OL. VI.--NO 26.

RELIGIOUS INTELLIGENCER n Evangelical Family Newspaper, NEW BRUNSWICK AND NOVA ECOTIA. V. E. McLEOD, Editors & Proprietors.

Published every Friday Morning, eir office, No. 26 Germain Street, St. John, N.B. TERMS. ven Shillings and Six Pence A YEAR-IN ADVANCE.

agents and others should be particular to give he t'ost or Way Office, with the County and

p in which they reside, but the NAME of the office where they wish to receive their papers, that we want.

he Guilt and Evils of Covetousness. Nor does covetousness operate less injurious by taking of his supreme truat from God, and ing it to the world. If a staff be placed in the nd of a bent and feeble man, what more natupotent traveller, and wealth is the staff which ers to support his steps. Hence, in the word hes and to trust in them, is one and the same mfide in. The original term for faith is of e same derivation, and for the same reasoncause it implies such a reliance on God as the orldly mind places on riches. So that mamon came to signify riches, as men so commonly t their trust on them. And when our Lord received the astonishment he had excited by claiming: " How hardly shall they that have ches enter into the kingdom of heaven," the aly explanation which he gave, and which he emed sufficient, imported, that as the danger of ches consisted in trusting in them, so the diffi alty of possessing them, and not trusting in em, is next to an impossibility-a difficulty hich can only be surmounted by omnipotent

Now to trust in any created object, is to parke of its littleness, mutability and debasement. But money is a creature of circumstances, the port of every wind; the Christian mammonist, erefore can only resemble the object of his ust. By choosing a heavenly treasure, and aking it the object of paramount regard, he ould have gradually received the impress of s celestial attributes; but by giving his heart earthly gain, he identifies himself with all its arthly qualities; lets himself down, and adapts imself to its insignificance; and vibrates to all s fluctuations, as if the world were an organized ody, of which he was the pulse.

The inconsistencies in which his covetous atachments involved him, are grievous and many. Iis enlightened judgment impels him for happiless in one direction, and his earthly inclinations raw him in another. In the morning, and at light probably he prays, "Lead us not into emptation, but deliver us from evil;" and yet, luring the interval, he pursues the material of emptation with an avidity not to be exceeded by he keenest worldling. He hears, without quesioning, our Lord's declaration concerning the langer of riches; and yet, though he is already aden with the thick clay, and is daily augment. ing his load, he doubts not of passing through the eye of the needle, as a matter of course. He rofesses to be only the steward of his property and yet wastes it on himself, as if he were its esponsible master. He pretends to be an adairer of men who counted not 'their lives dear anto them, provided they may serve the cause of Christ; and yet he almost endures a martyrdom in sacrificing a pittance of his money to the cause; while to give more than that pittance, especially if it involved an act of self denial, is a back one of the means with which God has en- and getting gain. trusted him to aid that specific object. He proentreated to relinquish his hold on a small sum which would benefit the church. Indeed the truths and means of grace appear to have been so designedly arranged by God to condemn covetous professors, that were he not blinded by pasfellowship, he would hear a rebuke in every pro-

single gratification.

intemperance, licentiousness, and profanity; but worldliness is a sphere in which he may indulge to a certain extent without suspicion, for the indulgence comes not within human jurisdiction. be seen mingling in certain society, nor indulging in a certain class of wordly amusements; with. out at all endangering his Christian reputation,

more worldly in reality, for not allowing himself never were seen again in the way." to be worldly in appearance. His worldliness is

back like the returning tide, and utterly deface faction which the soul should find in God alone?

Closely allied with this evil are formality and perception, would it not be tempted to think ithypocrisy in religion. "They speak one to ano- self a God? If it possessed the power of reading ther, every one to his brother, saying, Come, I his heart towards it, would it not find its image pray you, and hear what is the word that cometh enshrined there? and a degree of affection forth from the Lord. And they come unto thee lavished on it, and a closeness of communion as the people cometh, and they sit before thee maintained with it, such a god as might accept as my people, and they hear thy words, but they His covetousness is idolatry. will not do them; for with their mouth they | Among the fatal evils inflicted by covetousshow much love, but their heart goeth after their ness on the church collectively, the corruption of covetousness." To the eye of Omniscience they its doctrines, and deterioration of its piety, form solemn formality going through the attitudes and in two ways; first, by obtruding men into the ing emotions within. He asks for the heart as zealously as if it had been true; and, secondmartyrdom he never thought of suffering. He heart. This is far away, in the mart, the field, thodox creed, with which they had no sympathy, ways for the world's conversion, and yet holds the business of the world, buying and selling, as coldivand heardessly as if it had been false.

In connexion with this formality, there will and propagators of a spurious piety; the latter fesses to lave given himself up voluntarily and necessarily exist a weariness and impatience un- have contributed to lay all piety to sleep, and to entirely to Christ; and yet has to be urged and der the restraints of the Sabbath. The worldly turn the church itself into the tomb of religion. professor feels during the Sabbath hours as if An ungodly world has triumphed, and the Son of everything important were standing still. He is God been crucified afresh, and put to an open not sensible of any need for a day of rest, for the shame. "Woe unto them!"-Dr. Harris. world does not tire him, or tires him only as a fatiguing pleasure to which he is anxious to re-

he may emulate the most worldly in the embel- service of the world, and enrolled themselves during most of the sermon, in tears. He, how- they meet to part again. It is only "home in lishment of his house, the decoration of his per- among the servants of God, does covetousness ever, restrained his emotions within bounds till heaven" that has no interruptions, no drawbacks son, the splendor of his equipage, or the luxury again reclaim, and swear them to allegiance he approached the close of the sermon. Then, no partings, -not in this perishable world, where afresh. They "did run well," but the fable of addressing the unconverted part of his audience, jarring interests and fleeting joys will ever inter-Accordingly, the only apparent difference be- Atalanta became their history—a golden bait was he become hardened in rupt, where sin will mar, and pollution stain, and tween him and them, is -not in the greater mo- cast in their path; they stopped to take it, and their guilt, or neglect the salvation of their souls, infirmity cleave to the dust of which we are deration of earthly aims, nor in the superior sim- lost the race. In how touching a manner does plicity of his tastes, the spiritual elevation of the spostle refer to the fatal declension of some--pursuits, the enlarged benevolence and Christian probably living characters, known both to himdevotedness of his life-but, t at the time which self and Timothy-and impute their apostacy they occupy in spending, he employs in accumu- entirely to their availce. "Money, . . . (said he) and these my brethren in the ministry, and every earthly love may cry, "Brother or sister, stay," lating; the energies which they waste in world- which while some coveted after, they have erred ly pleasures, he exhausts in worldly pursuits: the from the faith, and pierced themselves through property which they devote to amusement abroad with many sorrows." And how likely is it that he lavishes on indulgencies at home; and while Bunyan drew from personal observation, when, they are pursuing their gratification in one direc- in his inimitable allegory, he describes the protion, he is indemnifying himself for not joining fessed pilgrims, Hold-the-world, Money-love, rejected t. The Lord Jesus Christ is the come quickly !" them by pursuing his gratification as eagerly in Save-all and By-ends, names which still stand for another. The loss of one of the bodily senses, living realnies—as leaving the road, at the soliit is said, quickens the perception of those that citation of Demas, to look at a silver mine "in a remain: worldliness alone remains to him, and little hillcalled Lucre. Now," he adds, "wnether that is quickened and strengthened by perpetu- they fell into the pit by looking over the brink al exercises. All that is unsanctified in his na- thereof, or whether they went down to dig, or ture flows from the fountain of his heart with whether they were smothered in the bottom by than that he should lean on it. Man is that the greater force, that it has only this one chan- the damps that commonly arise, of these things nel in which to run. He may therefore be the I am nof certain; but this I observed, that they

only compressed into a smaller compass. Pro fessed believer to open apostacy, it involves him fess what he may, and stand as high as he may in the guilt of idolacry; and this, in the eye of in the opinion of his fellow professors, he is es- Scripture, is a step beyond. If the former be ah! how piercing the thought which penetrates It is expedient for you that I go away; for if I sentially a worldly man. The world has its sects the rejection of the true God, the latter is the as well as the church, and he may be said to aloption of a false one. Endeavour to cacape, belong to one of the "stricter sects" of the from the charge as he may, his covetousness is idolatry. The general impression on hearing Covetousness generates discontent, and this is this proposition is, that the term idolatry is only an element with which no Christian grace can employed by the apostle in an accommodated long be held in affinity. It magnifies trivial sense-that covetousness is only figurative idollosses, and diminishes the most magnificent bles- atry. But in the figure lies its force. There is sings to a point; it thinks highly of the least not more essential idolatry, at this moment, on sacrifice which it may grudgingly make in the the face of the earth, than that which the avaricause of God, feels no enterprise in his service, cious man pays to his gold. The ancient Perand never considers itself at liberty to leave its sian, who adored the sun only as the visible imlittle circle of decent selfishness, in which its age of God, was guiltless of idolatry compared murmurs on account of what it has not are al- with him. And the only pretence he can have ways louder than its thanks for what it has. "Let for saving he is not guilty, is that he does not your conversation," therefore, says the apostle, perform acts of bedily prostration before it .-"be without covetousness, and be content with But acts of mere formal homage are no more such things as ye have." "Godliness with con- necessary to constitute a man a worshipper of tentment, is great gain." | mammon, than they are to render him a real Covetousness neutralizes the effect of the worhipper of God; in each instance, the homage preaching of the gospel. The Saviour saw this of the heart is in the stead of all outward prosbundantly verified in his own ministry; and his trations. And does not his gold receive that parable of the sower intimated, that his ministers Is not his heart a temple from which God has would see it exemplified in theirs also. The been excluded, in order to make room for mamjudgment of the hearer, it may be, is convinced mon? While he worships God formally, as it of the divinity of religion; he teels its power, and He were only an idol, does he not accord to his trembles: he beholds its attractions and is cap- gold as much cordiality as if it were God? retivated. And could he, at such times, be detach- garding it with all those deep feelings, and mened awhile from his worldly pursuits, and be c'ose- tal glances, of confidence, which should be rely plied with the melting and majestic claims of served for God alone? The idols of the heathen the gospel, he might, by the agency of the Holy stood, so to speak, between heaven and earth, Spirit, be induced to lay up for himself a trea- obscuring the vision of God, intercepting and apsure in heaven. But the seed has fallen among propriating the incense which should have ascendthorns: "The cares of this world and the deceit- ed to the eternal throne: and does not his gold, fulness of riches choke the word, and render it instead of leading his thoughts in gratitude to unfruitful." His impressions are written in God, stand between him and the Divine Being, sand; and no sooner does he leave the house of concealing God from his view, engrossing his God than his worldly plans and prospects come thoughts to itself, and filling him with that satis-

present the hateful spectacle of so many pieces one of the greatest magnitude. This it has done signs of devotion, but destitute of all correspond- acred office who have taught erroneous doctrine alone: but they have brought him all except the ly, by obtruding others who have taught an or-

The former have been founders of heretical sects,

Apostacy. sion, and kept in countenance by so numerous a turn with renewed zest. And, until he can so The Rev. Andrew Fuller's preaching was alreturn, the language of his heart in relation to ways scriptural, judicious, and on some occasions Covetousness frequently serves in the stead of But if religion be irksome to a person because dence, and with whom he had for a long series of league with the world. Indeed, the sin may be and easy step for him to turn religion itself into sin, and threw a blasting mildew over religion much more potent in him than in any of the traffic. "Godliness . . . is gain;" but he re- throughout an extensive community. In the avowed ungodly around him. In them, it has to verses the proposition, and "supposes that gain very midst of the intense excitement created by divide the heart with other sinful propensities, is godliness." Like the ancient Jews, he would the sad event, came the season for a public meetbut in him, perhaps, it reigns alone. They can crowd the temple court with the tables of the ing of ministers annually held in connection with sinful indulgences, but he is restricted to this into the palace of mammon. His motive for as- proposed the omission of the services on account sembling with the worshippers of tiod, may be of the state of the public mind, but to this ar-As a Christian professor, he must abstain from expressed in the language of the Shechemites, rangement Mr. Fuller very decidedly objected. when adopting the religious rites of the sons of The usual session was held, and Mr. Fuller him-Jacob: "Shall not their cattle, and their sub- self appointed to preach. A vast crowd assemstance, and every beast of burden of theirs, be bled, expecting, of course, some allusion to his ours?" But as the ruling principle of his con- former friend; nor were they disappointed .-If he would be thought a Christian, he must not duct is gain, the same principle which induced The sermon was on the sins of professors of reli-

FRIDAY, JULY 1, 1859

make shipwreck of faith and character, and to standard of character, and not poor sinners like

Reflections on the Death of Nancy Steeves.

BY FRANCES J. DOBSON. While meditating on the various changes which have taken place, since my last visit to the home I loved, (the home of earlier days,) I thought of a sweet youth whom death hath sepathat brighter world, where sorrow shall never come. She was loved and admired by us all; but my heart we shall see her no more.

Whileshe sleeps beneath the sod, her epitaph bears to our minds, the words of our Saviour, she is "not dead but sleepeth." Her friends have west, and taken their last adieu and carefully and solemnly laid away her emaciated frame the Father and he shall give you another Comfootsteps are no more heard at twilight. How all truth." lonely every thing appears! She is missed from

life and the fascinating charms of this world will out right at last. disturb her no more. How solemn is the thought from our memories; but her monument will re- for our good. mind us that one lies here whom we will see again; though time may roll away and we too find a resting place in some sacred spot that none but mourners tread.

If his gold could be endowed with the power of grave refreshes the weeping mourners beneath its aginary ills, and worry themselves for nought. branches, and almost speaks, "we too must fade

of this unhappy world while we remain surroundmany of our youthful associates are now slumbering in the low narrow tomb. While the bustling scenes of time attract our notice how apt we are to banish those serious thoughts and think the time of our deaths afar off .- Ah! how dan-

> She said I can uo longer stay, As death has call'd, I must away; I am the first among you all And must attend the solemn call; My troubles here will soon be q'er, "I'm going nome to die no morc."

Adieu dear friends for I must go, To leave you for awhile below; Weep not for me when I am dead, I sha'l be with my heavenly Head, My troubles here will soon be o'er "I'm going home to die no more."

Home The venerable Mede said of himself when askas I can, like a labourer who has finished his posture as much as possible. This may be done fession he utters, and meet with condemnation at the Sabbath is, " Behold what a weariness is pathetic and solemn beyond description. A min- day's toil; and I hless God I have a good home by using a standing desk for reading and writing, it!" What is there not comprehended in and transferring your work to it now and then. nounce it, and to "draw back to perdition." His feelings throughout were very tender, and that home since they quitted it! How much to What this may be, will vary according to age, sick hour, many a cramp collic, many a fatal How many, who had apparently deserted the many of his hearers, both clergy and laity, were, sadden even amid the joy, and even at the best state of health, etc.; but as a rule, it may be laid diarrhees.

because some who had borne "the vessels of the made; but eternal in the heavens, where there Lord" had sinned. "I need not," he added, shall be no more sin and no more sorrow, and with great tenderness of spirit, "make a more God shall wipe away all tears from our eyes,-a distinct reference; but O, remember that if I, home with Gad, a hame with Jesus! Lingering other professing Christian in the world, were to but faith lifts up the voice of cheering and says, "Go in peace; go, and sin no more." The burtall into clime like poor -, religion would den of life is sin, the sting of death is sin; be still the same grand system of truth and mo- but to "sin no more,"-oh! for that blessrality, and you would be eternally lost if you ed hour to come! "Even so, come; Lord Jesus;

Guidance of the Spirit.

We often feel that it is a great consolation and blessing to enjoy the light and guiding of the Holy Spirit. Beset with labors, cares, and difficulties, what should we do, if we must depend wholly on our own understanding? but in the hour of greatest darkness and distress, we may resort to Him who is infinite in knowledge and benevolence, and he will help us. While rated from us. Her gentle voice is now silent in Christ was personally on earth, he instructed and guided his disciples; and departing he pro vided an ample substitute. Hear his counselling words: Nevertheless, I tell you the truth. go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you." Nor did the promise apply merely to that ge-

neration, but to all future time-to us as well as to all immediate disciples. "And I will pray beneath the sod of a sweet country church-yard, forter, that he may abide with you forever."where they can visit her grave and shed tears of His help would not be limited to a few things, sorrow over the mouldering form of the one they but extended to all. Howbeit, when he, the loved so fondly. Her seat is now vacant; her Spirit of truth, is come, he will guide you into which may be of especial advantage to those

These promises are not sufficiently considered, the affectionate family circle; is absent at the are not made as practical as they should be by ing directions ought to be pasted up somewhere hour of evening prayer; no longer to be seen Christians. We go too much in our own strength reparing to the house of God, or found filling lean too much to own understanding, depend too her place in the Sabbath School. Dear girl, how much on the plans we form, instead of seeking we miss her! She is gone, yes from earth for divine direction. Yet what is our experience? Is it not true, that about every scheme of our own Byen the whisper af the evening breeze seems devising has failed-that almost every thing we to relate the sad and mournful tale, and the green have planned in our own wisdom, or undertaken fields appear mournful and grave. Shall we in our own strength, has proved abortive. But nothing, out with your handkerchief, throw it meet her no more on earth? Has the witherless when we have sought direction from above, and hand of death really plucked from our circle the yielded implicitly to the divine will, through most lovely flower of the group? Where is she? whatever trials or darkness we might for a time She is not dead but gone before. The trials of be led, we have uniformly found that all came

No one need be without such guidance. The that so amiable a youth is with us no longer! Spirit lives. He is near to aid us, He knows Could she speak she would warn us of our what is best for us, He knows us altogether and danger and entreat of us to give attention all our needs, and delights to do us good. Not and consider the importance af preparing for a only so, but we may know his will, if we seek better world. We mourn for her yet, but how him, and place ourselves at his disposal, he will soon she will be forgotten! while she sleeps be- make plain our path of duty, give us grace to neath the turf her name will be almost erased walk therein, and cause that all things shall work

The apostle speaks of the ornament of a meek and quiet spirit, which is in the sight of God of great price. Christians sometimes allow themselves to be like nervous children. Trifics vex The tall willow that bows over her lonely them, they borrow trouble, have numberless im-

All this is vain and wrong, it is distrusting God, and neglecting to avail ourselves of the She has escaped all the troubles and sorrows provisions he has made for our welfare. Our great desire should be to know the divine will ed by the temptatious and vanities of life. How concerning us, then obey and trust in him. We are to walk by faith, not by sight. Try ever so hard, trouble ourselves and others as we may, we cannot walk the heavenly way by sight. But give up all to God, trust wholly in him, with a faithful heart, be willing to follow his leadings, and he will guide us in the way, through paths of peace and usefulness to immortal blessedness.

Study, Digestion, Exercise.

We have very rarely seen more good counsel in the same space than the following conclusion of a medical essay :

Avoid study as much as you can during the first periods of digestion. The eyes and stomach are both supplied with nerves from the same branch, and the employment of the eyes in reading or writing soon after eating deranges digestion, and throws the whole system out of gear. thrown up hill; but if lying down, it has to be All who transgress this law, will have a reckon- projected horizontly-which requires less powed of his health, "Why, I'm going home as fast ing to pay sooner or later. Avoid the sitting the word "home-"sweet home?" The school- If this cannot be done, get up occasionally, and a thousand bonds to hold a religious professor in it interrupts his worldly pursuits, it is but a short years been very intimate, fell into awful public boy in his approaching holidays, the apprentice and take a few turns up and down the room, or on his first service, the sailor in his ocean home, even stand up and sit down again. If your feet the soldier in the tented field, the traveller in his are cold, let your walk be on the toes springweary wanderings, the mountaineer in some far ing on them, as in dancing-a most excellent off land away from his own blue hills, the mis- winter exercise for the sedantry. If need be, sionary in his toil-worn journeys, -all these know | wrap your feet and legs in some warm garment, range and wander at will over a large field of money-changers, and convert the sanctuary itself the church. Some of the neighboring elergymen in their respective degrees, the feelings which the when you resume your seat; an old cloak or thought of home awakens; and as their steps dressing-gown will do. It is far better to use draw nearer and nearer, and they recognise the a hot water foot stool-anything rather than subwell-known landmarks of their native village, or mit to cold feet. You may as well expect to live the solitary cottage in which they drew their first without air or food, as to enjoy health unless you breath and spent their earliest years, one can contrive to counteract a tendency to cold well understand how the heart throbs and the feet, it you are unfortunate enough to suffer pulse quickens at the thought that in a few mo- from it. Never imagine that you are doing ments they shall be "at home" with those they yourself justice if you do not walk as much each them to assume religion, may lead them to re- gion-their frequency, causes, and awful results. love. And yet how many changes, it may be, in day as can be done without absolute fatigue.-

down that a slight feeling of lassitude is about the best measure you can have. The healthy only increase their debility by attempting long "constitutional walks" beyond their powers, and without proper training. Great mistakes are made here by young men in their summer excursions, from which they often return with the seeds of jaundice and fever lurking in their constitutions, in consequence of over heating, chilling, and over exertion. Sedentary persons should feed moderately, and avoid fermented liquors as much as possible, especially if of a naturally sanguineous temperament. Those who are naturally pallid and dyspeptic should use a more generous diet, cating a moderate quantity at each repast, and above all things, avoiding that disturbance of the digestive process which is the result of application to study soon after eating. An excellent drink for such persons is bitter beer, with a dash of soda water in it, in the proportion of about half and half.

LOVING-KINDNESS .- This, says Webster, is a Scriptural word. It is to us one of the best, if not the very best word in the English language. There may be kindeess without much love, but loving-kindness implies a tender regard,-a kindness which is moved and influenced by love heartfelt and sincere. The Christian journeys onward in his pilgrimage to the "better country," dwelling on this theme on bis dying couch, and looking farward with joy and rejoicing to the bright day when he shall mingle with the spirits ofijust men made perfect, and pour forth the song of redeeming love with extolic heart.

Paste this up where it can be seen.

A valuable life might often be preserved by the timely use of a little knowledge which may be very easily acquired. Hall's Journal of Health abounds in excellent practical suggestions, who live in the country, where a physician can not, at any moment, be called in. The followand kept in mind:-

A WOUND. If a limb or other part of the body is severely cut, and the blood comes out by spirts or jerks, per saltem, as the doctors say, be in a hurry, or the man will be dead in five minutes; there is no time to talk or send for a physician; say around the limb, tie two ends together, put a stick through them, twist it around tighter and and tighter till the blood ceases to flow. Bu stop, it does no good. Why? Because only a severed artery throws out blood in jets, and the arteries get their blood from the heart: hence, to stop the flow, the remedy must be applied between the heart and the wounded spot -in other words, above the wound. If a vein had been severed, the blood would have flowed in a regular stream, and slowly, and, on the other hand, the tie would be applied below the wound or on the other side of the wound from the heart, because the blood in the veins flow towards the heart and there is no need of such a

If a person swallows a poison, deliberately or by chance, instead of breaking out into multitudinous and incoherent exclamations, dispatch some one for a doctor; meanwhile run to the kitchen, get half a glass of water, in anything that is handy, put into it a teaspoonful of salt and as much good mustard, stir it in an instant, catch a firm hold of the person's nose, the mouth will soon be open, then down with the mixture, and in an instant up will come the poison. This will answer in a large number of cases better than any other. If by this time, the physician has not arrived, make the patient swallow the white of an egg, followed by a cup of strong coffee-because these nullify a larger number of poisons, than any other accessible article—as antidotes for what remains in the stomach.

FAINTING.

If a man faints away, instead of yelling out like a savage, or running lay him at full length on his back on the floor, loosen the clothing, push the crowd away so as to allow the air to reach him, and let him alone Dashing water over a person in a simple fainting fit is a barbarity, and soils the clothing unnecessarily. The philosophy of fainting fit is, the neart fails to send a proper supply of blood to the brain; if the person is erect, that blood is to be er, as is apparent.

A SURFEIT. In a man is called founder in a horse, and is

over eating, eating more than the stomach can possibly convert into healthful blood. Wise men, and careful men will sometimes inadvertently eat too much, known by a feeling of fullness, of unrest, of a discomfort which pervades the whole man. Under such circumstances we want to do something for relief; some eat a pickle, others swallow a little vinegar, a large number drink brandy. We have swallowed too much, the sysoppressed, and nature rebels, instinct comes to the rescue, and takes away all appetite, to prevent adding to the burden by a morsel or a drop. The very safest, surest, and least hurtful remedy, is to walk briskly in the open air, rain, or shine, sun, hail or hurricane, until there is a very slight moisture on the skin, then regulate the gait, so as to keep the perspiration at that point, until entire relief is afforded, indicated by a general abatement of discomfort; but as a violence has been offered to the stomach, and it has been wearied by the extra burden imposed upon it, the next regular meal should be omitted altogether. Such a course will prevent many a

are!

Goods Dealen are! best assorted RTSON, g, King S Little River

that his Son ng's Evil for ief, and the on Medicin e month the ormed regard rs on application may be similar Medicines: ia Cured. ing's County nd says, that lint and Dys

t General De to a mere ske xon Medicin salutary effect ure and beli

God's prov ng the nearly DR. LEARY

AGE. s., has discon from the we ept in two case s possession ove hin twenty mile of biles. *

e the worst cas corrupt and rur skin. he worst case

vers, in relieving hich you are wing disease to a

ach; then to th difference even

take certain kind half the nourish of the canker est oom and become one. For want in follow a train occuliarly adapts

re suffering froble life, and the cause. I wish loverb, "An ound the tree, "In the RY are, with his great any circumstal t for St. John ats, also for sale arrison & Co., old, S. L. Tille Co., Sheffield,