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d and proved the say that we shall er of the best and amily medi \$1 00. SUN, Providence, R. L Brown, & Co., orsyth. Also, by ESLEYAN, 8. B. America.

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Therefore, I mourn no more my dead, Blest in their bliss my soul shall be ; To know, from them, all grief has fied. Is purest happiness to me. And ch. I trust, that by and bye, Like them, by grace redeemed from sin. My happy soul shall thither fly. And pearly gates shall let me in ! Dartmouth, Sept. 13, 1869.

## Heaven.

Ohf heaven is nearer than mortals think. When they look with a trembling dread At the misty future that stretches on From the silent home of the dead.

Tie no lone isle on a boundless main, No brilliant but distan: shore, Where the loving ones who are called away Must go to return no more.

No, Heaven is near us; the mighty veil Of mortality blinds the eye. That we cannot see the angel bands On the shores of eternity.

The eye that shut in a dying hour Will open the next in bliss ; The welcome will sound in the heavenly worl Bre the farewell is hushed in this.

We pass from the clasp of mourning frien is To the arms of the loved and lost ; And those smiling faces will greet us there Which on earth we valued most.

Tet oft in the hours of holy thought To the thirsting soul is given That power to pierce through the mist of sense To the beauteous scenes of heaven.

Then very near seem its pearly gates. And sweetly its harpings fail ; Till the soul is restless to soar away, And longs for the angel's call. know when the silver cord is loosed,

When the veil is rent away, Not long and dark shall the passage be To the realms of endless day. \_\_Meth. Rec.

## The Wesleyan Conference on Popery.

The Wesleysns are now looked upon as a pulpit facing the elders' corner. Here is a copy : God is not mocked. Breat ecclesiastical community, with no little pow- ' Worship ten and a half o'clock in the morn-

it would be folly to deny ; but as an ecclesiasti- reward honor, integrity, high mindedness, with cal Community they have little or no sympathy this world's coin ? Do you fancy that He will with those of more advanced opinions. Now pay spiritual excellence with plenty of custom? not very liberal, but a good man and very zich.? chell. they are called to assume another attitude .- Now consider the price that man has paid for Loyalty to truth, and fidelity to God, leave his success. Perhaps mental degradation and them no choice as to the side on which they inward dishonor. His advertisements are all must stand. Popery within the Establishment deceptive ; his treatment of his workman tyrandiffers not from Popery without its pale; and nical; his cheap prices made possible by infe-in the parish; and is so conscientious that his therefore great as the sacrifice may be, they feel that they can hold no communion with will reap that man's harvest. Cheat, lie, adver-'Does he give you any of his those who are betraying the highest interests tise, be unscrupulous in your essertions, and of religion, and trampling on the most sacred custom will come to you. But if the price is too so it was in my day. His vinegar was made rights of conscience. We are not in favor of dear; let him have his harvest, and take yours; to sell, When his daughter sickened and died, how his one tumort or if he is one tumort or if division, but unity must be based on purity. It yours is a clear conscience, a pure mind, redti. I was there almost every day, about five miles (ffmust be the unity of light with its many col-ore blending in one pure white beam, and not that for his? Then why do you complain ? He sat up most of the night to write a functal ser-transfer of the night to write a functal set 

Establishment are not in themeseives equal to his alliance. Whereupon some simple Christian the contest in which they are called to engage. They will therefore gladly go forth with their Wesleyan brethren, pari passu, to meet the common foe; while there is not a Protestant Non-Conformist Church or communican but will Non-Conformist Ch hold dearer than life, and which, having been you have God reward His saintliest with these Fiere is a higher courage than the daring of hid time to get fairly settled in that comfort- claim that any genuine man will be less active or £10,000 ot £15 000 upon this, and yet he can bold dearer than life, and which, having been you have God reward His saintliest with these transmitted to them as a rich inheritance, they guide and gew-gaws ?—all this trash, rank, and stand pledged to band down from generation wealth and equipages, and plate and courtship stoicism of the Indian under torture. The ar-

the errors, the superstitions, or the tyrannies of for that. The price that merchant paid, perhaps The following beautiful tribute is from the full, they scattered themselves up and down tering religious institutions of learning. One of it more if any one to spare for missions." with the blood of his own soul, was shame and North Brilish Review :

Giving, a Solemn act of Worship. We were never so fully impressed, with the convict on that giving to the Lord's work is a sclemn act of worship, as when, a few months in bigher. He has reaped enjoyment—yes, and the as read en inform. It is all work is the has reaped enjoyment—yes, and the as read en inform. It is all work is the has reaped enjoyment—yes, and the as read en inform. It is all work is the has reaped enjoyment—yes, and the as read en inform. It is all work is the has reaped enjoyment—yes, and the as read en inform. It is all work is the has reaped enjoyment—yes, and the as read entry is a freedman's work is a second the service in a freedman's work is a second the service in a freedman's work is a second the service in a freedman's work is a second the service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be as service in a freedman's work is a second to be seed of infamy. It is all solema act of worable, as when, a jew montos no higher. He has reaped enjoyment—yes, and since, we witnessed the service in a freedman's church in Georgis. The Sabbath spent in this congregation is one of precious remembrance. A montos the multit the first thing which accomplished to multiter but a new As we entered the pulpit, the first thing which not complain if you lose your nobler life-your-climbing mounts of sacrifice under heavy cross. up by asking in, not a new minister, but a new fate ; and in a quarter of a century they will fill work in converting the natives to Christ. One As we entered the pupil, the mass thing which not complain if you fore your movies interview of attracted our attention was the schedule of col-lections, not simply for ' first day of the week,' it by losing your own scul. Every sin must be the noble army of martyrs who have found and but for each of the three services of every Sab-pad for; every sensual indu gence is a harvest, followed the Master's footprints in the daily

and purer sentiments. Noble men were the founders and first leaders of the body and they were followed by men whose souls were on fire tording as God has prospered you,' with a few neither sickness nor trouble; I was coming near

"What does he do for your support ?" 'Well, not much, but he pays his pew rent.' 'Does he sell vinegar, now ?'

"Does he give you any of his vinegar ?"

' Not be.' to the Anglo-Catholic as well as to the Roman-ist. Their protest is well-timed and they will find that they no more than stand abreast with other sections of the one Catholic Church of Christ. The evangelical party within the Establishment are not in themselves equal to the contest in which they are called to engage. They will therefore gladly go forth with their is inclined to complain—'How strarge that of the start of complain—'How strarge that of the the disease of their congregations. One of our

to generation, till the light of Christ's Gospel from the needy great? Call you that the beav-shall so fill our wor'd as to leave no scope for en of the holy? Compute now what was paid those who suffered on the rack or at the stake.

round of humble duties, transfiguring that de-

to a single circumstance, a particular sermen, ship three o'clock in the afterneon, collection for genera ions patients. Koew-ship three o'clock in the afterneon, collection for genera ions patients. The way for their prent ataus and existance. The way for their the interest and cellar i man and women for church building; once a month the mission and self active the for genera. The year with the collection. The work which the interest of the paster. They were the for a law in the interest of the law at the interest of the paster. They were the interest of the law at the interest of the paster. They were the interest of the law at the interest of the paster. They were the interest of the law at the interest of the paster. They were the interest of the law at the interest of the paster. They were the interest of the law at the interest of the paster. They were the interest of the law at the interest of the law at the law at the interest of the law at the interest of the paster. They were the interest of the law the interest of the law at the perior at the law at the interest of the law at the perior at interest

the procession of their parties the form the first and new to have the parties makes of the parties, the forti-the and first parties where for the parties makes of the parties where for the parties

n the part of a Christian worshipper and par-shioner: THE VINEGAR STORY. 'Mr. — is still living ?" 'On! yes; one of the beat men in the parish; mensity and through eternity.—O. M. Mit-toot very liberal, but a good man and very rich." on the part of a Christian worshipper and par-region of this vast empire of God, by mas of prise and anthems of glory are rising and re-verberating from sun to sun, and from system to asystem, heard by omnipotence alone across immensity and through eternity.—O. M. Mit-toot very liberal, but a good man and very rich." in the part of God, by mas of prise and anthems of glory are rising and re-verberating from sun to sun, and from system to asystem, heard by omnipotence alone across immensity and through eternity.—O. M. Mit-toot very liberal, but a good man and very rich." immensity and through eternity.—O. M. Mit-toot very liberal, but a good man and very rich." immensity and through eternity.—O. M. Mit-toot very liberal, but a good man and very rich."

To fill the Pews

lation, and religious culture ignored.

life. These remarks do not apply to those uni- DR. DUFF .- This voteran and successful misversities in which science is excited above reve- sionary recently addressed the Free Church

The minister who does not succeed in inter- Again, those trained in colleges, with rare ex- Judging from his address, though quite aged, he esting pe plc, and holding them together when ceptions, become active workers. Student life still retains his vigor of intellect and ability to they have once come, is, of course, responsible teaches activity. Net only so, but it makes defend the cause so near his beart. The Dake if h's sudience at last is only cushions and pew industry and economy of time a habit. The of Somerset receives suitable notice, and the

doore. But the work of getting hearers at first mastery of the studies in any ordinary curricu- worldly spirit everywhere in the way of sending So it was in my day. His vinegar was made is his on'y in part. It is a du'y which belonge lum requires constant, plodding study, at d the the Gospel to the beathen is presented in its true blow his own trumpet, or if he is a true minis- more of a hero than he is generally supposed to

lity of his sermons that caused it? Before he useful in spite of disadvantages, still no one will he property may be added to. He spende some

with the blood of his own soul, was shame and guilt. The price he is paying now is perpetual dread of detection; or, worse still, the hardness which can laugh at detection; or one deep low.

a majority of the places of importance in Church of the missionaries, Rev. E G. Barret, writes and State. It is true that each school has some most encouragingly from Woodhouse Porest, in it who will never be felt in the world, but the Transkei. Revivals were in progress in several drone can lay no claim to the name of student, places and many had been led to a knowround of humble duties, transfiguring that de-spised, circumscribed, care encumbered life of The salvation of a soul is sometimes traced and is not included in these remarks. Know-ledge of sins forgiven. The opposition mani-

in Testament, sought to lift men into the light, the freedom, and the happiness of a new and pintual life. The record of their early laburs is more it: resting than any romnees, and is more it: resting than any romnees, and is manded and ream and the prayer following, the and purer sentiments. Noble men were the processities which the fail and unbindered praser and purer sentiments. Noble men were the funder and festlessness of the prosent you, with a few in the first leaders of the prosent you, with a few in the first leaders of the processities which and areal of aposites, the forti-take and festlessness of confessore, with the prosecution of their acts and he progreg down. The sent the leader are the and purer sentiments. Noble men were the is the prosecution of their chases of the body and they is the first leaders of the is als of a sould as also in which all were exhored to body and festlessness of confessore, with the fail and and as for all that they had. Here and is the prosecution of their chases of the body and from that moment I hed not a scale as for the prosecution of their chases of the body and festlessness of confessore, with the and concel the hymn, 'Alss! and did my solut to did not ask for all that they had. Here and is the prosecution of their acts as the prospect you, 'with a few here and residues of the body and they solut as the prospect you, 'with a few here followed by men whose couls were on fire inde and festlessness of confessore, with the here and residues of the same prospect you, 'with a few here and residues of the body and they solut as the prospect you, 'with a few here followed by men whose couls were on fire inde and festlessness of confessore, with the anond concel the hymn, 'Alss! and did my to an set in 1542, but it did not firstly present to the main set in 1542, but it did not firstly present and the prospect you, 'waithe fire form all serves has the prospect you, 'waithe fire form all serves has the prospect you, 'waithe fire the andow is the fire formal serves has th

