

NGLEIGAL FAMILY NEWSPAPER,

That God in all things may be glorified through Jesus Christ-PETER.

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THE RELIGIOUS INTELLIGENCER An Evangelical Family Newspaper, FOR NEW BRUNSWICK AND NOVA SCOTIA.

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wrapper enclosing his paper, but the papers making

Please take notice, it is not the Parish or Townip in which they reside, but the NAME of the ice where they wish to receive their papers, that we want.

Thy Heart is not Right.

It is the prerogative of the Almighty to know infallibly the state of the heart. When it is said, 'The heart is decentful above all things, and desperately wicked; who can know it?' it is added, 'I, the Lord, search the heart.' The only means which we possess of indging of the heart is the conduct. By their fruits ve shall know them.' Simon Magnus, by wishing to purchase the gift of conferring the Holy Ghost, by means of the imposition of his hands, showed a soraid. worldly disposition which made it evident to Peter that his heart was not right, although he had been baptized, and received into the visible church. Judging in the same way, by the conduct of professors of religion, we are constrained to believe that the hearts of many of them are not right. This is evident.

1. When they show that they are supremely selfish. If they are unwilling to aid in sustaining religious institutions for the benefit of mankind; if they are tight and niggardly in their dealings with others; if they take advantage of the ignorance or inexperience of their fellowmen; if they are covetous; they show that their

hearts are not right. 2. When they manifest that their minds are earthly, sensual, and devilish. If they are too proud to hold intercourse with men of low es. tate: or cherish hatred towards some of their fellow-creatures; or manifest a spirit of malignity towards those who have, as they supposed, injured them; or are contentious and unreasonable in their intercourse with others, their heart is not right.

3. When they engage in business, the direct and evident tendency of which is to injure their tellow-men for this world and the world to come. The christian may engage in business (whose fruits are hurtful) through thoughtlessness, but then he will abandon it at once when he perceives its tendency. But when men engage in a business against which all the virtuous and enlightened portion of mankind enter their protest, they show that their hearts are radically defec-

4. When they allow themselves to violate any of the commandments of the Decalogue. Who can doubt the badness of a man's heart when they see him violate the Sabbath, or disobey his parents, or hear him take his Maker's name in vain? So the idolater, the murderer, the adulterer, the thief, the perjured person and the covetous, make it perfectly manifest that their hearts are not right.

5. When they habitually neglect any plain and submitted duty. A christian may sometimes, through the force of temptation, neglect many duties for a season. But this is an exception to the habitual conduct. When persons are found habitually neglecting public worship, or family prayer, or prayer meeting, or religious conversation, it is evident that their hearts are not as they should be.

6. When their religion is almost wholly spas modic. If you find a man who manifests little or no interest in religious matters except in time of revival or in prospect of death you may fairly infer that his religion is good for nothing-that his heart is not right.

7. When they show that they prefer the company and conversation of the giddy and thoughtless, to that of serious and consistent chrisians. 'The conduct of such persons show that they are in their natural and worldly state-that their hearts have never been changed.

8. When it is evident that they are unwilling You may go a little farther, and may have power John S-r was a young man who had been to deny themselves, and take up their cross and follow Christ. When you see a person who cares more for gratifying his appetite, for intoxicating drinks, or for tobacco, than he does for having quivering bark, and bear it on to swift destruc- began to loiter around the "engine-houses," and something to give to the soul of his fellow men. you may conclude, without much danger of mis-

take, that his heart is not right. 9. When they show that their religion is local If you find professors of religion, when among strangers, living after the course of this world, showing no christian firmness, but "mixing themselves with the people" of the world, may go again, and be safe still. You are He seemed to become more and more reckless, attending the theatre, visiting gambling estabishments, neglecting public worship, or using proface language, you will not fail to form the opinion that their hearts are not right. Their

religion is local, and will not bear transporting. 10. When they show that their treasure-what they think most of and care most for-is on earth and not in heaven. When we see persons wholhelp concluded that their hears are not right.

ST. JOHN, NEW BRUNSWICK FRIDAY, SEPTEMBER 30, 1859 Three Fools.

he raise his eyes with eager anxiety and inquire allurement! if the wound be mortal, if the practitioner's skill can suggest the means of healing, or if the remedies are within reach and the medicine at hand? "Can you inform me with what sword I was interest at the West. In the neighborhood grievourly mauled? I want," he adds, " to learn the people built a large school-house, and when TAgents and others should be particular to give the lost or Way Office, with the County and Province, of Subscribers and others for my wound." The man is delirious—his head is affected! Surely such questions at such a time and largely attended. And when all who came

There is another fool. The storm is raging, windows to hear. The Lord poured out His the ship is flying impetuously before the gale, Spirit in great power, and many were converted. on the place where this storm took its rise. "It is mysterious this wind; no one ever yet," he his eldest daughter, which put him in a rage. says, "has been able to discover it." And so. reckless of the vessel, the lives of the passengers, and his own life, he is careful only to solve Jesus. When an opportunity was given for his curious question. The man is mad, sir: take the rudder from his hand; he is clean gone known, she meekly arose, and spoke of the great

The third fool I shall doubtless find among salvation through the crucified Saviour. yourselves. You are sick and wounded with sin. you are in the storm and hurricane of Almighty the origin of evil?" You are mad, sir, spiritually father standing in the doorway, with a heavy mad: that is not the question you would ask if you were in a sane and healthy state of mind .-Your question would be "How can I get rid of the evil?" Not, "How did it come into the world?" but, "How am I to escape from it?" Not, "How is it that fire descended from heaven upon Sodom?" but, " How may I, like Lot, escape out of the city to a Zoar?" Not, " How is it that I am sick ?" but "Are there medicines that will heal me? Is there a physician to be found that can restore my soul to health?" Ah you trifle with subtleties while you neglect certainties .- C. H. Spurgeon.

The Power of Temptation.

We start on the voyage of life. We flatter ourselves that we are able to meet temptation. We confide in the strength of our principles .-We trust to the sincerity of our own hearts. Guileless ourselves-I do not mean guiltless, in the sense that we have no propensity to evil, but quiteless, in the sense of sincere and confidingwe suspect no fraud in others. Suspicion is not the characteristic of youth. It is the unhappy work of experience; the influence that comes into our hearts, notwithstanding all our efforts to resist it, from long acquaintance with the insincerity of mankind. The world flatters us, and a thousand temptations, adapted with consummate skill to the young, allures us. Professed friends meet us on the way, and assure us that there is the winning, the beautiful, the accomplished, invite us to tread with them the path of pleasure. and to doubt the suggestions of experience and We see no danger near. We take another step in Him! still, and yet another, thinking that we are safe yet. We have tried our virtuous principles thus retreat if we would; we mean to retreat the mopower of temptation? Who knows when dangers shall rush upon us so that we cannot escape? There is a dividing line between safety and danger. Above thundering Niagara, the be happy in the consciousness that you are safe. member the Sabbath day to keep it holy." still to ply the oar to reach the bank. But there raised in Philadelphia. In early life he was de-

and protaneness there.

There is a point where no young man is safe. I WILL show you three fools. One is yonder and where no unconverted heart is secure from soldier, who has been wounded on the field of the power of temptation. I need not describe battle-grievously wounded, well-nigh unto the result. One allurement does not stand alone. death. The surgeon is by his side, and the sol- None have been injured by staying away from their dogs and guns a hunting, and were arrested blessing of God to produce the desired result. dier asks him a question. Listen, and judge of such scenes. But oh, how many hearts have been his fully! What question does he ask? Does broken as the result of a visit to such a place of

The Disenherited.

A gentleman at a prayer-meeting at the Globe No, nothing of the sort. Strange to tell, he asks, Hotel gave an account of a revival of great wounded, and by what Russian I have been thus where there was a large population, but no church every minute particular respecting the origin of it was finished, they resolved to hold union are proof enough that he is bereft of his senses. could not get in, they would crowd around the

the dark scud moves swiftly overhead, the maste Living in the neighbourhood of that schoolare creaking, the sails are rent to rags, and still house, was a very wealthy, proud, irreligious the gathering tempest grows more fierce. Where man. Some of his family were inclined to go to is the captain? Is he busily engaged on the the prayer-meeting. He called his family todeck, is he manfully facing the danger, and skil!- gether, and told them that if any of his family went to that prayer-meeting, and 'got religious, has retired to his cabin; and there, with studi- as he called it, they were to be disenherited, and ous thoughts and crazy fancies, he is speculating hanished from the honse. His wife was included with the children. She had been, and so had

> The daughter continued to go to the prayermeeting, and soon found peace in believing in those who had a hope in Christ to make it change' in her heart, and her humble hopes of

There were those standing at the window outside who immediately went and told the father vengeance, and yet the question which you would of this young lady of the profession she had made. ask of me this morning would be, "Sir, what is When she went home that night, she met her quarto Bible in his arms.

'Maria,' said he, 'I have been told that you have publicly professed to-night that you have "got religion." Is that so?" 'Fether,' said the girl, 'I love you, and I

think I love the Saviour, too.' He opened his Bible to a blank leaf, and, pointing with his finger, he said :

' Maria, whose name is that ?'

'It is my name, sir" Did I not tell you that I would disinherit you if you got religious ?' " Yes, sir."

"Well, I must do it. You cannot come into my house.' And, tearing the leaf out of the Bible- Thus do I blot out your name from among my ohildren. You can go.'

She went to the house of a pious widow lady in the neighbourhood, and heard no more from her father for three weeks. One morning she saw her father's carriage driving up to the door. She ran out and said to the driver, ' What is the matter, James?'

'Your father is sick and thinks he is going to die : and he is afraid he shall go to hell for his wickedness, and for the grievous wrong he has done you in disinheriting you, and turning you from the house. He wants you to jump into the carriage and come home as quick as possible.

She found her father sick, sure enough, or going home: but she soon saw he was only sin sick. She talked with him: she prayed with no danger. The gay, the fashionable, the rich, him : she endeavoured to lead him to Christ. In three days the father, mother, two brothers, and a sister, were all rejoicing in hope, making the whole family-all made heirs of God and joint of age. We feel confident of our own safety. We heirs with Christ, to the heavenly inheritence .suppose we may tread securely a lattle farther. How faithful is God to those who put their trust

The disinherited was made the honoured means n the hands of the Holy spirit, of unspeakable far, and thus far they bear the trial. We could blessings to all her father's household, by going ment that danger comes near. But who knows be hers in the great and trying day when the vice. What a glorious crown of rejoicing will Lord comes to make up his jewels.

Don't break the Sabbath.

The Sabbath was given to be a day of rest and river spreads out into a bread and tranquil basin. hallowed peace, and is a delight to God's people All is calm and the current flows gently on, and But by many it is desecrated to the worst of purthere even a light skiff may be guided in safety. poses. Instead of worshipping God among his You may glide nearer and nearer to the rapids, people, or reading and meditating upon His word admiring the beauty of the shore, and looking they are found hunting in the woods, fishing in upon the ascending spray of the cataract, and the waters, or loitering about the taverns or other listening to the roar of the distant waters, and places of resort, regardless of the command, "Re-

is a point beyond which human power is vain, prived of a father's care, and as he grew up he tion. So perishes many a young man by the run with the companies to fires. He gradually power of temptation. You may drink a social acquired habits which were leading him to ruin. glass, you think, with a friend, and be safe. One All this his mother saw, and saw with pain. She more glass, and you may be safe still, and another was not a Christian ; yet the strong affection of a may be taken, you think, without danger. You mother's heart led her to look with intense anximay go to the theatre once, you suppose, and be ety on the downward progress of her son. She sate. You may be pleased, and think you remonstrated and entreated, but it was in vain. timent, and you go again. The acting, the sen- which ought to have been fully occupied.

ument, is not such as you saw and heard at the As a last resort, she obtained a situation for would love; not quite such as you would wish a ed from the influnence of his companions he might sister to see. You cannot help perceiving that reform. But it is a truth, that "one sinner desappearance, gratification, company, we cannot sensible of less and less horror at the indelicacy where I was laboring in the ministry. Very soon

FOR NEW BRUNSWICK AND NOVA

abandoned in the community, and became a lead- a Christian minister, by giving him a book or espescially was devoted to dissipation.

ing citizen, and fined.

fishing alone. He supplied himself with rum, and taking a boat, went out upon the mill-pond. as that was nothing unusual, no anxiety was felt. On Monday morning early one of the villagers tisfaction from a benevolent act. was driving by, and observed the boat in the mid- A single word, we said, has often done wondle of the pond capsized. He at once gave the ders. Rev. Mr. Nettleton was once passing alarm, and search was made, when he was found through a company of impenitent persons, and with one arm thrown over the bottom of the boat. he stopped and whispered 'eternity!' in the ears as though he had thus supported himself till he of one, and it sent such a thrill through his soul had perished. It is believed that he drank till in- as brought him speedily to Christ. A gay and toxicated, and in this condition fell overboard. fashionable lady one night, on returning from a consience must be dreadful indeed. Thus died find rest until she found peace in believing in a disobedient and daring Sabbath breaker, S_______, Jesus.

Dear young reader, avoid the company of those remember the Sabbath-day to keep it holy?"

Success in Life.

moderate means and attainments frequently out- He retired to his room, and took down his Bible. Chancellor Thurlow, on being consulted by parent as to the best means his son could adopt to secure succe-s at the bar, that he thus adtune, marry, and spend his wife's, and then go more in future. The Bible became his compa-Whence this recommendation? The man of independent means. Thurlow's observation had taught him, does not lay his shoulder to the wheel as he who is urged on by the "res augusta domi," and hence, as the simple result, he is distanced. The illustration of this truth may be observed every day, particularly in the learned professions. It should be ever borne in mind that success in life is not regarded by the wise man as an end, but as a means of happiness. The greatest and most continued favors of fortune in themselvos, make an individual happy; no can the deprivation of them render altogether miserable the possessor of a clear conscience and well-constituted mind. The sum of human enjoyment is not, cannot be, derivable from or source; many circumstances must contribute to it. "One principal reason," remarks Bentham "why our existence has so much of happiness crowded into it than is accessible to us, is, tha we neglect to gather up those minute particles of pleasure which every moment offers to our acceptance. In striving after a sum total, we forget the ciphers of which it is composed; struggling against inevitable results which we cannot control, too often man is heedless of those ac cessible pleasures, whose amount is by no means inconsiderable when collected together. Stretching out his hand to catch the stars, he forgets the flowers at his feet, so beautiful, so fragrant so various, so multitudinous." In conclusion. another most fertile source of human disappoint. ment arises from having entertained views of life altogether incompatible with the imperfect character of human nature, or the declared end straight forward in her heavenly Master's ser- of our probationary residence on this earthly planet. "What is it," inquires Goethe, "that keeps men in continual discontent and agitation? is, that they cannot make realities correspond with their conceptions-that enjoyment steals away from their hands-that the wished for comes too late-and nothing reached or acquired produces on the heart the effect which their longing for at a distance led them to anticipate."

Private Labour with Sinners.

employed in the conversion of men is the labour to Christ, or to bring them to the house of God, liberty of the people and his own soul! where they will learn the gospel preached. This is always a prominent means in operation in country, wrote to Charles I., to entreat him to and where the mighty waters shall seize the became impatient of his mother's restraint. He every powerful revival of religion. In this way consent to his execution, in order to prevent poalone can multitudes be reached.

marks :- 'Personal obligation, we think it safe to nor your trust in the sons of men, for salvation say, has recently been felt in this city to an ex- cometh not from them, but from on high." man has his own burden and his own cross, or prayers in the terrible moment that awaited him. he is not at work as he should be. The extent The aged prelate burst into tears, and giving his fascinated with the scenery, the acting, the sen- and was spending much of his time in idleness to which some of our young men, particularly, trembling benediction, fell sensless in the arms have been blessed in their labours, has been re- of those who surrounded him. markable indeed. Six, eight, ten, and even more Strafford went on his way, strengthened by fireside of your childhood; not such as a mother him in the country, hoping that by being remov- of their companions won to Christ through their the Divine influence, invoked by the venerable immediate instrumentality: such is the history man, and spoke with calmness to the people of not a few who thus sincerely and earnestly asembled to see him die. "I only fear one thing." ly absorbed in worldly cares, poverty, honors, it is indelicate and profane. But you will be troyeth much good." He came to the work of the Lord. By said he; " it is that this is an unhappy preconversing with a friend, by inviting him to age for my country-this effusion of innocent

er in all kinds of frolicking. The Sabbath day tract-above all, making him the special subject of prayer in secret-simple as these means ap-One Sabbath he and two others went out with pear, they have been all powerful through the

HORACE BELLEVIER

the following day on the complaint of a law-abid- How often has a single word dropped in the ear of a friend awakened him to his soul's con-When the next Sabbath came, he went out dition, or induced him to attend the house of God. where the truth has been blessed to his salvation. The man who brings a sinner to hear a sermon He was seen by those returning from the house that results in his conversion, accomplishes as of prayer sitting in the boat fishing. He did not much as though he preached the sermon himself. return in the evening to his boarding-house, but and will receive as rich a reward at the hand of God, and in his own inward consciousness of sa-

Thus he was called to the judgment seat in the dance, cast her eyes on a tract, which lay on the very act of transgression. It is a solemn thing table, and saw the same word printed in capitals his jailor, "I rejoice that I die innocent toward to die, under any circumstances, but to appear in at the top-ETERNITY!-and it struck her with the king, but a victim, resigned to the King on the presence of God with a life's guilt upon our such force that she could not sleep, nor did she high, to whom all life is due."

The following fact is in point also :- 'Some who speak disparagingly of God, religion, or the years ago, a clergyman in Ireland took for his Sabbath; depend upon it, "Evil communications text, one Sabbath morning, " Search the Scripcorupt good manners. 'Israel of old was command- tures." In the course of his sermon he quoted ed to "stone the Sabbath-breaker till he died." a passage from John Wesley, to the effect that And it becomes the transgressor to reflect that the Bible " sometimes had dust enough on its the Sabbath is as sacred now as thep. " Do you eover to let you write ' damnation' on it." One of his hearers was struck by the remark, and on her return home repeated it. She was overheard by her brother, who had causelessly absented Few persons conversant with the world have himself from church that day. The startling failed to remark that, in the race of life, men of thought fixed itself in his heart like an arrow .strip competitors, endowed equally by the smiles Looking at its dusty cover, and scarcely knowof fortune and the gifts of genius. It is told of ing what he did, he traced on it the appalling words of the preacher-Damnation! He looked at them, read them again, and bursting into tears. flung himself on his knees, and confessing his dressed him-" Let your son spend his own for. past sins, sought grace that he might prize it to the bar; there will be little fear of his failure." nion, and to his dying hour he bore witness to its sustaining power, and his joy in the God it

See how much came from a seemingly random word spoken eighty years before. - Pacific.

A Nation without God.

I know-I sigh when I think of it-that hitherto the French have been the least religious of all the nations of Europe. It is because the idea of God-which arises from the evidences of Na. ture, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable, and the French mind being rapid, but the most superficial, the lightest, the most unreflective of all the European raceshave not the force and severity necessary to carry far and long the greatest conception of the human understanding? Is it because we are and have been a military people, a soldier nation. led by kings, heroes, ambitious men, from tattle field to battle-field, making conquests, and never keeping them, ravaging, dazzling, charming and corrupting Europe; and bringing home the manners, vices, bravery, lightness and impiety of the camp to the firesides of the people ! I know not ; but certain it is, that the nation has an immense progress to make, in serious thought, if she wishes to remain free.

If we look at the characters, compared as regards religious sentiment, of the great nations, of Europe, America, and even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to heaven-our great men appear to live and die. forgetting completely the only idea for which it is worth living and dying-they live and die looking at the spectator; or at most at posterity. Open the history of America, the history of England, and the history of France; read and compare the great lives, the great deaths, the

great martyrdoms, the great words, at the hour when the ruling thought of life reveals itself in the last words of the dying.

Washington and Fonklin fought, spoke, and suffered, ascended and descended in their political life of popularity, in the ingratitude of glory, One of the most effective instrumentalities in the contempt of their fellow-citizens-always in the name of God for whom they acted. The of private Christians, to persuade them to come Liberator of America died confiding to God the

Strafford, who died for the constitution of hi litical troubles; after this consent was obtained A contemporary, alluding to this agency, re- he wrote- Put not your confidence in princes

tent that has never been known in it before .-- In his way to the scaffold he stooped under Doing good merely by donation, or deputy, or the window of his friend the Bishop of London; proxy, has failed to satisfy the consciene. Each he raised his head toward him and asked his

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make a widow of my wife, and orphans of my children, will deprive my servants of an affectionate master, will separate me from my dear brother, and friends. May God replace all to

He undressed, and laying his head on the block, said, "I thank my heavenly Master for enabling me to await this blow without fear, and for not permitting me to be dismayed by an instant of terror. I lay down my head on this block with as much composure as I ever laid it down to sleep."

Behold faith in union with patriotism. Look at Charles I., in his turn, that model of the death of kings. At the moment of receiving the stroke of the axe, whose edge he examined, he raised his head, and said to the minister who attended him, "Remember! That is, remember to tell my sons never to avenge the death of their fath-

Sidney, the young martyr of a patriotism. guilty of nothing but impatience, and who died to expiate his country's dream of liberty, said to

The Republicans of Cromwell only sought the way to God, even in the blood of battles. Their politics were their faith—their reign a prayertheir death a psalm. One hears, sees, feels, that God was in all the movements of these great

But cross the sea, traverse La Mancha, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul ; that his name was unknown in the language. History will have the air of an atheist, when she recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France ! The victims only have a God; the tribunes and

Look at Mirabesu on the bed of death. "Crown me with flowers," said he, " intoxicate me with perfumes. Let me die to the sound of delicious music,"-not a word of God, or of his soul .-Sensual philosopher, he desired only a supreme sensualism, a last voluptousness to his agony.

Contemplate Madame Roland, the stronghearted woman of a Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed the prophets and sibyls. Not a glance toward heaven! Only one word for the earth she was quitting-" O, Liberty !"

Approach the dungeon doors of the Girondists Their last night is a banquet. Their only hymn, the Marseillaise!

Follow Camille Desmaulins to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the two last thoughts of this dying man on the way to his last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity. "I have had a good time of it; let me go to sleep." Then to the executioner, " you will show my head to the people; it is worth tha traoble !" His faith, aunihilation; his last sigh, vanity; behold the Frenchman of this latter age.

What must one think of the religious centiment of a free people whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister, Death, itself recalls neither the threatenings nor the promises

The Republic of these men without a God has quickly been stranded. The liberty won by so much heroism and so much genius has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory! An atheisuc republicanism cannot be heroic. When you terrify it, it bends; when you would buy it it sells itself. It would be very foolish to immolate itself. Who would take any heed? the people ungrateful to God non-existent! So finish atheist revolutions !- Lamartine.

Selent Paragraphs.

THE NECESSITY OF STRUGGLE .-- If there be no enemy, no fight; no fight, no victory; if no victory, no crown .- Savanar.

Lust.-Lust is a sharp spur to vice, which always putteth the affections into a false gallop .-Ambrose.

THE CROSS OF CHRIST .- The cross of Christ is the key of paradise; the weak man's staff: the convert's convoy; the upright man's perfection; the soul and body's health; the prevention of all evil, and the procurer of all good .- Da-

THE END APPROACHING .- By how much the nearer Satan perceiveth the world to an end, by so much the more fiercely he troubleth it with persecution; that, knowing himself is to be damned, he may get company in his damnation.

Unconscious Invituence.- The very handling of the nursery is significant, and the petulence, the passion, the gentleness, the tranquility indicated by it, are all reproduced in the child .-His soul is a purely receptive nature, and that for a considerable period, without choice or selection. A little further on, he begins voluntarily to copy everything he sees. Voice, manner, gait, everything which the eye sees, the mimic instinct delights to act over. And thus we have he had gathered around him all the idle and church or prayer meeting, by introducing him to blood. I am now at the end; one stroke will a whole generation of future men, receiving from

TTERS.

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