Poetry.

WATCHING FOR THE MORNING.

I am watching for the morning;
The night is long and dreary;
I have waited for the dawning
Till I am sad and weary.
I am watching for the morning,
When the sons of God shall show
All their luminous adorning,
So dimly seen below.

I'm a stranger and sojourner,
A pilgrim on the earth;
A sick and lonely mourner,
Few own my noble birth.
But I'm watching for the morning;
Oh! when will morning come,
And I change the world's wide scorning
For the fellowship of home.

They call me strange and gloomy,
But oh! they little dream
Of the hopes that fill my bosom;
For I am not what I seem.
I am watching for the morning
When the who for me died,
In moonlight state returning,
Shall claim the church His bride.

They often find me weeping
When I cannot tell them why,
For they know not the deep longing
Of my spirit's sympathy;
I am watching for the morning
Of a bright and glorious day,
That shall hush creation's groaning
And wipe her tears away.

The earnest expectation
Of all nature is abroad,
Waiting the manifestation
Of the true sons of God;
And I'm watching for the morning
That shall set the captive free,
And turn the chains of bondage
Into glorious liberty.

I will get me to the mountain
Till the shadows flee away;
I will ask of all the watchmen
For the tokens of the day.
I am watching for the morning;
The night is almost gone;
I hear their note of warning;
I will hie me to my home.

—*British Messenger.*

ALL AND IN ALL.

"When gathering clouds around I view,
And days are dark, and friends are few;
On Him I lean, who, not in vain,
Experienced every human pain.

"He sees my wants, allays my fears,
And counts and treasures up my tears;
And oh, when I have safely passed
Through every conflict but the last,

"Still, still unchanging, watch beside
My dying bed—for they have died;
Then point to realms of cloudless day,
And wipe the latest tear away."

Miscellany.

LIFE AS IT IS.

Let us make an excursion down the street and see what we can learn. Yonder is the wreck of a rich man's son. He was permitted to grow up without employment, went and came as he pleased, and spent his time in the gratification of spontaneous passions, desires and inclinations, with no one to check him when his course was evil, or encourage him in ways of wisdom. His father was rich, and for that reason the son thought he had nothing to do, no part in honest labor to perform.

Well, the father died, and the son inherited a portion of his abundant wealth, and having never earned money by honest toil, he knew not the value of it, and having no knowledge of business, he knew not how to use it, so he gave loose reins to his appetites and passions, and ran at a rapid pace down the broad road to dissipation. Now behold him—a broken-down man, bowed with infirmity, a mere wreck of what he was, both physically and mentally. His money is gone, and he lives on the charity of those whose hearts are open with pity. Such is the fate of hundreds and thousands that are born of fortune.

And there, on the opposite side, in that comfortable mansion, lives the son of a poor cobbler. Fifteen years ago he left the humble room of his parents, and went forth into the broad world alone, to seek his fortune. All his treasures consisted of his kit of tools, a good knowledge of his trade, honest principles, industrious habits, and twenty-five coppers. Now he is the owner of that elegant mansion, is doing a thriving business, posses an unbroken constitution, and bids fair to live to a good old age. Such is the lot of hundreds and thousand who never boasted of wealthy parentage.

Go into the city, and you will almost invariably find that the most enterprising men are of poor parentage—men who have had to row against wind and tide; while on the other hand, a majority of the descendants of rich mediocrity in talents, live a short time like drones, on the labor of others, and then go down to the untimely graves.

What a lesson should this be to those who are by all means, either fair or foul, accumulating treasures for their children!

If the rich would train their children to regular habits of industry, very many of them would be saved from intemperance, misery, and an untimely end.

I HOPE TO BE A CHRISTIAN.

You do! Why, then, do you not seek to be a Christian? "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." "Ye shall seek me, and find me, when ye search for me with all your heart."

Are you seeking for God with all your heart? No man ever yet escaped from the thraldom of sin and Satan, who did not earnestly struggle to be free; no man ever entered the strait gate who did not agonize to accomplish that glorious end. Carelessness and inattention afford no foundation for a hope that you are to become a child of God.

You hope to be a Christian! Why, then, do you not give up your sins, renounce the world as your portion, and cheerfully surrender yourself to Him who is the way, the truth, and the life? He is ready and willing to receive you. He gave his life a ransom for sinners; he freely gives his spirit to all who earnestly ask him; he has filled his revealed word with invitations and encouragements to those who desire his grace; he has long been knocking at the door of your heart for admission. How then can you ever hope to be a Christian?

You hope to be a Christian! When? Not now. You are too busy, or have something in view which must first be accomplished, or are so indisposed to give yourself to the work, that this is not felt to be "convenient season."—After a while, when you have accumulated a fortune, or passed the period when you can partake in the world's pleasures, or when there is a revival of religion, or at furthest, on a dying bed, you hope to be a Christian. But God's commands and promises are for the present. He gives no encouragement to wait for a future season. You have no assurance that there shall be any season beyond the present. Before the anticipated time comes you may be in eternity.

You hope to be a Christian! So multitudes of others like yourself, who were living in sin, have hoped; but where are they now? Long ago have they been cut down as cumberers of the ground. Their day of grace and day of life have closed. They lived without Christ, and they died without him; they trifled away their precious time on earth, in the delusive hope that some day or other they would be Christians.—That day never came to them, and never will come. "The harvest is past, the summer is ended," and their souls are not saved.—*Presbyterian.*

THE SKEPTIC'S QUESTION.

Mr. H——, an eminent lawer of Western New York, who did a few years since in the triumphs of Christian faith, when a student in the office of Judge H—— was inclined to skeptical views. His moral character was unsullied, but in his ambitious aspirations he cherished that dislike to the gospel which is the hidden source of nearly all infidelity. The eloquent admonitions of the sanctuary failed to remove the deepening gloom of unbelief.

One day, while absorbed in the study of law, his eyes rested upon a copy of the Bible lying on the table before him. He paused, and the thought came like a voice of an invisible spectator to his soul, *what if that book is the Word of God?*—Then conscience inquired if he had, with earnestness and honesty becoming the momentous question, examined its claims to his faith. He was condemned at the bar of that inward judge and monitor, and resolved to begin a careful perusal of the sacred volume. The duty and propriety of prayer to the "Father of lights" for illumination were impressed on his mind. For the first time in his life, he solemly entered on the reading of the Scriptures, and closet communion with God. In a few days he was an anxious sinner, and he soon rejoiced in the love of Christ. He made a full consecration of himself to the Redeemer, in a written convent copied from Doddrige, and found among his papers after his death; and for more than twenty years an active, growing Christian. In the court-room and social circle, his consistent piety revealed itself, calm and clear beneath the excitements and pleasures of life.

Truly, "atheism is a crime, rather than a mere intellectual error;" and so is all mere unbelief. The heart is wrong, and the head refuses to receive or seek the light of the cross. This view of the skeptical and scornful gives fearful import to the prophet's question, "What wilt thou say, when he shall punish thee?"—*Amer. Miss.*

EVIDENCES—NOT GROUNDS.

Repentance and Faith are Evidences and not Grounds of Salvation.—Leigh Richmond, writing to his mother, says:—"Your occasional doubts and fears arise from too much considering faith and repentance as the *grounds*, rather than the *evidences* of salvation. The truth is, that a weak faith makes the soul as sincere, though not so happy as a strong one; and a repentance, as we deem it, may be sincere, and, therefore, a work of grace. Our salvation is not because we do well, but because "He in whom we trust, hath done all things well." The believing sinner is never more happy and secure than when, at the same moment, he beholds and feels his own vileness, and also his Saviour's excellence. You look at yourself too much, and at the infinite price paid for you too little. For conviction you must look at yourself, but for comfort at your Saviour. Thus the wounded Israelites were to look only at the brazen serpent for recovery. The graces of the Spirit are good things for others to judge us by, but it is Christianity as revealed, believed in, rested on, loved, and followed, that will speak peace to ourselves. By looking unto Him we shall grow holy; and the more holy we grow, the more we shall mourn over sin, and be sensible how very short we come of what we yet desire to be. While our sanctification is a gradual and still imperfect work, our justification is perfect and complete; the former is wrought *in* us, the latter *for* us. Rely simply as a worthless sinner on the Saviour, and the latter is all your own, with its accompanying blessings of pardon and acceptance, adoption, and the non-imputation of sin to your charge. Hence will flow thankful obedience, devotedness of heart, &c. This salvation is by faith alone, and thus saving faith works by love. Embrace these principles freely, fully, and impartially, and you will enjoy a truly scriptural peace, assurance, and comfort."—Sickersteth's *Life of Richmond.*

A SUNDAY-SCHOOL INCIDENT.

A clergyman once had the pleasure of receiving into the full communion of the church one of a large family of children. He naturally expected that others would follow, but was disappointed. Somewhat surprised at this, and learning also that the consent was far from being the oldest of the household, he determined to inquire into the circumstances, and ascertain, if possible, how it came to pass that, under seemingly the same privileges, one was taken, while others, both of the elder and the younger children, were left. On examination, the only cause of the difference seemed to be this—that the subject of grace enjoyed the instructions of an unusually faithful, zealous and conscientious Sunday School teacher. These instructions powerfully reinforced the precepts of the pulpit and the fireside, and were to all human appearance the means of conversion, not only to this member of the class, but also to several others.

The moral of this incident scarcely needs to be detailed at length. It reminds the clergymen of the value of the Sabbath school as an auxiliary to the pulpit, and shows how well expended are whatever time and pains he may bestow toward establishing and perfecting its arrangements. Often when he least expects it, he will find this unpretending agency the right arm of his ministry. The incident also teaches parents not to undervalue this help in the due training of their children. True, the first and best source of religious instruction to a child is the parent, but this is never so happy and effective but that it may be aided by the care of an intelligent and earnest teacher. And sometimes this latter has just that tact and skill which the former, although anxious and faithful, may painfully lack. Indeed, those parents who do not gratefully recognize and appreciate the labors of their children's teacher, must be mournfully insensible of the value of the soul. But, above all, the incident we have related affords encouragement to the weary, oft-tried, yet patient laborers in the field of Sunday-school effort. They are frequently much discouraged, and feel tempted to give up in despair, but this is a temptation always to be resisted and overcome. Let them labor faithfully, earnestly and tenderly, and success *must* come in the end. The teacher allied to above does not stand alone; there are many in this great city whose experience has been the same. And whoever will put his heart into the matter, and work with a will, aiming at the conversion of the scholars, and under God satisfied with nothing short of this, will see blessed fruits of his toil.—*Christian Intelligencer.*

ABSENT FROM THE PRAYER MEETINGS.

The prayer-meeting absentee—how stands the account with him? We mean the absentee whose habit is not to attend the social meeting, and that, too, for no good reason. Perhaps he is at the shops or stores, or on a friendly visit to a neighbour's family, or at some pleasure gathering, when the hour for the meeting arrives. Suppose he could be persuaded to seek the mind of God at the throne of grace concerning his conduct, in what language can he present his request? Can he find words suited to his case? Yes, he may; for even sin does not lack in phraseology. "Lord, my heart does not incline me to go to the place of prayer. I pray thee have me excused. Bless me in neglecting this means of grace. Go with me to the store and pleasure circle. They keep my heart from folly and my lips from speaking guile." Words are not wanting to express his real desires to God; but, then, they flutter on his tongue. His heart chills, and his soul slumbers, and his conscience upbraids, as he thinks to utter them; nay, for the world he would not lift his eyes heavenward with such a petition in his heart. His neglect in the view of prayer, has not a redeeming quality. If his soul were ever goaded by remorse for his sins, such a prayer would increase it a thousand-fold.

Is this course just and Christian? If so, he can pray that God may bless him in it. He can commend it to his notice in solemn supplication, morning and evening, and at all times in the day, sure that divine favour will be added. But if he be not acting the Christian part, it is presumption to seek God's blessing; God will hold him in derision as he presents such a request. How, then, does he feel? Has he ever been to the house of prayer with his conduct? Dare he go and tell his Master that he does not intend to share the responsibility of church action, and ask him to bless him in his resolves? If not, how can he continue in such neglect without experiencing pungent remorse? what opiate can he apply to his conscience to silence its upbraidings?—*Rev. W. M. Thayer.*

THE COMFORTER.

This title was applied by our Saviour to the third person of the Trinity, to denote the effect which this would produce upon the troubled hearts of men, He who had proved himself "the friend above all others," assured his disciples, previous to his ascension that he would not leave them comfortless. True, he would walk no more with them, but he would send the "Comforter"—whose especial office it is to give "everlasting consolation and good hope through grace."

In the days of contrition and penitential sorrow, the Holy Ghost takes of the things of God and shows them to the awakened and inquiring sinner. By his gentle and unseen, but powerful influence, the heart is fixed upon the eternal Rock, and the mind filled with peace and joy in believing. The disquieted and perplexed inquirer is led to a sure refuge. Fear and anxiety give place to tranquil love, and the "comfort of the Holy Ghost" is his. The Holy Spirit comforts the people of God amid all their sorrows, temptations and infirmities. Never are they cast down beneath the touch of this watchful sympathy. Whether in exile like Joseph, or persecuted like Daniel, or bereaved like David, he is ever present to strengthen and uphold; and though poverty and sickness, and desertion of friends—yea, death itself, may all come to the Christian, yet so great is the "love of the Spirit," that he can enable the suffering saint to joy even in tribulation; and like Paul, count the suffering of the present time not worthy to be compared with the glory that shall be revealed.

The world is full of sin, and therefore full of sorrow, trial, and distress. But let us not forget that God's love is mightier than sin, and that the Holy Comforter is ever ready to hear our cries, assuage our griefs, dry up our tears, and make us conquerors through Christ our Redeeme.—*Chr. Intelligencer.*

THE PRECIOUSNESS OF TIME!

Time is precious, but men know not its true value; nor will they learn it, till it is too late. Our friends ask itof us, and we bestow it as if it were nothing worth; nay, sometimes it is a burden we want to get rid of; yet the day will come, when we shall think one quarter of an hour more valuable than all the treasures of the earth. God, most liberal and bounteous of all other things, teaches us, by the frugal dispensation of Providence, how careful we ought to be to make a good use of time, because He never gives us two moments together, nor grants us a *second*, till He has withdrawn the *first*, still keeping the *third* in His own hand, so that we are in a perfect uncertainty whether we shall have it or no. Time is given us to prepare for eternity; and eternity will not be too long to regret our lost time, if we have made an ill use of it. Fenelon.

Reader! how have you spent your time—how are you spending it—and how do you intend to spend it? Be entreated to spend it in getting good, being good, and doing good. Time is the sowing season for eternity! And as you sow, so shall you reap.—*British Messenger.*

STRIFE AND VICTORY.

This morning, at en. I had a strangely mixed time. At first I could do nothing but grope in the dark; my heart was sad and heavy, for God hid his face; but in one moment the veil seemed to be taken away, and my God smiled upon me, and I could feel that he was near. O, the bliss of that moment! I felt sub delight in asking him to look on me in Jesus, not to look at me at all except in his beloved Son; for then, and only then, he can say, "Thou art all fair, my love, there is no spot in thee." O it is blessed, when you feel very vile, to hide in Jesus, and, though still as vile as ever in yourself, to say, "Abba, Father!" In reading a chapter, he only part I could dwell on at the time was, "this same Jesus." It seemed so sweet to think that it is the same Jesus who was so lowly, so loving, so gentle, so full of sympathy on earth, who is now in heaven, "the friend of sinners," pleading for them at God's right hand; that is the same sweet voice that on earth said to the troubled sea, "Peace be still," that says, "Come unto me and I will give you rest."—*Bonar's Stranger Hero.*

BOOKS! BOOKS!! Received at the Free Baptist Book Concern, per "Admiral and "Eastern City," a further supply of valuable Books, among which are the following, with prices annexed.—

Clark's Commentary, a beautiful edition of 6 vols.	£3 0
Scott's do. do. do 3 do.	1 10
Josephus Works, with notes, 2 vols bound in one	0 10
Cruden's Concordance largest and complete edition. (Sheep)	0 17
Wesleys Notes on the New Testament large edition	0 10
Horne's Introduction to the Study of the Scriptures 2 volumes, large,	1 0
Religious Encyclopedia	1 0
Kitto's Encyclopedia of Biblical Literature	0 15
Watson's Institutes, with Index and Analysis, by J. McClintock, 2 vols.	1 2
Jones' Church History,	0 6
D'Aubigne's History of the Reformation, 3 volumes in one	0 7
Wayland's Life of Judson, 2 volumes	0 10
Burns's Notes on Daniel,	0 6
Kitto's Daily Bible Illustrations, 3 volumes, for sale separate, each	0 3
Dwight's Revival Miscellanies,	0 5
Noyes' Lectures on the Truth of the Bible,	0 6
Memoirs of David Marks,	0 3
Richard Williams, the Patagonian Missionary,	0 4
The Apostolical and Primitive Church	0 3
Eliot's History of Liberty, 2 volumes,	0 12
The Successful Merchant, bound	0 2
Pollock's Tales of the Covenanters,	0 3
Gunn's Domestic Medicine,	0 12
Dick's Complete Works, 11 vols. in 2	1 9
Webster's Royal Octavo Dictionary,	0 17
Rollin's Ancient History, complete in 2 volumes,	0 16
Layard's Nineveh and Babylon	0 12
Stephen's Book of the Farm,	1 0
The Evangelical Family Library, 15 vols.	1 3
Do. do. do. do. continued, 12 vols.,	1 7
The Youth's Library, 70 volumes	2 10
Repository Tracts, 8 volumes,	0 7

Sabbath School Libraries, at $10, $5, $3 and $2.50.
A large ass't. of Watts' Hymns from 5s. 9d. to 5s 9d.
Psalmody, Sacred Melodies and the Harp. A good assortment of cheaper Religious and useful books, from different publishing houses in Philadelphia, New York and Boston—an additional supply expected daily from New York. Books procured to order for parties.
A few copies of Singleton or More Work for the Maine Law, price 0 3 9
Mountain Parchment, 0 3 9
For sale at the *Religious Intelligencer* Office, King Street, St. John.
P. S. Parties wishing books, by sending us the money per Mail, will have them forwarded at the earliest chance.
April 26.

MARBLE MANUFACTORY, Charlotte St., St. John, N. B.—M'KIM & CLEAR, Manufacturers of **Monuments, Tombstones, Grave Stones, Chimney Pieces, and Centre Tables.**—Every description of ornamental Work executed with neatness at their establishment, Germain-street, 3d house north of Country Market. Monuments, Head Stones, &c. of the best material, in the most improved styles, and fully as cheap and durable as any which can possibly be obtained on this continent.
After a long experience in England and Scotland, M'Kim & Clear are satisfied they can execute work, equal in every, and superior in many, respects to any thing in their line manufactured in the city; and, while they are prepared to allow all honest competitors "a clear stage and no favour," they feel convinced they can produce at all times and on all occasions, workmanship in every respect superior to that of those Americans who advertise their wares at "twenty-five per cent less than any shop in the free city!!" and who, unsuccessful mechanics in their art, can only attract attention by proclaiming the rather unenviable and unprofitable business of decorating the "keepers of the petty shops that are springing up." Those who have carefully given their well-skilled attention to the study of their business, and who fairly and honorably enter the arena of public competition, determined to stand or fall by the superior excellence of their workmanship as judged by a discerning public.
For sale—a large quantity of Soap Stone, a superior article for lining stoves.
☞A "Diploma" and Prize were awarded to R. A. M'Kim, for excellence in carving, at the last New Brunswick Provincial Exhibition. St. John, Jan. 6, 1854.

SPRING AND SUMMER FASHIONS, 1854.—C. D. EVERETT & SON, have been busily engaged for the last month in making up, and are now prepared to furnish the public with **Hats and Caps**, of all qualities and prices, of the Spring and Summer styles for 1854. We believe that the Spring style of Hats will be much admired. We have on hand, just made up, a very large and excellent assortment of Summer CAPS.
Our prices are, as usual, low. Notwithstanding the large advance in prices of Goods generally through out the community, *we have not advanced one penny* on any article of our manufacture.
The remainder of our Winter Stock of ready Boots, Fur Caps, &c., will be disposed of at extraordinary *low prices.*
82, North side King Street.
March 31. C. D. EVERETT & SON.

CARD.—The Subscriber begs leave to return thanks to the inhabitants of Carleton and vicinity for the very liberal support he has received since he has commenced business in this place, and further begs to inform them that he has now on hand an extensive and varied assortment of Dry Goods, Groceries, Hardware, Cutlery, Ready Made Clothing, together with a large assortment of Boots and Shoes, the whole of which he now intends to dispose of at prices hitherto unknown here, which will be as low as can be purchased at Retail either in Saint John or Fredericton. Customers desirous of making a saving of money, will find it to their advantage to call and examine the Stock before purchasing elsewhere.
Having procured the assistance of a person thoroughly acquainted with the business in all its branches, customers may depend upon being properly and punctually attended.
Carleton, June 23rd, 1854. (6m.pd.) R. M. BOWDREN

NOTICE.—All persons having any demands against the Estate of Nicholas Roche, of Sussex, King's County, deceased, are hereby requested to hand in their accounts duly attested within three months from this date. All persons indebted, are requested to make immediate payment to either of the Subscribers.
JAMES ROACH,
ROBERT B. VAIL, } Executors.
THOMAS McMANUS,
Sussex, Vale, K. C., July 27th, 1854. 3m.

CO-PARTNERSHIP NOTICE.—The subscribers have this day entered into Partnership under the firm of D. W. & J. R. ADAMS, and will carry on the SADDLE, HARNESS and COLLAR making business, heretofore carried on by D. W. Adams. The subscribers would intimate to their friends and the public generally, that they intend keeping the best of workmen, and by strict attention to business will endeavour to give general satisfaction.
Just received, per steamer Admiral, some splendid Gentlemen's and Ladies SADDLES and BRIDLES; 1 Decker do Also—An assortment of WHIPS, of the very best quality.
D. W. ADAMS.
April 17. J. R. ADAMS.

JUST RECEIVED, and for Sale, 26 Bushels Grass Seed; 1 Cask Clover do.; 3 boxes Oranges; 1 box Lemons; 10 barrels dried Apples; 20 boxes Cooking Raisins; 30 superior Hams.
April 20. HANNAH & UNDERHILL.

MARLBORO HOTEL, BOSTON.—John A. Fuller *Proprietor.*—This house is very pleasantly situated on Washington Street, and location very central. It has recently been refitted and furnished, and is now the best temperance house in town. There is social worship morning and evening in the parlors, where all who choose may be present. Give a house where the traveller will find a pleasant home.
Boston, Oct. 1, 1853.

14TH MARCH.—Just opened at **Gilmour's Tailoring Establishment,** *FIRST SPRING IMPORTATION,* in Black Broad, Black Cassimere, and Fancy Doeskins. ☞ *Cold and Lumbar* Remainder of Spring Goods
H. KINGLEY DAILY. march 17

NOTICE.—All persons having any demands against the Estate of William Urquhart, of Springfield, Kings' County, deceased, are hereby requested to hand in their accounts duly attested, within three months from this date, and all persons indebted are requested to make immediate payment to the subscriber.
DANIEL URQUHART, Administrator.
Springfield, K. C., October 18, 1853. 3m.

AYER'S PILLS.

Operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action. They remove the obstructions of the stomach, bowels, liver, and other organs of the body, by restoring their irregular action to health, correct, wherever they exist, such derangements as are the first causes of disease. An extensive trial of their virtues, by Professors, Physicians, and Patients, has shown cures of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to defy the suspicion of quackery. Their certificates are published in my American Almanac, which the Agents below named are pleased to furnish free to all inquiring.
Annexed we give Directions for their use in the complaints which they have been found to cure.
For Costiveness.—Take one or two Pills, or such quantity as to gently move the bowels. Costiveness is frequently a aggravating cause of Fevers, and the cure of one complaint, is the cure of both. No person can feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.
For Dyspepsia, which is sometimes the cause of Costiveness, and always uncomfortable, take mild doses—from one to four—to stimulate the stomach and liver into healthy action. They will do it, and the dreadfulness, dullness, and sadness of dyspepsia will rapidly disappear. When it has gone, don't forget what cured you.
For a Foul Stomach, or *Mental Infection of the Bowels,* which produces general depression of the Spirits and bad health, take from four to eight Pills at first, and smaller doses afterwards, until activity and strength is restored to the system.
For Nervousness, Sick Headache, Nausea, *Pain in the Stomach, Back, or Side,* take from four to eight pills on going to bed. If they do not operate sufficiently, take more the next day until they do. These complaints will be swept out from the system. Don't wear these and kindred disorders because your stomach is foul.
For Scrofula, Erysipelas, *and all Diseases of the Skin,* take the Pills freely and frequently, to keep the bowels open. The eruptions will generally soon begin to diminish and disappear. Many dreadful ulcers and sores have been healed up by the purging effect of these Pills, and some disgusting diseases which seemed to saturate the whole system, have completely yielded to their influence, leaving the sufferer in perfect health. Pimples! Every day in society furnishes that you should parade yourself around the world covered with pimples, blotches, blisters, sores, and all or any of the numerous diseases of the skin, because your system wants cleansing.
To Purify the Blood they are the best medicine ever discovered. They should be taken freely and frequently, and the impurities which now the seeds of innumable diseases will be swept out of the system like chaff before the wind. By this property they do as much good in preventing sickness as by the remarkable cures which they are making everywhere.
Liver Complaint, Jaundice, *and all Bilious Affections* arise from some derangement—either torpidity, congestion, or obstructions of the liver. Torpidity and congestion vitiate the bile and render it unfit for digestion. This is dangerous to the health, and the constipation is frequently unremoved by no other cause. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach, causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or alternately costiveness and diarrhea, prevails. Feverish symptoms, languor, low spirits, weariness, restlessness, and melancholy, with sometimes inability to sleep, and sometimes great drowsiness; sometimes there is severe pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach acid; the bowels slow to the touch; the whole system irritable, with a tendency to fever, which may turn to bilious fever, bilious colic, bilious diarrhea, dysentery, &c. A medium dose of three or four Pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wicked to suffer such pains when you can cure them for 25 cents.
Rheumatism, Gout, *and all Inflammatory Fevers* are speedily cured by the purifying effects of these Pills upon the blood and the stimulus which they afford to the vital principle of life. For these and all kindred complaints they should be taken in mild doses, to move the bowels gently, but freely.
As a Dinner Pill, this is both agreeable and useful. No Pill can be made more elegant to take, and certainly none has been made more efficient to the purpose for which a dinner pill is employed.
Prepared by J. C. AYER, Practical and Analytical Chemist, Lowell, Mass., and sold in St. John by T. Walker & Son, Fellows & Co., Everett & Co., Chalmer & Hunt, do., in Fredericton, in Carleton by J. Cook, and by the Druggists generally.

LAND FOR SALE.—The Subscriber offers for sale, a parcel of land containing 130 acres, situate in the Upper Settlement, Sussex, and adjoining the farm owned by Mr. Wm. Hunter. It will be disposed of at an early day, either by private sale or by auction. R. McLEOD.
St. John, June 23rd, 1854.

TO ARRIVE.—In Lisbon and Harbors from London.—600 kegs Brandram's No. 1 White Lead;—100 kgs. Red, Yellow, Green, Black and Blue Paint; 15 casks Chrome Yellow, Prussian Blue, Brunswick Green, India Red, Quaker Green, Vandyke Brown, Raw and Burnt Umber; Raw and Burnt Turkey Sienna; drop Black and Vermillion; 4 tons Raw and Boiled Linseed Oil; 3 cases Indigo; 1 bbl. Nutmegs; 25 cwt. Carbonate Soda in 1 cwt. kegs; 1 ton Washing Soda; 14 tons Alum; 10 cwt. Cream of Tartar; 15 cwt. Blue Vitriol; 4 gross assorted Pickles; 600 lbs. Cloves; 600 cwt. Alexandria Senna; 8 cases Salled Oil; 2 cases Liquorice; 10 cwt. Glue; 10 kegs Coleman's Mustard; 1 case Spanish Annatto; 2 casks Hemp and Canary Seed; 1 case Gold Leaf.
April 28. (usual papers) S. L. TILLEY.

GENERAL LEATHER AND FINDING STORE. The undersigned, thankful for past favors, begs to intimate to his numerous City and Country customers, that he has received from England, New York, and Boston, his second and varied supply of LEATHER and SHOE FINDINGS, of the very best descriptions, all of which will be sold at the lowest market prices.
26, *North Side of King Street.*
☞Sign of the Side of Leather.
May 2. J. J. CHRISTIE.
P. S.—All kinds of RUBBER for the Sides of Congress Boots; Buckskin for tender feet; fancy Boot Legs, &c.
J. J. C.

M. N. POWERS, Undertaker, &c., *Four Doors North of Trinity Church, Germain St.* will attend to Funerals, and furnish every article in the line in a style superior to any Establishment in the Province, and at prices full twenty per cent less than those usually charged in the city.
N. B.—Furniture, Mattresses, Curtains Carpets, &c. made to order on reasonable terms.

EXECUTORS' NOTICE.—Notice is hereby given that all persons having any demands against the Estate of the late Richard Roach of the Parish of Studholm, King's County, deceased, are requested to render the same duly attested to, within six months from this date; and all persons indebted to said Estate will make immediate payment to
JOHN ROACH,
THOMAS ROACH, } Executors.
WILLIAM ROACH,
Studholm, K. C., May 12th, 1854.

IN STORE.—25 casks raw and boiled Linseed Oil;—200 boxes 8 x 10, 10 x 12, 10 x 14, 11 x 15, 12 x 18, and 12 x 18 Window Glass; 300 kegs No. 1 White Lead; 2 tons Putty. April 28. S. L. TILLEY.

BOOK, CARD, & JOB PRINTING OFFICE, No. 6 King Street.—The subscriber having provided himself with a varied assortment of New Type, is prepared to execute all descriptions of Job Printing, such as Pamphlets, Cards, Circulars, Handbills, &c. G. W. DAY.

BURNING FLUID.—Ex "Pearl" from Boston—20 Bbls. Burning Fluid. In Store—50 Bbls. Corn Meal, also a few Barrels Sour ditto, for feeding—For sale by
Oct. 1. HANNAH & UNDERHILL.

THE RELIGIOUS INTELLIGENCER,
Is published every Friday, for the General Conference of The C. Baptists of New Brunswick, at
ONE DOLLAR A YEAR—IN ADVANCE,
At their Office, (over Chipman's Drug Store,) No. 6, King Street, St. John, N. B.
Communications, Orders, or Remittances for this paper may be directed, (post paid,) to S. W. Lord, St. John, N. B.