

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

SAINT JOHN, N. B., THURSDAY, OCTOBER 15, 1863.

THE DUMB CHILD. She is my only girl! I asked for her as some most precious thing.

Oh! many a soft old tune I used to sing unto that deadened ear, And suffered not the lightest footstep near.

'Twas long ere I believed That this little daughter might speak to me: Waited and watched, God knows how patiently;

Oh! if she could but hear For one short hour, till I her tongue might teach To call me Mother, in the broken speech

To see her kneel, with such a reverent air Beside her brother, at their evening prayer;

To the bright wonder of a sunset sky With such a depth of meaning in her eye,

Her face is very fair! Her blue eyes beautiful! of finest mould

Will He the mind within, Should from earth's babel-chorus be kept free,

Of quiet gladness in her noiseless play; She hath a pleasant smile—a gentle way

And when his sons are playing merrily, She comes and leans her head upon his knee—

To her delight, a beauty of its own, And we, a deeper tenderness have known

And God in love doth give To her delight, a beauty of its own, And we, a deeper tenderness have known

The Baptist Denomination in Nova Scotia and New Brunswick, and P. E. Island.

The following is the Report of the Committee on the State of the Denomination, appointed at the late Convention held at Amherst:

Table with 3 columns: Region, Churches, Baptized, Members. Rows for Nova Scotia and New Brunswick.

The increase of the year, according to those statements, is 24 per cent. Five new Churches have been formed, viz: at Pictou, N. S.; Wickham, Cantreville, and Coalgate, N. B.; and Belfast, P. E. I.

Seven brethren have been ordained, viz: Sept. 5, 1862, Wm. H. Porter, Pine Grove, Wilmet, N.S.

Your Committee beg to append to this Report the following observations: 1. The number baptized considerably exceeds the number reported last year.

2. The history of denominational benevolence during the year is far from satisfactory. Were the obligation to give as God has prospered more generally and deeply felt, and were our arrangements more systematic, and perseveringly maintained, none of our Institutions would languish for want of adequate support.

3. It is much to be regretted that the number of candidates for the ministry seems to be on the decrease. And this is the more distressing, because there are many vacant Churches in all the three Provinces, and large districts in which itinerant labour is urgently required.

4. The extensive and increasing prevalence of sceptical sentiments in almost every part of Christendom, this Northern hemisphere not excepted, renders it imperative on the part of the ministers of the gospel, and on all others who have the means of prosecuting such inquiries, to study closely the evidences of the truth and inspiration of the Scriptures, and to adopt measures for the protection of the young from the insidious attacks of the infidel.

5. Believing that vital godliness is the grand preservative from the evils that have been alluded to, and the only effectual source of excitement to love and good works, the Committee renew the suggestion of former years, and recommend that the Churches composing this Convention be requested to set apart a day for united supplication to the Most High, for an abundant outpouring of his Holy Spirit, in order to the strengthening of "the things which remain, that are ready to die," and the quickening of God's people to new life and activity.

BAPTIST SEMINARY, FREDERICTON. The above Institution is under the management of the Rev. C. SPURDAN, D. D., with competent assistance, and is intended for the instruction of those who are preparing for College or any occupation in life.

The course of study embraces the usual branches of an English, Mathematical, and Classical education. The academical year is divided into four terms of eleven weeks each.

Boards are received by the Principal, into his family, on the following terms, which include all the expenses of board, washing, fuel, tuition, &c., and are payable quarterly in advance:—

Under ten years of age, \$125 a year. Between ten and fourteen years of age, 132 Above fourteen years of age, 136

French extra, \$2 a term. No other extras. The discipline pursued will aim to combine the culture of the mind with the training of the character, and, in conjunction with the necessary restraints of school, will offer many of the advantages of home.

The wishes of parents respecting their sons will be carefully consulted. Four towels should be sent with each pupil. All the linen should be marked with the name in full.

Summer term, from about the 20th of July to the first week in October. Autumn term, from the close of the Summer term to the third week in December.

Winter term, from the first week in January to the third week in March. Spring term, from the close of the winter term to the first week in June.

SINS THAT GO TOGETHER. In the first and second chapters of Amos there is a singular repetition of rebuke. Eight times the threatening is recited in the same words:—"Thus saith the Lord, For three transgressions of Damascus, Gaza, Tyrus, Edom, Ammon, Moab, Judah, Israel, and for four, I will not turn away the punishment thereof."

Sins come in flocks. They spring like a cluster of canes from the same root. Where there is one vice, there are apt to be three or four, or even more. They are like an Indian banyan tree, with some horrid idol in its darkly shaded centre.

They root in man's animal nature, his passions and lower susceptibilities. There lust conceives. They enslave the will, and this in turn reacts to strengthen them.

Sins bear to each other the relation of parent and offspring. We will trace one of these family connections—Intemperance and profligacy. Intemperance is a partial derangement of man's entire functions. It unstrains, excites, stupefies, dizzies the brain and its dependencies, and debauches the conscience.

It begets indolence. This is a vice. While a person is under that bewilderment, he cannot labour to advantage; his powers are more or less paralyzed. He forsakes his employment, whether manual or mental. The drunkard very readily becomes a sluggard.

He loses the confidence of employers and customers; loses confidence in himself; feels that he ought to.

Lads, who early take to dissipating habits, usually grow up without a trade or any honest means of living. They furnish our rioters and rowdies in city and village. Adult loafers and pauperism have here their feeders.

Intemperance begets dishonesty. It creates a low sense of honor; runs into efforts to get on without steady and responsible occupation. It makes bad paymasters, hard customers. Drinking and gambling saloons are generally near neighbours. There is a philosophy in this as well as a taste. There is the want of excitement, and the want of something to spend. Liquor supplies the one of these wants; the dice box or the greasy card may possibly supply the other.

Stealing and the county-jail lie along this road. When drunkenness has covered a man with rags, it often clothes him next with a felon's suit, and sometimes before.

Intemperance easily expresses itself in profanity. It destroys the sentiments of religious reverence. Young tipplers soon learn to parade their courage or bravado in smart oaths.

Drinking saloons are the common haunts of vulgarity and blasphemy. A dictionary made up of their vocabulary would be just fit for hell, without a translation. Put the two things together on what principles you please, profane swearing and free drinking are almost always associated.

Intemperance crops out in Sabbath-breaking. The strata are conterminous. Sundays are rest-days, long and tedious to pleasure-seekers and the slaves of passion. Dissipated persons find the church a wearisome place, and its moral and religious teachings irksome. They are commonly sceptical or are trying to be. They prefer to spend Sunday in driving over the country, and rioting in out-of-the-way taverns.

a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake! I will seek it yet again."

These sins come directly from the mental, and moral, and physical unbracing and debauching of temperate habits. Not three or four only are they, but a host, a legion of unmistakable demons.

Some think they can be virtuous at every other point, if they drink freely; and that this is more a weakness than a crime. They utterly mistake the nature and possibilities of the case.

Observe God's view of the subject. Sin is not a default merely in human relations, not a violation to one's self alone—not a personal and social dereliction, and no more. It is an offence against God for a man to make war on the proper order and regulation of his own life. Hence God's threats of his punishment.

In Israel, this was a capital crime. "He is a glutton and a drunkard; and all the men of his city shall stone him with stones that he die. So shall thou put away evil from among you, and all Israel shall hear and fear."

AM I SOUGHT OUT? A SERMON DELIVERED BY THE REV. C. H. SPURDAN. "Thou shalt be called, Sought out."—Isaiah lxix. 12.

The first meaning of our text is very clear. Here is a prophecy, that as Jerusalem, having been despoiled of her beauty by her enemies, was for a long time forsaken and worthy to be called, "A city which no man seeketh after," so, in a brighter day, her glory shall return, she shall have an attraction to all lands, and the joy of the whole earth; multitudes of willing pilgrims shall seek her out that they may behold her beauty.

She shall be a city greatly set by and greatly sought out by those who love the hallowed spots where the mighty deeds of the Lord were wrought, and the arm of Jehovah made bare. The text, doubtless, has a similar reference to the church of Christ. During many centuries the church of Christ was hidden—a thing obscure, despised, unknown, and abandoned; she concealed herself in the catacombs; her followers were the poorest and most illiterate of men, proscribed by cruel laws, and haunted by ferocious foes. Although the royal bride of Christ, and destined to be the ruler of nations, she made no figure in the world's eye; she was but a little stone cut out of the mountain without hands. But the day is already come in which multitudes seek the church of Christ. Behold, they fly as a cloud, and say to Zion with their faces thitherward. As time rolls on, and the millennial kingdom of Christ comes nearer and nearer, the church of God shall be more and more sought out, and from the ancient east and the far-west they shall come, multitudes beyond all count, saying, "Tell us where is the city of the Lord, the people of his love!"

Though this, doubtless, is the primary meaning, I nevertheless believe that we may, without violence to the text, use it in another manner. In a fuller and more spiritual sense the church of God may well be called "Sought out," and the like title may truthfully be applied to every single member of that dearly-loved and dearly-purchased family. All the children of God may take for their name and distinction the words "Sought out."

Without indulging in a longer preface, let us at once proceed to map out the plan of our present meditation.

I. FIRST, THE NATURAL CONDITION IMPLIED IN THE TITLE "SOUGHT OUT."

If the church of God, my brethren, has been "sought out," then it is clear enough that originally it was lost—lost like that woman's piece of silver which she valued so much that she lit her candle, and swept her house, and searched diligently until she found it. The tremendous fact of man's utter ruin is the underlying cause of the necessity for grace to seek out its object. If the fall had not been so complete in its ruin, there had been no need to seek us, for we should have sought the Lord. This, however, is the gloomy truth, that we are altogether become abominable, and all flesh hath perverted its way. Of this fact there can be no doubt, for you and I, who have been saved by grace, know well that we were lost; helplessly and forever lost, had not Jesus sought us out. Many of the chosen seed are suffered to indulge in sin, until they are lost even to the pretence of virtue and morality; lost to the hopes of the most earnest friends, and the most affectionate entreaties of anxious relatives. Lost we all were in our federal head, by imputation of his sin; lost, effectually, by infusion of his corrupt nature; lost, afterwards, actually, by our practice; lost, manifestly, by an accumulation of evil habits, and the growing force of depraved appetites. We have, by nature, departed far from God, and, like the prodigal, have gone into a far country. We are comparable to that poor wretch who was possessed with a legion of devils, whom fetters could not bind, nor chains restrain. He who said, that by nature, man is half brute and half devil, was not far from the truth. O my brethren, shall we ever know in this life how lost we were by nature! Until we can comprehend what "the wrath of God" means, by gazing steadfastly into the pit of hell; until we can understand the purity of God amid the perfection of heaven, and so can measure the awful distance between our depraved condition and the perfect holiness of Jehovah, we shall not know how lost we were. But we know enough to make us shudder. Oh, when we saw, or thought we saw, the desperate evil of sin, then we cried out, "Lost! Lost!" with greater bitterness than he who sorrows for his only son, even for the first-born. Oh, the horrors of that terribly truthful discovery which showed us ourselves. We felt in our conscience that we were lost to everything which could commend us to God, or could attract his regard; we knew that in ourselves there were no means of restoration to purity and happiness. We were utterly and entirely lost, and, as I said before, some of us lost with a vengeance, for our outward life had become a foul development of the filthy fountains within. Aliens, enemies, rebels, traitors, what shall we say more, no name is too vile for us. Had we been left to lie among the broken potsherds as worthless refuse, or had we been swept away with every unclean and loathsome thing, this had been our just desert. God could not have been too severe, even if the lowest pit of hell had been our portion.

And then, my brethren, we were so lost that we did not seek the Lord. Natural man has superficial and passing thoughts of seeking God, but they have no true hunger and thirst after him. Now and then a pang of conscience, a sickly wish after something better crosses the un-renewed mind; but as the smoke out of the

chimneys is blown away by the wind, so these hasty emotions are gone and forgotten. As the dew which trembles at early morn upon the hedge-row evaporates in the heat of the sun, so the best desires which unregenerate men can know are soon melted away, when once the sun of the world's temptation rises upon us. My brethren, we who know the Lord know that we had no serious effectual thoughts of seeking after God until He sought us. We were wandering sheep, well skilled in straying, but without the will to return. When the Spirit of God came upon us, he found nothing in our hearts ready to work with him, but everything running in the opposite direction. Every imagination of the thought of our heart was only evil, and that continually.

Nay! I must go further, our lost estate is shown yet more clearly in the fact that, so far from seeking God, we did not desire him to seek us. Till he first inspired the wish to be found, we resisted his seekings. So far from asking him to visit us with his salvation, when he did come, we took up arms against our gracious friend. Well do I remember those early strivings of the Spirit with my youthful heart which I choked one after the other with a resolute determination. Well can I recollect those strong wrestlings, when it seemed as if the Spirit of God would separate me from my sins and I must lay hold on Christ, and yet determined still to abide in sin and self-righteousness. I stood out against the Lord and would not have "that man" to reign over me. Ah! how long did Jesus stand and knock at our door, so long that he might well cry as he does in the Canticles, "My head is wet with dew and my locks with the drops of the night." We would not let him in; instead of rising to open, we sought to fasten every bolt and to send every bar home, and we turned the horrible key of our self-will in the wards of the lock, with a "depart from us, we desire not the knowledge of thy ways." Ah, my brethren, if he sought us out, it was not because we had a will towards him, or because we were importunate in prayer; or our will was his great opponent; we were desperately set on mischief, and if we had not been sought out by sovereign grace, saved we never should have been.

"'Twas thy love, O God, that knew us, Earth's foundations long before, That same love to Jesus drew us, By its sweet constraining power, And will keep us, Safely, now and evermore."

Thus much then concerning our normal condition. (To be Continued.)

From the Christian Times. MINISTERIAL SUPPORT. The notice of the resignation of one of our city pastors in your last, with the attending circumstances, has led me to some reflections upon the subject of ministerial support.

Men act upon a general principle that at some period of their lives they shall become incapable of engaging in active, productive business. This incapacity may be the result of accident, of disease, or come in the course of nature, the attendant of old age; hence the universal anxiety to lay by something to meet such an emergency, and to protect themselves and their families from poverty and want. Ministers of the gospel ought not to be regarded as an exception to this general rule. They devote themselves to a special work, mainly for the benefit of others. They are, by public opinion, denied the privilege of engaging in secular pursuits, but are imperiously required to devote their time and talents to their calling; hence came the law of the apostle, that those who preach the gospel should live of the gospel. Ministers who attempt to add anything to their income by business transactions are soon met with the charge of worldly-mindedness, and lose much of their influence and usefulness as preachers of the Word.

But what shall they do? As a class, their education and talents rank much above the ordinary average of men who amass fortunes in secular life. But these things are not taken into the account, nor should they be to an unlimited extent, for the preaching of the gospel may not be regarded in a pecuniary point of view. Yet the principle seems to be—"How little is it possible for a minister to live upon from day to day?" He is literally compelled, practically, to take no thought of the future; though he may be supposed to be harassed with all the cares and anxieties of other men. He is subject to the same accidents—the same wearing out of the physical powers—the incidents of old age. But how shall he make provision to meet them? Not surely out of the slender salary which he receives. Let him be laid aside from his work, and there he is—dependent—without means of support! It may be grateful to his feelings if an affectionate people shall so far appreciate his labors—shall so love him for his work's sake, that they come forward generously to his relief. But would it not be well to think of these things as the years are passing along? Would it not be well to act upon the principle that the laborer is worthy of his reward, and be just to our minister, that he may not be left to want when laid aside? Ministers are like other men. They have the same feelings and sensibilities, and while all of us gladly accept tokens of respect and love, none of us desire a gift where we should have a due.

Ministers, as a general thing, are the worst paid class in the community—not only as regards amount, but in the manner in which they receive what is stipulated. There are exceptions, to be sure, but the rule holds good in about nine cases out of ten. Men—Christian men—who are just and prompt in their ordinary business, are often found woefully deficient in this regard. These things ought not to be. A reform in our way of thinking and acting upon this subject is demanded. Our pastors, in every practicable case, should be placed in a condition beyond the reach of pecuniary cares and anxieties. When this is done, the church and the world will be vastly the gainers by it. Allow one who is not "of the cloth" to say this much.

"GOD IS A REFUGE FOR US." One Autumn day I stood upon the sea-coast, where the waves stirred by a recent tempest, dashed furiously upon the rocks. The great ocean waves, rolling in with full sweep from the Atlantic, leaped upon the coast with terrific roar. In one place, rushing into a cavern, the surge, through an opening in the top, sprang, in a column of spray and foam, a great height in the air. The sight was so sublime that many persons came from the neighboring city to witness it. While looking upon the scene, exhibiting the ocean in such power and grandeur, I observed that the rocks, even those upon which the surf broke with most fury, were covered with multitudes of very small shells. So, in the very presence of the stormy sea, smitten every instant by the thundering surf, the little shells, clinging with trustful fingers to the great rocks, found shelter and life. There was the great ocean in its wrath, and the symbol of resistless might, rushing upon the cliffs as

though it would break over its ancient barriers. Here were creatures, symbols of frailty, having no strength of their own, finding complete safety and refuge by clinging to the immovable rock.

So, thought I, is it between God and ourselves. Our only safety is in clinging to him. Now can I understand, as never before, that sublime Psalm, the sixty-second, where David exclaims, "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation; he is my defence; I shall not be moved. In God is my salvation and glory; the rock of my strength and my refuge is in God. Trust in him at all times; ye people, pour out your heart before him; God is a refuge for us." So does nature help us to interpret and understand the Word. And the lesson is this, "Trust in him at all times."

Trust in God in the time of trial. Are you tried, christian, by the fierce onset of many difficulties? Cling the closer to the Rock of your strength. He has promised that he will not allow you to be tried above that which you are able to bear. Remember, even in the days of most dreadful trial, that all things work together for good to those who love God. In trial, God is a refuge for us.

Trust in God in the time of temptation. Does the world allure you, christian, and tempt you to forget your religious vows? Are many snares spread for your feet? Does Satan endeavor to overcome you by the fierceness of his subtle temptations? Then cling to the Rock of your strength. Nothing can pluck you from God's hand if you trust in him. Even the gates of hell shall not prevail against you if your hopes are fixed upon that Rock of Ages. God is a refuge for us.

WHY I ATTEND CHURCH ON RAINY SABBATHS. 1. Because God has blessed the Sabbath-day and hallowed it, making no exceptions for rainy Sabbaths.

2. Because I expect my minister to be there: I should be surprised if he were to stay at home for the weather.

3. Because, if his hands fall through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.

4. Because, by staying away, I may lose the sermon that would have done me great good, and the prayers which bring God's blessing.

5. Because my presence is more needed on Sabbaths when there are few, than on those days when the church is crowded.

6. Because, whatever station I hold in the church, my example must influence others: if I stay away why may not they?

7. Because, on my important business, bad weather does not keep me at home; and church attendance is, in God's sight, very important. See Heb. x: 25.

8. Because, among the crowds of pleasure-seekers, I see that no bad weather keeps the delicate female from the ball, the party, or the concert.

9. Because, among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ: true love rarely fails to meet an appointment.

10. Because those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sabbaths.

11. Because, though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well-grounded to bear that. Luke xiv: 18.

12. Because there is a special promise, that where two or three meet together in God's name, he will be in the midst of them.

13. Because an avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

14. Because my faith is to be known by my self-denying, Christian life, and not by the rise or fall of the thermometer.

15. Because such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.

16. Because, by a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise my late work on Saturday night will be as great a sin as though I worked on the Sabbath itself.

17. Because I know not how many more Sabbaths God may give me; and it would be a poor preparation for my first Sabbath in heaven to have lighted my last Sabbath on earth.—Feigned Excuses.

HINTS FOR HOUSE-KEEPERS. If the covers of sofas and chairs are dirty, they may be cleaned without being removed, by first washing them over with a flannel, then before they are dry, sponge them over with a strong solution of salt and water, in which a small quantity of gall has been mixed. The windows of the room should be opened so as to secure a perfect drying, and the colors and freshness of the article will thus be restored. Floor-cloths may be cleaned with a mixture of magnesia, only milk warm, followed by warm water in the same manner that carpets are cleaned. They should be rubbed with dry flannel till the polish is restored. This is a process much to be preferred to that of rubbing the cloth with wax, which leaves it sticky and liable to retain the dust and dirt for a long time. Very hot water should never be used in cleaning floor-cloth, as it brings off the paint. Cleaning mirrors and polished steel articles is an easy operation, when rightly understood. The greatest care should be taken in cleaning a mirror to use only the softest articles, lest the glass should be scratched. It should first be dusted with a leather brush, then washed over with a sponge dipped in spirits to remove the fly-spots; after this it should be dusted with the powder blue in a thin muslin bag, and finally polished with an old silk handkerchief. Polished steel articles if rubbed every morning with leather will not become dull or rusty; but if rust has been suffered to gather it must be immediately removed by covering the steel with sweet oil, and allowing it to remain on for two or three days; then sprinkle it over with finely powdered unslacked lime, and rub it with polishing leather.

Old Series, Vol. XVI, No. 42.

George A. Garrison, COMMERCIAL AND FORWARDING AGENT, And Custom House and Ship Broker, 29 Custom House Building, St. John, N. B.

George Duval, CANE CUTTING MANUFACTURER, Corner of Richmond and Brussels Streets, St. John, N. B. Chairs Recaned and Repaired. CANE ALWAYS ON HAND FOR SALE. apr 16

Henry Robertson, Importer of China, Glass and Earthenware, No. 8 St. Stephen's Building, King Square, Saint John, N. B. Every description of the above class of Goods found at their establishments. Wholesale and Retail. Goods sold at a discount, and as low as any house in the trade. Dec 4

Morton's Hotel, Union Street. THE subscriber begs to inform his friends and the public generally, that he has recently fitted up the Hotel on Water Street, EASTPORT, known as "Washington House," in comfortable style, where he will be happy to receive Permanent or Transient Boarders, at reasonable rates. G. F. CAMPBELL, Proprietor. Aug. 18, 1863—v8m

"NORTH AMERICAN HOUSE," No. 7, King's Square, Saint John, N. B. E. W. FLAGLER, Proprietor. Good Stabling and attentive Hostler. Dec 4

REVERE HOUSE. Permanent and Transient Boarders accommodated upon the most reasonable terms. THOMAS TRUEMAN, Dec 4. 21 King Street, St. John, N. B.

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 50 cents per day. Extensive Stabling attached, and experienced Hostlers in attendance. JOHN G. DAY, Proprietor. May 7—v

North American Clothing Store. No. 19 North Side King Street, St. John, N. B. R. HUNTER, Proprietor. Constantly on hand, a Large and Splendid Assortment of Clothing, Cloths, Furnishing Goods, &c. &c. "Garments made to order in the most fashionable style, by the best workmen, at the shortest notice. Dec 4

Woolen Hall. JAMES McNICHOL & SON, Clothiers, and dealers in Gent's Furnishing Goods, No. 25 King Street, St. John, N. B. Clothing made to order. Dec 4

SAMUEL WILSON, Tailor and Clothier, Sears' Brick Building, No. 23 King Street, St. John, N. B. Always on hand a large and splendid assortment of Clothing, Cloths, &c. Gent's Furnishing Goods. Gentlemen's Clothing made to order in the most fashionable style by best Workmen, at the shortest notice. Dec 4

A. T. GILMOUR, MERCHANT TAILORS, No. 10 King Street, St. John, N. B. Broad Cloths, Cassimeres, and Vestings. Dec 4

JAMES S. MAY, MERCHANT TAILOR, 37 German Street, St. John, N. B. Always on hand a good assortment of Cloths, &c. December 4

J. E. WHITEKIRK, Wholesale and Retail Clothier and Draper, 56 Prince Wm. Street, St. John, N. B. Gentlemen's Furnishing Goods of every description. Importer of Staple Dry Goods. Particular attention given to Custom Work. Dec 4

New Boot and Shoe Factory. Lawrence's Brick Building, Head of King Street. LARGE Assortment of Men's and Boys' BOOTS and SHOES on hand, to which the attention of Mechanics and Ladies is particularly requested. The whole of which is offered at the lowest prices for Cash. Custom Work attended to with neatness and dispatch. July 16—v ELIAS S. FLAGLER.

C. D. Everett & Son, MANUFACTURERS OF HATS AND CAPS, No. 15, North Side King Street, St. John, N. B. Also—Agents for Singer's Sewing Machine. Dec 4

CALHOUN & STARRATT, (Successors to H. H. St. John,) Manufacturers, Importers and Dealers in Boots, Shoes and Rubbers. Also, Hats, Caps, and Furs, Wholesale and Retail. 41 King Street, St. John, N. B. Boots, Shoes, Hats, and Caps made to order at short notice. Dec 4

John Mullin's Boot and Shoe Factory, 18 SOUTH SIDE OF KING STREET, ST. JOHN, N. B.—Boots, Shoes, and Rubbers, of every description—Wholesale and Retail. Constantly on hand—Men's, Boys' and Children's Boots, Shoes, and Rubbers—made to order at the shortest notice—Ladies' Double Sole Gait and Prunella Boots. A good assortment of Trunks, Valises, and Carpet Bags, constantly on hand at 18 King Street, St. John, N. B. July 2—v M. FRANCIS.

BOOT AND SHOE MANUFACTORY, No. 48 Prince William Street. Dec 4. WILLIAM O. SMITH, Druggist, Market Square, St. John, N. B. Prescriptions carefully prepared. Sea and Family Medicines neatly fitted up. N. B.—Keeps constantly for sale Medicines, Spices, Perfumery, Surgeons' Instruments, Paints, Oils, and Colours, Brushes, Dry Stuffs, Sails, Flax and Hemp Yarns, &c.—made to order and shipped speedily. Wholesale and Retail. Dec 4

J. F. SEED, WHOLESALE AND RETAIL DEALER IN Drugs, Medicines, Perfumery, Paints, Oils, Dry Stuffs, Patent Medicines, &c. A FORTKARIES HALL, No. 15, Market Square, St. John, N. B. Dec 4. No. 29 Prince William Street, St. John, N. B.

T. B. BARKER, Importer and Wholesale Dealer in Drugs, Medicines and Chemicals, and Retail Dealer in Glassware, Paints, Oils, Dry Stuffs, Brushes, Soaps, Perfumery, &c. Saint John, N. B. Dec 4. J. CHALONER, Corner King and German Streets, Dealer in Drugs, Medicines, Brushes, Artists' Materials, Dry Stuffs, Stationery, and Rosemary Liniment, Furniture Polish, Eye Ointment, Compound Syrup of Honeysuckle, &c. Prescriptions faithfully prepared. Medicines on hand. Dec 4

THOMAS M. REED, Apothecary and Druggist, Corner of North Market Wharf and Dock Street, Saint John, N. B. BOWEN & COX, Photographers, 16 King Street, St. John, N. B. Dec 4. DURLAND'S AMBROTYPE AND PHOTOGRAPH GALLERY, Dec 4. Foster's Corner, King St., St. John, N. B. C. FLOOD'S, Photograph and Ambrotype Rooms, No. 42 Prince William Street, St. John, N. B. Photographs in every style and variety. Glass Pictures executed and mounted in the highest style of the art. December 4.