

# The Christian Visitor.

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**THE CHRISTIAN VISITOR,**  
affords an excellent medium for advertising.

“Hold fast the form of sound words.”—2d Timothy, i. 13.

**SAINT JOHN, N. B., THURSDAY, MARCH 19, 1863.**

Old Series,  
Vol. XVII, No. 12.

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Vol. I, No. 12.

**MIOMAC MISSION—ANNUAL MEETING.**  
The thirteenth Anniversary of the Miomac Missionary Society, was held in the Poplar Grove Church on the evening of Tuesday, 10th ultimo, De. Avery, the President for the ensuing year, in the chair. It was rather unfortunate that the meeting fell upon the same evening that Prof. Honeyman lectured on the Great Exhibition, at the Temperance Hall. The friends of the Mission would gladly have postponed the meeting, but arrangements having been made and speakers engaged some time previous, it could not be put off without serious inconvenience. The audience was not large, but larger than was anticipated under the circumstances. The meeting was opened by singing the 100th Psalm, and prayer by the Rev. Mr. Latham. The chairman stated that the President, J. W. Ritchie, having met with a slight accident, was not able to be present, according to the arrangement, and that he as one of the Vice Presidents had been suddenly called upon to fill his place. He made a few appropriate remarks upon the importance of the object for which we were met, and the claims of the Indians; and then called upon the Secretary, F. Farquhar, Esq., to read the Report. The Report gave a summary of the proceedings of the past year. No stirring incidents, but gradual progress—another Book of the Scriptures, the Book of Acts, prepared for the press, and now in the hands of the printer; the Book of Exodus translated and revised as far as the 24th Chapter; about 20 Indians able to read, and the number constantly increasing; some of them able to read very well, and some just going through the initiatory process—with extracts from the letters of the Missionary, giving incidents of his labors. The Financial Affairs of the Society were reported to be in a healthy condition. The balance at the beginning of the year (\$172) against the Society, with all the current expenses, having been met. The Report is to be printed immediately, and forwarded to subscribers. It was listened to with great attention and evident satisfaction. The work is difficult—up hill work—but evident progress is being made.

Rev. J. Latham, Wesleyan, moved the adoption of the Report. In his address he referred to several points mentioned in the report. He liked the opening sentence and sentiment, “By the cross we conquer.” This is the sentiment by which all the friends of Missions, all the friends of the Saviour must be animated. The Missionary could tell the untamed savage of the greatness, power, and goodness of God; but what cared he for such feeble arguments as man could urge upon these points, when he could listen to many more powerful voices. The roaring cataract, the rolling thunder, the scathing lightning, the awful stillness of the forest, and the deep sounding sea, told him in tones of irresistible power of the majesty and grandeur of God. But the missionary changed his theme, and spoke of the incarnation of Deity, of his humiliation, sufferings and death; then the astonished savage exclaimed *is that true? Can that be true?* and melted into ecstacy under its power. He said he had learned with surprise and pleasure that according to the last census, the number of Indians is increasing, instead of being as he had imagined, and has been generally supposed, rapidly diminishing. This was a very interesting and important fact. Then the gradual approach to the habits of civilization, referred to in the Report, was a very encouraging item. To induce them to change their roving, wandering habits is exceedingly difficult. He cited a case to show that this is not on account of anything peculiar to the Indian constitution, but the result of training and the power of habit. A white child had been conveyed away, brought up, and educated as an Indian. He became a celebrated hunter and warrior. Afterwards he was converted to christianity, educated for the ministry, and ordained. He labored on in that capacity for a while, but going into the neighbourhood of war, he was aroused and excited by the rattle of the drum, and the dance, his old propensities returned, and he threw away the black coat and white cravat, donned the tomahawk and scalping knife, and darted upon his enemies “like the eagle upon his prey.” He was met by a former friend reeking with blood, and clutching the scalp lock as he returned from his horrid expedition. Back to the forest and to his former habits he went, and returned no more. Instances without number of a similar kind which might be cited proved, that as true of the white skin as of the red, if it has been trained and nurtured in Indian habits and savage life. But though the transformation be difficult, it is not impossible. “The Cross can conquer.” With God all things are possible.

Of this the speaker gave a striking instance in the case of “John Sunday,” an Ojibway convert, and a very worthy missionary, who some years ago visited England. Some of his friends had desired him to appear on the platform in Indian costume; but no. “When I was a heathen,” said he “I was clothed in a blanket, with a painted face and feathers interwoven with my hair. But now I am a Christian, I cannot go back to these things.” “Old things are passed away, and behold all things are become new.” The giving of the Scriptures to the Indians in their own tongue, and teaching them to read them, is in itself a work of incalculable importance. He had intended to make this the principal topic of his remarks. But he had already occupied so much time upon the other points, that he must content himself with but a passing notice. We had every reason to believe that the blessing of God would accompany the diligent perusal of his own word. Times of distress and anguish would come upon the Indian heart as upon our own, when the great truths of Revelation alone would be adequate to cheer and console. An untamed savage had with his family been once reduced to great straits for food. In his extremity he looked up to the great Spirit for help. His blanket, his tomahawk, his gun, and finally himself, were successively brought forward and laid upon a log as propitiatory offerings to the great Spirit. When he had brought himself, and laid the offering down by the others, light and peace broke in upon his soul, and he felt assured that his prayer was heard. Immediately an animal dropped by which was brought down by the sharp crack of his rifle. He and his family were saved, and he felt sure that his offerings had been accepted. Thus, said the poor man heard for the first time of the favour of mankind, of regeneration, of repentance, faith and christian self dedication. His former feelings, prayers and resolves by that pine log in the wilderness, passed over him with renewed power. He could scarcely restrain his emotions. “I, I, am the man,” he exclaimed, and rejoiced believing in the glorious gospel of the blessed God. Thus, we have every reason to believe will be with every other. Your prayers will not live in vain. But others will. The blessed missionary looked on to the Indians, and his labors, but he was not resting there. He was resting when the showers of divine mercy

broke over those islands, and now the converts are to be numbered by thousands. “He that goeth forth and weepeth bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him.”

This resolution was seconded by Dr. Hattie, who intimated his hearty concurrence; but as several other gentlemen had come prepared to speak, as he had not, he would content himself with simply seconding the Resolution.

Rev. Mr. Welton, Windsor, Baptist, moved the second Resolution, and in doing so, among other things, said—I feel assured that this meeting will most heartily acquiesce in the opinion to which, in the first place, this resolution pledges itself namely, that an invaluable work has already been accomplished by the Miomac Mission in the translation of portions of the word of God into the Miomac tongue. Indeed, had the Missionary gone so far only as to learn the Miomac language, and reduce it to writing, this meeting might safely concur in the opinion that an important work had been accomplished by him. The character belonging to the Miomac, his natural shrewdness, his history and habits, are enough in themselves considered, to invest the language he speaks with peculiar interest. Besides, it is deserving of attention on its own account. For copiousness in the expression of all sorts and shades of ideas, for grammatical finish, and for words felicitously sweet and smooth, and flowing and musical, we are told that it approaches very nearly to the ancient Greek. So that Bro. Rand must be regarded as having made a valuable contribution to the cause of learning, especially to that department of learning which is concerned with the study of language, in having reduced to writing, and put into permanent form, the dialect of a tribe that is rapidly vanishing from us. It is not long since an Institute was formed in this city for the purpose of encouraging attention to Natural Science, particularly in our own Province. Whoever shall furnish this Institute with an instructive paper on fishes, or birds, or trees, or flowers, or insects, or worms, or remains of any kind, shall be regarded as furthering the end for which it was organized. And I am not sure that it would be in keeping with the professed object of the society to receive papers giving information on so deeply interesting a matter as the language and literature of the Aborigines of our Province.

But the reducing of the Miomac language to a printed form, although important in itself, is yet only secondary in importance to the rendering into it of the Word of God.

From the very interesting report read in our hearing to-night, it appears that Genesis, Exodus in part, the Psalms, the gospels, and Acts, have already been translated. An invaluable work indeed. And I think we shall agree that wisdom has been displayed in selecting these books as the first to be translated. Not that we would exalt one portion of scripture above another—for all scripture is given by inspiration of God, and is all profitable—but these books, while they are peculiarly interesting in the events and truths they record, seem best fitted to introduce the attention of the reader to those which follow, while, at the same time, as well as the others, are capable, under the divine blessing, of making ‘wise unto salvation.’

The early French settlers in this country called us Iriquois. According to the map of L’Escarbot, made in 1609, we held possession of a large country on the south side of the St. Lawrence, and a part of what was since called Acadia. Baron La Hontan has stated that no less than seven tribes of the Aborigines, called *Abenakis*, (men of the east), occupied Acadia. Remnants of some of these tribes still live in what you call the Eastern States, and among them are the Quodites, Penobscots, and the Anacletics of the River St. John, in New Brunswick. We, the Miomacs, were a powerful people. We once had 20,000 warriors, and before you came among us we were contented and happy. First, the French came, and their Priests lived among us and taught us good things. Then the English came, and we tried hard to drive them away. When we both got tired of war, we made peace. On the first day of July, 1761, we made that peace. Back of the fine Citadel, that overlooks the city of Halifax, your Commander-in-Chief took our Chief, Argimeau, by the hand, in token that His Majesty received us into his favor and protection. That favor and protection is what we now claim. Then we buried the hatchet, and into the grave, as my friend has reminded me, you first threw in the sword, and then we threw in our tomahawk and scalping knife, signifying that you were the first to ask for peace. Then we smoked the calumet, or pipe of peace, and we have been faithful and loyal ever since. We are not a conquered people, and behold in peace you have taken from us our country; you have shut our salmon and other fisheries out of our rivers and lakes, by mill dams, and destroyed our fisheries on the sea-shores. You wantonly kill our moose and caribbo, and other game. You have driven us back from our old places, and buying grounds, and the dust of our forefathers’ bones is mingled with the soil of your corn-fields. You have brought among us small-pox, measles, and other diseases, and still continue to poison us with drinks that make our people crazy, and they die. You have taken our trees, and when we want a few to make baskets, you drive us away. We are often told that God, the Great Spirit, has permitted all these things for the extension of the Gospel, His church, civilization, and the arts and industry of life. All this we are willing to believe, but it seems to us that He would be pleased if you gave us a share of those blessings in return for what you have taken from us.

Where is the Miomac tribe now? Some of them are left in Nova Scotia, some live in New Brunswick, scattered along the south side of the Gulf of St. Lawrence. There is a settlement at Mission Point, at the mouth of the Restigouche. Miomacs are also found on the Gaspé shore, Prince Edward Island has a number, and so has Cape Breton. The Doctor was surprised a few years ago to find a handful of these people on the islands of St. Pierre and Miquelon, and a few in Newfoundland. It is true that the inhabitants of the once United States have driven the Indians back, yet they gave them lands, and in many instances they bought and paid for the territories occupied by the natives.

The Cananches on the Rio Grande, Texas, fought the pale-faces for years, until the white people attacked them on the prairies with a cannon mounted on wheels, and fired grape-shot among them until they were defeated. The Indians used for peace, and gave it as their reason that they could fight, but the pale faces fired a cart at them, and that was more than they could withstand. Some of these Cananches, in Texas, are now so far civilized (uncivilized), and so much like the descendants of Europeans, that they own slaves, and trade in them.

But it is often said that you “cannot tame an Indian.” It is not so—see what the Indian Missionary Society of New York has done, and also the New England Society. Along the borders of the great Canadian lakes there are Indian towns and villages, with houses of agriculture, ship, schools, stores and manufactories, with all

the comforts, and many of the luxuries, of civilized life. And our people, the Miomacs, are capable of reaching similar attainments. Men of our tribe have been carried to England and France, but what for? Was it to instruct and civilize? No, they were carried about like monkeys and elephants as shows, and then sent back with European views.

For many years after the war with the American States, which commenced in 1812, the Mohawks, Hurons, and other native tribes of the Canada, received from the British Government no less than £25,000 annually. They now receive £15,000 sterling per annum. The chief parts of those sums have been successfully applied to their christianization and subsequent civilization. Many of the Miomacs have told him that they believed that the Queen had a large sum of money in store for them. Britain conquers not to destroy, but to save.

He rejoiced to learn from the indefatigable missionary, Mr. Rand, and the extremely interesting and encouraging report which has been read, that the numbers of the Miomacs are not now on the decline, as they were formerly. He observed, also, that some of those unfortunate people absolutely live in houses, and that some of the wigwams have windows and stoves in them. Most heartily did he rejoice and take courage with the Society at those things, and it must be cheering to every christian and philanthropist that in this early stage of the Society’s enterprise their labors have been attended with success. He remarked in the presence of the Missionary, that even to the present day many of the Miomac tribe worship only “Kosout,” the Great Spirit, in fact they are Unitarians. Now what has the Society done already? They have sent a Missionary among our people, who has acquired a difficult language, translated a part of the Bible, and who preaches to the Miomac in his own tongue, and supplies him with printed books. Here then is every encouragement for you all to pursue this humane and christian-like enterprise, which will have for its reward more than you can now feel or realize.

Dr. Gesner then addressed the Chairman and the audience in the Miomac language, which was immediately interpreted by Mr. Rand, thus:—“We like what has been said. We thank our mother the Queen. We thank those who speak their thoughts, and we rejoice that God has put it into the hearts of good men to come and help us.”

At the close of these remarks, the Chairman put the Resolution to the meeting, which was carried unanimously.

At the close of Dr. Gesner’s address, the collection was taken up, and Mr. Rand, the Missionary, was called upon for an address.

He said he was glad of the arrangement which placed him last, as he had been presided by that means from encroaching upon the time of the others. He had been cheered and encouraged by the addresses which had been delivered. He was personally acquainted with good old John Sunday, of whom Mr. Latham had spoken. He had dined with him at his house, heard him tell how he was converted, and had preached to his people in his own chapel.

Referenced had made to some of the difficulties that we had to encounter. These had indeed been many and great. Some of them had been met and overcome, but others of a formidable nature remained. Some of these it is in the power of the friends of the mission to remove. For instance, throwing the burden of collecting his own salary, and all the other expenses of the mission, upon the Missionary, was simply an absurdity, and a very mortifying one, too, to say nothing of the cost. He had submitted to it simply because it seemed essential to the continuance of the work, and he had indulged the hope, and still indulged it, that it would only be temporary. And in reality he had now become so accustomed to it that he rather enjoyed it than otherwise, as it formed a very agreeable variety in enabling him to visit his white friends occasionally and address them, as well as the Indians; among whom he felt bound in candor to say he had occasionally some rather “sorry times.” One thing, however, the friends of the mission must not forget. The means of carrying forward this mission are as essential as straw to the Israelites in making brick. For his own part he did not object to “scattered about over the land of Egypt,” to gather “stable,” but he would not like to “be sent,” because there must necessarily be a cur-tailing of the “tale,” in consequence.

There was another difficulty and a very serious one. He really had never yet had a suitable room for missionary operations. The houses he had rented from time to time had been constructed without any reference to Indian visitors. To see him at all they must, through the kitchen, ascend the stairs, go through the parlor, and other apartments, to reach the “study,” and it would require more forbearance than falls to the lot of most mortals, for the family not to be annoyed at times beyond all endurance. But everything of this kind may operate fearfully against us. No good can be done to the Indians unless they be made to believe this if we are unwilling they should come to the house, and come at any hour they please, and stay as long as they like. But for this purpose there must be provided a “reception room,” out of the way. Having at last purchased a house where he hoped to reside and labour for the good of the Indians, for many years, he desired that the means might be furnished for building a “Zayat.” He had got an estimate from a carpenter, and ascertained that a suitable apartment can be built with some other conveniences, for about £40 or £50. This sum he wished to be allowed to add to the other items when informing the friends how much is needed.

Then the Maliseet Tract referred to in the report can be printed for about £10 or £15 sterling, probably. About £25 or £30 would be needed to pay his Indian assistants, and whose aid is indispensable to translating, &c. Then there is the charity fund limited usually to £10, but which might very profitably be increased. All these and other sums he would like to be permitted to ask for, if he must ask at all, as it was far easier in reality to collect a moderately large sum for several important objects, and infinitely less mortifying than to be confined to the salary, important as an item as that confessedly is.

He gave several facts illustrative of this point, and described one of his adventures in former years, when he was put upon the puzzling point of proving that he was not the devil, as the priest had affirmed he was.

Mr. Rand then moved the resolution appointing the Officers and Committee for the ensuing year, which was seconded and passed. An opportunity having then been given for any one present to make any remarks or ask any questions, Bro. Dr. Gesner, briefly stated that he had been greatly gratified with the address and reports which he had just heard, and that he was not the devil, as the priest had affirmed he was.

There are none in this world that have more true cause of joy than believers have. Here they are under the divine protection of God, and are sure to want nothing that is good; and when this earthly tabernacle shall be dissolved, they have a kingdom prepared for them.

Grand total of Regular Baptists in North America in 1859.

Alabama—29 associations, 752 churches, 367 ordained ministers, 67 licentiates, 5,219 baptized in 1858. Total number, 56,023.
Arkansas—16 associations, 269 churches, 129 ordained ministers, 4 licentiates, 838 baptized in 1858. Total number, 9,491.
California—3 associations, 39 churches, 27 ordained ministers, 13 licentiates, 145 baptized in 1858. Total number, 1099.
Connecticut—7 associations, 118 churches, 116 ordained ministers, 16 licentiates, 2,467 baptized in 1858. Total number, 18,326.
Delaware—2 churches, 3 ordained ministers, 14 baptized in 1858. Total number, 402.
District of Columbia—5 churches, 8 ordained ministers, 5 licentiates, 193 baptized in 1858. Total number, 1,056.
Florida—3 associations, 106 churches, 52 ordained ministers, 20 licentiates, 463 baptized in 1858. Total number, 4,742.
Georgia—41 associations, 965 churches, 575 ordained ministers, 138 licentiates, 7,944 baptized in 1858. Total number, 79,141.
Illinois—30 associations, 644 churches, 434 ordained ministers, 77 licentiates, 5,211 baptized in 1858. Total number, 37,684.
Indiana—48 associations, 661 churches, 376 ordained ministers, 31 licentiates, 3,463 baptized in 1858. Total number, 32,789.
Indian Territory—4 associations, 45 churches, 40 ordained ministers, 400 baptized in 1858. Total number, 4,300.
Iowa—11 associations, 290 churches, 138 ordained ministers, 28 licentiates, 1,895 baptized in 1858. Total number, 9,944.
Kansas—2 associations, 16 churches, 10 ordained ministers, 1 licentiate, 16 baptized in 1858. Total number, 345.
Kentucky—39 associations, 835 churches, 369 ordained ministers, 40 licentiates, 6,479 baptized in 1858. Total number, 79,733.
Louisiana—9 associations, 188 churches, 99 ordained ministers, 6 licentiates, 1,195 baptized in 1858. Total number, 9,438.
Maine—13 associations, 278 churches, 180 ordained ministers, 11 licentiates, 2,455 baptized in 1858. Total number, 21,436.
Maryland—1 association, 32 churches, 33 ordained ministers, 2 licentiates, 330 baptized in 1858. Total number, 4,154.
Massachusetts—14 associations, 362 churches, 271 ordained ministers, 18 licentiates, 4,207 baptized in 1858. Total number, 36,202.
Michigan—11 associations, 209 churches, 142 ordained ministers, 4 licentiates, 1,657 baptized in 1858. Total number, 12,503.
Minnesota—4 associations, 49 churches, 43 ordained ministers, 196 baptized in 1858. Total number, 1,490.
Mississippi—21 associations, 577 churches, 280 ordained ministers, 31 licentiates, 2,740 baptized in 1858. Total number, 36,994.
Missouri—37 associations, 695 churches, 418 ordained ministers, 35 licentiates, 4,181 baptized in 1858. Total number, 41,624.
Nebraska—1 association, 9 churches, 8 ordained ministers, 4 licentiates, 27 baptized in 1858. Total number, 156.
New Hampshire—7 associations, 91 churches, 83 ordained ministers, 4 licentiates, 686 baptized in 1858. Total number, 8,525.
New Jersey—4 associations, 114 churches, 113 ordained ministers, 28 licentiates, 2,076 baptized in 1858. Total number, 16,244.
New York—14 associations, 625 churches, 743 ordained ministers, 115 licentiates, 10,809 baptized in 1858. Total number, 92,196.
North Carolina—28 associations, 647 churches, 345 ordained ministers, 90 licentiates, 4,816 baptized in 1858. Total number, 54,437.
Ohio—29 associations, 488 churches, 367 ordained ministers, 38 licentiates, 3,996 baptized in 1858. Total number, 30,373.
Oregon—3 associations, 31 churches, 19 ordained ministers, 11 licentiates, 28 baptized in 1858. Total number, 865.
Pennsylvania—17 associations, 389 churches, 277 ordained ministers, 42 licentiates, 4,367 baptized in 1858. Total number, 37,229.
Rhode Island—2 associations, 51 churches, 69 ordained ministers, 5 licentiates, 1,718 baptized in 1858. Total number, 6,072.
South Carolina—18 associations, 460 churches, 370 ordained ministers, 11 licentiates, 4,809 baptized in 1858. Total number, 58,605.
Tennessee—33 associations, 642 churches, 378 ordained ministers, 55 licentiates, 3,214 baptized in 1858. Total number, 46,848.
Texas—19 associations, 387 churches, 27 ordained ministers, 21 licentiates, 1,711 baptized in 1858. Total number, 14,972.
Vermont—7 associations, 109 churches, 99 ordained ministers, 9 licentiates, 621 baptized in 1858. Total number, 7,879.
Virginia—26 associations, 710 churches, 375 ordained ministers, 6,290 baptized in 1858. Total number, 115,140.
Wisconsin—3 associations, 177 churches, 121 ordained ministers, 48 licentiates, 1,359 baptized in 1858. Total number, 8,157.
German and Dutch churches in the United States—1 association, 40 churches, 35 ordained ministers, 12 licentiates, 450 baptized in 1858. Total number, 2,800.
Estimated Swedish churches in the United States—1 association, 10 churches, 8 ordained ministers, 2 licentiates, 150 baptized in 1858. Total number, 500.
Estimated Welsh churches in the United States—3 associations, 34 churches, 20 ordained ministers, 250 baptized in 1858. Total number, 1,400.
No. of associations in the U. S. 590
Churches 12,163
Ordained Ministers 7,590
Licentiates in the U. S. 1,035
Baptized 98,567
Total number 992,851
Nova Scotia—3 associations, 117 churches, 69 ordained ministers, 12 licentiates, 924 baptized in 1858. Total number, 11,841.
New Brunswick—2 associations, 177 churches, 65 ordained ministers, 13 licentiates, 483 baptized in 1858. Total number, 6,870.
Canada—8 associations, 300 churches, 100 ordained ministers, 1,358 baptized in 1858. Total number, 13,200.
West India Islands (estimated)—4 associations, 110 churches, 125 ordained ministers, 38 licentiates, 1,800 baptized in 1858. Total number, 36,200.
Total in North America—607 associations; 12,707 churches; 7,940 ordained ministers; 1,098 licentiates; 103,722 baptized in 1858. Total number, 1,069,912.

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**REV. I. E. BILL,**  
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A new barn has been built on the premises, at which a trusty and obliging groom will be in constant attendance.  
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Dec. 4.

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Dec. 24. 78 King Street, St. John, N. B.

**ALBERTINE OIL,**  
Manufactured at the Albertine Oil Works, St. John, N. B.  
**James Dew, Spurr, Proprietor.**  
JOHN McGRATH, Selling Agent,  
35 Prince Wm. St., St. John.  
Dec. 4.

**C. E. POTTER,**  
Carver, Gilder, Looking Glass and Picture-frame Manufacturer, 38 Prince William St., St. John, N. B.  
Fine Engravings, Chromo Lithographs. Importer of Looking-Glass Plates, English and Foreign Paint and Sheet Glass, &c. &c.  
Dec. 4.

**W. H. Olive & Co.,**  
Dealers in English and American HARDWARE, Harness Mounting, and Carriage Hardware.  
Dec. 4. 111 King Street, St. John, N. B.

**JAMES DYALL,**  
PLUMBER AND GAS FITTER,  
43 Water Street, St. John, N. B.  
Always on hand—Water Fittings of every description. Dec. 4.

**F. A. COSGROVE,**  
Wholesale and Retail Dealer in Watches, Jewelry, and Watch Materials, English, American, French and German Fancy Goods, Toys, Fancy Bird Cages, &c. Also, Ambr-type and Photographic Stock and Materials.  
Orders from the country promptly attended to. Dec. 4.

**Z. G. GABEL,**  
Agent and Commission Salesman  
Agent of the Boston Belling Company; Secretary and Salesman of the St. John Manufacturing Company; Dealer in all kinds of Rubber Goods, Rubber and Leather Belling, Mill Saws and Files, Fishing Tackle, Skates, &c. &c.  
Dec. 4. No. 9, Prince Wm. Street, St. John, N. B.

**E. E. KENNAY,**  
PIANO, FORTER, MAKER,  
120 Germain Street, Saint John, N. B.  
Piano Fortes, Melodeons, Accordions, Flutes and Concertinae tuned and repaired.  
Pianos repaired, regulated, and carefully removed. Opinion given on Piano's, and value, soundness and durability. Fee \$1. Piano-fortification, &c. Dec. 4.

**GEORGE STEWART,**  
Auctioneer,  
PRINCE WILLIAM STREET.  
Dec. 4.

**Henry Robertson,**  
Importer of China, Glass and Earthenware,  
No. 8 St. Stephen's Building, King Square.  
Every description of the above class of Goods found at this establishment. Wholesale Orders executed with dispatch, and sold at low as any House in the trade. Dec. 4.

**George A. Gattford,**  
COMMERCIAL AND FORWARDING AGENT,  
And Custom House and Ship Broker,  
119 Custom House Building, St. John, N. B.  
Also—NOTARY PUBLIC. All business entrusted to his care will meet prompt attention.  
Parties residing out of the City, desiring to report Goods from England or the United States, can have their Goods sent to their places of business, either in this Province, or Nova Scotia, &c. &c. by being arriving in the City, wanting information, will meet with satisfaction. Dec. 4.

**JAMES SCRYMGEOUR,**  
HORSE SHOEER,  
Golden Dal, Saint John, N. B.  
Dec. 4.