Poetry.

FREEDOM OF THE HUMAN WILL.

Know then that every soul is free
To chose his life and what he'll be
For this eternal truth has given,
That God will force no man to heaven.

He'll draw, persuade, direct him right
Bless him with wisdom, love and light
In nameless ways be good and kind,
But never force the human mind.

Freedom and reason makes us men;
Take these away, what are we then?
Mere animals, and just as well,
The beasts may think of heaven or hell

May we no more our powers abuse,
But ways of truth and goodness choose;
Our God is pleased when we improve
His grace, and seek the world above.

It's my free will for to believe;
'Tis God's free will me to receive:
To stubborn willers this I'll tell,
It's all free grace and all free will.

Those that despise grow harder still:
Those that adhere he turns their will;
And thus despisers sink to hell,
While those that hear, in glory dwell

But if we take the downward road,
That leads to hell our last abode;
Our God is clear, and we shall know,
We've plung'd ourselves in endless wo.

ELECTION.

Election, what a glorious plan,
To save the rebel creature, man,
And glory bring to God
For motives in the Father's breast,
The precious Lamb elected is?
To bear the heavy load.

The Father so has lov'd the world,
To give his Son, our blessed Lord,
To save our souls from sin,
That he might shed his precious blood,
And open the door that leads to God,
And call us, sinners, in.

Elected he a prophet is,
To teach us, and to make us wise
To everlasting life,
Elected he a Priest become,
Atone'd for crimes that we have done,
That we might pardon have.

Elected he the victory won,
And rose triumphant from the tomb,
And conquer'd death and hell,
Election, yes; this song we'll sing,
(He's Lord of lords, and king of kings.)
While we this name can spell.

I read my Bible, this is plain,
Christ Jesus is elect. Amen,
And blessed be the Lord,
But no election I can find
Of enemies to God in mind,
Who hate his blessed word.

When we repent and turn to God,
Believe and love his blessed word,
And hate our former sin,
Then we're elect in Jesus Christ,
Who groan'd and died upon the cross,
That we the prize might win.

Now, sinners don't you dare to stand
And say, "If I elected am
From all eternity,
"Though now I fight against the Lord,
"He'll bring me by his power and word,
"And I shall saved be."

For God may cut the brittle thread,
And number you among the dead,
And you mistaken be,
You'll then lift up your eyes in hell.
And say, "I now remember well,
When Jesus call'd for me."

He said, that all things ready were,
That my poor soul might have a share,
If I'd forsake my sins:
But I refus'd to hear the call,
And barr'd my heart against them all
T' endure eternal pain.

Now glory to the Lord, *Amen*;
Christ Jesus saves us from our sin,
When we believe in God;
Now glory to the glorious Son,
And holy spirit, three in one,
Let's live upon his word.

Miscellany.

ELIZABETH CAROLINE HURLEY.

BY THE REV. D. M. GRAHAM.

Elizabeth's father was once a papist. He prayed to saints, and confessed his sins to a priest. He was very unhappy because he felt he was a sinner, and he did not know how to have his sins forgiven. He lived in Ireland, and all the people about him were Papists. Papists are not allowed by their priests to read the Bible. This is the reason Elizabeth's father did not know how to have his sins forgiven. The Bible is the book that tells us how we may please God. It tells us to repent of our sins. It tells us to love and obey Christ, and our sins shall be forgiven. While Mr. Hurley was so unhappy, he came over to this country where he got hold of a Bible, and obeyed it and was happy. The Bible made him so happy he loves to tell others about it. He loves to tell his unfortunate countrymen about it who have had to live in ignorance of it. He keeps on talking about it though they often get angry with him because the priests hate him, and teach the poor ignorant people to hate him. Once they became so angry they tried to kill him by stabbing him with a knife. Still he continues to talk to them about the good book that makes him so happy.

He lives in New York, not far from where I live, and I often see him and his family. He has a son about eight years old, and till this week he had a daughter between five and six years old. He of course loves to tell his own family about the Bible, and the little girl loved to hear about it.—She was very affectionate to her father and mother and little brother. When she saw any one in trouble she would pity them and say kind words to them.

You all know this year began with Sunday.—On that day she went with her father to meeting, and as she was going along she said "how sweet it is to go to meeting with my father." When they got to the place of meeting, her father wanted her to sit by the stove, but as that was a good way from the pulpit she told her father she could not hear nor understand so well there, and asked his permission to sit nearer to him. He consented, and she gave attention to every word. I hope you will be attentive when you are at meeting.

The Wednesday after, she was taken ill with the croup and died the next Monday evening. During her sickness she talked much with her father and mother about the Savior. She told them she was going to die, and where she wanted them to bury her, so they could come and see her grave. She inquired how deep the grave would be; how large the worms are that would eat through the coffin and then eat her body, and many such questions she proposed. She said she was sorry to go without their company, but she was not afraid; she should see the Savior.—On the evening of her death she seemed very sad and inquired if she could know her father and mother and brother when they should come to heaven. She was told they would know each other in heaven. She seemed very happy after that. She asked her father to pray with her; she kissed all of them and tried to comfort them, and then died peacefully. She looked calm and happy after death. She was intelligent far above her years, especially in regard to preparation for death. I attended her funeral yesterday.—When her mother took the last look of the body of her sweet child, she said, "the Lord smites me with his rod, but he sustains me by his staff;" the father said "God loves us as I love my child; it is enough."

Her body now lies in Greenwood, a beautiful place for burying the dead, called a cemetery, a word which means a sleeping place. This place is three or four miles from the city, and in a pleasant season of the year a great many people, who live in the city, and who come to visit the city, go to see Greenwood. Little Elizabeth had been there. The children of my Sabbath school will visit it next summer, and when they are there they will look for her grave, and when they stand by it, I hope they will pray to love the Savior as she loved him, that their death may be as happy and as hopeful as was hers. Many of my little readers who are now Sabbath school children and who live in other places, will yet come to see New York, and when you are here you will go to Greenwood, and when you are there admiring the costly works of art which mark the places where the rich, and it may be the wicked, are buried, don't forget to look for the modest stone on which is inscribed the name of the little girl who made her parents happy even in the affliction of her death.
ELIZABETH CAROLINE HURLEY.—*The Myrtle.*
New York, Jan. 12, 1854.

MISERIES OF HEATHENISM.

Go for a moment in imagination to the great temple of Juggernaut, at Orissa. Every year more than a million of persons visit this celebrated spot. The aged, the weak, and the sick undertake this pilgrimage as a remedy for all evils. "It is no unconmon occurrence," says one of the missionaries to that place, "to see the miserable worn-out pilgrims, with a patience and fortitude worthy of a better cause, binding their solitary tattered garments round their lacerated feet, and go groaning along with bending backs, tottering steps, and emaciated forms and dull sunken eyes, from day to day, and week to week, until they obtain the object of their painful toils, a view of Juggernaut. Nor is it a matter of wonder that vast multitudes sink under their miseries; for it is generally the case so soon as one of the party fails, his companions leave him without the least commiseration to his fate. These poor wretches are almost without an exception thrown out upon the village Golgotha, to be devoured by dogs, birds, and so forth I have several times passed over this piece of ground, and the skulls and bones exceed calculation. The fact of dogs, Jackals, and vultures living on human prey is familiar to every inhabitant of Orissa. If the pilgrim live to leave Juggernaut, he has a long journey before him, and his means of support are often almost, if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs jackals, and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate. Such is known to be the mortality among pilgrims, that a Hindoo of property always makes his will before he sets out on this journey, and takes a most affectionate farewell of his disconsolate relations. It is supposed that above two thousand die annually on pilgrimages to different holy places." "In the immediate precincts of the holy city where Juggernaut resides; are to be seen crowds of devotees; some remain all day with their heads on the ground, and their feet in the air; others with their bodies entirely covered with earth, some cramming their eyes with mud and their mouths with straw. One has his foot tied to his neck, or has a pot of fire on his breast; another is enveloped in a net work of ropes. On the day of high festival, when Juggernaut is dragged forth from his temple and mounted on his lofty car, in the presence of hundreds of thousands, who rend the air with shouts of 'Victory to Juggernaut our lord!'—the public services are commenced by the officiating high priest, who is stationed in front of the idol, by a loathsome pantomimic exhibition, and by filthy, blasphemous songs. But it is not until some poor victim of superstition cast himself under the wheels of his ponderous car and is crused to death, that this horrid king, as he is styled, is said to smile."

The heathen are constantly in the practice of performing great self-tortures upon themselves. I will mention a few of these. Some roll their bodies on the ground for hundreds of miles. The Rev. Mr. Hever gives an account of an "Indian devotee who had spent more than nine years on a journey from Benares to Cape Comorin, that is, from the 27th to the 7th degree of north latitude. The whole journey is made by rolling on the bare ground from one side to the other, about three miles each day. His family accompanied him, and ministered to his wants.—Some throw themselves from a high wall, a second story of a house, often twenty or thirty feet in height, upon iron spikes, or knives stuck in a bag or mattress of straw.—Many in this way are often cruelly mangled and lacerated. In some instances the issue proves fatal. Sometimes bundles of thorns and other firewood are accumulated, among which the devotees roll themselves uncovered. The materials are next raised into a pile and set on fire. Then the devotees dance briskly over the embers, and fling them into the air with their naked hands, or toss them at one another. Some betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim in a sitting posture, so that when the wheel rolls round, their heads point alternately to the zenith and the nadir. One other species of torture I must mention. The deluded votaries enter into a vow. With one hand they cover their underlips with a layer of wet earth or mud. On this with the other hand they deposit some small grains, usually mustard seed. They then stretch themselves flat on their backs, exposed to the dripping dews of night and the blazing sun by day. And their vow is, that from that fixed position they will not stir—will neither move, nor turn, nor eat, nor drink—till the seed planted on the lips begins to sprout or germinate. This vegetable process usually takes place on the third or fourth day, after which, being released from their vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and superorogatory merit."—*Dr. Scudder.*

CIGAR MONEY.

"BROTHER M——' we intend to raise a subscription for a new Sunday-school library. Will you head the list?"

"Excuse me, brother Adams; I have had so many calls upon my benevolence of late, that I really can't afford to give much. Get some one to head the list, and I will give what I can."

A shade of disappointment crossed brother Adams's face as he turned slowly away.

"Well, well," sighed brother M——, "I would give more; but, notwithstanding my rigid economy, I must neglect some good cause. I have n't enough for all."

So saying, he drew a cigar from his pocket, and began to puff away, at the same time thinking over what had just occured.

"I most give something, I suppose," said he to himself, as he knocked the ashes off his cigar. Instead, however, of returning the cigar to his mouth, he still held it up and looked at it, while his lips moved, as if he was calculating.

"Is it possible?" said he, at length; "twenty-one dollars and ninety cents a year for cigars! Let me see! three cigars a day, two cents a piece, is six cents a day, multiplied by three hundred and sixty five, makes twenty-one dollars and ninety cents."

He rose from his chair, threw the cigar in the counting-house fire, and taking up his hat he went to seek brother Adams.

"Brother Adams," said he, "I have been thinking over our conversation, and think I can spare you twenty dollars."

Brother Adams looked surprised and pleased. As he turned to write brother M——'s name on the subscription-book, the latter stopped him, and said, with a smile, "Write, cigar-money."

Brother Adams looked surprised, but, taking the hint, he entered on his book, "Cigar-money, $20."

Reader, have you any cigar-money to spare?—*Sunday School Advocate.*

[From the New York Journal.]

AUSTRALIAN AGRICULTURE.

Agriculture is carried on extensively by small farmers, who work with their families, hiring assistants in harvest-time, but conducting its operations in general without science. Manure, fallowing, and rotation of crops are seldom heard of; yet the produce of the ill-treated soil is surprising. Wheat, maize, barley, and potatoes are the principal products. Wheat is sown from the commencement of March to the end of June; the harvest is from November to January; but good crops of culinary vegetables are yielded, as potatoes, turnips, onions, and peas, planted or sown at almost any time of the year, a highly important advantage.

The eminently agricultural region of Australia embraces the longest settled districts of New South Wales, or the maritime side of the Blue Mountains. The landscape has here many of the features of the old world—towns, villages, good roads, public houses, tilled and enclosed fields, comfortable houses of stone and brick, surrounded with gardens and orchards. But on passing from the coast to the interior, the agricultural is left for the generally pastoral district, where little disturbances has been given to the primitive aspect of nature, and the sheep farmer lives in a condition of rude independence, occupying a country overgrown with trees, shrubs, rushes, and grasses, with no inclosures but a few paddocks around his house.

The extensive tracts devoted to sheep-breeding are generally held on lease, from the government, for a term of years, and for purposes exclusively pastoral, no attention being allowed to be paid to agriculture, except the raising of as much grain, hay, and fruit as the family or establishment of the occupier may require for domestic use. Having selected a district of "run" as it is called, of unappropriated land, in the choice of which careful attention must be paid to water-provision and pasturage, he takes out a license of occupation, at rental proportioned to the number of sheep or cattle which the district is calculated to support. It must at least be capable of carrying 4000 sheep, or an equivalent number of cattle, for which an annual rent of $50 is paid, with an extra $12.50 per annum for every additional 1000 sheep, or proportionate increase of cattle. The capabilities of the location are estimated by a commissioner of crown lands. A half-yearly assessment is also laid on all the live stock at the station, one cent per head for sheep, three cents for cattle, and six cents for horses. During the continuance of the lease no person can interfere with the holder's right of occupation, and he may purchase at any time the entire run, or portions of it, at the price of not less than $5 per acre. At the expiration of the term he has a claim for unexhausted improvements, with the right of pre-emption in preference to any other person; and very probably these licensed settlers will become lease-holders in perpetuity, and be somewhat analogous to the crown feudatories of the middle ages, paying an annual quit-rent for their possessions. To settle thus in the primeval wilderness is in colonial phrase to "squat," a barbarous appellation of trans-atlantic origin, but applied to a very different class of men to those denoted by it in America. The Australian squatters include many educated persons retired from their professions—military, naval, legal, or medical—enterprising younger branches of good families from the mother country; and, at squatting stations, the vast quantities of wool shipped at the ports are mainly produced.

Sheep-runs vary in extent, according to the character of the ground and the means of the farmer, but they not unfrequently appoximate to the size of the small English counties. They commonly include thickly wooded hilly ranges; interspersed in a smoothly undulating country, which is lightly timbered, and sometimes spread out into extensive flats bounded only by the horizon. Towards the centre of the run, if there is good soil, and a convenient supply of wood and water, the homestead is planted, a rude wooden building in the remote interior, with a garden.

Thus it was before the gold discovery; garden, stories, offices, stock and farm yards adjacent. A spacious grass paddock, and some smaller ones for tillage, all enclosed with a post-and-rail fence, with a large shed for shearing the sheep and storing the wool, are other appurtenances of head quarters. Nigh at hand may be seen a drove of horses, belonging to the master and his men, for there are few labourers who have not purchased a horse out of their own earning, the passion for riding being universal. The lambing and shearing seasons are the grand epochs of pastoral life. They are times of anxiety to the sheep owner, as a storm of sleet may destroy hundreds of his lambs, and the paucity of hands has usually rendered the engagement of shearers a work of some difficulty. Shearing forms a distinct occupation, men leaving their other pursuits in the towns for the purpose, and travelling on horseback from station to station, earning high wages. Thus it was before the gold discovery; but, at the last shearing time, it was found next to impossible to get the work accomplished. An anecdote, illustrating the unnatural state of the labour market at that season has passed current. A flock-master, of mark in his own estimation and in that of his men before the gold revolution, being in trouble about getting his wool shorn, went to a party at the diggings, determined to comply with extortionate terms, in order to have assistance for a few days. The men consulted, and agreed to comply, but stipulated for "all the wool" as the payment for their services. On his retiring in disgust, they coolly stated their want of a cook, and offered him the place at 15s. a day. Shearing, which lasts six weeks or two months, is performed in November, and under cover, to avoid heat and rain. While the shearer is at work, a second hand gathers the fleeces, a third folds them up and passes them to a fourth, engaged in pressing them into a wool-pack, to the number of about a hundred to the bale. The cargo is then conveyed by bullocks' drays to Sydney or Melbourne, sold to the foreign merchant, and shipped for England. At the ports the bullocks are slaughtered, except those which are wanted for the lighter return journey, the settler conveying home such supplies of tea, sugar, and other articles as may be required till the same season again returns. On an extensive sheep-farm, at the distance of some miles from the homestead, the sheep are kept at "out-stations," and pastured around them. These outlying establishments are widely apart from each other, so that flocks belonging to one may migrate over a considerable space without meeting those of others.

Advertisements.

FOR SALE.—The subscriber offers for sale about **Sixty Acres of Land,** with a Dwelling House, Frame Barn, and Stage Barn thereon. Also, an Over Shoot Grist Mill and Out Kiln. Also, a new Carding Machine, with House attached, and Dam separate from the Grist Mill. All are in good repair, and possession can be given the first of May next. There is a good chance for a Saw Mill on the same stream. Any person wishing to purchase will please apply to the subscriber, on the premises. If not sold by the 25th of April next, they will be offered at auction on the 27th of that month. They are situate about two miles from the School House on Kierstead Mountain, (so called,) in Studholm, K. C.
DAVID KIERSTEAD.
Studholm, K. C., March 4, 1854. (25u)

VALUABLE FARM BY AUCTION.

WILL be sold on SATURDAY, the 15th April next, at 12 o'clock, noon, on the premises, a **Valuable Farm,** situated in Douglas Valley, Queen's County, two miles from the Nerepis Road, and only twenty-five from the city of St. John. The Farm contains 250 acres of land, and cuts 70 tons of Hay yearly. There are 30 acres of cleared and 50 acres of interval. There is a good chance for a crop next season. It is well fenced with cedar fencing. There is a Log House and good Frame Barn, with Sheds attached to it, all nearly new.

The terms of payment are as follows:—15 per cent. at the time of sale; 25 per cent. on the 1st of May, when possession is given; and the remainder in one, two and three years, secured by Bond and Mortgage on the property. For further particulars apply to CHARLES PATTERSON, on the premises.
W. F. BONNELL, *Auctioneer.*
Douglas Valley, March 9, 1854. (16u)

BOTANIC MEDICINES.

MESSRS. B. O. & G. C. WILSON, Chemists, of Boston, are the Proprietors of the following valuable Medicines. An agency for New Brunswick and vicinity has been appointed by them in St. John: and the articles can now be had, wholesale and retail, at Boston prices, in the same office with the *Religious Intelligencer,* immediately over the Drug Store of J. H. Chipman, King street.

Compound Sarsaparilla

Is designed for the cure of Asthma, Apoplexy, Canker, Cholera Morbus, Dropsy, Dyspepsia, Dysentery, Erysipelas, Female Complaints, Fevers, Gravel, Inflamation of the Lungs, Liver, Kidneys and Bladder, Indigestion, Jaundice, Liver Complaint, Palpitation of the Heart, Piles, Salt Rheum, Obstinate Cutaneous Eruptions, Prostration of the Nervous System, General Debility, &c.

Dysentery Syrup.

An effectual remedy for Cholera Dysentery, Diarrhœa, Cholera Infantum, and Bowel complaints generally.

Wild Cherry Balsam.

An invaluable remedy for Consumption, Pain in the Side, Bleeding at the Lungs, Difficulty of Breathing, Hacking Cough, Asthma, Tightness of the Chest, Bronchitis, Hoarseness or Tickling in the Throat, with mucous irritation in attempting to speak, and for all those symptoms which indicate incipient Consumption. These symptoms should be attended to without delay.

Wild Cherry Bitters.

For Jaundice, Indigestion, Faintness at the Stomach, Liver Complaint, Headache, Dizziness, Drowsiness, Dyspepsia, Constipation, Piles, Palpitation of the Heart, &c. &c.

Neuropathic Drops—or Superior "Pain Killer."

An invaluable remedy for the cure of Ague in the Face, Bruises, Chilblains, Spasmodic holera, Cold Feet, Colic, Corns, Cough, Cramps, and Spasmodic Affections, Cuts, Caked or Swelled Breasts, Headache, Hip Complaints, Internal Pains, Rheumatism, Nausea, Numbness, Pain in the Side, Back, Limbs, Stomach and Bowels, Paralysis, Scalds and Burns, Sea Sickness, Shrinking of the Limbs, Spinal Affections, Toothache, &c.

Dr. T. V. Clexton's Vegetable Peristaltic Pills.

A highly approved domestic remedy, for the cure of Canker, Salt Rheum, Cough, Colds, Consumption, Cramps and Convulsions, Rheumatism, Palpitation of the Heart, Piles, Indigestion, Jaundice, Liver Complaint, Dropsy, Gravel, Fevers, Female Complaints, Inflamation of the Liver, Lungs, Kidneys and Bladder, Sores, and Ulcers, Erysipelas, Scrofula, and all diseases originating in a vitiated or impure state of the blood.

Salve, or Pain Extracter.

An invaluable remedy for Burns, Scalds, Sore Lips, Fresh Cuts or wounds, Boils, Felons, Salt Rheum, &c.

Composition Powders, Cayenne Pepper, &c.

Also for sale. Any description of Botanic Medicine, &c., can be procured from Messrs. W.'s establishment in Boston, on application at the office of the St. John Agency, King st., where catalogues of articles in their line can be had gratis.

Messrs. Hollower & Hunt, and Messrs. Hannah & Underhill, St. John, and Mr. W. Q. Shaw, Woodstock, and several other places through the country have the above on retail. Traders throughout the Province can be supplied on advantageous terms. Address B. J. Underhill post paid.

PER EASTERN CITY: 2 barrels Winter Bleached Whale Oil; 6 barrels American Apples; 1 gross Toast Powder; Drums Fresh Figs; American Mustard, &c.
January 6. HANNAH & UNDERHILL.

HANNAH & UNDERHILL, Wholesale and Retail Dealers in **Groceries, Flour, Fruits, Burning Fluid, Lamps, &c.,** Taylor's Brick Building, South side King Street, Saint John, N. B.

FREE BAPTIST BOOK CONCERN.—A good assortment of religious and useful Books, are now for sale at the office of this paper, (over the Drug Store of J. H. Chipman, King Street.) Among them are the following valuable and standard Works:—
Encyclopedia of Religious Knowledge;
Kitto's Cyclopedia of Biblical Literature;
Do. Daily Bible Illustration; Do. History of Palestine;
Biblical Criticism, 2 vols; Ward's India and the Hindoos;
Elliot's History of Liberty;
Diall's Memoirs of Early Christianity;
D'Aubigne's History of the Reformation, 5 vols;
Barnes on Daniel; Living or Dead; } by J. C. Ryle;
Wheat or Chaff; Startling Questions, }
Pastor's Sketches, by Spurgeon; James' Church in Earnest;
James' Anxious Inquirer; Do. Youthful Christian;
Do. Marriage Ring; Bonar's Night of Weeping;
Morning of Joy; Bonar on Leviticus, and other works;
Jenkyn on the Holy Spirit; Wayland's Moral Science;
Layard's Nineveh and Babylon, 1st and 2nd series;
Butler's Analogy;
Horne's Introduction to the Study of the Scriptures;
Fletcher's Works; Life of Cavasso; Life of Mrs. Rogers;
The Successful Merchant; Law's Serious Call;
Village Blacksmith; Wesley, Fletcher, Peck, Mahan and others, on Christian Perfection;
Youthful Christian; Caughey's Revival Miscellanies;
Jones' Church History; Memoirs of David Marks;
Manual on the Trinity; Noyes' Lectures on the Bible;
Baxter's, Bunyan's, Fawcett, Venn's & Doddridge's Works;
Edward's Sabbath Manual;
Gunn's Domestic Medicine; Rollin's Ancient History;
Tytler's General History; Principles of Geology;
Chambers' Miscellany of Useful and Entertaining Knowledge—10 vols.—for sale single or together;
Annuals of Scientific Discovery for 1852 and 1853.
The Earth and Man; Moral History of the Species;
Loomis' Geology; Chalmers' Commercial Discourses;
Burrow's Rose in Spain; Phillip's Love of the Spirit;
Matthew Hale Smith on Universalism;
Brown's Concordance—Pocket edition;
Shady Side, or Life in a Country Parsonage;
Sunny Side; Kenny's Mills, or the earnest worker;
Mapleton, or more work for the Maine Law;
Mysterious Parchment, or Satanic License;
Full Setts of the American Tracts, bound;
Hannah Moore's Repository Tracts, 8 vols.;
The Apostolic and Primitive Church;
Songs for the little ones at home;
A large number of Memoirs of different eminent Christians;
Sunday School Libraries, and Books; Maps, Cards, &c.;
Bibles and Testaments at the Society's prices;
Hymn Books, Collections, &c.;
A large number of other Books, Religious, Historical, Scientific, and entertaining, which are being sold at low prices.
B. J. UNDERHILL, }
D. W. CLARK, } Business Com. ittee.
WM. PETERS, }
January 6th, 1854.

NEW BRUNSWICK HOTEL,—Charlotte street, nearly opposite Country Market, St. John, N.B. The Proprietor of the above Establishment thankful for past favors, would respectfully inform the Travelling Public, that having erected a large addition in rear of the main Building, he is now prepared to furnish ample accommodation to 70 or 80 Boarders. The Proprietor is determined to leave no means untried to merit the patronage of the community. Travellers arriving late at night will find the House always open and ready to receive them.

The Sleeping Rooms are large and well ventilated, and the improvements and conveniences which have been made render it emphatically, the House of the stranger. It has always been a Temperance House, and the Proprietor is determined to adhere strictly to the Total abstinence principle.

This House is centrally located, and is well supplied with well furnished apartments, clean beds, good fare, the best attention, and reasonable charges, which should render it worthy the support of Travellers.

A Large STABLE has been erected on the premises, capable of accommodating 70 Horses. Good Hostlers are always in attendance. (June 15.) E. W. FLAGLOR.

COFFIN & FURNITURE WAREROOMS, South Side King Square, St. John, N.B.—The subscriber having leased a portion of the premises recently occupied by the late B. Anderson, Esq., as a Tannery, and having had it fitted up for COFFIN AND FURNITURE WAREROOMS, they would respectfully inform the public that they are prepared to furnish COFFINS of every description in as good a style and on as moderate terms as can be procured at any establishment in this City.

COFFINS of all sizes and qualities constantly on hand.

FURNITURE of every description made to order. Orders respectfully solicited, which may be depended upon, and executed with the utmost possible despatch.
January 13. MATTHEW PAUL & SON.

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, Mattrasses, Curtains Carpets, &c. made to order on reasonable terms.

NOTICE—FRASER, ENNIS & CO., respectfully announce that on and after the 27th inst., their present Stock of **Furs, Blankets, Flannels, Velvets, Plushes,** Winter Shawls and Ribbons, will be offered at greatly reduced prices, in order to make room for an extensive Spring importation.

A large stock of Double Twill French **Merinos** and **Coburgs,** with a few pieces real French **Tartan** on hand, all of which are offered low, in order to effect a clearance.

From the very liberal share of patronage received since the late improvements, F. E. & Co. beg to intimate that a still further extension of the premises will be effected before the Spring, when a large and personally selected Stock from the best markets in Britain will be ready for inspection.
Jan. 13. *King Street, opposite St. John Hotel.*

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