THE CHRISTIAN VISITOR, affords an excellent medium for advertising.

From the London Freeman. THE BAPTIST DENOMINATION IN WALES. SET DELY RECEIP THE REV. DR. THOMAS.

The principles of the Baptists, introduced into this country in Apostolic times, appear to have taken deep root among the ancient Britons.

They seem to have withstood the encroachments of continental errors and corruptions until the towns the churches during the vacation, and received as cordially and entertained as hospitably as ordinary missionary or other deputations. The Associations sanction, and the commencement of the seventh century. The churches expect, their visits in due course; and millenium of darkness and death which followed the pastors universally accept their services. he mission of the monk Augustine, did not utterly extinguish the light of evangelical truth among our people. Early in the seventeenth century Baptists made their appearance in South are making a third for the new college in North Wales, formed themselves into churches, and Gospel among their benighted countrymen. Countenance of the Associations serve to produce and to sustain a degree of popular interest which is not, perhaps, shown to similar institutions in evinced commendable zeal for the spread of the for a long time made but slow progress. The first church was founded on the borders of Herefordshire, about the year 1633; and in 1650 the first Welsh Association was held at Ilston, near Swansea, and consisted of only three churches. These increased to thirteen before the Restoraion of Charles II.; and though, during the infamous reign of that Prince, they were much per-secuted and despised, yet the number of their preachers and members increased. In 1689 the Welsh churches joined the London Association, and had six or seven messengers at the meetings held in the autumn of that memorable year. In 1692 they became united to the Bristol Association, and sent representatives to its Conferences both at Bristol and Taunton. In 1095 the first Baptist chapel—unless a building fitted up at Hay, in 1649, might be so called—was erected at Llanwenarth, near Abergavenny; so that for sixty two years the people had met and worshipped without chapels, and had found in the farmouse, the cottage, the barn, and the open air, "the house of God and the gate of heaven." In the year 1700, when there were several mixeding at first of only eight strict churches, was dyddiwr," and "Greal," are monthlies, as well as communion churches, that Association, consistformed, which held its annual gatherings uninterruptedly for ninety years, and has since 1790 liedydd," intended especially for the young. A branched out into ten large Associations, and multiplied into 665 congregations. Several of those early churches, as those of Hengoed, Blacnan Gwent, and Lianwenarth, were large, respecta-ble, and active long before the rise of Welsh Methodism. In the early part of the last century, also, an academy was opened in the neighbourhood of Pontypool, partly for the education of What is most remarkable is, that these periodioperation from about 1730 to the establishment cals, as indeed those of other religious bodies, are of the Bristol Academy in 1770; and it is calculated and supported by the working classes; and lated that from thirty-five to forty ministers en-loyed the benefits of that school. And it is a other men of education, many of the contribusingular circumstance that after an interval of tions comes from the humbler pens of colliers, sixty-six years, the college founded at Abergavenny in 1807, was removed to the very vicinity of the earliest education efforts of our body, where a large and commodious edifice has been erected, and about 110 more laborers have been sent forth to the Lord's harvest. But our most remarkable success has been achieved in the present century. In 1790 there were only forty-six associated churches in all Wales. They then amicably divided themselves into three Associations. Since that date our denomination has grown much more rapidly, and especially within the last thirty years. The returns obtained last year by the Rev. Thomas Price, of Aberdare, and published in the Circular Letter of the Glamorganshire Association, are so complete and brought down to so recent a date that I cannot do better than adopt them with such slight variations as the additional information I have obtained may require. Let it be remembered, then, that the population of Wales, with Monmouthshire, at the last census was only 1,286,495. Of this population, the Dissenting denominations comprise nearly 300,000 members. The Baptists, if not so numerous as the Independents and Calvinistic Methodists, have certainly taken an important position in the land. They number at least 65,000 members, 75,155 hearers 67,651 Sunday scholars, with 9,209 teachers, in 607 schools, making a total of up-

There are in the Principality nessey ... 545 churches and 120 branches, or 665 congregations, These are served in the Gospel of Christ by

wards of 217,000 souls connected with our body.

351 pastors, and 258 preachers, or 609 ministers. They assemble together in 576 chapels and

181 stations, making 757 places of worship. The estimated value of the property exceeds £340,000, but it is encumbered with a debt of about £86,000. This enumeration does not include the Welsh churches in England. These are thirteen, with nine branch congregations, four-

teen pastors and fourteen assistant preaches, 1,-

500 members, and 1,700 attendants. COLLEGES. There are three Colleges. The oldest is that at Pontypool, Mon., founded at Abergavenny, in 1807. It has sent forth 246 pastors, and has thirty-three students reduced from thirty-seven at Christmas last. The second was established at Haverfordwest in 1839: it has educated 102 ministers, and has twenty-nine students. The third was opened last year at Llangollen as a Bisentenary Commemoration, under the title of the colleges. It has a remedy in theology. There are three Colleges. The oldest is that

"The North Wales Baptist College," and has at I think that a little depletion now and then into the golden bowl of charity tends to prevent men dents, nearly all from the Principality, while from becoming bloated and overgrown with riches, there are about forty candidates for admission, Then there is friend Carelessness, who says it there are about forty candidates for admission, and a few continue to be received into English colleges. The three colleges have six tutors, and the total expenditure does not perhaps exceed £2,200 per annum. Of the 350 ministers sent out from these institutions, the great majority are, or have been, pastors of churches in Wales, but a considerable number are labouring in England, a few are employed as missionaries in India, and some are settled over Welsh and English churches in the United States of America. Let it not be approved that the supply average the demand. supposed that the supply exceeds the demand.—
The labours of his feet."

The contrary is the fact. There are in Wales it- (Laughter and cheers). Ah, my friends, I am The labours of his feet."

The bush legal the muth of Jacob's well i, he can feet way. The bush began to conversion; is private conversion; is private conve leave before the expiration of their time, and none possessing ordinary qualifications remain long unengaged. It is observable that nearly all the alumn of these institutions spring from the working classes; and, having had but very limited educational advantages in early life, few of them attain to a high standard of intellectual culture.

As a body, however, they are in advance of the people; while they are not unfitted by overrefinement for their position and work as pastors of the "common people," who hear them gladly, and esteem them highly for their work's sake.

by Immersion. (Laughter and cheers). Of course, I do not say so as a natter of opinion, but simply come.

A visit to the sick room, the first meeting with a friend after a loss or a bereavement, a walk homeward from church, an occasion on which you have befriended a man in some secular matter, and so turned conversation, should lie in wait for opportunities, and then seize them as they come.

A visit to the sick room, the first meeting with a friend after a loss or a bereavement, a walk homeward from church, an occasion on which you have befriended a man in some secular matter, and so turned conversation, should lie in wait for opportunities, and then seize them as they come.

A visit to the sick room, the first meeting with a friend after, a loss or a bereavement, a walk homeward from church, an occasion on which you have befriended a man in some secular matter, and so the sick room, the first meeting with a friend after, a loss or a bereavement, a walk homeward from church, an occasion on which you have befriended a man in some secular matter, and so the sick room, the first meeting with a friend after, a loss or a bereavement, a walk homeward from church, an occasion on which you have befriended a man in some secular matter of the conditional man of the condition

Constitution of the second of Disilar.

"Hold fast the form of sound words."-2d Timothy, i. 13

SAINT JOHN, N. B., THURSDAY, JUNE 18, 1863.

Another singular feature in our collegiate system is, that the larger part of the funds is collected every year from all parts of Wales by the students themselves. It has been so for fifty-six years. The young men are deputed by the committee to visit the churches during the vacation; Wales. The habit of contributing to this object, the periodical visits of the young men, and the countenance of the Associations serve to produce any other country.

The Welsh Baptists have made good use of the press since the early days of Joseph Harris, of Swansea, the originator and conductor of "Seren Gomer," publisher and editor of the Duoglott Bible, and author of the most popular selection of hymns and various other useful works. Several valuable expository works on the Scriptures have appeared, histories of the Welsh Baptists have been extensively circulated, and many controversial books and pamphlets have been published and eagerly read. The subject of baptism has held a prominent place in our con-troversies; and, though the spirit and style of the writers have not always been of the best kind, the result, on the whole, has been the furtherance of the Gospel, and the advancement of the denomination. There are now seven or eight periodicals which may be regarded as strictly denominational "Seren Gomer," the oldest and one of the ablest in the land, and a small book for children, are quarterlies. Two magazines, the "Betwo small ones, the "Athraw," and the "Gwvweekly newspaper, Seren Cymru, is extending its circulation, and it is deservedly popular as a medium of general intelligence, and an organ of denominational information and discussion. These are kept up, while thousands of the more Anglicised population read The Freeman, "The Baptist Magazine," " The Church," "The Baptist

(To be Continued.)

A MOTTO FOR CHRISTIANS.

BY THE REY. C. H. SPURGEON. Mr. Spurgeon spoke at the Primitive Methodist missionary meeting, which was held at the Taber-nacle. He said: I shall not speak very long, for when I ask my friends to dinner, I never think it to be my duty to eat all the joints myself. (Laughter). My part is rather to sit still and enjoy myself by seeing them enjoy themselves. These anniversary occasions are very interesting. It is pleasant to stand at the far end of the vessel and look back, and see the white mark which the ship makes in speeding in her course across the blue sea; but I stand myself on the forepart or the vessel, looking ahead; and I would remind you to night that we don't see land yet, and that the port is not near. Our motto to-night, then, must be _ "Onward." (Cheers). Of course there are some who never wish to go forward. There is SELF-COMPLACENCY, who says that he has done quite enough already. He has fought so many battles, and won such splendid victories,

"Lie like a warrior, taking his rest, With his martial clock around him."

that he can afford to

(Laughter and cheers). Then there is friend IDLENESS, who resembles the Prussian soldier, who never would fight unless flogged into battle by the general officer; and so, whenever he finds a good piece of soil covered over with plenty of moss he lays his head upon it and goes to sleep, and wishes the work were all done. (Loud cheers). There is also our friend Mr. Incon-STANCY. He is a member of my church, and le should not wonder but he is a Primitive Methodist too. (Laughter and cheers). He was the eldest son of old Jacob, who had good reason to be ashamed of him; for though he is always seeking to do some new thing he soon gets tired of his work and turns to something else. Then there are Coverous Proper who don't want to give to the cause of God. If we were to an nounce that we intended to return the contributions that were made to-night, I dare say a good

"There on a green and flowery mount, His weary soul will sit, And with transporting joys recount The labours of his feet."

sons were to stand still and never to change, that | ed methods of reaching souls, and when one failed dull winter were never succeeded by spring, that he tried another. He made it a rule never to talk spring never was crowned with a glorious summer, five minutes with any one without saying at least and that summer's promise was never fulfilled in one word to do good to the soul he was thrown the ripeness of autumn, where should we be then? Onward, then; nature demands it. Everything God has made demands it. The very sun itself a ferry-boat, so freely did he talk with those he stands not still, but speeds on in its wondrous met about heavenly things, stands not still, but speeds on in its wondrous course towards some greater centre. He is himself the satellite of some greater luminary; and we must feel the mysterious influence, though we may be as suns, for we have all satellites about us, and yet we have all to feel the higher mystic influence of the great Father of lights, who is always drawing us on towards himself until we little memorandum book and passed on. That us, and yet we have all to teel the higher mystic influence of the great Father of lights, who is always drawing us on towards himself until we are swallowed up in his life and light. Onward, too, according to the analogy of grace within. Who talks about standing still? No one but the babe in grace. The babe thinks as soon as he has entered the church that the fight is over. He supposes that the moment he has fitted his on the corner of the street and pressed on him ploughshare to the instrument he has done the his duty to turn to Jesus until the friend's heart ploughing. Ah, no. Let not he who putteth on gave way. The man thus faithfully dealt with is the armour boast as he who taketh it off. The one of the most successful pastors in our denomiman who does not grow in grace is no living Christian. Put the dead post into the ground, and it will not grow. Why? Because it is dead. But the living tree will grow. And if the genial shower and healthy dew shall come upon it, however at first sight it may appear dead and withered, it will soon send out some green shoots indicative of the life within. And this is also true of the whole Church of God. Each saint goes to swell the sacramental host of God's elect until it becomes like the garden of the Lord. Wherefore I say, onward. Did the apostles ever speak of attaining to an ultimatum? Did the apostle say the word ETERNITY in my ear, and then left me. that he had preached at Rome, and that God could stay his hand? No, he must preach the Gospel in Spain also, and perhaps even in Britain. nward, I say. Stop where you will, and Ichabod written upon you. Think that you have done enough and all the beautiful prospects hitherto before your gaze melt and dissolve like a dream. happy results of his college professor's single sen-When the minister says, "My people have built tence, spoken to him, "Make one honest effort for me a chapel and paid for it, I need not think of your soul's salvation." anything else," the church stagnates, and becomes pestiferous miasma. We must always say, On." For my part, I think I can say in some measure with the Apostle, "Forgetting the things that are behind, I press forward to that which is before." I did not feel it enough to have built this house of prayer, and made this people pay the preaching of Christ is to be done by only for it. We felt that we must have a college for day "God send one for foreign missionaries." ere the land is converted? Heaven-bound read-No, I shall not be content—my people may say er! have you never invited even one friend to go what they will, they must come to it. We will with you? Then you may reach heaven yoursend out our own men who shall preach the Gos- self, but I fear you will wear a starless crown. pel, and we will back them up with our purses, Evangelist, of any missionary society to ask one halfpenny towards their support. If we do not go ou, then, when we reach the top we must come down. There is no standing still. You that are seventy or eighty years old, do you talk about going down? No, if you are saved by his grace you will keep going onwards till you die. You that have been plucked as brands from the fire, will you ever cease to go forward in his work? Why, then, should the young? I say Onward, because any other action is impossible to the Christian. It is all very well for the General to cry Halt, but f the hind ranks continue to march the front above us, and with irresistible might we are forced hiding place. along. You may tell a Christian man to hold his tongue, but he cannot. His tongue is not made of that stuff that will stop. You may bid a Christian man's heart to falter and give up the strife, but he cannot. Onward! I believe in the perseverance of the saints—not of one saint, but all the saints—and I hope the Primitive Methodists will persevere even unto the end. (Cheers.) Those thoughts are all I have to say to you. You that teach in the Sunday-schools-onward! You that are class-leaders onward; more solemnity in the class. You that are in prayer-meetingonward; more wrestling with the angel. You that speak on village greens—onward; more earnestness more good, sound matter more

Onward! onward! On, on, on! Were the last words of Spur-ge-on!

warm, red-hot hearts. You that are in any way serving God-onward. Where you have given

away one tract, give away two. If you have

given away two hundred, give away three, four, or five. Never flinch back. Let the devil him-

to go back; but let him also know that you mean

to put the next foot there—a step forward.

Cheers.) For God, for Christ, for the cross, for

heaven for hell, I preach a crusade again. Let

the Master rise; let every Christian buckle on

his armour, and lay his hand on the hilt of his

sword for eternity, for time, for hell, for heaven :

for all the arguments that can touch the heart

and move the soul, make the pulse beat to an im-

mortal time. All these things urge you onward-

(Laughter and cheers.)

SPEAK ONE WORD.

A woman who went out once to a well near searching preacher who had probed her own heart so deeply. Who can tell how far she was instrumental in preparing the way for that subsequent revival under the apostles, when there was "much joy" in Samaria!

the forest, and is called "Good resolutions."

"Now," shouted his friends, "now we have a rope that will hold. Take hold—and hold on."

"Fall, fall into my arms," said the voice from below.

Again he seized the rope, but his hands seemed

a dreadful catastrophe for us. Suppose the sea- ble for him to invite a soul to Jesus. He invent-

little memorandum book and passed on. That one sentence was enough. It rang through that teacher's conscience until it sent him to the

On one winter night he stopped a young friend on the corner of the street and pressed on him has fully met the expectations of its most sannation.

Lately a young man in my church met an ac-quaintance on his way from New York, and gave him a word or two of kind, pointed, appeal.

Last Monday evening the one thus appealed to rose in the "Young People's Meeting," and stated that those few words had brought him to conviction, and now to a good hope in Christ. "I shall never forget that one word which was

once whispered to me in an inquiry meeting." But the word did not leave me; it drove me to reflection and to the cross."

It is said that Henry Martyn was first drawn to the missionary work by a single remark of the Rev. Charles Simeon. Young Malcolm, of Philadelphia, has written a delightful tract about the

But why multiply examples! What Christians nost lack is the heart of love to prompt the word We have occasions enough; we meet sinners every day, close by the "well's mouth," as at Sychar; but how seldom do we invite them to 'let down and draw" the waters of life! If all one man out of the thousand, and by him only roung men; but now we have that I pray every for two hours each Sabbath, how long will it be

LETTING DOWN STRINGS.

There was a young man walking among his gay companions in a dark forest. There was ight overhead, and though they knew not exactly the course they were going, and though they had many misgivings that they were going wrong, yet they showed no fear; the laugh, the story, and the song beguiled the way; they hoped to come out of the woods at the right place, and comforted themselves that if they should not, there would be some short cut discovered, by which they could get home safely. All of a sudden the air seemed changed, the sky grew dark, rank cannot help doing so. And so, as Christians, the woods grew solemn, the birds ceased to sing, we cannot stop, for hell is behind us, heaven is and here and there a snake crawled out of his

All at once, too, one of these young men stumbled ever something they could not see nor understand. As he fell, with a cry of horror, they saw him go over a precipice, steep and fearful. They gathered on the brink and looked over. And what was their joy to find, that instead of going down out of sight, he had caught hold of a bush, and was holding on with his hands, midway between the top and the bottom. They shouted to him to keep up good courage, and hang on, and they would relieve him. So they began to make ropes, by which the poor fellow could climb back again. The first rope looked large and powerful. It was made of material which we call "self-righteousness." It looked as if it would hold a dozen men. So they let it down to him, and he gladly seized it with one hand.

"Now. hold on." they cried, "and you are Alas! it broke all to pieces before it had lifted

self know when he sees you put your foot there, that you mean to stand there, and cannot be made him an inch? "60." he shouted; "the rope's broke ! Give

me something stronger. And be quick, my hands So they made a second. This seemed sound

and hard, and smooth, and surely it must hold. It was made of "morality," strongly twisted. Again he seized it, and all felt confident that he must now be lifted up. It did raise him a few inches, and it snapped into a dozen pieces.

"Stronger, stronger!" he shouted; "get me something stronger, or I must fall and perish. I can't hang here any longer—as it seems to me!"

While they were making a third rope, the poor fellow looked down to see if he could see any bottom. It was all dark and he could see nothing. But he heard a voice coming up, loud, clear and

"Fall! fall! I will save you! My arms will Sychar, was converted by a brief conversation with the holiest and wisest of teachers. She only went to fill her goat-skin pitcher with water for the use of her household. Christ spoke to her and told her of her sins. She left her water-pot and hurried home a convicted sinner. She aroused her friends to come out and listen to the

Every Christ-loving Christian can do what his numb, and his courage was greatly weakened.

Master did at the mouth of Jacob's well; he can Besides all this, there seemed to be an unseen

"Fall, fall—have faith in my word and see!"

The companions shouted, "hold on, hold on!"

But his bush was giving way. The last root was being cut off, his strength was gone, and he could only cry faintly, "Lord, save me, or I perish!"

Blessed Jesus! Blessed Jesus! Thy arm is almighty .- Rev. J. Todd, D. D.

For the Christian Visitor. St. John Permanent Building Society and Investment Fund

Mr. EDITOR-Dear Sir :- Encouraged by your sindness in "lending a helping hand" to disseminate information on a practical subject, which appears to be new to many in this Province, I take the liberty of sending for insertion in your columns a few remarks, in order to shew the advantages of the Society.

Kindred societies are spread like net-work over the length and breadth of Great Britain, and on this continent they have been found very useful in building up most of the important cities and towns: they have also proved to be of great public and private utility wherever they are understood: and that is now almost everywhere. This society, although in its infancy, so far,

guine friends. My chief object in this communication is to show that it is capable of realizing all that is claimed in the prospectus on its behalf. Starting from the 2nd May, 1863, this being the first subscription day in the third year of the society's existence, we have at the credit of the "accumulating stock" account \$2,361.13; from this deduct \$317.71, the amount at the debit of the contingent account, and we have \$2,043.42 clear of all liabilities. On the 2d May we received in instalments and repayments \$214.31; this enables us to advance one share, and thus the operations are continued monthly until the close of the year, when it will be seen that 131 shares have been advanced. The fourth year is commenced with a monthly income of \$253.65, which, with the repayments, will enable the Board to advance 164 shares in the course of the year's operations. The fifth year is commenced with a monthly income of \$300.51, during which 194 shares are advanced. The sixth year is commenced with a monthly income of \$355.82, during which 23 shares are advanced. The seventh year is comnenced with a monthly income of \$421.14, during which 27½ shares will be advanced. The eighth year will be commenced with a monthly ncome of \$500.24, and by advancing 321 shares The ninth year will be commenced with a monthv income of \$592.54, and by advancing 381 hares. The tenth year will be commenced with a monthly income of \$701.88, and by advancing 464 shares. In thus showing the way in which the strength of the society is increased from year to year, I have taken no notice of the entrance fees from the introduction of new members, fines, or other fees: these I am inclined to let stand against charges of management during the periods

ECAPITULATION OF THE PRESENT SCALE OF OPERATIONS. The operations of the Society at the close of the

second year shows an amount, clear of all liabilities, at the credit of the accumulating ultimately, over the amount advanced,.... 7th do. 2714 do., 8th do. 5234 do., 9th do. 8834 do., 10th do. 4634 do., 8,872.00 4,576.00 5,420.80

Here is an amount of\$32,667.42 to meet the liabilities due to investing members at the close of the tenth year, viz., on 92 shares, of the value of \$200 each, or a total of \$18,400; and if we include the amount, payable in the eleventh year, to fifty investing members in the second year, viz., fifty shares of \$200 each, or a total of \$10,000. Thus we see the capability of the society to meet not only its obligations, payable at the close of the tenth year, but those due at the close of the eleventh year also, and have a balance of \$4,267.42 to the good. The amount of pro- Edward Island. fits in the course of ten years on the society's business are most satisfactorily shown to be \$32,667.-42c., during that period \$57,500 will have been advanced on 237½ shares—all properly secured by mortgage to the society.

The beneficial tendency of the society's operations, its peculiar adaptation to the wants of tradesmen, artisans, and others, its tendency to produce habits of economy, and to excite a disposition to save, whilst it gives scope and opportunity for exercising such disposition—must be apparent to every careful enquirer. It extends and enlarges the means of making provision for a family it quickens industry, and creates a prudent and provident spirit; it will afford the tradesman an opportunity of obtaining property without encroaching on his trading capital, and to the community at large the inestimable advantage of the moral and social influence arising from a wider diffusion of persons holding a "stake in the country." I am, dear sir,

Your much obliged and obedient serv't., THE SECRETARY.

Society's Office, June 12th, 1868.

WEE LILLIES VICTORY.

There was a man, a widower, seeking, in a beautiful and interesting girl of twenty, a companion for himself, and a mother for his three little ones. To this arrangement the roung lady herself was not averse, but her mother could not consent. The suiter himself was in every respect all that could be asked, but the experienced woman dreaded for her daughter the responsibilities and trials of the relation of step-mother. So she resolved to make her heart as noble and tender solved to make her heart—as noble and tender as woman ever had—as the very flint against all arguments and pleadings, and to chill the incipient affair by icy-coldness. Thus stood the matter when the gentleman, in pursuance of his cherished plan, made his appearance on the field of action, bringing as aids—"since pity is akin to love"—his three sweet little girls with him.

The good mother saw the peril, but sternly set her mind not to be caught in that trap. So she wrapped herself in a cloak of ceremonious civility, and let the little visitors sit about or play unnoticed. It was not long before wee Lillic, the youngest of the three, having picked up a dell, had become absorbed in fondling and dressing it, as the custom is with small women. Presently something went wrong, the frock or cloak refused to stay as it was put. So Lillie gathered herself up from the carpet, and trotting up to Mrs.—, as she sat in dignified indifference, looked up into her face with the most innocent unconscious. her sweet lisping tones, asked, "Ave you dot a pin f". O, wise little simpleton! Thou hast done the work. Tears swelled into the lady's eyes; all her fortifications melted away like wax in the sun; she caught the motherless babe to her bo-

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Pianofortes re-polished, resilked, and carefully removed.
Opinion given on Pianofortes as to value, soundness and
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Importer of China, Glass and Earthenware, No. 3 St. Stephen's Building, King Square,

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Every description of the above class of Goods found at
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Dec. 4: Glass cut to order. REVERE HOUSE.

Permanent and Transient Boarders accommodated upon the most reasonable terms.
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UNION HOTEL, 112 Union Street, ST. JOHN, N. B.

THIS HOTEL being centrally located, neatly furnished. and thoroughly conducted, is, highly appreciated by the Travelling Public. Charge 85 cents per day.

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Dec. 4.

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Clothiers, and dealers in Gent's. Furnishing Goods,
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Clothing made to order. The want Dec. 4. SAMUEL WILSON & bounts diar

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Always on hand a large and splendid assortment of
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Gentlemen's Clothing made to order in the most Fashionable Style by the best Workmen, at the shortest notice.
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