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Whole No 1059

Outline of an Anniversary Missy Sermon

PREACHED BY REV. THOMAS HARRIS, IN THE WESLEYAN CHURCH, SAINT JOHN'S, N. F., SABBATH MORNING, OCT. 31, 1890.

"But when he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. ix. 36-38.

The opposition of red to Christ while performing his heavenly mission, did not seal up the fountain of his beneficence, and the means plenteous "went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." We wonder not that multitudes were attracted by the force of his love, that they surrounded the Divine Teacher to listen to his sublime, his comforting utterances, and to witness his stupendous yet benign acts. "But when he saw the multitude," &c.

III. The duty recommended in the text was enforced. "Pray ye &c."

(1) Prayer should be offered for those already in the harvest field. They need wisdom, courage, zeal, grace, patience.

(2) Thanksgiving should be presented to God for those already sent forth, and the work accomplished through their instrumentality. Our founder—whose inspiring declaration was, "The world is my parish." Coke—Draper—Harty, &c., &c.

(3) Prayer is to be continually offered for the increase of labourers. Many doors are being opened, &c. Lift up your eyes and behold the fields white to the harvest. Spain, Italy, and will high every portion of the world is acceptable to the missionary, &c.

(4) Labourers may be multiplied by your literary supporting missionary organizations. The people of China spend \$80,000,000 annually for ancestral worship—while the sum raised by all religious societies for the propagation of the gospel does not exceed \$8,000,000,000,000.

It is in discussing from the above passage the preacher I. Surveyed the harvest field. II. The labourers engaged, and the means plenteous; and then in its moral culture. III. Enforced the duty recommended; "Pray ye therefore." I. The harvest field. Infinitely large has declared, "The world is my parish." It was received (1) Geographically and Statistically. (2) In a moral sense. To the Christian philanthropist, this is by far the most important feature.—The historical—geological—botanical—naturalists prosecute their favorite studies in visiting foreign climes—but the Christian is most deeply interested in the moral condition of the race and tribes dwelling in the countries through which he passes, and is anxious to know to what extent they are supplied with the light of religious advancement. To what extent is America Christianized? The greater part of the Western Continent is supplied with gospel heralds, and religious ordinances. The ambassador of the cross follows the emigrant to his remote home on the prairie, and visits the Indian in his wigwam; he is uplifting the holy standard before the Mississippi and the St. Lawrence; and amid the orange groves of the Southern States, and the pine forests of the North; on the iron-bound coasts of Newfoundland, and the Southern Continent, vast populations in Brazil, Chili and other countries are united with heavenly light. Out of a total population of 75,000,000 for the whole American Continent, only 27,000,000 are nominally Protestant. In this number the moral condition of Europe, Asia, Africa, Australia and the groups of islands in the Broad Pacific—was glanced at and in view of the magnitude of the field, and the vast number who oppose it, the question was asked: Do not our souls yearn with tender compassion over the millions in heathendom who are yet unawakened? Why is it so? His God, who sends the natural sun to pour down his golden rays upon all, &c., withholdeth the bright beams of the "Sun of righteousness"? &c. God willeth all to be saved, and Christ has been lifted up on the cross as a propitiation for the sins of the whole world, whose command is: "Look unto me and be ye saved all ye ends of the earth." Reckoning the population of the globe at 1,800,000,000, and classifying it religiously, we discover that while about a fourth part are nominally Christian—the remaining three-fourths are Mohammedans, Jews, Pagans, and Idolaters. Of the fourth part nominally Christian, more than one-half subscribe to the dogmas of the Roman and Greek churches. The missionaries employed for its moral culture.

Angelic Interest in the Salvation of Man.

Outline of a Missionary Sermon preached by the Rev. J. W. Paterson in the Wesleyan Church, St. John's, N. F., Sabbath Evening, October 31st, 1890.

"Which things the angels desire to look into." I Peter i. 12.

All intelligent beings possess a desire to acquire knowledge, and we would naturally suppose that the loftier and more intelligent the being, the greater the desire. It is certain that man wishes to know more than he does, however vast his attainments, however extensive his knowledge, he is never satisfied, and hence the movements of his intellect, already so numerous, are ever increasing. But man is a fallen creature. All the powers or faculties of his soul have been weakened or impaired by sin, so that he is not capable of taking those lofty flights on the wings of thought which he otherwise would: not so with the angels. They are unfallen beings; their powers are unimpaired. Their memory is perfect; they remember all they ever heard or saw. They remember all the precepts and commands of their Almighty Ruler; all the worlds they have ever visited, and everything connected with those worlds especially the world we inhabit. The Scriptures inform us of many of the visits of those celestial beings to our world, and of the marvellous interest they feel in its concerns. The understanding of angels is perfect, and enables them at a glance to comprehend whatever they see in the heavens above or in the earth beneath; and as thousands of years have rolled away since their creation, their stores of knowledge must be more infinite. They also dwell in the more immediate presence of Deity, and are permitted to look upon his unveiled glory. Does he speak? Then with reverential awe they listen. Does he command? Then they immediately, willingly, and lovingly obey. Does he sit upon his throne "high and lifted up"? Then, and at once, the heavenly temple is filled with a long and shining train of those living creatures, and the fact of their dwelling in the presence of God goes to prove that they are more deeply interested with what they see and hear than man who dwells at such an infinite distance. As there are mysteries in the world which we inhabit, so there are mysteries in heaven into which the fallen angels have desired to look but in vain. Thus the mysteries which surround us in the great kingdoms of nature and providence, and which philosophers of all ages have attempted to solve but attempted in vain, are no mysteries to angels; but it is equally true that there are mysteries which surround those glorious beings in heaven that they cannot understand, some of which are referred to in the chapter from which we have taken our text. "Which things the angels desire to look into." In treating this passage I shall endeavor to consider the subjects of angelic contemplation.

One subject of their interest is the redemption of a ruined world by the incarnation and sufferings of Christ. The idea of saving the world by no doubt knew that the world was morally ruined; but they would never have thought of repairing that ruin by the manifestation of God in the flesh. They had again and again been witnesses of God's love; but for such love and such condescension as this they were not prepared. Angels might have thought that he who was equal with the Father in the eternity of his existence, equal to the Father in omnipotence, omnipresence, and omniscience, and in the worship he received, could never have allied himself with flesh and blood. That Christ was divine as well as human is clearly set forth in the sacred volume; no doctrine shines with such radiance on the pages of inspiration. He is called "Immanuel, God with us, the mighty God, the Lord our Righteousness, God over all," &c.

The Scriptures teach that he was man as well as God; and that he assumed our nature that he might present a perfect example to his followers in all ages; but more particularly that he might make an atonement for sin. Here is a mystery—so vast that angelic intelligences fail to comprehend it—mystery too high to be reached, too deep to be fathomed, too broad to be spanned—and yet this mystery is the key-stone of the grand arch upon which the whole structure of Christianity rests.

The incarnation of Christ is full of interest to angels because of its design. Christ did not come into the world to save fallen angels. No; Christ came into the world to save mankind, who had been so wicked men, and that he should do so, astonished angels. Men are fearfully fallen, the pages of all history are blotted and blacked with their crimes, &c. But how as man is fallen, there is a lover by which he may be lifted up; diseased as he is, there is a medicine for his cure; fast-bound as he is, there is a power that can break his chains. This power is love.

Look at the manner of his exhibition! See the rich becoming poor, the high and lofty one becoming humble to save sinners! The angels leave their high seats in glory to hover around the cross of Calvary, and while doing so, are filled with wonder and amazement.

Another subject of angelic contemplation is the agency employed in making known to the ends of the earth the wonderful tidings of Salvation. Here we might suppose there was room for the love, and the wisdom, and the strength of angels to be employed, as this is one of the grandest and noblest enterprises that can engage the attention of any race of beings. But in the selection of agents angels are passed by and man is employed. Man is to be blessed by man. His lips touched with celestial fire, his soul transformed into the image of God and overflowing with divine love, man is to preach among nations the Gospel of peace. I have no doubt but angels would have gladly engaged in this work, but God has placed "treasures in earthen vessels." If we look at the difficulties which the missionary in foreign lands especially has to grapple with, his utter inability of himself to do anything mighty, we shall, with the angels, wonder that an infinitely wise God should have employed such an agent. Contemplate the character of the missionary and his work, &c.

I think I see one of them on his voyage. I think I see him on board the vessel that is bearing him from his home, his parents, his friends. He is sorrowful; but remembering the wants of his enslaved fellow-men, he is constrained to go forward in the spirit of the martyr who said, &c.

It is not to be omitted to notice the sub-agency or auxiliary employment at the present time in connection with missionary efforts, such as the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, Wesleyan Missionary Society, &c., &c.

One more subject of angelic contemplation is the preaching of the Gospel in the Holy Ghost sent down from heaven. You will remember that this is one of the things which angels desire to look into, and as such a matter of mystery to them as the incarnation of the Son of God. Heaven was the original abode of the Spirit. He who was worshipped and adored by angels. He who went up to Calvary and there expiated the guilt of the world, it is the Spirit's work to gather the guilty race of mankind from the four corners of the earth around the suffering Saviour, and give them to feel that his dying were for them. We often speak of the love of Christ; we should not forget the love of the Spirit as seen in converting men from sin and dwelling in their hearts, &c. He is to the Gospel what a favorable breeze is to a noble ship, what steam is to the engine as it dashes along the iron-bound road. On the day of Pentecost he was given, and is now changing the moral waste into a fruitful field, and making it bud and blossom as the garden of the Lord.

The first thing we learn from this subject is that the angels of God take a deep interest in the salvation of man, and secondly, that we who partake of the Spirit of God, and above all the Spirit of Christ, should give God our best until he make Jerusalem a praise in the earth. We feel interested in all missionary societies; but we are called to take special interest in our own society. It is not old in years, but old in importance and extensive usefulness. In looking at the vastness of the operations of our society, we have cause for great thankfulness. Let us assist it in more comprehensive efforts for the observation of the world.

Religious Miscellany.

Millennial.

Roll in, thou glad millennial year!

With all thy glorious hours roll in;

Erst wait the long, through doubt and fear,

With all thy centuries stained with sin;

She waits and cries, how long, how long?

When will the blessed dawn second?

This long dark night of pain and wrong,

And tears, and blood, when will it end?

The cycles to each other call,

See ye the Day-spring from on high?

Ho, watchman! from thy guardian wall,

Look eastward through the leaden sky!

Say I have the bill to catch no ray

Of beaming glory, warm and clear?

No dawning of the better day?

No sign, which speaks the promise near?

Hark! from the vale of distant years,

From the long vista of dim distance,

Bring the voice of ancient seers,

Caught from the visioned cherubim.

Behold! they cry, the glorious time

The grand Sabbath-year shall come.

When God shall reign in every clime:

Awake, O earth, prepare thy room.

And see the tokens near and far:

The clouds blushing with light; and so

O'er Bethlehem's night a herald star

Looks forth, serene in majesty!

Oh! in its light the mountain glows;

The desert bursts in sudden bloom;

New streaks break forth, and Sharon's Rose

Sheds on the air its sweet perfume.

Roll in the glad Millennial year!

Let all thy glorious hours roll in.

Roll out the ages, dark and drear.

The braced ages, stamped with sin.

Roll out oppression, grief and crime;

Roll in the golden age of bright

When Love shall mark the wings of Time

When Truth shall fill the world with light.

H. A. S.

"Entering into the Cloud."

In the midst of the wonderful scene of the transfiguration, while the disciples were amazed and content with the vision of the glory of Jesus and his ainly visitors, "suddenly a cloud overshadowed them, and they feared as they entered into the cloud."

There was nothing they need fear thus in the presence of Christ; and, besides, the cloud that might have been a perfect example to his followers in all ages; but more particularly that he might make an atonement for sin. Here is a mystery—so vast that angelic intelligences fail to comprehend it—mystery too high to be reached, too deep to be fathomed, too broad to be spanned—and yet this mystery is the key-stone of the grand arch upon which the whole structure of Christianity rests.

The incarnation of Christ is full of interest to angels because of its design. Christ did not come into the world to save fallen angels. No; Christ came into the world to save mankind, who had been so wicked men, and that he should do so, astonished angels. Men are fearfully fallen, the pages of all history are blotted and blacked with their crimes, &c. But how as man is fallen, there is a lover by which he may be lifted up; diseased as he is, there is a medicine for his cure; fast-bound as he is, there is a power that can break his chains. This power is love.

The Servants.

The Lord Jesus Christ is revealed to us in the sacred Scriptures, not only as our Redeemer, but also as our Master. He has come into the world, not only to save His people, but also to purify unto Himself a peculiar people, zealous of good works. Therefore they in whom He accomplishes His gracious purposes are designated His servants. Being made free from sin, we become servants unto God.

Neither is the term properly one of reproach; it has been borne by the worst and noblest of our race. The patriarchs hesitated not in the morning of the world to so regard themselves. Kings do not esteem the designation out of place among the other titles which the dignity of a monarch entails. Prophets seemed to realize that the designation lifted them higher in the scale of being. Apostles delighted to so denominate themselves, and made prominent in their letters to the Churches the fact that they were counted worthy to be the servants of Jesus Christ—evidently considering that the designation not only added to their honor, but also added to their authority in the eyes of their correspondents. Nay, the Son of God, who precepts would forbid His coming, was styled by the Servants of Jehovah, and when the prophecy was fulfilled, and the long looked for Saviour actually came, He announced that He was sent by His Father—that He came to work the work of Him that sent Him—that He came not to minister unto, but to minister.

A servant then is one who does the will of another. And they are the servants of Christ who recognize themselves as His agents—who have consecrated themselves to the service of His will—who seek in all the occupations, and along all the ways of life, His interest and honor—Their pursuit is most ardently executed by the Apostle Paul in his Epistle to the Romans—where they live, they live unto the Lord; and whether they die, they die unto the Lord; whether they live therefore or die, they are the Lord's.

The services they render Christ, who serve His Father, are His expectations, and become possessed of His favor, is characterized by certain features which are not unworthy of our study.

It is intelligent. Thoughtless devotion is an abomination unto Him. It is utterly unacceptable in His estimation. Important as is His cause, and essential as is our identification with it to our highest and abiding well-being, He will not have us rashly expose that cause. He demands that we embrace it in the deliberate conviction that it is right to do so—because after mature and earnest study we conclude that in its embracement there is to be found the loftiest honor, the greatest success, the sweetest peace, and the largest profit. Nor is our reason to be ignored in our religion after we are conduced to the cross, and led us to the acceptance of the Crucifixion. Neither beart nor hand may innocently crowd the head aside—We are evermore to serve with our minds also.

It is persevering. Constrained devotion is an abomination unto Him. Others may appropriately and righteously attempt our enlightenment and persuasion—may set forth our danger indicate our safety, and with all their energies seek to have us turn from the path of iniquity, and lay up for ourselves treasure in heaven. And we should thankfully and attentively acknowledge all such attempts, and regard duty our consequent obligations. But we may not yield to the influences thus brought to bear on us, or assent to such exhortations, merely to gratify our friend, or escape from his importunities. We must adopt our own course; pursue our own path; choose for ourselves whom we serve; and in the exercise of our own volition attach ourselves to the Saviour.

It is cheerful. Gloomy and morose devotion is an abomination to Him. Solemnity has its place. Serious obligations are in the front, and serious circumstances are around the path of the Christian. But there is no reason why the children of a King should go mourning all their days—the heirs of an inheritance that is incorruptible, and undecayed, and that fadeeth not away, should go to and fro in the world as beggars and bankrupts. It is no where required of them: It is not allowable. It is not laudable. It is forbidden. It is criminal. It is a reflection on our Master.

It is properly regulated. Irregular devotion is an abomination unto Him. The service that is well-pleasing in His eye is no more matter of rule and starts. It is continuous and by rule—by the rule ordained by the Master, and published in that inspired Directory He has issued for our government. In this Sacred Volume—containing clear statements of what is required of our heads and hands, and to luminously determine, he wrote the following letter, from a servant torn in South America, to one of his infidel friends:—

The Missionary Season.

In the six months intervening between October and April our principal country missionary meetings are held. It is in fact, the season for the missionary campaign. By the sermons and public addresses an impulse is given to the zeal of our subscribers and collectors, and the result has so far been the gradual increase of that portion of the home income of our great Missionary Society which is derived from the direct contributions in Great Britain. Upon this income, amounting last year to \$29,921, the Society mainly depends for its power to maintain and extend the present mission: Of late years the zeal of the Committee in the work of extension has been the cause of the Society's hampered finances, China, Bengal, and Italy, notwithstanding the help derived for a time from special funds, have from the gradual increase of the income of the Society, have brought upon the Society the debt of nearly \$200,000, and year after year the necessary claims of the entire mission field render it scarcely possible to keep the expenditure within the income, and thus prevent the further increase of the debt. If the home income could be raised from £10,000 to £12,000, the mission expenditure would be met, and there would be some hope of a rapid reduction of the debt. To attain this increase of income all that is needed is the revival of our old modes of collecting weekly, monthly, or quarterly subscriptions from large and small contributors who are rarely called upon to aid in this great work. We have found it easier to take large subscriptions from the few who are comparatively wealthy, and have been tempted to neglect the many who are comparatively poor; and the result has been not only a loss of revenue, but a diminution of interest in missions on the part of that large class of the community who have not been called upon systematically to support them. The giving regularly a sum of money, however small, is a large and sure way of doing good, and presents an interest in the mission work; sympathy is felt for the heathen and for the men who are laboring among them; and not only for the heathen but for our colonies, among whom the Wesleyan Missionary Society has established and maintained Christian churches; and sympathy is followed by prayer. Hence it is that when missions to the heathen are well supported, there is generally found an enlargement of heart towards the work of God at home as well as abroad. We trust that the great position of the claims of foreign missions, in relation with those of the home work has been long exploded. Generally speaking, those who are not in the habit of contributing to our missions are not remarkable for liberality to any other claims: it is possible to persuade men of a certain calibre not to give to foreign missions, or to give less, but it is not quite so easy to divert the subscription thus lost to the missions to any other department of the work of God. There is that selfishness and yet generosity; and there is that selfishness more than is met, but it tendeth to poverty." (Prov. xi. 24)

The Wesleyan Missionary Society combines under one management labors and objects which in most Churches are carried on by separate institutions. It is a Continental Society, Germany and Spain. It is an Irish Society, the Hibernian Missionary Society being an auxiliary. It is a Colonial Missionary Society: the first Methodist Mission and the most successful in the world was to the United States just 100 years ago. In Canada, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, our missionaries yet labor among British colonies. So also in South Africa in the colony, and in New Zealand, Australia, inhabited by British colonies, is now independent of missionary labor, but one of the great successes of the missionary enterprise, and now largely active in the evangelizing of Polynesia. It is a Negro Missionary Society. Next to the United States, the West Indies were its earliest field of labor; and no mission to the heathen has been rewarded by so rich a harvest of souls, as in West Africa. It is a mission to the heathendom of India, China and Africa; the mission to India originated with Dr. Coke in 1813-1814; South Africa as a mission is associated with the names of Barnabas and William Shaw; while China is a more recent enterprise. Missions to India and China from the nature of the difficulties to be encountered, are calculated to be with South Africa for nearly half a century, but recently the mission has been favored with "showers of blessings," and the desert begun to rejoice and blossom as the rose. Such being the clear; and we are satisfied that the duty will never be properly discharged unless at the same time the privilege of giving is felt. The careless and indifferent giver may dole out his accustomed contributions without a thought on the matter, but spiritual and enlarged hearts will, in the set of giving, expand with gratitude to God, who condescends to accept of their sacrificial offerings as proofs of their sympathy with Christ. "The travail of his soul" is not yet "satisfied" until the world is recon-

The Misery of Infidelity.

A WARNING TO YOUNG MEN.

What a miserable man, if he gives himself up fully to the influence of his principles, is an avowed unbeliever in revelation! He knows no race of being, nor any individual being, better than himself, whom he knows to be not only imperfect, but corrupt; nor any world happier than that which he inhabits, and which he contemplates by experience is a vale of tears. To him God is but a name; salvation a fable; heaven a dream; immortality a delusion. He knows not whence he came, nor whether he is going; nor from darkness he issued, and into darkness he is soon to vanish. He has no authoritative rule of virtue for his conduct; no relief in trouble; no hope in death. He is tossed upon an ocean of doubt and uncertainty; and amidst the roaring of the tempest, and the raging of the billows, sees no friendly beacon, no haven of safety; no, nothing but the black and frowning rocks of annihilation, against which his frail bark must soon dash and be lost forever.

An infidel, then, cannot be a happy man, at least, cannot be made so by his principles—it would be an inversion of the order of things, and a monstrous incongruity, if he could. To look for happiness from infidelity is to expect sunshine from shades, and the cheerful light of day from midnight gloom.

Such was the beautiful language of the large-hearted and eloquent John Angel James, when presenting *Spiritual Religion as the surest Provenance from Infidelity*. And it is needed to adduce illustrations and proofs of his remarks? Alas, they are found on every hand, and in overwhelming numbers. Let any young man who has been a disciple of Jesus, a student of the Bible, who has heard blessed society by his existence, who has surrounded his name with a halo of glory, and gone down to the grave honoured and happy, and die the benedictions of the good, and the reverses of the bad.

Reader, whenever the heartless infidel would allure you from your Bible into the regions of doubt and unbelief, ask him whether he can ensure you a peaceful conscience, pure morality, a happy death-bed, a blessed hope of felicity in heaven. If he cannot do this, cling, cling to the Bible. Its precepts and principles have been tested a thousand, thousand times; and we venture boldly to affirm that they never injured any one. I challenge the whole world to produce an instance in which the religion of the Bible has rendered a man less happy in himself; less benevolent to his neighbours; less honest in his dealings; less kind to his children; less thankful for his property; less submissive to a lawful parent in sickness; and less triumphant in health. Those who have yielded to its influence tell us that its "ways are ways of pleasantness, and all its paths are peace." They tell us that it has illumined their minds, sanctified the affections, and cheered the soul. And those who have died under its power, have constrained the survivors to exclaim, "Let me die the death of the righteous, and let my last end be like his, clinging to the Bible. Do so at any cost, my husband, any sacrifice; and say to all the human tempters around you,—

"Should all the forms that men devise,
Annals which with treacherous art,
I'd sell thee freely and lie,
And bid thee 'Gospel' to my heart."

—English Magazine.

Ron Henry Wilson's Address at Yarmouth Camp-meeting.

The presiding officer of the meeting Rev. W. H. Harlow, introduced Mr. Wilson to the large congregation, and he spoke as follows:—

I feel unworthy to appear before you to speak in behalf of my friend, Master. I am thankful that I can say that it was to do so, less the sins of a long and sinful life, and to receive forgiveness for the same. I am thankful that Christ Jesus died for sinners; rather should we say individually that he died for me, and not lose our personality in the general aggregate of mankind. I feel I died for me. As the man who drafted for the army a few years ago, and found a substitute who volunteered to take his place and leave him to care for his dependent family, on hearing that his substitute had fallen, made a pilgrimage to his grave, and setting up a headstone to his memory, placed an inscription on it the words "He died for me," so let us each write upon our hearts, as an expression of our grateful love to Christ, "He died for me."

It has been said public men ought to be good men, but no more so than other men. Public men are those who are elevated to the Congress, no better, no worse. There are now in Congress some thirty or forty men, some of whom are Christians; but I am sure that every party of work to do for Christ and humanity—The service of our Master includes our fellow-citizens, our neighbors, and our fellow-professionals, whatever they may say, they will be their hearts acknowledging our integrity. Let us show our love to God, by the good we do to the extent of our ability opportunity to our fellow-men.—*St. John's Herald*

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