceful death, and graciously did God answer the prayer for while her daughter and her sister were watching, she fell asleep, and while she slept, she slept in Jesus, for her dear spirit escaped from the earthly house, and entered into rest. Thus finished her pilgrimage, on the first day of June in the fifty-sixth year of her age. J. CASBIDY.

Dartmouth, N. S., June 6, 1860.

Provincial Wesleyan

WEDNESDAY, JUNE 30, 1860.

In consequence of the official relation which the present issue of the Conference of Eastern British America, we regret that certain notices addressed to us from any of the Circuits within the bounds of the Conference, should pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name and address of the author. We do not assume responsibility for the opinions or contents of contributors.

Letter from Canada.

From our Correspondent.

CANADA, June 9th, 1860.

The Provincial Wesleyan's brief announcement of the death of the Co-Delegate of the Eastern Conference, the venerable Dr. Knight, has awakened Canadian regret and sympathies which will not be soon put to rest, and the departure of one so long in labours more abundant, and universally beloved, will make survivors arch-betrake themselves to the throne of grief in whose hands our faithful. Thank God for the services of so faithful a man of God for many years. Charles Wesley had his favourite declarations, and this was one: "God borise his workmen, but carries on his work."

I am too soon, or, if you please, the Canada Wesleyan Conference, which assembled in Kingston day before yesterday, is too late for my stipulated time of writing you; I shall, however, advise you of its proceedings in due time. For some days there has been no such thing as being at a railway station, or on a railway carriage, without meeting with a happy-looking black-coated man, (as Indians say) and indications promise a success achieved by reports of success, and inspired by hopes of future extension.

The stated examination of the University of Victoria College was held on the 17th, 18th, 21st and 22nd of May, and despite a regretted accident and fracture which befell President Nettles lately on his way to Sabbath school duties in this country, and was postponed on certain occasions, the occasion was unusually gratifying and creditable to the Wesleyan body. The students, in their love, have presented the President with an elegant and costly silver service. Twenty-two young gentlemen have been made undergraduates, from different parts of the Province. On fifteen of the degree of B. A. was conferred. Nineteen carried off the degree of M. D. M. A. was conferred in course on the Rev. A. Carnan, B. A., Principal of the Bellville Academy. The Rev. E. B. Harper, Chairman was given to the Rev. M. D. to M. D. to Mr. W. Bessiah, of Waterloo. And you will think with me and many that the Senate did itself honor by conferring the degree of Doctor in Divinity on the Rev. Enoch Wood, General Superintendent of Missions, and on the Rev. George Osborn, one of the General Secretaries of the Wesleyan Missionary Society in England. A Methodist University which has had some five thousand students in its halls, gives weight to its honors, and though always properly chary of its D. D.'s, does not fail of the commendation of the candid public by its judiciously awarded liberality; and we hope these well-known Ministers will live long to discharge their important official functions.

The Wesleyans all the world over have had to battle their way to position and privilege, and certainly it has been so in Canada—building with one hand, and fighting with the other. The University Question has been the absorbing question here lately, brought up by the Wesleyan Conference, and to agitate till we succeed in stopping Toronto extravagance, and securing an impartial apportionment of surplus funds for the affiliated Colleges; for while we deem it well to thank the meek spirit of St. John, we deem it equally well, on occasions, to strike the polemic dagger of St. Paul. I have several times reported to you the proceedings of our good Victoria, and in my last of the doings of the Parliamentary University Committee. The result was, the fixing of our facts and intentions in the public mind; the frightening of the Toronto University monopolists; and the sending home to our adversaries the conviction that the Wesleyans were not to be balked when once roused to majesty and indignation. The wish on the part of some was, to ignore us, and certain men sought to shift the merits of the matter from declared Commaoal to petty personal grounds; and Vice-Chancellor Langton, Professor Dr. Wilson, and the canon Brown bent their mischievous powers that way; but our principles have forced consent from many patrons of other Colleges, and given a commanding unanimity to the ministry and laity of our Church. A draft of report presented to the Committee by the Chairman nearly meets our wishes, but the Committee were too much stunned and obdurate to pass it yet; and they have unwittingly, by delay, given to the Wesleyans a fine chance for returning to the onset with replenished energy.

The President of the Conference, the President of the College, and its able Treasurer, expressed attention and respect from the committee, and Dr. Ryerson maintained his power as Chief Superintendent of Education in Upper Canada; and added to his reputation as a thinker, debater, and eloquent advocate of the people's rights; while he has seldom afforded a more estimable proof of his affection for Wesleyan Methodism. He forced them to listen, he forced them to feel, he forced them to applaud—every man of the Committee, and it was a slander to say that Dr. Egeron Ryerson is in his dotage after reading his printed Defence. There he stood head and shoulders intellectually higher than Vice-Chancellor, Doctors, Professors, Attorney general, Assembly man, or any body else, and by wit, wisdom and pathos, and by sarcasm and two-edged logic, and authentic facts and patriotism, compelled every man of his audience a child, and who, for distinguished ability, was Chief Superintendent.

Allow me to do what I generally avoid, make an extract from the peroration of Dr. Ryerson's illustrious defence—a gem good enough to send to the Methodist East, where we know you have grown already—

"Are the Wesleyan people especially to stand impugned and impeached in the presence of the representatives of the country as the friends of ignorance, or the promoters of social evil, when prior to all other efforts of the kind, they commenced in 1832, to erect a College building which is respectable at the present day? Sir, no one can conceive the labours and efforts requisite to establish such an institution, and so much needed at that day; no one can conceive the difficulties encountered in obtaining a Royal Charter for it in 1836; and the mortifications and hardships in soliciting donations and subscriptions in England to the amount of \$25,000; and how few estimate the blessings the College has conferred upon the country in educating and largely forming the character of some thousands of Canadian youths; nearly all of whom have illustrated the benefits of a religious and liberal education in every position to which they have risen in distinction in different professions and employments. In the presence of such facts, and of the past of this country, I ask if the Wesleyan body are to be impugned as the friends of ignorance, or the promoters of social evil, who are repelled rather than respected by their country's representatives? Are they to be treated thus, not by those who have borne the burden and heat of the day during the infancy and growth of our Canadian life and civilization, but by those who only come here for the sake of the salaries they enjoy?"

"In the last place, I submit that the Committee should look to the establishment of a system possessing the elements of unity, comprehensiveness, solidity, economy and permanence. It is only in the union and comprehension of all classes of the community, you have a guarantee for the solidity and the permanence of your institutions."

"One thing more. It is perfectly well known to the Committee, that its time for the last four or five days has been occupied, not in the investigation of these principles, but by attempts to destroy what is dearer to me than life, in order to crush the cause with which I am identified; and a scene has been enacted here, somewhat resembling that which took place in a certain Committee room at Toronto, in regard to a certain Inspector General. Every single forgetfulness or omission of mine, has been magnified and tortured in every possible way, to destroy my reputation for integrity and my standing in the country. A newspaper in Toronto, whose editor-in-chief is a man of very great notoriety, has said since the commencement of this inquiry that, in my early days, I made mercenary approaches to another church, but was indignantly repelled, and hence my present position. I showed the Editor of the paper that I might have occupied the place of Vice-Chancellor of the University which Mr. Langton now holds, had I desired, (and the proposal was made to me after my return from Toronto, in 1856,) and I have similar returns to prove

that in 1835, after the commencement of my Wesleyan Ministry, I had the authoritative offer of admission to the Ministry of the Church of England. My objection, and my sole objection was, that my religious principles and feelings were wholly opposed to the instrumentality of the Methodist people, and I had been prominently called to labour among them; not that I did not love the Church of England. There were "saddling days," and I used to carry in my saddlebags two books, to which I am more indebted than to any other two books in the English language, except the Holy Scriptures, namely, the Prayer Book and the Homilies of the Church of England. At that very day, Sir, though I have often opposed the exclusive assumptions of some members of the Church of England, I only love it less than the Church with which I am immediately associated.

"I have been charged with being the leader of the present movement. I am entitled to no such honour. I have written a line, that has been as the anamnetics of my ecclesiastical superiors; if I have done anything, it has been in compliance with the wishes of those whom I love and honor, and my attachment to the Wesleyan body, and the associations and doings of my earlier years, have appeared to me, as a ground for this movement. Sir, the Wesleyan people, plain and humble as they are, did me good in my youth, and I will not abandon them in my old age.

"I have only further to add, that whatever may be my shortcomings, and even sins, I can say with truth that I love my country; that by habit of thought, by association, by every possible sympathy I could awaken in my breast, I have sought to increase my affection for my native land. I have endeavoured to invest it with a sort of personality, to place it before me as an individual, beautiful in its proportions, as well as vigorous in all the elements of its constitution, and losing sight of all dissent of classes, sects and parties, to ask myself in the presence of the great light of his shall shortly stand, what I ought to do most for my country's welfare, how I could contribute most to found a system of education that will give to Canada, when I should be no more, a career of splendour which will make its people proud of it. I may adopt the words of a poet—though they be not very poetical—

"Sweet place of my kindred, blast me if my breath
The fairest, the purest, the dearest on earth;
Where'm I may roam, where'm I may be,
My spirit instinctively turns unto thee."

"Whatever may have been the course of proceeding in the Colonies for additional material aid. Two of these, I regarded as having peculiar claims upon the consideration of the Board, and will be forthwith urged upon the sympathies of the Conference for immediate supply. We look forward with more than hope to the full accomplishment of God's promises, and the happy results to be effected by reiterated applications, in regard to the destitute localities of this Island.

Letter from Newfoundland.

The year ending May 1860 will occupy no mean position in the annals of Newfoundland Methodism. Its triumphs and consolations, amidst unprecedented toil and painful opposition to its evangelic efforts, call forth from every member of the District the noblest epeared to be delighted with this class. Some of the students gave evidence of possessing excellent memories. In Geography and Arithmetic, also, there was a number of clever fellows performed. The French class was overlooked amid the press of exercises. The following pupils were then introduced and repeated the several pieces of Declaration opposite their names with commendable energy, interspersed with occasional gleams of wretched humour.

Wm. Selater,—"Man's Material Triumph."
R. A. Daniel,—"Rolla to the Peruvians."
Thomas Harding,—"The Canaan."
Woods and C. R. Ayre,—"A Dialogue."

The Chairman of the Newfoundland District, Rev. H. Daniel, briefly addressed the audience, and was followed by a few other speakers, all of whom expressed their personal interest in the progress of the system which had been reviewed during the morning. The proceedings were terminated by singing the Doxology, and pronouncing the Benediction.

This examination, though conducted under unfavorable circumstances in some respects, has been spoken of in terms of high commendation. It must be remembered that the system of teaching, being in great part new to many of the scholars, as yet but barely understood by them. The discipline, it is evident, is mild but firm; and no stranger comes to be present for a few moments without perceiving that it is effecting its high object. Mr. Reid's aim appears to be first to interest, then to instruct. For this purpose he endeavours to gain the confidence of his pupils, to show them that he is willing to bear a portion of their burden, and render their pathway to knowledge as pleasing as possible. The Wesleyans of this city may well congratulate themselves on having secured a man in every respect so valuable. To them the most gratifying feature connected with the Institution is, that the exercises are invariably conducted with the most serious view to the spiritual as well as the intellectual training of the students. To the cause of God this Academy must prove an invaluable acquisition; and devoutly do we pray that the Great Fountain of all knowledge—He to whose high service the Institution has been most sacredly dedicated—may own it, and advance by His own unerring guidance its important interests in every particular. Most cheerfully do we recommend the St. John's Wesleyan Academy to the notice of all Christian parents in this island, who desire to secure for their children such an education as may prepare them to occupy creditable and useful positions in Society and in the Church.

Mr. Reid, we are informed, is prepared to take charge of pupils by providing them with Board and all suitable accommodation in the Academy Buildings. His extensive experience fully qualifies him to take the supervision of the morals of any who may be placed under his care.

From the Provincial Wesleyan.

Mr. Editor:—Will you give insertion to the enclosed? I have lived the cloistered ordinary of moral being—have read a little, and have thought a little more, but have never met on the subject so worthy an interpretation of my occasional musings nor one so effectively put. Would that all parents and guardians of children were properly influenced by the thoroughly valuable considerations presented in the article.

T. N. M.

Children of Religious Parents.

It is an interesting question why the children of religious parents are so seldom converted, and not unfrequently are more hostile to religion than those who have had no religious training. The reasons usually assigned are, that they become disgusted with religion by the importunity of their parents; and severe early restraints become irksome and react that the imperfections which are shown in the domestic conduct of their parents destroy their confidence, &c., &c. I doubt most of the usual reasoning on the subject. It may apply in particular cases, but it does not solve the whole problem. Where these defects have not existed, the results have been the same. The most painful examples I have known were in the families of devoted and judicious ministers, some of whose children, whom I can at this moment recall, are reeling to the grave drunkards. I think the reason lies deeper than is usually conjectured. There is a profound fault somewhere in our system of religious training. The constitution of the human mind requires the Scriptural mode of enforcing religion, and admits of no other, and this is not the mode adopted in the religious education of children. Let me explain.

We have two classes of habits, passive and active. The facility of the former is diminished, while that of the latter is increased, by exercise. The surgeon, in the beginning of his profession, may feel a painful sympathy for the suffering of his patient. This sympathy may unnerve his hand, and embarrass his operation. By familiarizing the patient with his sympathy, and harden—the passive susceptibility abates, until the agonies of his writhing subject scarcely decompose his feelings. But with this increase of feeling there is an increase of tact in the use of his instruments—the active habit is improved, so that the most unfeeling operations are generally the most accurate and secure. The experience of the drunkard is another example; in proportion as he advances in his vicious habit does his susceptibility of agreeable excitement diminish. The draught that at first intoxicated becomes powerless, and to have effect, must be increased as he advances.

business. We were pleased with the interest which the pupils in this class appeared to take in a language which too many students regard as unattractive.—The answers were highly satisfactory.

In English Grammar there were several examined. The spectators generally appeared to be delighted with this class. Some of the students gave evidence of possessing excellent memories. In Geography and Arithmetic, also, there was a number of clever fellows performed. The French class was overlooked amid the press of exercises. The following pupils were then introduced and repeated the several pieces of Declaration opposite their names with commendable energy, interspersed with occasional gleams of wretched humour.

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Witnessing daily the examples of religion without any participation in them, they are preparing either to doubt or despise all religion, or hang on our congregations like a millstone.

Our religious feelings must be active or they will decline. Like the vigor of the body, they depend upon exercise. Nothing could more effectually benefit the heart of a philosopher, than to observe daily the labors of the suffering without an effort to relieve them.

Let not, then, the christian parent try to introduce his child to religion by a gradual process of discipline—this is good in itself, but let him first teach and urge an immediate renewal of the heart—the same is as necessary in an adult sinner, for sin is as radical in the nature of a child as in that of a man of three score years and ten—and then, being introduced to the active habits of religion, both inward and outward, they will grow with its growth.

These thoughts suggest an admonition to the children of religious families. How great are their privileges! The light of heaven shines upon their infant brows in the very cradle. Their house is a miniature of the Paradise of Eden, and high appreciation of the system which had been reviewed during the morning. The proceedings were terminated by singing the Doxology, and pronouncing the Benediction.

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We are not yet in circumstances to state accurately the number of Living Men who have been recommended by their several District Meetings to the Conference as Candidates for the work of the Ministry, but we have reason to believe that it will be equal to, if not in advance of, that of any previous year.

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It is an interesting question why the children of religious parents are so seldom converted, and not unfrequently are more hostile to religion than those who have had no religious training. The reasons usually assigned are, that they become disgusted with religion by the importunity of their parents; and severe early restraints become irksome and react that the imperfections which are shown in the domestic conduct of their parents destroy their confidence, &c., &c. I doubt most of the usual reasoning on the subject. It may apply in particular cases, but it does not solve the whole problem. Where these defects have not existed, the results have been the same. The most painful examples I have known were in the families of devoted and judicious ministers, some of whose children, whom I can at this moment recall, are reeling to the grave drunkards. I think the reason lies deeper than is usually conjectured. There is a profound fault somewhere in our system of religious training. The constitution of the human mind requires the Scriptural mode of enforcing religion, and admits of no other, and this is not the mode adopted in the religious education of children. Let me explain.

We have two classes of habits, passive and active. The facility of the former is diminished, while that of the latter is increased, by exercise. The surgeon, in the beginning of his profession, may feel a painful sympathy for the suffering of his patient. This sympathy may unnerve his hand, and embarrass his operation. By familiarizing the patient with his sympathy, and harden—the passive susceptibility abates, until the agonies of his writhing subject scarcely decompose his feelings. But with this increase of feeling there is an increase of tact in the use of his instruments—the active habit is improved, so that the most unfeeling operations are generally the most accurate and secure. The experience of the drunkard is another example; in proportion as he advances in his vicious habit does his susceptibility of agreeable excitement diminish. The draught that at first intoxicated becomes powerless, and to have effect, must be increased as he advances.

We are not yet in circumstances to state accurately the number of Living Men who have been recommended by their several District Meetings to the Conference as Candidates for the work of the Ministry, but we have reason to believe that it will be equal to, if not in advance of, that of any previous year.

Our religious feelings must be active or they will decline. Like the vigor of the body, they depend upon exercise. Nothing could more effectually benefit the heart of a philosopher, than to observe daily the labors of the suffering without an effort to relieve them.

Let not, then, the christian parent try to introduce his child to religion by a gradual process of discipline—this is good in itself, but let him first teach and urge an immediate renewal of the heart—the same is as necessary in an adult sinner, for sin is as radical in the nature of a child as in that of a man of three score years and ten—and then, being introduced to the active habits of religion, both inward and outward, they will grow with its growth.

These thoughts suggest an admonition to the children of religious families. How great are their privileges! The light of heaven shines upon their infant brows in the very cradle. Their house is a miniature of the Paradise of Eden, and high appreciation of the system which had been reviewed during the morning. The proceedings were terminated by singing the Doxology, and pronouncing the Benediction.

This examination, though conducted under unfavorable circumstances in some respects, has been spoken of in terms of high commendation. It must be remembered that the system of teaching, being in great part new to many of the scholars, as yet but barely understood by them. The discipline, it is evident, is mild but firm; and no stranger comes to be present for a few moments without perceiving that it is effecting its high object. Mr. Reid's aim appears to be first to interest, then to instruct. For this purpose he endeavours to gain the confidence of his pupils, to show them that he is willing to bear a portion of their burden, and render their pathway to knowledge as pleasing as possible. The Wesleyans of this city may well congratulate themselves on having secured a man in every respect so valuable. To them the most gratifying feature connected with the Institution is, that the exercises are invariably conducted with the most serious view to the spiritual as well as the intellectual training of the students. To the cause of God this Academy must prove an invaluable acquisition; and devoutly do we pray that the Great Fountain of all knowledge—He to whose high service the Institution has been most sacredly dedicated—may own it, and advance by His own unerring guidance its important interests in every particular. Most cheerfully do we recommend the St. John's Wesleyan Academy to the notice of all Christian parents in this island, who desire to secure for their children such an education as may prepare them to occupy creditable and useful positions in Society and in the Church.

Mr. Reid, we are informed, is prepared to take charge of pupils by providing them with Board and all suitable accommodation in the Academy Buildings. His extensive experience fully qualifies him to take the supervision of the morals of any who may be placed under his care.

From the Provincial Wesleyan.

Mr. Editor:—Will you give insertion to the enclosed? I have lived the cloistered ordinary of moral being—have read a little, and have thought a little more, but have never met on the subject so worthy an interpretation of my occasional musings nor one so effectively put. Would that all parents and guardians of children were properly influenced by the thoroughly valuable considerations presented in the article.

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Annapolis Circuit.

Poetry.

Pathways in Palestine.

The pathways of Thy land are little changed...

The rocky path still climbs the glowing steep...

Still to the gardens o'er the brook it leads...

The wild fig throws broad shadows o'er it still...

And as when gazing Thou didst o'er yonder...

These ways were strewn with garments once...

Here though Thy triumph on Thon passed...

The waves have washed fresh sands upon the shore...

Man has not changed them in that slumbering land...

Yet we have traces of Thy footsteps far...

Nor with land, and refresh Thy steps we trace...

And now, wherever meets Thy lowliest band...

Miscellaneous.

How they Live in Turkey.

A pasha dreams away life pleasantly in his white marble palace...

It is the means of getting these things—the worse than brigand way of going about it...

Speak not of doleful things in time of mirth...

Break not a jest where none take pleasure in mirth...

Be not forward, but friendly and courteous—be not frowny...

Go not thither, where you know not whither you shall be welcome...

Remember Ali, the Captain-Pasha, was originally a shop-boy at one of the Bazars...

The Home Journal publishes an account of a conversation between Lafayette and Cooper...

What we call education, talent, genius, is not marketable stuff here...

Matrimonial Scheme of Napoleon in 1833.

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are supported by impost and depredations of all kinds...

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Here though Thy triumph on Thon passed...

the way madness lies, does not always point truly...

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Spring Goods.

English and American Shoe Store.

15 Duke Street, GOREHAM & RICKARDS.

Boots and Shoes.

Comprising all the latest styles.

Boots and Shoes.

Boots and Shoes.

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Notice.

New Spring Goods.

Water Street—Windsor, N.S.

30 Cases and Bales.

THE Subscriber would respectfully inform the inhabitants of Windsor and vicinity that he has just received and now on hand...

Catalogues of Seeds.

For Spring of 1860.

May be had free on application to BROWN, BROTHERS & CO.

25 Granville Street.

1860. SEEDS 1860. FRESH SEEDS!

THE Subscriber has just received per Steamship "Canada" his supply of Seeds...

For Gardeners—Vegetable seeds of all kinds, best suited to market gardeners.

For Florists—A complete supply of Flower Seeds, from Carter Co., London.

THE whole of this stock is from the same establishment from which the City Drug Store has been supplied for the last 12 years...

STARTLING! BUT TRUE! SUIVIVE OR PERISH!

HOLLOWAY'S PILLS.

THE history of this great remedy is the most wonderful medical revelation that the world has ever known.

Dispepsia.

General Debility & Weakness.

Sickly Females.

Shall we not in trying a few doses of this great and restoring remedy...

Six reasons why the Public should use Langley's Antibilious Aperient Pills.

Chloride of Lime.

THE cheapest and best Disinfectant and Fumigant now in use.

Tea, Sugar and Coffee! SUGARS.

COFFEES.

VERY SUPERIOR Molasses, Flour and Meal.

PERUVIAN SYRUP.

NOTICE.

Church Accommodation!

NOTICE.

NOTICE.

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NOTICE.

Ayer's Sarsaparilla.

A compound remedy, in which we have labored to produce the most effective extract that can be made.

SCOTLAND AND SCOTLAND'S COMPLAINTS.

THE whole of this stock is from the same establishment from which the City Drug Store has been supplied for the last 12 years...

During late years the public have been misled by large bottles, pretending to give a quart of Ayer's Sarsaparilla...

DR. J. C. AYER & CO. LOWELL, MASS.

Ayer's Cherry Pectoral.

Ayer's Cathartic Pills.

PERFUMED LAMPS.

A Handmade Parlor Ornament, diffusing a delicate odor through a room.

OILS!

ROBERTSON'S OILS.

A CARD TO THE SUFFERING.

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