

Poetry.

From the London "Quarterly Journal of Prophecy."

Wandering Down.

I am wandering down life's shady path—
Slowly, slowly wandering down;
I am wandering down life's rugged path—
Slowly, slowly wandering down.

Morn, with its store of buds and dew,
Lies far behind me now;
Noon, with its wealth of song and light,
Lies far behind me now.

'Tis the mellow flush of sunset now—
'Tis the shadow and the cloud;
'Tis the dimness of the dying eye,
'Tis the shadow and the cloud.

'Tis the dreamy haze of twilight now,
'Tis the hush of the silent trust;
'Tis the solemn hush of fading eyes,
'Tis the time of tranquil trust.

The pleasant heights of breezy life
The pleasant heights are past;
The sunny slopes of buoyant life
The sunny slopes are past.

I shall rest in yon low valley soon,
There to sleep my life away;
I shall rest in yon sweet valley soon,
There to sleep my life away.

One little hour will soothe away
Time's months of care and pain;
One quiet hour will dream away
Time's years of care and pain.

Laid side by side with those I love,
How calm that rest shall be!
Laid side by side with those I love,
How soft that sleep shall be!

I shall rise and put on glory,
When the great morn shall dawn;
I shall rise and put on beauty,
When the glad morn shall dawn.

I shall mount to yon fair city,
The dwelling of the blest;
I shall enter yon bright city,
The palace of the blest.

I shall meet the many parted ones
In that home of joy;
I shall meet the many parted ones
In that home of joy.

We have shared our earthly sorrows
Each with the other here;
We shall share our heavenly gladness
Each with the other there.

We have mingled tears together—
We shall mingle smiles and song;
We have mingled sighs together—
We shall mingle smiles and song.

Miscellany.

Lorenzo Dow.

A correspondent of the Christian Guardian, of December 28th, furnishes that paper with some reminiscences of an acquaintance made with Mr. Dow in the vicinity of Brighton, near Canada, during a camp meeting held there in the year 1829: "The hair upon his head and face had been left to grow till it was some six or eight inches, while the former was surmounted with a coarse chip hat. He had on a snuff-colored cloth vest, striped cotton shirt, and a long white flannel surplus over all, without pockets or buttons. It was fastened around him with strings, while his pocket handkerchief was tied by one corner to a hole in the breast of it, while it was mainly thrust down one of the sleeves of his outer garment for lack of a pocket. He would not tell the presiding elder when he would preach, but said he would do so whenever it suited himself. His first address was an exhortation after Rev. Robert Corson, who had preached on the parable of the Prodigal Son. His dialect was the broadest 'old Virginia' that could be thought of. He said that his brother had remarked that the citizen of the far country was 'the devil,' who sent him into fields to feed swine. 'Now,' said he, 'the devil has got a great many swine-feeders nowadays. There is one character that may be denominated the devil's swine-feeder. He frequents balls, and routs, and assemblies, and screams on an insignificant piece of wood called a fiddle, while the people jump up and down, and turn their backs and faces, and cut up their didos.' When he came to where the 'elder brother' was angry and would not go in, Dow exclaimed, 'with all the sang froid imaginable, 'O, I guess he must have been a Close-Communion Baptist!' He was very catholic himself, and was very hard on those who were not so.

Late in the afternoon of Saturday, it was quite evident that he had a mind to preach that evening. He sent some young men into the woods to procure a large, long pole, with which they constructed a rude 'alter,' for penitents, in front of the stand. In the mean time he had seated himself on the stand, and sang one of his favorite odes, with a sepulchral sort of voice, which made it plaintive enough. Only one verse is remembered:

"One night all penance as I lay,
Alone upon the ground,
I cried to God, began to pray—
A light shone all around."

Having thus attracted a large crowd around him, he rose and sounded the horn employed in convoke the assembly, which he held in his hand. So soon as the people saw that it was Dow who was going to preach, they came scampering from all directions to the preaching-place. The introductory part of the service was very solemn. He gave out the hymn, commencing with the lines,

"How beautiful are their feet,
Who stand on Zion's hill,
Who bring salvation on their tongues,
And words of peace reveal."

When he kneeled down to pray, the first petition he offered was for two young men whom he said "stood there talking." He prayed that God would "convert them, that they might go home and serve him." His text was Revelation xxii, 2: "And in the street of it, and on either side of the river was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." He made some very excellent remarks in the commencement on the Revelation as a whole. Then he came to the New Jerusalem itself, the admeasurement of which he explained, and compared it with several of the largest cities in the world—such as London, Paris, Canton, etc.—with the size and population of which he seemed to have had accurate acquaintance. Indeed, he seemed to have a remarkable memory for matters of that kind. The tree, from the

feminine pronoun "her" being applied to it, he decided to mean the church. The "twelve manner of fruits" he decided to mean just so many particular graces, which he named, counting them on his fingers, and illustrated in a very able, though, it must be confessed, in a very unusual manner. I need not say that he had fixed attention: but a spirit of conviction also seemed to run through the assembly: and when he gave an invitation for penitents to come forward, which he did at the close of his sermon, there was an instantaneous rush for the "altar"—a perfect jam. The writer never saw the like before or since. The preachers poured out of the stand into the prayer meeting. Dow went down himself, passing from one mourner to another. The battle was truly "set in array," and lasted the most of the night. And "signs and wonders were wrought in the name of the holy child Jesus."

His next sermon was on Sunday night. He began without singing. As he rose from prayer he thundered out the following words of holy Scripture, "Behold ye despisers, and wonder and perish; for I work a work in you, a work which ye shall in no wise believe though a man declare it unto you." He then made a full stop, and looked around upon the congregation: "But, says one, 'where's your text?'" Go home and brush the dust of your Bible; and between the two lids you'll find it. For there are some people, when they go home from meeting, if they were to be damned for it, couldn't tell where the text was." The sermon was of a piece with this rough exordium. In the course of it, he vindicated camp meetings, and told a number of remarkable experiences of his own connected with such meetings and revivals in general.

The fame of his eccentricities brought out vast multitudes to hear. Among these were bar-room loafers, gamblers, and horse-racers, Universalists, and other infidels, with all of whom he knew how to deal, and for whom he had ammunition prepared. Instances of this we had on two or three occasions. In the forenoon of Sunday there was an immense congregation, and the presiding minister found it impossible to get some of them to seat themselves and submit to the order of the meeting, observing which, Dow arose and settled them in the following adroit, through odd manner. Said he, "I have travelled a great deal in my lifetime, in England, and Ireland, as well as America; and I have remarked that every assembly is made up of three descriptions of characters. The first is the gentleman; he behaves well for his honor's sake. The second is the Christian; he behaves well for Christ's sake. The third class, I might denominate 'Tag, Rag, and Bobtail'; these will neither behave well for God nor the devil's sake. Now, if you want to advertise yourselves as belonging to this class, begin with your didos." This was enough; no one seemed disposed to give occasion for his being put down as belonging to that class, and the best of order ensued. During the course of the meeting one Mr. Evans preached on the judgment from Rev. xx. 12: "And I saw the dead, small and great, etc." At the close of the sermon, Dow rose up and gave an address, and remarked, that while his subject was "judgment," he would strike his mind on the subject of witnesses, and said it appeared to him that God was to be witness as well as judge. He then quoted Mal. iii, 5: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, said the Lord of Hosts." From this text he took occasion to dwell upon each description of character here denounced in a manner as able and searching as it was original. I remember his telling us, when describing the manner in which "the stranger is turned aside from his right," of an instance that happened to himself; said he, "I rode up to a tavern door one day and called for a gallon of oats to feed my horse. The landlord calls out to the boy, 'Take this horse to the stable, and mind and give him some oats.' Now, I didn't like the way he laid the emphasis on the word 'mind.' So after a while I went to the stable and found that my horse had no oats. I, therefore, went to the landlord and ordered another gallon; and went and saw him fed. I then went and put myself where I could see him, and he couldn't see me; and after a little I saw the tavern-keeper come and take away the oats again. I then called for my bill, and took my horse and started."

He visited several places intermediate between the camp-ground and Kingston. The Carrying-place was the last place at which we heard him preach. "Quench not the Spirit," was his text. I think there was more laughter than conviction produced by this sermon. The school-house, was crowded with people, who all remained after the sermon in hopes of having a word with so strange a preacher, or at least the privilege of feasting their eyes with his odd appearance. But after waiting for some time in vain, casting their eyes down the road, they saw him some half a mile distant, bundle in hand, making off as fast as he could walk. While they had stood watching the door, he had slipped out of the back window. He hired a canoe and made his way to Belleville that night.

Death-bed Scenes.

THE DEATH OF THE IMPENITENT.

The rich cardinal Beaufort said—And must I die? Will not all my riches save me? I could purchase the kingdom if that would prolong my life. Alas! there is no bribing death.

An English nobleman said—I have a splendid passage to the grave; I die in state, and languish under a gilded canopy; I am expiring on soft and downy pillows, and am respectfully attended by my servants and physicians; my dependents sigh, my sisters weep; my father bends beneath a load of grief and years; my lovely wife, pale and silent, conceals her inmost anguish; my friend, who was as my own soul, suppresses his sighs, and leaves me, to hide his secret grief. But oh! which of them will bail me from the arrest of death? Who can descend into the dark prison of the grave with me? Here they all leave me, after having paid a few idle ceremonies to the breathless clay which may lie reposed in state,

while my soul, my only conscious part, may stand trembling before my Judge.

The celebrated Talleyrand on his death-bed was visited by Louis Philippe, king of the French. "Hew do you feel?" said the king; the answer was, "Sire, I am suffering the pangs of the damned."

Sir Thomas Scott said—Until this moment I believed that there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty.

A rich man when dying was informed by his physician that he should prepare for the worst. "Cannot I live for a week?" "No," said the doctor, "you will probably continue but a little while." "Say not so," said the dying man. "I will give you a hundred thousand dollars if you will prolong my life three days," but in less than an hour he was dead.—Lutheran Obs.

A Companion of Fools shall be destroyed.

Every one knows what is meant by a companion. You all have your companions. See, then, that your associates be of the right kind. They will either make you better or worse than you are. When you are told that John, Francis, or James is not a good boy, do not say to yourself, 'Well, I know that he swears sometimes but yet he's a fine obliging lad; he has always been kind to me; and though he does at times what he ought not, yet I'll be sure to follow his example in anything that is bad.' This has been said by many who, having been faithfully warned against keeping bad company, have nevertheless continued to keep it, till ruined by it, both for this world and that which is to come.

A boy who had arrived at the age of seven without ever having heard a single outburst, happened at that age to be removed to another part of the country, where the vice of swearing was very general. The removal was a ruinous one to him. He had been trained from his infancy to reverence the name of God; now he heard that name profaned, and the vilest expressions and oaths mingled with common conversation. He was shocked at such profanity. His parents were both consistent professors of religion; and, being aware of the awful danger to which their son was exposed, they faithfully warned him of his peril. He was faithfully promised to keep no company with the wicked boys in the neighbourhood; and for a time he kept that promise. But by and by, his father came to know of his having been seen in their company. In the most judicious manner his father expostulated with him; and again James faithfully promised to avoid the society of his sinful associates. Indeed, at this time James was so much affected by the admonition of his father, and by a sense of the folly he had hitherto been guilty of, that he wept bitterly. But the hold which his companions had now obtained of his affections, was too strong to be easily shaken off. He again mixed in their company, and became a sharer in their iniquity. When alone he frequently experienced great unhappiness; his conscience was all at ease; but, instead of turning to the right path, that his peace of mind might be restored, he practised sin with greediness, to drown his remorse of mind. So much was this the case with poor James, that the very boys who had led him into sin, were shocked at the awful oaths which he uttered. He outstripped them all in sin.

From this time his progress in iniquity was fearfully rapid. His parents' admonitions, tears and prayers were alike unheeded. Still he laid claim to a kind and virtuous friend, and the merit of these qualities. One prevailing sin of the neighbourhood, he however, carefully avoided. All attempts to lead him into it utterly failed. This was the sin of drunkenness. Of this vice he entertained the greatest abhorrence. Nothing could induce him to partake of strong drink; and perhaps this in great measure, may be traced his restoration not only to morality, but to the religion of Jesus Christ.

Had time permitted I might have illustrated the statement, that 'companion of fools shall be destroyed,' by giving instances from ancient and modern history. Edward II. of England, and James III. of Scotland, were both ruined by bad associates; thus showing that position, power, and wealth, cannot save from the consequence of taking up with bad company.

Avoid bad company, as you would avoid a pestilence. You should not say, 'I'll be sure to avoid their evil doings, though I am unwilling to part with their company.' This is false in the extreme; your only safety lies in avoiding them entirely. Remember the opposite maxim, and act upon it: "He that walketh with the wise, shall be wise."

OCTOBER 18, 1854.

WINTER DRY GOODS.—BEARD & VENNING have received—20 Packages per English Steamer; 23 Packages per John Bonumaster; 92 " per Joseph Turbutt; 12 " per Imperial; 36 " per Eastern City and Governor;—CONTAINING—

Velvet and Cloth Mantles, new styles; SILKS, Satins, Velvets, Ribbons; DRESS GOODS, in endless variety; Rich Paisley SHAWLS and SCARFS; Plain and Fancy PAID and Plain Indiana do.; CLOAKINGS, Gait Puffs, &c.; FURS, of every description; French Merinos, all colours; Laces, Hosiery, Gloves, Umbrellas.

DAMASKS, Moreens, Fringes to match; SHEETINGS, Bedsteads, Counterpanes, Quilts; Scotch CARPETS, Three-ply do.; Hearth Rugs, Druggists, of this, &c.; Red, White, Blue and Salubury FLANNELS; Pilot, Beaver and Broad CLOTHS; Scotch Tweeds and Doonies, Vestings, &c.; Regattas, Bed Ticks, Towellings, Cotton Warps. All of which are offered Wholesale and Retail, at lowest market prices. ALBION HOUSE, King Street.

NOTICE.—MCKIM & CLEAR, MARBLE CUTTERS having lately dissolved Partnership, the Subscriber, late partner of that Firm, begs to intimate to his friends and the public generally, that he purposes in a few weeks, to open a new MARBLE CUTTING ESTABLISHMENT and has engaged a superior Workman, to assist in conducting the business. Monuments, Head Stones, Centre Tables, &c., executed in a workmanlike style. Ten per cent discount will be made for CASH. All work warranted to give satisfaction. The work done in this Establishment will not be inferior to that of any other Establishment in this City.

Orders in the mean time, will be received at the Subscribers residence, "in Mr. Wm. Hewitt's House," Leinster Street, or at Mr. J. Kinneale's Store, Prince William-street. St. John, N. B., Dec. 22d, 1854. F. W. CLEAR.

GREAT SALE OF DRY GOODS AT THE ALBION HOUSE.—BEARD & VENNING are continuing that great sale of DRY GOODS in which they have been so successfully engaged for seven years past, and which has given universal satisfaction to many thousands in these Provinces.

The great advantages we offer are these, that while many advertise for a limited period of CHAMP SALES, we are prepared at all times to supply customers with GOODS OF THE NEWEST STYLES, and warranted fabrics at LOWER PRICES than any other house advertising "Cheap Sales," "Great Reductions," &c.

Our Stock is replenished with every article kept in a first class Dry Goods Establishment. Nov. 17.

FARM FOR SALE.—The Subscriber offers for sale the FARM owned and occupied by him in New Jerusalem, Queen's County, consisting of 100 acres, having about 49 acres cleared, and about 16 tons of hay. A good frame Barn, and a small dwelling-house is now on it. It is not sold by the 15th of March next, it will then be offered at Public Auction on the premises. JOHN MCKENZIE.

New Jerusalem, Nov. 24th, 1854.—p.

BOOKS! BOOKS!! A new and valuable supply of Books have been received at the Religious Intelligence Office, for sale; and more are expected in a few days. The following Catalogue shows a part of the stock and prices—

TRACT SOCIETY'S PUBLICATIONS.

D'Aubigne's History of the Reformation, 5 volumes	0 11 0
Do. Do. 5 volumes in one	0 7 6
Do. Do. 5th vol. separate	0 2 6
Pilgrim's Progress, 12 mo., with plates	0 2 0
Do. Do. 18 mo. common	0 2 0
Pike's Persuasive to early piety	0 2 0
Do. Religious and Eternal Life	0 1 3
Baxter's Saints Rest	0 3 0
Do. Call to the Unconverted	0 1 0
James' Anxious Inquirer	0 1 0
Doddridge's Rise and Progress of Religion	0 2 0
Jay's Morning Exercises	0 3 6
Witherstone's Practical View	0 1 0
Keith on the Prophecies	0 1 0
Dairymans' Daughter	0 1 9
Lady Huntington and her friends	0 2 9
Zealous, or System of Benevolence	0 0 6
Do. and 2nd vol. Do.	0 0 6
Family Testament, with Notes	0 0 0
Do. and 2nd vol. Do.	0 0 6
Flavel's Fountain of Life	0 2 9
Do. Do.	0 2 9
Chert Knocks at the Door	0 2 6
Elegant Narratives, gilt	0 2 9
Abbott's Young Christian	6 3 6
Pictorial Narratives	0 1 9
Guide to Young Disciples	0 2 8
Edwards' Sabbath Manual	0 2 6
Repository Tracts, 8 vols.	0 1 3
Scripture Biography, 10 vols.	0 12 6
Shepherd of Salisbury Plain	0 0 8
The Illustrated Tract Primer	0 0 9
Songs for the Young at Home	0 0 9
Watt's Divine & Moral Songs	0 0 2
Do. four Catechisms	0 0 2
Packages of Tracts assorted, containing each 376 Pages	0 1 3
Do. Handbill Tracts, (100)	0 0 6
Books for Children, &c. &c.	0 0 3
Christian Almanack, 1855	0 0 3
SUNDAY SCHOOL PUBLICATIONS	0 3 9
Religious Antiquities	0 2 6
Holy War, with plates	0 2 6
Life of Luther	0 1 0
Kenny's Mills, or The Earnest Worker	0 1 10 4
Irish Army	0 2 3
Moral Hermit	0 1 10 4
Harriet Newell	0 2 0
Henry Martin	0 2 0
Life of Mrs. Judson	0 1 10 4
The Converted Papist	0 1 0
Fletcher's Word Book	0 5 8
Union Bible Dictionary, (half bound)	0 1 0
Do. Do. Muslin	0 2 6
Union Spelling Book, &c. &c.	0 0 4

LIBRARIES.

Pastors Library, 25 vols. (Tract Society)	2 10 0
Evangelical Family Library, 15 vols. Do.	1 10 0
Do. Do. Continued, 21 vols. Do.	1 17 6
Youth's Library, 70 vols. Do.	2 10 0
SABBATH SCHOOL LIBRARIES	
No. 1, 3, 100 vols. each, (A. Sunday School Union) each	2 10 0
Juvenile, 75 vols. Do.	1 5 0
Village & Family, 34 vols. Do.	0 15 0
Union Bible Dictionary, 3 vols. Do.	0 12 6

COMMENTARIES.

Clarks, 6 vols.	4 0 0
Scott's, 6 vols.	2 15 0
Henry's, 4 vols.	1 10 0

MISCELLANEOUS RELIGIOUS WORKS.

Wesley's Notes on New Testaments	0 9 0
The Bible and its Story	0 9 0
Watson Institute, 2 vols.	1 2 6
Breiden's Concordance, (largest edition)	0 17 6
Fletcher's Word Book	1 10 0
Keble's Truth of the Bible	0 6 0
Keble's Daily Bible Illustrations	0 6 0
Jones' Church History	0 6 3
Keble's Revival Miscellany	0 6 0
History of 12th Protestantism, 2 vols.	1 10 0
Religious Encyclopedia	1 0 0
Madam Guyon, 2 vols., &c. &c.	0 10 0

HISTORICAL, &c.

Rollin's Ancient History, 2 vols.	0 6 0
Rollin's Modern History, 2 vols.	0 6 0
Tyler's Universal History, 2 vols.	0 6 0
Jicks Works	2 "
Josephus Works	2 "
Cowper's Life & Works, (complete edition)	0 6 0
Globe's Abyssinia	0 6 0
Memorial of the Holy Land	0 6 0
Chambers's Miscellany, 10 vols.	0 6 0
Do. Information for the People, 2 vols.	0 6 0
Lardner's Lectures on Science and Art, 2 vols.	0 6 0
McCulloch's Commercial Dictionary	2 "
Farmers' Guide	2 "
Barclay's History of the U. States	5 "
Franklin's Works	2 "
Gunn's Domestic Medicine	0 6 0
Webster's Dictionary	0 6 0
Forrester's Do.	0 6 0
Man's Moral History	0 6 0
The Earth and Man	0 6 0
Memorial of Early Christians	0 6 0
Footprints of the Creator, &c. &c. &c.	0 6 0

DR. CUMMINGS' WORKS.

Lectures on the Apocalypse	0 3 9
Voices of the Dead	0 3 9
Church before the Flood	0 3 9
Benedictions or Blessed Life	0 3 9
Lectiones on the Parables	0 3 9
Christ our Passover	0 3 9
The Great Sacrifice	0 3 9
The Finger of God	0 3 9
The Comforter	0 3 9
Christ Receiving Sinners	0 3 9
A Message from God	0 3 9

IF A liberal discount to parties taking two or more of these Works at one time.

NEW FRUIT, and FLUID LAMPS.—200 Boxes

Halves and Quarters, Layer and M. R. Raisins; 50 boxes Valencia Cooking, do. 120 Drums Figs; 10 bags Filberts, Almonds, &c.; 60 bbls. American Apples; 25 bbls. Nova Scotia, do.; 6 boxes Oranges; 2 do. Lemons.

20 bbls. Burning Fluid; 25 do. Crushed Sugar; 10 boxes Olive Oil; 1 bbl. Cream of Tartar; 1 Case Adamantine Candles; 15 boxes Lemon Syrup Tomato Ketchup, and Pepper Sauce. Per "Idolite"—3 Cases containing 25 dozen Assorted Pickles; 10 cwt. Blue Vitriol; 4 gross assorted Pickles; 600 lbs. Cloves; 600 cwt. Alexandria Sesame; 8 cases Sallad Oil; 2 cases Liquorice; 10 cwt. Glue; 10 kegs Coleman's Mustard; 1 case Spanish Annatto; 2 cases Hemp and Canary Seed; 1 case Gold Leaf.

April 2d. (usual papers) S. L. TILLEY.

FARM FOR SALE.—The Subscriber offers for sale

the FARM owned and occupied by him in New Jerusalem, Queen's County, consisting of 100 acres, having about 49 acres cleared, and about 16 tons of hay. A good frame Barn, and a small dwelling-house is now on it. It is not sold by the 15th of March next, it will then be offered at Public Auction on the premises. JOHN MCKENZIE.

New Jerusalem, Nov. 24th, 1854.—p.

TO ARRIVE.—In Lisbon and Barbours from London

—600 kegs Brandman's No. 1 White Lead; 160 kegs. Red, Yellow, Green, Black and Blue Paint; 15 casks Chinese Yellow, Prussian Blue, Brunswick Green, India Red, &c.; 10 casks Vandyke Brown, Raw and Burnt Umber; Raw and Burnt Terra Siniensis; drop Black and Vermilion; 4 tons Raw and Boiled Linseed Oil; 3 cases Indigo; 1 bbl. Nutmegs; 20 cwt. Carbonate Soda in 1 cwt. kegs; 1 ton Washing Soda; 14 tons Alum; 10 cwt. Cream of Tartar; 10 cwt. Blue Vitriol; 4 gross assorted Pickles; 600 lbs. Cloves; 600 cwt. Alexandria Sesame; 8 cases Sallad Oil; 2 cases Liquorice; 10 cwt. Glue; 10 kegs Coleman's Mustard; 1 case Spanish Annatto; 2 cases Hemp and Canary Seed; 1 case Gold Leaf.

April 2d. (usual papers) S. L. TILLEY.

NOTICE is hereby given that the Co-partnership hereto-

fore existing under the style and firm of MCKIM & CLEAR, is this day dissolved by mutual consent; and that R. A. McKim is fully authorized to receive and give discharge to the debts due to the said firm. All Accounts are requested to be presented within three months from this date. ROBERT A. MCKIM. FRANCIS W. CLEAR.

Dec. 6, 1853.



CHERRY PECTORAL.

For the rapid Cure of COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA, AND CONSUMPTION.

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. This is a house where the traveller will find a pleasant home.

Boston, Oct. 1, 1853.

TO CURE A COLD, WITH HEADACHE AND SORENESS OF THE BODY.—Take the Cherry Pectoral on going to bed, and wrap up warm, to sweat during the night. FOR A COLD AND COUGH, take it in the morning, noon and evening, according to the directions on the bottle, and the difficulty will soon be removed. None will long suffer from this trouble when they find it can be so readily cured. Persons afflicted with a seated cough, which breaks them off their rest at night, will find by taking the Cherry Pectoral on going to bed, that they may be sure of sound, unbroken sleep, and consequent refreshing rest. Great relief from suffering, and an ultimate cure, is offered to thousands who are thus afflicted, by this invaluable remedy.

From its agreeable effects in these cases, many find themselves unwilling to forego its use when the necessity for it has ceased.

TO SINGERS AND PUBLIC SPEAKERS this remedy is invaluable, as by its action on the throat and lungs, when taken in small quantities, it removes all hoarseness in a few hours, and wonderfully increases the power and flexibility of the voice.

ASTHMA is generally much relieved, and often wholly cured by Cherry Pectoral. But there are some cases so obstinate as to yield entirely to no medicine. Cherry Pectoral will cure them if they can be cured.

BRONCHITIS, or irritation of the throat and upper portion of the lungs, may be cured by taking Cherry Pectoral in small and frequent doses. The uncomfortable oppression is soon relieved.