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Whole No. 902

OP HEALTH.
OWN Physician.
S'S PILLS,
Ointment!

(the Stomach,
Bowel).

Best centre which influence the system; abused or de- generation, offensive breath, is the natural consequence.

Salt Rheum.
A violent disor- der, in those the rheumatic, its modus op- erandi and then con- sidered.

Sore and Ulcers.
Wounding, and having perma- nent tendency to sup- purate, and a crop of ulcers.

on the Skin,
of the blood or chronic and clear and restora- tive action of the

Complaints.
of cold, married or single blood, or the turn of the system as decided an influ- ence in most cases, dis- ease is a safe and reliable re- medy in every condition.

of the Face.
of these prevalent and remedied locally and ention- ment: warm fomentation, thorough and invigorating, and Pills should be used in

(Skin Diseases, Swelled Glands, Sore Lips, Sore Throat, Sore Breasts, Sore Heads, Sore Throats, Sprains of all kinds, Stiff Joints, Tetters, Ulcers, Venereal Sores, Wounds of all kinds, are genuine since the words "and London" are dis- cerned in every leaf of the bottle; the same way as the leaf to the light. A great to any one who may lead to the detection of counterfeiting the medicine, showing them to be the property of Professor Hol- land, New York, and by all re- spected Dealers in Medicine and

for the guidance of patients in- stead of each pot and box, well known and genuine. - DR. J. W. HOLLOWAY, 50 Maiden Lane, London, E.C.

OD BITTERS!

Y DAVIS' Pain Killer, Family Medicine the Age!

ERNALLY CURES Coughs, Sore Throat, Hoarseness, Sore Mouth, Canker, Laryn- gitis, Indigestion, Cramp, Bowel Complaint, Pains in the Throat and Chest.

ERNALLY CURES Old Sores, Severe Burns and Scalds, Swelling of the Face, Tetters, Broken-down Horses, Stomach, Pains in the Rheumatism.

NER is an universal cure for all the various forms of Cholera, and is invaluable in all cases of this disease, and in all cases of cholera, and is invaluable in all cases of cholera, and is invaluable in all cases of cholera.

NER KILLER is a family medicine, and should be used in all cases of cholera, and is invaluable in all cases of cholera, and is invaluable in all cases of cholera.

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Religious Miscellany.

Will not be Long.
BY JOSEPH POLLARD.

'Will not be long'—this wearying commotion that marks its passage in the human breast, And, like the billows on the heaving ocean, That ever rocks the cradle of our being, Will soon subside; the happy time is nearing, When bliss, not pain, shall have its rich in- crease, Even unto thee the dove may now be steering, With gracious message. Wait, and hold thy peace;

'Will not be long!'

The lamps go out; the stars give up their shining; The world is lost in darkness for awhile; And feeble hearts give way to weeping, And foreshadow the way they never again could smile.

Why murmur thus, the needless lesson scoring? Oh read thy Teacher and his word aright, The world would have no greeting for the morn- ing, If 'twere not for the darkness of the night;

'Will not be long!'

'Will not be long; the strife will soon be ended; The doubts, the fears, the agony, the pain Will seem but as the clouds that low descended, To yield their treasure to the parched plain, The times of weakness and of sore temptations, Of bitter grief and agonizing cry;

These earthly even and senseless tribulations Will bring a blissful harvest by-and-by— Will bring a blissful harvest by-and-by—

'Will not be long!'

'Will not be long; the eye of faith, discerning The wondrous glory that shall be revealed, Instructs the soul, that every day is learning, The better wisdom which the world conceals, And soon, ay, soon, there'll be an end of teach- ing.'

When mortal vision finds immortal light, And her true place the soul in gladness reaching, Beholds the glory of the Infinite.

'Will not be long!'

'Will not be long; the heart goes on repeating: 'It is the burden of the mourner's song; The work of grace in us He is completing, Who thus assures us '—It will go long,— His rod and staff our fainting steps sustaining, Our hope and comfort every day will be; And we may bear our cross as unconquered, As He who leads us unto Calvary;'

'Will not be long!'

No Leisure.

BY THE DEAN OF CHESTER. "No leisure"—a brief, but very true, description of a large part of the life of most of us. It is not a constant complaint with us, that we are hindered at every turn, by want of time, either from beginning what we wish to do, or from doing well what we actually attempt. Our occupations are very different from one another. In some cases they may be trivial. But our day is filled, so that we find "no leisure." Various objects may present themselves which are more or less desirable, advantageous to ourselves, or useful to others. We may be very willing, even anxious, to undertake these things, from selfish motives or unselfish. But the answer we are obliged to make is that we have no time.

This being the case with regard to our em- ploymments in general, it is certain that our religious life must be exposed to the same pres- sure. There is much reason to fear lest our efforts for calm and serious thought, our exer- cises of self-examination and prayer, should suffer frequently and greatly from this dangerous limitation.

We can hardly, then, be better employed than by considering, now on Sunday, how our cur- sors are affected religiously by this prevalent temptation and difficulty. Many subjects, doubt- less, would be more attractive and exciting. The controversies of the day supply abundant re- sources for discussions not by any means uni- portant. Doctrinal, Biblical, social, ecclesiastical questions, in every variety, are just now warmly debated by eager combatants. Never was there so great a wealth of material ready for any one, who wishes to make a sermon either interest- ing for the moment, or subservient to the cause of a party. But the purpose of a sermon ought, in most cases, to be the doing of some real good to the souls of those who listen to it. Now, with regard to all these matters of debate, we may take the right side or the wrong side; but, right or wrong, there is a serious personal question which lies, for each of us, deep within and below all this public discussion. The interest and animation of what is conspicu- ously before the public may hide from us what we really are. There are "many coming and going," and it is most essential to our spiritual welfare, that we ourselves should "come apart" sometimes "into a desert place and rest awhile."

And if this is true even of those who care warmly and hopefully for religious questions, it is still more obviously true of those who are living in a very busy or a very exciting life, hardly any reference to religion at all. Nothing is more likely to act forcibly on the conscience, in such a case, than the awakening of a sense of responsibility in regard to the employment of time. It is "no leisure" to pray, there- fore, clearly must be something wrong. Let us briefly then, see how this matter stands with regard to different sections of society and different occa- sions in life.

1. There is, first, a very large class whose life is chiefly occupied with amusement. Hardly any person has a scantier amount of "leisure" than those who spend their time in laborious idleness. And an appeal to their conscience might surely be made from their own sense of the value of leisure. They know that religion though it is desirable. But for these things cannot be without prayer. But for these things they have no time. The obvious conclusion is, that the first step towards a better life must be to make time for thought and prayer. Here, in fact, is the crucial and decisive point of their spiritual existence. This is the very pivot in the present, upon which all the future hinges and turns.

2. There is, secondly, a very large class whose life is chiefly occupied with business. They are not less busy than the idle, and they have not less to do. Their time is equally full, and they are equally pressed for it. They are not less busy than the idle, and they have not less to do. Their time is equally full, and they are equally pressed for it.

3. There is, thirdly, a very large class whose life is chiefly occupied with study. They are not less busy than the idle, and they have not less to do. Their time is equally full, and they are equally pressed for it.

4. There is, fourthly, a very large class whose life is chiefly occupied with domestic duties. They are not less busy than the idle, and they have not less to do. Their time is equally full, and they are equally pressed for it.

5. There is, fifthly, a very large class whose life is chiefly occupied with professional duties. They are not less busy than the idle, and they have not less to do. Their time is equally full, and they are equally pressed for it.

6. There is, sixthly, a very large class whose life is chiefly occupied with religious duties. They are not less busy than the idle, and they have not less to do. Their time is equally full, and they are equally pressed for it.

Only.

Only. Only one drop of water at a time that had found its way from the mighty ocean through the dike, and was slowly wearing a little channel. Only one drop! Yet if that little child in her morning ramble had not noticed it, who can tell what the terrible result might have been?

Only a stray stratum of earth! Yet perchance it had pierced some wretched abode, gladdened some stricken heart, or its golden light found its way through the leafy branches of some wild wood, kissed the moss-covered bark where the violet tints grew, and caused a rich shade of beauty to adorn its lovely form. Only a gentle breeze! But how many aching brows bath it fanned, how many hearts cheered by its gentle touch!

Only one stray bullet that pierced the noble soldier-boy as he trod the lonely midnight round, faithfully guarding the precious lives entrusted to his keeping, and the life blood slowly ebbed out, and the morning sunbeam fell upon the cold face of the dead!

Only a sentinel! And yet one soul more had passed from its earthly tenement to meet its reward at the hands of a merciful God. Only a drop of ink! And yet it carried the news of death to anxious ones at home, and caused the tear of anguish to trickle down the furrowed cheek of a widowed mother.

Only a frown! But it left a sad, dreary ache in that child's heart, and the quivering lips and tearful eyes told how keenly he felt it. Only a smile! But ah! how it cheered the broken heart, engendered a ray of hope, and cast a halo of light around the unhappy present; made the bed-ridden one forget its present agony for a moment as it dwelt in sunshine of joy, lived in the warmth of that smile.

Only a word! But it carried the poisonous breath of slander, assailing the character. Oh, how it pierced the lonely heart!

Only one glass! And how many have filled it with a drink that did them no good. How many homes made desolate! How many bright anticipations of a bright and happy future blasted by its blighting influence!

Only a mound in the quiet church-yard, and yet it speaks volumes to the stricken one. Some home has lost a light! Some home circle has a vacant chair!

Only a child, perhaps, yet 'of such is the kingdom of heaven.'

Only a cup of cold water given in the name of a disciple, but it is not forgotten. Then tell on, Christian, yours is a glorious work; hope on ever, for yours is a bright reward.

One soul snatched from the ways of sin and degradation through your feeble efforts coupled with the grace of God will add lustre to your crown of glory, and speak more for your happi- ness hereafter than a life of selfish work.

Only a prayer, and yet it calls for you help. It calls for good rain and food; and, Christian, shall we not through the grace of God answer that prayer? God grant it in his mercy.

Only a lifetime, a short day in which to pre- pare for death, for "a death overtakes us, no judgment will find us." Let us then gird on the armor anew and press on, the hope of a brighter hereafter being our talisman, using the weapons of prayer, lest we enter into temptation, and lose the rich reward of Him who is faithful even unto death.—N. W. Presbyterion.

Religion and do Nothing. A Christian woman in a revival season had conversed with a young girl upon the impor- tance of a change of heart, and of attending at once to the subject. The girl appeared to be deeply convicted of her need, but was not ready to take the first step.

One evening, as they passed out of a meeting where many had been anxiously inquiring the way of salvation, she turned to her friend and said:—"I wish I could get religion and not do anything!"

Religion, and not do anything—no labor for God—not strive against sin—not accept denials and sacrifices for Christ's sake—not render weak and imperfect love for infinite and eternal! There is no such religion.

The young girl was at that time convinced of the truth, and she had the results of prayer, and the safety and happiness of a child of God. But there was something else preferred to a life of piety—she was unwilling to come too boldly and acknowledge Christ as her Saviour.

And so the Spirit, slighted and refused, left her. I do not know that it ever came to her heart again. In a few years she became a critic of the things sacred and holy, then an avowed infidel; and then, while yet in youth, she passed into another world to meet the God she had not addressed when she lived.

When the soul, intelligently convicted of sin, chooses, wilfully, and deliberately something else than God there is no certainty that the Spirit will ever again seek to win it to truth, and help it on to heaven. I have never heard that she afterward gave any evidence of a true desire for God or heaven.—*Traveller.*

Honey-Comb of the Psalms.

While we do not agree with some of our Scotch-Irish brethren that the psalms of David are to be our only vehicle of sanctuary praise, we do agree with them in the profound love they bear to these wonderful lyrics of the Divine Spirit. We claim the privilege to sing not only them, but "Jesus, lover of my soul!" and "Rock of Ages," likewise. We insist on singing the New Testament as well as the Old; but we heartily acknowledge that in the Old Testament there are no utterances dearer to the devout heart than these delicious melodies. Sweeter are they than honey and the honey-comb.

When we come to the book of Psalms we cannot leave the world and to enter the temple of Jehovah. Hitherto we have been in patri- archal times, in royal courts and the camp of the Lord. We have seen the gates of God's house, and we have seen the gates of God's house, and we have seen the gates of God's house.

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Religious Intelligence.

English New Connection. The Conference began at Longton, Stafford- shire, England, on the 16th ult. The secretary of the Chapel Fund reported debts of £10,600. Plans for its liquidation were made. Rev. J. Taylor reported an increase during the past year of 941 members and 886 probationers. Present probationers number 3386. Mr. Mark Firth has consecrated £24,000 for the erection and endowment of thirty-six almshouses for the accommodation and support of forty-eight aged and infirm people in the neighborhood of his native town of Sheffield, together with a suitable provision for their religious well-being by the appointment of resident chaplain and govern- or; and the conference expressed its thankfulness that God had put it into his hands thus to honor the Lord with his substance.

It was proposed to revise the rules as follows:—Resolved, that in the judgment of this confer- ence the time has come when such a modifica- tion of our ministerial appointments, should be made as will allow, in all cases where it appears to be desirable and expedient, the extension of a preacher's stay in his circuit from three to five years, the appointment in all cases being as heretofore from year to year. An animated discussion took place, and it was stated that there were in favour of change thirty-nine con- ventionists, with 15,114 members, and against the change thirty-four, with 7,771 members. A resolution on the subject was submitted, which provided that it should require the vote of two-thirds of a district meeting, as well as the discretion of confer- ence, to extend a preacher's stay, and that there should be an extension of the young min- isters from one year to two with the same con- ditions. The result of the voting was as follows:— Fifty-five were in favour of the resolutions, and thirty-four against it, and two remained neutral. The majority being one above two-thirds of the members present, the resolution was carried.

Open Communion. Dr. Wesley's views of the open communion were set forth in a prominent manner in the State of New York writes to:—"Just before the death of Dr. Wayland, I had an inter- esting correspondence with him on this subject; and he very frankly asserted the duty of Baptist Churches to grant entire liberty of communion upon this matter. As for himself, he said, he could find no precept in the Bible authorizing closed communion. I hope the time is not far distant when the Baptist denomination will accept the same truth." Says the New York Ob- server, January 30th:

"The principle of free or open communion among all Christians is held by the Baptist Churches abroad as generally as it is refused in this country. The most eminent Baptist divines, living and dead, have taught and practised it, and many of our best Baptist laymen love to practice it when they are abroad. We speak what we do know, and testify what we have seen, when we thus write."

A Baptist minister lately said in a prominent journal:—"I regard the question of open or closed communion as one of no practical importance." Said a leading minister of the same denomina- tion, on this coast, but a few days ago:—"The communion question is one of the least im- portant that has arisen in the Baptist denomina- tion." Why, then, may not a minister or a church prefer to practice open communion as tolerated? Why act as though closed com- munion were the very eye of the denomination?—*Spare Hour.*

Why did you not tell us this Before. The Missionary Herald relates the following touching incident. Read it, ye professed friends of Christ, and then inquire, "Have we done our duty to the heathen?"

A few years ago, in one of the beautiful islands of Micronesia, a young girl was sitting at the feet of a missionary. A little before that she was a wild, rude creature, as all the heathen children around her were; wearing almost no clothes, and likely to grow up a corrupt and vicious woman, like the other natives of the island. But the missionaries who had come there to live had taken her into their family. There she had learned something about God, and she tried to pray to him. She had put on American clothes, and at the time of which I speak, she was helping the missionary to turn the Gospel of Mark into the language of the islanders. At that time she came to a passage which said something about believing in Christ. She stopped a moment, seemed to be thinking very hard about something, and then looked up into her teacher's face and said: "Missionary, what is it to believe in Jesus?" He had tried to explain it to her before, and now he tried again. At last she seemed to understand it, and to receive it into her heart as if it were meant for her. But just as she was beginning to feel glad that Jesus had forgiven her sins and she looked up, a very sad thought came to her, and she looked up at the teacher's face again and said: "Missionary, where are my father and mother?" Why did you not come to tell us this before? Why did your mother and father had died before the missionary came, without ever hearing of Jesus or the way

House-Going Ministers. Dr. Chalmers said "a house-going minister makes a church-going people." We doubt whether in all his preaching or writing he uttered more practical truths. A faithful pastor who lives in the midst of the people he serves, and who has his own piety, and who has Christ in his heart, will draw men into him. His labor deepens the piety of the Church, and they attend not merely through a sense of duty, but because they delight in the worship of God. Loving God, they are willing to work for Him, and the minister thus secures important aid in building up his congregation. Others will be won by the preacher's courtesy.—*W. H. Beecher.*

General Miscellany.

Courtesy. AN ATHENS STORY BY LORD MACAULAY. An Athens are its sun of fame had set. Midst pomp and show the gazing crowds were met, Intent forever upon something new, The mimic wonders of the Stage to view.

So nearly the wide extended Circus spreads In gathered ranks its sea of living heads, Ranged in closed order, rising row on row The void arena claims the space below. The seats were filled, but ere the show began A stranger entered—"was an aged man, While he sought a place with aspect mild, The polished Athenians sat and smiled— Eyed his confession with a side long glance, But kept their seats, nor rose on his advance. Oh! for a burning blush of deeper hue, To mark the shame of that self-glorious crew; How poor the produce of fair learning's tree, That bears no fruit of sweet humility; The growth of Arts and Sciences how vain In hearts that feel not for another's pain.

Not so the Spartan youth, whose simple School Instilled the plain but salutary rule Of kindness, and whose honest souls preferred Truth to display—performance to a word. These Spartan youths had their appointed place, Apart from Attica's distinguished race, And rose with one accord, instead to prove To honored age their duty and their love; Nor did a Spartan youth his seat resume Till the old man found due and fitting room.

Then came the sentence of reproof and praise, Stamped with the sternness of the ancient days, For standing full amidst the assembled crowd, The venerable stranger cried aloud, but lo! The Spartans practice what the Athenians know."

There is a wonder to me that such a good man as Mr. Popkins will let those girls of his go on as they do! I'd show them a different way if they were mine.

It is edifying to see how wives can manage all household but their own. 'I wouldn't let any man alive take me as your husband—plague you! I wish I had him a little while—I'd teach him a lesson or two.' And yet, is this dear wife without a complaint of her spouse? Is he perfect? Is she happy, wholly and always? No. In some way her worthy lord tries her patience utterly, and then she will find some other one who would like to have the management of him for awhile.

There is no earthly need of your permitting such things to go on. It is just because you don't govern him rightly."

But, in these regions of advice is profuse, what shall we say of the generous and prodigal gifts of advice which heap themselves before the door of every man who has money. There are fifty different ways in which he ought to spend every dollar of it! It should be given, chiefly; it should be loaned to promising young people; it should be invested in public improvements, in the order of nature, children are subject to their friendly offices. From morning to night these ministers of instruction tell these helpless creatures what they should, and what they should not do. No part is neglected; their dress, their sports, their tastes, their habits at the table, in the bed, in the house, out of doors; their speech, their thoughts, their morals are all but so many pegs on which is hung incessant good! Poor, poor things!

A mild and unresisting child lies down to sleep, and the next morning he is found to be dead. A mother is found to be dead, and the next morning she is found to be dead. A man is found to be dead, and the next morning he is found to be dead. A woman is found to be dead, and the next morning she is found to be dead.

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DEPRECIATION OF RITUALISM.

The Bishop of Iowa, before leaving England, addressed a letter to the Bishop of London, expressing the great pleasure his visit to England had given him, and his appreciation of the kindness and hospitality received on all sides, but declares he is deeply grieved at the wide spread of ritualism, and in touching and earnest words he urgently advises English Churchmen to stick to the simple doctrines of the Primitive Church and of the English reformation.

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Mr. P. S. Hamilton has published a good pamphlet on the present state of the Province. He is a member of the Legislative Council. A paper factory is projected to be established on the Pictou Line of Railway. We learn from the Chronicle that Halifax is making progress in material prosperity. The annual value of the taxable property for the year for the year is one million dollars in advance of the previous year.

Medical Department of Dalhousie College.—The first session of the Medical Department of Dalhousie College closed last week. The total number of students in attendance was fourteen, viz: five from Pictou County; two from Cumberland County; Dartmouth, two; Halifax, two; Hants County, one; New Brunswick, one; Prince Edward Island, one. The Faculty were very much pleased with the success, in every particular, which attended their first session. sanguine hopes are entertained that another year will still further show the advantages offered in this city for obtaining a medical education.—Chron.

United States. NEW YORK, Aug. 6.—The office of the Fire Star Insurance Company, was robbed about 6 o'clock this p. m., of 40,000 United States 5 20 Bonds.

Financial District Meetings. HALIFAX DISTRICT. The Financial Meeting for the Halifax District will be held (D.V.) in Brunswick St. Church, Halifax, on Wednesday the 22d of September, at 9 o'clock, a. m.

Belmont Inebriate Retreat and Private Lunatic Asylum. THIS Institution, opened in 1854, has still vacant places for a few patients of both sexes. Dr. WALKERMAN, late of Leeds Magazine has taken up his residence at the Retreat, as Resident Medical Attendant.

Woodill's Worm Lozenges. THESE are perfectly safe. They act immediately without physic. They are palatable, and are eagerly taken by children, thereby preventing the most common and most distressing ailment to which they are subject.

Government House, Ottawa. Friday, 26th day of June, 1868. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL. ON the recommendation of the Hon. the Minister of Customs, and under and in virtue of the authority conferred by the Act passed during the recent session of the Parliament of Canada, 1867, in relation to the duties on the importation of certain goods.

LONDON HOUSE, GRANVILLE STREET. We beg to call particular attention to SPRING IMPORTATIONS of this season, as prices now are largely in favor of the purchaser. Call and see.

OUR READY MADE CLOTHING, In the various styles.

11 CASES FLOOR OIL CLOTHS, per Forest Queen. Owing to the late arrival of these Goods they will be sold low. New Patterns.

THOMSON & CO. Halifax, June 10, 1868.

PUBLIC BENEFITRESS. Mrs. S. A. Allen, A LADY OF WORLDWIDE REPUTATION. MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is suited to both old and young. It strengthens the Hair, prevents it falling or turning gray, and imparts to it a beautiful glossy appearance.

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