Poetry.

"LORD, WHAT WILT THOU HAVE ME DO."

BY M. A. BANCROFT.

Must I with every idol part,
However dear it be;
And all the homage of my heart
Be given, Lord, to thee?

Must I give up the worldling's praise,
And all earth's sounding fame;
Bearing, if needs be, through my days,
Reproaches for thy name?

Must earthly gain be counted nought;
And has her merchandize,
Her gold and silver never bought
A mansion in the skies?

Must I forgive my neighbor's wrong,
And love them still the same,
When they have taught a mocking throng
To scandalize my name?

And this, and more, if I would be
A servant, Lord, of thine;
A branch united unto thee,
Who art the living vine.

Despised, rejected, thou didst tread
Man's journey here below;
For him thy dying blood was shed,
To save his soul from woe.

Thy followers, Lord, are few;
I scan the opposing host,
And tearful ask,—What shall I do?
How can I guard my post?

Upward I look; my soul, rejoice!
I see, or seem to see,
A smiling look, and hear a voice,
My chosen, follow me.

THE DEATH BED OF THE GODLY.

A thousand fears of dreadful name
Ungodly men surprise;
But, oh! in what a heavenly frame
The perfumed sinner dies.

With glory shining round his head,
And sunbeams on his breast,
He lives him calmly on his bed,
And smiling sinks to rest.

Gleanings.

PRAYING AND DOING.

"Bless the poor children who hav n't got any beds to-night," prayed a little boy just before he lay down in his nice warm cot, on a cold windy night.

As he rose from his knees his mother said, "You have just asked God to bless the poor children—what will *you* do to bless them?"

The boy thought a moment. "Why, if I had a hundred cakes, enough for all the family, I'd give them some."

"But you have no cakes; what are you willing to do?"

"Why, when I get money enough to buy all the things that I want, and have some over, I'll give them some."

"But you have n't half enough money to buy all you want, and perhaps never will have; what will you do to bless the poor now?"

"I'll give them some bread."

"You have no bread; the bread is mine."

"Then I could earn money and buy a loaf myself."

"Take things as they are now; you know what you have that is your own; what are you willing to give to help the poor?"

The boy thought again. "I'll give them half my mony. I have seven half-pennies, and I'll give them four. Would n't that be right?"

"Four half-pennies wouldn't go far toward making a child, so poor that it had no bed, as comfortable and as well provided for as you are. Four half-pennies toward food, and clothes, and books for such a one, and three half-pennies just for pencils or candy for yourself, don't seem fair."

"Then mother, I'll give all my money, and I wish I had more to give," said the little fellow, as he took his good-night kiss.

Are there not older ones who ask God to bless a suffering world, yet seldom, if ever, think of lending a hand to the work themselves—whose prayers cost less than labour or alms?" The professing Christian prays, "Bless the heralds of truth, and grant them success in their holy efforts. May the acknowledge of the gospel of life spread through the whole earth." A good prayer; but prayer must be connected with doing: "Faith without works is dead, being alone." What will you do, my praying friend, to bless the heralds of truth yourself? How much money will you give toward that support which is necessary to their success? How many gospels of life will you pay for, and send abroad in the regions of death?

"O, if I was rich, I'd do a great deal."

You are not rich; yet what will you do to bring an answer to your prayer?

"Well, if I had money enough to support my family, and meet my own wants, and had something to spare, I'd give liberally."

Ah, brother, wants grows faster than means, unless a self-denying conscience draws strict limits; what will you do now with the means you have?

"Well, I'll vote to give a large sum from the Church-fund, to the Bible and tract societies."

This is not at your individual disposal; it is not that concerning which you are now to decide.

"Well, I'll see what I can do—I'll think about it."

There is no time for slow, hesitating thought. Men are dying. You are called to act now.

"Well, I'll give up half my superfluities; I'll give half my extras, half the cost of my needless pleasures."

The children of God are glad of even such a gift to help them in their great work; but what a trifle to send out into the world where six hundred millions had never heard of the way of life and salvation—where such multitudes are hungering and fainting for the bread of heaven, and, weary and hopeless, sink down by the way and perish. Ah, there must be many a larger, better gift, before your prayer will be answered, before the light and truth which gladden your heart can scatter the darkness of heathenism. Could you not give up *all* your superfluities to furnish the necessaries of the soul to your fellow-men? Must you have self-indulgences and dearly-purchased enjoyments, and eternal life besides, while your brethern are dying for lack of knowledge? And yet do you call yourself a disciple of Him who gave the new commandment, "Thou shalt love thy neighbor as thyself?"

GREAT EVENTS AND LITTLE EVENTS

It is an undisputed historical fact tha Mohammed, when persued by his enemies, ere his religion had gained a footing in the world, took refuge in a certin cave. To the mouth of this retreat his pursuers traced him; but when they were on the very point of entering, their attention was arrested by a little bird starting from an adjoining thicket. Had it not been for this circumstance, the most trivial that can well be conceived, which convinced them that there the fugitive could not be concealed, Mohammed would have been discovered, and he and his imposture must have perished together. As it was, he effected his escape, gained the protection of his friends, and, by the most artful course of conduct, succeeded in laying the foundation of a religion which now prevails over a large portion or the world, and numbers among its votaries the inhabitants of lands, neither insignificant in the map of the world, nor unimportant in their political relations. Thus, to the flight of a sparrow may be traced the establishment of a delusion whose moral influence has been felt above 1,000 years, and which will, probably, continue to exert a paneful influence over many a people, till the kingdoms of this world become the kingdoms of the Lord, and of his Christ. Who, then, can tell what great events, evil or good, may be contingent on some, as it appears, insignificant occurrence, and to what circumstance may we venture to give the name of trifling?—*Churchman's Penny Magazine.*

Miscellany.

BURNING OF HINDOO WIDOWS.

The burning of widows along with the corpses of their husbands, a custom practised till lately at Hindostan, is of very ancient origin. "A woman who, on the death of her husband," says Unggira, an ancient Hindoo writer, "ascends the burning pile along with him, is exalted to heaven as equal to Uroondhooti; she shall dwell in a region of joy for as many years as there are hairs on the human body; that is, thirty-five millions." Thus authorised, the custom of *concremation* as it is called, appears to have been exceedingly common in many parts of Hindostan, the victims being generally advanced in life, but sometimes quite young. In many cases the sacrifice was voluntary; but in others the poor victims appear to have been urged on by the Brahmins. The following is a description of a human sacrifice which took place in 1794 in Podupettah, a village of Tanjore. The lady was about thirty years of age, and the wife of a merchant. "During the whole procession, which was very long, she preserved a steady aspect. Her countenance was serene, and even cheerful, until they came to the funeral pile. She then turned her eyes to the spot where she was to undergo the flames, and she became suddenly pensive. She no longer attended to what was passing around her. Her looks were wildly fixed upon the pile. Her features were altered; her face grew pale; she trembled with fear, and seemed ready to faint away. Perceiving this, the Brahmins made her quit the pulanquin: and her nearest relations supported her to a pond that was near the pile, and having there washed her, without taking off her clothes or ornaments, they conducted her to the pyramid, on which the body of her husband was already laid. It was surrounded with the Brahmins, each with a lighted torch in one hand, and a bowl of melted butter in the other. The relatives also, all armed with muskets, sabres, and other weapons, stood closely round. At length the auspicious moment for firing the pile being announced by the Purohits Brahmin, the young widow was divested of all her jewels, and led on, more dead than alive, to the fatal pyramid. She was then commanded, according to the universal custom, to walk round it three times, two of her nearest relations supporting her by the arms. The first round she accomplished with tottering steps; but in the second, her strength wholly forsook her, and she fainted away in the arms of her conductors, who were obliged to complete the ceremony by dragging her between them for their third round. Then, senseless and unconscious, she was cast upon the carcase of her husband. At that instant the multitude, making the air resound with acclamations, retired a short space, while the Brahmins, pouring the butter on the dry wood, applied their torches, and instantly the whole pile was in a blaze. As soon as the flames had taken effect, the living sacrifice, now in the midst of them, was invoked by name from all sides; but she made no answer. Suffocated at once, she lost her life without perceiving it."

Such, as far as our limits have permitted us to describe it, is Hindooism—the system of religion professed by the millions of our fellow-subjects who are the natives of British India. With the hope of converting this numerous race to Christianity, a large body of English missionaries, belonging to various sects, have for some years been actively and meritoriously engaged. The success of these enterprising men, however, has not realised general expectation. Their task is one of great difficulty, and can only be performed after patient and diligent labour; for the parties addressed are skilled in controversy, and indoctrinated with prejudices, against which all ordinary means of attack are unavailing. The loss of caste attending conversion is alone a most formidable obstacle. Men competent to form a correct opinion, appear now to be agreed that the elementary education of the young is the most likely means, humanly speaking, of opening the way for the Gospel; and we are glad to say that this is now in the course of adoption. As the English language spreads in India, hopes may be reasonably entertained that at length a lever has been insinuated beneath the monstrous superstitions of the Hindoos.

NEW-YORK CITY MISSION.

During the researches of one of the devoted missionaries who are now engaged in the moral renovation of the Five Points, and other parts of the city in the same condition, a family of colored persons was found occupying a most miserable and filthy tenement, in a state of great destitution and intemperate habits. In the centre of the room was an old coal-scuttle, elevated upon a few loose bricks, and partially filled with burning coal. Through the bottom of it was a hole, which supplied the draught. Upon scanning the dusky group, one of the number, a girl about five years old, was noticed as having straight hair, and a more close examination revealed blue eyes, and indications of a skin naturally white and clear. Inquiry was made as to the girl's parentage, &c., when it was learned that her father was dead, and the mother was an inmate of Blackwell's. After some persuasion, the colored people were induced to part with the child, and she was taken to Mr. Pease's Mission rooms, washed and clothed. Thus metamorphosed, she appeared as a girl of rare beauty, adorned with graceful ringlets, and possessing an intelligent countenance. The missionary who found her finally adopted her as his own. The additional fact was disclosed that she had a sister living somewhere within the moral wilderness where the child was found. Diligent search was instituted, but so much falsehood and deception was used by the vile persons among whom she was concealed, that the search was near being abandoned. Finally, however, she was found in a house of bad repute in Wooster street, kept by colored persons. This sister was not inferior to the other in intelligence or personal beauty. Her age was three years, and her name was Tunny. She was found about three months ago. The first mentioned was named Ella. She was soon adopted by one of our most distinguished musical composers and vocalists. The names of both are now changed. About a week ago, the time was appointed to restore these sisters to each other, for they had long been separated. The meeting was arranged to take place Mr. Pease's, in Little Water street (Five Points.) About forty ladies assembled. The little ones met in one of the apartments, and almost instantly recognized each other, with ardent expressions of love and joy at the restoration. It is known that their parents at one time held positions of respectability and honer among our citizens.—*Journal of Commerce.*

TOBACCO.

This is an acrid weed, possessing, when dried and prepared, a power of stimulating and intoxicating; and of poisoning when taking in excess. It is used in a variety of forms. Put into a pipe, to which fire is applied, its fumes are drawn through the mouth, where they act on the nerves, insensibly lulling and stupifying the smoker. In general, smoking resorted to for the purpose of producing a soothing effect on the feelings and appetite—a hard labouring man, for example, taking a smoke by way of lunch; but it should always be borne in mind that any imaginary benefit from this temporary stimulus, is at the cost of a corresponding if not greater depression afterwards. The effect of the smoke may be to stay the appetite, but it is only a deceit; the value of the tobacco, applied to the stomach in the shape of food, would be much more beneficial. In short, unless in the mere mode of application, the fumes of tobacco are an intoxicant like opium or alcohol—they are a dram in the form of smoke. Cigars operate in the same manner, the only distinction being, that they are burnt without the intervention of a pipe. Tobacco is also chewed; a method of use still more revolting than that of consumption in the pipe, and more surely stimulating in effect.

Intoxication to a lesser or greater extent is a certain consequence of using tobacco in any of its forms; hence, between the habitual smoker and the habitual dram-drinker there can scarcely be said to be a shade of difference. It is only because tobacco does not ordinarily produce that excess of intoxication known as drunkenness, that it is viewed as a thing less pernicious. The young beginner is smoking usually experiences its poisonous effects: he is overcome by nausea and a peculiar giddiness, and not unfrequently vomits. Fortunate he is unable to continue the dose, otherwise the consequences might be stupor, convulsion, and death. Practice in this as in every other species of intemperance leads to a vitiation of appetite and a hardened state of feeling; but the intoxication nevertheless does its work on the constitution. The secretion and waste of saliva is considerable; thirst is provoked; and thus the pipe and pot are generally associated.

It has been represented that smoking may be advantageously employed as a preservative against moisture of climate; and the practice of smoking among the Dutch is pointed to as an example. This is a fallacy: smoking, instead of strengthening, weakens the nervous energy and health; and the practice is only a vice of the males in Holland; for the females of that country do not smoke, and they are not less healthy than members of the other sex. Driven from this excuse, the advocates of smoking represent that it is favourable to study—that it excites the reflective faculties—is the friend of the meditative; and that for these virtues it has been eulogised by poets and divines. We reply that the brain in a state of health requires no such auxiliary, and that this application is at the best a deceptive friend, for it promotes dreamy and visionary notions, and finally robs its votary of the power of either thinking or acting in a manly manner. Used as a habitual indulgence, its lullin and stupifying effects keep the Germans in a state of contented submission to despotism, and wrapped, as it has been said, in "a transcendental cloud." We feel assured that no great or ennobling thoughts ever issued from the fumes of this intoxicating plant.—*Chamber's Miscellany of Useful and Entertaining Knowledge.*

CRUSADES, OR HOLY WARS.

The crusades were religious wars, waged by Christina Europe, chiefly against the Turks or Mahometans, with a view to recover Palestine out of their hands. These expeditions commenced, A. D. 1095. The foundation of them was a superstitious veneration for those places where our Saviour performed his miracles, and accomplished the work of man's redemption.

Palestine having been conquered by the Turks, Jerusalem was now in their hands, which rendered it unsafe and vexatious to the pilgrims, who flocked from all parts, to visit the tomb of our Saviour.

Peter the hermit, a native of France, on his return from his pilgrimage, complained in loud terms of the grievances the Christians suffered from the Turks. He conceived the project of leading all the forces of Christendom against the infidels, and driving them out of the Holy Land. Being encouraged in his project by pope Urban II., Peter went from province to province, and succeeded in arousing princes and people to undertake this holy warfare. All ranks of men, now deeming the crusades the only road to heaven, were impatient to open the way with their swords to the holy city.

In the first crusade, an army of 80,000 men, a disorderly multitude, led on by Peter, were destroyed; but the army which followed, consisting of 700,000 men, under Godfrey, conquered Syria and Palestine, and took possession of Jerusalem, which they held for several years. The crusaders, however, weakened their power by dividing their conquests into four separate states.

In this situation they found it necessary to solicit aid from Europe, and accordingly, in 1146, an army of 200,000 men, under Hugh, brother to the French king, set out upon another crusade. But these met with the same fate as the army of Peter. Another army of 300,000 soon followed, and were soon destroyed or dispersed.

The fourth crusade took place in 1202, and was directed against the Greek empire. The fifth was against Egypt, in revenge for an attack on Palestine by its sultan. But this expedition, like the rest, was ruinous in the end.

It is computed that, in the whole of the crusades to Palestine, two millions of Europeans were buried in the east.

What shows the blind enthusiasm which animated those ferocious conquerors is, their behaviour after this terrible slaughter. They marched over heaps of dead bodies towards the Holy Sepulchre; and while their hands were polluted with the blood of so many innocent persons, sung anthems to the common Saviour of mankind!

Advertisements.

SUPERIOR BOTANIC MEDICINES.—The following superior Medicines are for sale, wholesale or retail, at the office of the Religious Intelligencer:—

Wilson's Compound Sarsaparilla,
Wilson's Dysentary Syrup,
Wilson's Wild Cherry Balsam,
Wilson's Wild Cherry Bitters,
Wilson's Neuropathic Drops,
Wilson's Salve,
Wilson's Composion Powders,
Claxton's Pills,
Cayenne Pepper, in small and large tin cans, for family use.

Some of the above are also for sale by Messrs. Hannah & Underhill, St. John; Yerxa White, Fredericton; Wm. Q. Shaw, Woodstock; Thomas O'Donnell, Johnson, Elias S. Freese, Upper Sussex; and several other places throughout the country. Jan. 6.

COFFIN & FURNITURE WAREROOMS, South Side King Square, St. John, N.B.—The subscriber having leased a portion of the premises recently occupied by the late B. Ansley, Esq., as a Tannery, and having had it fitted up for COFFIN AND FURNITURE WAREROOMS, they would respectfully inform the public that they are prepared to furnish COFFINS of every description in as good a style and on as moderate terms as can be procured at any establishment in this City.

COFFINS of all sizes and qualities constantly on hand.

FURNITURE of every description made to order. Orders respectfully solicited, which may be depended upon, and executed with the utmost possible despatch.

January 13. MATTHEW PAUL & SON.

FREE BAPTIST BOOK CONCERN.—A good assortment of religious and useful Books, are now for sale at the office of this paper, (over the Drug Store of J. H. Chipman, King Street.) Among them are the following valuable and standard Works:—

Encyclopedia of Religious Knowledge;
Kitto's Cyclopedia of Biblical Literature;
Do. Daily Bible Illustrations; Do. History of Palestine
Biblical Criticism, 2 vols; Ward's India and the Hindoos
Elliot's History of Liberty;
Mosil's Memoirs of Early Christianity;
D'Aubigne's History of the Reformation, 5 vols;
Barnes's on Daniel; Living or Dead; by J. C. Rylie
Wheat or Chaff; Startling Questions;
Pastor's Sketches, by Spencer; James' Church in Earnest;
James' Anxious Inquirer; Do. Youthful Christian;
Do. Marriage Ring; Bonar's Night of Weeping;
Morning of Joy; Bonar on Leviticus, and other works
Jenkyn on the Holy Spirit; Wayland's Moral Science;
Layard's Ninevah and Babylon, 1st and 2nd series;
Taylor's Anology;
Horne's Introduction to the Study of the Scriptures;
Fletcher's Works; Life of Carvasso; Life of Mrs. Rogers
The Successful Merchant; Law's Serious Call;
Village Blacksmith; Wesley, Fletcher, Peck, Mahan, and others, on Christian Perfection;
Youthful Christian; Caughey's Revival Miscellanies;
Jones' Church History; Memoirs of David Marks;
Manual on the Trinity; Noyes' Lectures on the Bible;
Baxter's, Bunyan's, Flavels, Venn's & Doddridge's Works;
Edward's Sabbath Manual;
Gunn's Domestic Medicine; Rollin's Ancient History;
Tytler's General History; Principles of Zoology;
Chambers' Miscellany of Useful and Entertaining Knowledge—10 vols.—for sale single or together;
Annuals of Scientific Discovery for 1852 and 1853.
The Earth and Man; Mortal History of the Species;
Loomis' Geology; Chalmers' Commercial Discourses;
Burrow's Bible in Spain; Phillip's Love of the Spirit;
Matthew Hale Smith on Universalism;
Brown's Concordance—Pocket edition;
Shady Side, or Life in a Country Parsonage;
Sunny Side; Kenny's Mills, or the earnest worker;
Mapleton, or more work for the Maine Law;
Mysterious Parchment, or Satanic License;
Full Setts of the American Tracts, bound;
Hannah Moore's Repository Tracts, 8 vols.;
The Apostolic and Primitive Church;
Songs for the little ones at home;
A large number of Memoirs of different eminent Christians.
Sunday School Libraries, and Books; Maps, Cards, &c.;
Bibles and Testaments at the Society's prices;
Hymn Books, Collections, &c.;
A large number of other Books, Religious, Historical, Scientific, and entertaining, which are being sold at low prices.

R. J. UNDERHILL,
D. W. CLARK,
WM. PETERS,
} Business Committee.

January 6th, 1854.

SONS OF TEMPERANCE.—Constitution and By-Laws, Odes, Blanks, and all descriptions of printing required by Divisions of the Sons of Temperance, executed by the subscriber with despatch. GEO. W. DAY.

BOOK, CARD, & JOB PRINTING OFFICE, No. 6 King Street.—The subscriber having provided himself with a varied assortment of New Type, is prepared to execute all descriptions of Job Printing, such as Pamphlets, Cards, Circulars, Handbills, &c. G. W. DAY.

NEW STYLES.

JUST received per *Admiral* and *Eastern City*, from New York and Boston, a large assortment of Gents. and Youths' Hungarian, Mayger, Cass, Jenny Lind, Cuban, D'Orsay, Elgin, Kossuth, and other HATS, comprising all the newest styles.

Gents. Panama and Leghorn Hats.

Children's Leghorn, China, Pearl, and Fancy Trimmed Felt Hats; Trunks and Valises—various qualities; Oiled Silk—a beautiful article; Children's Belts—very pretty; Peaks, Braids, Straps, Sweats, Kossuth Feathers, &c. &c.

ON HAND—*our own manufacture*—all kinds of Fashionable HATS and CAPS.

All the above will be disposed of Wholesale and Retail, at the lowest possible rates for Cash.

Hats and Caps made to order.

☞ The highest prices paid for Shipping Furs.

C. D. EVERETT & SON,
July 1. 12, *North side King Street.*

MARBLE MANUFACTORY, Union Street, St. John, N. B.—M'KIM & CLEAR, Manufacturers of **Monuments, Tombtables, Grave Stones, Chimney Pieces, and Centre Tables.**—Every description of Ornamental Work executed with neatness at their establishment, Union street, fifth house east of Charlotte street. Monuments, Head Stones, &c. of the best material, in the most improved styles, and fully as cheap and durable as any which can possibly be obtained on this continent.

After a long experience in England and Scotland, M'Kim & Clear feel satisfied they can execute work, equal in every, and superior in many, respects to any thing in their line manufactured in the city; and, while they are prepared to allow all honest competitors "a clear stage and no favor," they feel convinced they can produce at all times and on all occasions, workmanship in every respect superior to that of those Americans who advertise their wares at "*twenty-five per cent. less than any shop in the city*" !! and who, unstructed and uneducated in their art, can only attract attention by prosecuting the rather unenviable and unprofitable business of denouncing (as "keepers of the petty shops that are springing up,") those who have carefully given their undivided attention to the study of their business, and who fairly and honorably enter the arena of public competition, determined to stand or fall by the superior excellence of their workmanship as judged by a discerning public.

For sale—a large quantity of Soap Stone, a superior article for lining stoves.

☞ A "Diploma" and Prize were awarded to R. A. M'Kim, for excellence in carving, at the last New Brunswick Provincial Exhibition. St. John, Jan. 6, 1854.

PER EASTERN CITY: 2 barrels Winter Bleached Whale Oil; 6 barrels American Apples; 1 gross Yaml Powder; Drums Fresh Figs; American Mustard, &c.
January 6. HANNAH & UNDERHILL.

JUDSON'S
CHEMICAL EXTRACT OF

CHERRY AND LUNGWORT,
FOR THE CURE OF
Coughs, Colds, Hoarseness, Spitting of Blood, Night Sweats, Asthma, Liver Complaints, and
CONSUMPTION.

DEATH can and has been prevented in thousands of cases by this *nature's own remedy.*

Judson's Chemical extract of **Cherry and Lungwort.** This medicine unlike most of the patent remedies of the day is the result of the careful *study* and *experiments* of a scientific and *experienced Physician.* The two principal ingredients have long been known and celebrated.

Wild Cherry Bark.—When the strength of this is *properly extracted* is the best medicine known for curing the worst Coughs and other Pulmonary diseases, it loosens the phlegm and enables the sufferer to expectorate easily, and alone will cure the worst cold or cough, which if neglected always leads to Consumption.

Lungwort.—This is a plant the virtues of which are known to but few, it has been said by the most learned men of all times, that "nature has provided a remedy for each and every disease," and the discoveries that are daily made, go to prove its truth. *Lungwort is doubtless the remedy designed by nature for Consumption.* Its healing properties are truly wonderful, and the rapidity with which it cures the worst cases of Ulcerated Lungs, so *thing* and subduing all irritation, almost immediately, is a proof of its adaptation to this disease.

These two articles *combined with other purely vegetable* ingredients, form a medicine that is certain to cure the worst cases of Consumption if taken before the sufferer is entirely prostrated. Do not be discouraged, a trial can do no harm, but will convince the most sceptical of its *real* worth.

Thousands of Consumptive persons have been deceived repeatedly in buying medicines which were said to be *infallible* cures, but which have proved only palliatives, but this medicine is not only palliative but *a cure for ulcerated lungs.* It contains no deleterious Drugs, and one trial will prove its astonishing efficacy better than any assertions or certificates in curing consumption and all the diseases of the Lungs and Liver, such as *Spitting of blood, Coughs, pain in the side and chest, night-sweats, &c. &c.*

Caution.—To protect our own as well as the interest of the Consumptive sufferer, we are obliged to *caution* all to find the signature of COMSTOCK & BROTHER on the wrapper, without this it is a worthless counterfeit. *Remember this.*

Azor's Oriental Turkish Wine, the great Remedy for General Debility, Weakness, Loss of Appetite, Dyspepsia, Bilious Diseases, a certain preventive of Fevers, &c. &c. This WINE is the most pleasant and effectual remedy for any of the above complaints, and for many others not mentioned, has has ever been discovered. It is so agreeable to the taste that any one taking it *soon prefers it to any Wine;* while its action on the stomach and bowels is prompt and efficient, cleansing them thoroughly, and thus by keeping the organ in which the basis of the blood is formed, in a healthy and pure state, necessarily keeps *the blood* pure and healthful. *It is a stimulant without exaction,* unlike all alcoholic preparations, which leave the partaker in a state of prostration. THIS WINE sends a gentle and agreeable feeling through every nerve, and its *tonic* properties are such that it will *restore the weak and debilitated to their natural* STRENGTH AND VIGOR. It is *composed of the Pure Wine of many of the most basic and rare Plants* in the Materia Medica, the recipe for which was obtained from a celebrated Turkish "Hakim." —Physician—and *one bottle is equal to two* of any Sarsaparilla or Blood Purifier ever before known. Then give this Oriental Wine a trial; it will speak for itself better than any recommendation or certificate; and he who tries it once will never be without it. Nothing can equal it as a Diet Drink in hot climates, or on Shipboard, and no Traveller should be without it.

Caution.—Find the name of Comstock & Brother, and the *Stamp of the Turkish Flag,* on the label and cork of each bottle. WITHOUT *this it cannot be genuine.*

All orders should be addressed to COMSTOCK & BROTHER, No. 2, St. Peter's Place, New York.

Comstock's Vermifuge.—This is the most extraordinary remedy for Worms ever used; it effectually eradicates Worms from both Adults and Children. It cannot harm the most delicate infant or strongest adult, and never fails to completely root out and destroy all kinds of Worms. The cost, 25 cts. per bottle, puts it within reach of all, and all parents who are without it are wantonly exposing the lives of their children to those fell destroyers of youth, "Worms." Look for the name of Comstock & Brother, proprietors, on the Wrapper of each Bottle.

Deafness.—Use Dr. LARZETTE ACCOUSTIC OIL, for the cure of Deafness. Also, all those disagreeable noises, like the buzzing of insects, falling of water, whizzing of steam, which are symptoms of approaching deafness. Persons who have been deaf for twenty years, and were subject to use ear trumpets, have after using one bottle, been made well.

Caution.—All of the above named are *sold only* by Comstock & Brother, 2 St. Peter's Place, directly in rear of the Astor House, one door from *Barclay* Street, and one block from *Broadway,* N. York, to whom all orders must be *directed.*

Also sold by J. F. Secord, G. F. Everitt, T. M. Reed, and G. C. Garrison, St. John: and by one Agent in every town.

NEW BRUNSWICK HOTEL,—Charlotte street, nearly opposite Country Market, St. John, N.B. The Proprietor of the above Establishment thankful for past favors, would respectfully inform the Travelling Public, that having erected a large addition in rear of the main Building, he is now prepared to furnish ample accommodation to 70 or 80 Boarders. The Proprietor is determined to leave no means untried to merit the patronage of the community. Travellers arriving late at night will find the House always open and ready to receive them.

The Sleeping Rooms are large and well ventilated, and the improvements and convenience which have been made render it emphatically, the House of the stranger. It has always been a Temperance House, and the Proprietor is determined to adhere strictly to the Total Abstinence principle.

This House is centrally located, and is well supplied with well furnished apartments, clean beds, good fare, the best attention, and reasonable charges, which should render it worthy the support of Travellers.

A Large STABLE has been erected on the premises, capable of accommodating 70 Horses. Good Hostlers are always in attendance. (June 15.) E. W. FLAGLER.

EATING HOUSE.—The subscriber has opened an *EATING HOUSE* immediately under the New Brunswick Hotel, Charlotte street, where he will be prepared to furnish people from the country, and others, with Hot Meals, at any hour, day or night, through the winter. Hot Coffee and **Oysters** always on hand.

Oct. 15. CORNELIUS SPARROW.

M. N. POWERS, Undertaker, &c., *Four Doors North of Trinity Church, Germain St.* will attend to Funerals, and furnish every article in the line in a style superior to any Establishment in the Province, and at prices full twenty per cent less than those usually charged in the city.

N. B.—Furniture, Mattresses, Curtains Carpets, &c, made to order on reasonable terms.

GENERAL LEATHER AND FINDING STORE. Constantly on hand—a large supply of Foreign and Domestic SOLE LEATHER, Upper Kips, Calf Skins, Kids, Morocco, Bindings and Linings—plain and fancy; Buckskins for tender feet.

ALSO,—India Rubber for Congress Boots, Shank Lasters, Patent Screws, Cramps, Lasts, Boot Trees, &c. &c., WHOLESALE AND RETAIL.

N. B.—Liberal advances made on all kinds of Leather, of the best quality of country manufacture.

26, *North Side of King Street.*

☞ **Sign of the Side of Leather.**

May 13. J. J. CHRISTIE.

FIGS.—450 Drums Fresh FIGS—for sale by
January 6. HANNAH & UNDERHILL.

MARLBORO HOTEL, BOSTON.—JOHN A. PARKS *Proprietor.*—This house is very pleasantly situated on Washington Street, and location very central. It has recently been refitted and furnished, and is now the best temperance house in town. There is social worship morning and evening in the parlors, where all who choose may be present. It is a house where the traveller will find a pleasant home.

Boston, Oct. 1, 1853.

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