affords an excellent medium for advertising.

FREELY.

BY BEV. C. H. SPURGEON, "I will love them freely."

We use the word "freely" when a favor is con ferred without its being sought. It can hardly be said that our king in the old histories pardoned the citizens of Calais freely, when his queen had first to prostrate herself before him, and with many tears, to induce him to be merciful. He was gracious, but he was not free in his grace.
When a person had been long dogged by the beggar in the streets, though he may turn round and give liberally to be rid of the clamorous applicant, he does not give "freely." Remember, with regard to God, that his grace to man was utterly unsought. He does give grace to those who seek it, but none would ever seek that grace unless ansought grace had first been bestowed. Sovereign grace waiteth not for man, neither tarrieth for the sons of men. The love of God goes forth to men when they have no thought after him; when they are hastening after all manner of sin and wantonness. He loves them freely, and as the effect of that love they then begin to seek his face. But it is not out seeking, our prayers, our tears which incline the Lord to love us. God loves us at first most freely, without any entreaties or beeseechings, and then we come both to entreat and to beseech his

That which comes without any exertion on our part comes to us "freely." The rulers digged the well, and as they digged it they sang "Spring up, O well!" In such a case, where a well must be digged with much labour, the water can hardly be described as rising freely. But yonder, in the laughing valley, the spring gushes from the hill-side, and lavishes its crystal torrent among the shining pebbles. Man pierced not the four-tain, he bored not the channel, for, long ere he was born, or ever the weary pilgrim bowed him-self to its cooling stream, it had leaped on its joyous way right freely, and it will do so as long as the moon endureth, freely, freely, freely, freely. Such is the grace of God. No labour of man procures it; no effort of man can add to it. God is good from the simple necessity of his nature; God is love simply because it is his essence to be so, and he pours forth his love in plenteous streams to undeserving, ill-deserving, hell-deserving objects, simply because he "will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion," for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

If you ask an illustration of the word "freely,"

I point to yonder sun. How freely he scattereth his life-giving beams! Precious as gold are his rays, but he scattereth them like the dust; he with emerald, and ruby, and sapphire, and all most freely. You and I forget to pray for the sun's light, but it comes at its appointed season; yea, on that blasphemer who curses God the day ariseth, and the sunlight warms him as much as the most obedient child of the heavenly Father. That sunbeam falls upon the farm of the miser, and upon the field of the churl, and bids the grain of the wicked expand in its genial warmth and produce its harvest. That sun shines into the house of the adulterer, into the face of the murderer, and the cell of the thief. No mat-ter how sinful man may be, yet the light of day descends upon him unasked and unsought. Such is the grace of God; where it comes, it comes not because sought or deserved, but simply from the goodness of the heart of God, which, like the aun, blesseth as it wills. Mark you the gentle winds of heaven, the breath of God to revive the languishing, the soft breezes. See the sick man at the sea-side, drinking in health from the breezes of the salt sea. Those lungs may heave to utter the lascivious song, but the healing wind is not restrained; and whether it be breast of saint or inner, yet that wind ceaseth not from any. So. in gracious visitations, God waiteth not till man is good before he sends the heavenly wind, with pealing beneath its wings; even as he pleaseth so t bloweth, and to the most undeserving it cometh. Observe the rain which drops from heaven. It falls upon the desert as well as upon the fertile field; it drops upon the rock that will refuse that opens its gaping mouth to drink it in with gratitude. See, it falls upon the hard-trodden streets of the populous city, where it is not required, and where men will even curse it for comand it falls not more freely where the swee flowers have been rustling forth their prayers. Such is the grace of God. It does not visit us because we ask it, much less because we deserve it: but as God wills it, and the bottles of heaven are unstopped, so God wills it, and grace descends. No matter how vile, and black, and foul and godless men may be, he will have mercy on whom he will have mercy; and that free, rich, overflow-ing goodness of his can make the very worst and least deserving the objects of his best and choic-

Do understand me. Let me not leave this at till I have well defined its meaning. I mean dear friends: when God says, "I will love freely," he means that no prayers, no tears, no good works, no almsgivings are an induce-ment to him to love men; nay, that not only nothing in themselves, but nothing anywhere else was the cause of his love to them; not even the fruits of his love, not the cause of it. He ise the Father loved. Do remem

ou who are going about to establish your theousness, here is a death-blow to your sorks and carnal trustings. God will not love reely. Wherefore go ye about, then, spe our money for that which is not bread, labour for that which satisfieth not? I boast as you will, but you will have to co

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

SAINT JOHN, N. B., THURSDAY, JULY 16, 1863.

He could repeat two thousand words, upon once

Old Series, Vol. XVI., No. 29.

hard." "I will love you freely." "But I do not feel my need of Christ as I could wish." "I will not love you because you feel your need; I will love you freely." "But I do not feel that softening of spirit that I could desire." Remember, the softening of spirit is not a condition, for there are no conditions; the covenant of grace has no conditionality whatever. These are the unconditional, sure mercies of David; so that you, without any fitness, may come and venture upon the promise of God which was made to you in Christ Jesus, when he said, "He that believeth on him is not condemned." No fitness is wanted; "I will love them freely." Sweep all that lumber and rubbish out of the way ! Oh! for grace in your hearts to know that the grace of God is free, is free to you, without preparation, without fitness, without money, and without price la hard

Nor does the practical use of our doctrine end here. There are some of you who say, "I feel this morning that I am so unworthy; I can well believe that God will bless my mother; that Christ will pity my sister; I can understand how yonder souls can be saved, but I cannot understand how I can be; I am so unworthy." "I will love them freely." Oh! does not that meet your case! If you were the most unworthy of all created beings, if you had aggravated your sin till you had become the foulest and most vile of all sinners, yet "I will love them freely" puts the worst on an equality with the best, sets you that are the devil's castaways on a par with the most hopeful. There is no reason for God's love in any man; if there is none in you, you are not worse off than the best of men, for there is none in them. The grace and love of God can come as freely to you as they can to those that have long been seeking them; for "I am found of them that sought me not."

Yet once more here. I think this subject in vites backslivers to return; indeed, the text was specially written for such—"I will heal their backsliding; I will love them freely." Here is a son who ran away from home. He enlisted for a soldier. He behaved so badly in his regiment that he had to be drummed out of it. He has been living in a foreign country in so vicious a way that he has reduced his body by disease. His back is covered with rags; his character is that of the vagrant and felon. When he went away he did it on purpose to vex his father's heart, and he has brought his mother's gray hairs with sorrow to the grave. One day the young lad receives a letter full of love. His father writes: "Return to me, my child; I will forgive you all; I will love you freely." Now if this letter had said—"If you will humble yourself so much I will love you; if you will come back and make me such-and-such promises, I will love you;" if it had said, "If you will behave your-self for the future, I will love you;" I can suppose the young man's proud nature rising; but surely this kindness will melt him. Methinks the renerosity of the invitation will at once break his heart, and he will say, "I will offend no longer, I will return at once." Backslider, without any condition, you are invited to return. "I am married unto you," saith the Lord. If Jesus ever did love you he has never left off loving you. You may have left off attending to the means of grace; you may have been very slack at private prayer; but if you ever were a child of God you are a child of God still, and he cries, "How can give thee up? How can I set thee as Admah How can I make thee as Zeboim? My repentings are kindled together; I am God, and not man; I will return unto him in mercy." Return, back-slider, and seek thine injured Father's face. I think I hear a murmur somewhere—"Well, this is very, very, very Antinomian doctrine." Ay, objector, it is such doctrine as you will want one day; it is the only doctrine which can meet the case of really awakened sinners. "God commendeth his love toward us, in that, while we were yet sinners, in due time Christ died for the

From the Boston Recorder

THE GROWTH OF THE SOUL.

The life, or vital force, of the soul, is an in pelling, organizing power, like the life of the ody, or of a plant or tree. Its very existence ems to depend upon action. It reaches after new materials to appropriate, it puts forth though feeds upon ideas, kindles new flames of feeling and thus is continually expanding, growing, in creasing in strength, capacity and acquisition The roots of trees, by a kind of instinct, will turn towards a stream or fount of water, and press over obstacles, and through long distances to find the means of sending up supplies to the trunk, and thus continually make additions to the boughs. The tree keeps its pumps in motion, its chemical laboratory in full blast, and looks

its chemical laboratory in full blast, and looks out everywhere for supplies, and the one result is growth, unceasing, determinate growth.

The cause of all is that mysterious, immaterial force which we call life. So with the life, the vital, impelling energy of the soul. It seeks out immaterial things and appropriates them; pushes upward and outward, to develop new strength, scope, and size in all its spiritual endowments. Like a shrub, under great disadvantages, the mind may have a very stinted or slow growth it may seem to be stationary, or to go backward for a time. But it is its nature and its life to grow and increase. The memory, the reason the conscience, the will, are struggling for expansion and strength. The observation is awake, the choice is prompt, feeling is ever ready to kindle and glow. And the prompting, organizing law of all is, increase, expansion, development. And there is this vast difference between the growth of a tree and the growth of the sou namely, the one is limited, the other is unlimited the tree has a fixed period of development an growth; it is circumscribed by space and time the soul will go on developing and growing for ever. "It doth not yet appear what we shall be. If a tree could go on growing indefinitely it would finally penetrate the skies and stretch out its waving arms to the stars. The spiritual world i growth of the soul. It may go on exps

you shall be only tunnelling your way through mountains of self-righteeusness down to the depths of hell.

This doctrine offers comfort to these who do not the test is a death-blow to all sorts of fitness. It will love them freely." Now, if there be any fitness necessary in you present of lightning. Then a memory developes be any fitness necessary in you present of lightning. Then a memory developes to the freeness of it. But it is, "I will love you freely," You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say, "Lord, but my heart is so the freely." You say these shorts of the freely in the Presbyterian to there is found a soul with rapid, premature development in a certain direction which startles us. Now a mere suppose it divided into three, and it will be long this will be long that the twill be long that the twi

Isle of Patmos made the Apostle John a poet.
What then may not eighteen hundred years of heavenly vision have made him; and what may he, or any of us not become a million years hence! Shall the soul not be forever accumulating new images of beauty, new treasuries of suggestion, contrast, and comparison, under the quickening, stimulating and health-bringing influences of the spiritual life?

What a difference in capacity may be seen be-tween the mind of the child and the mind of the full grown and educated man! What a difference of soul is everywhere seen between the uneducated and the educated! If such is the growth of the soul under the education of half a century in this dark, material, and sluggish state, what will it be in thousands of centuries in the

See what the soul accomplishes even in this short, wearying, painful and cloudy life! What discoveries in science, what improvements in art, what development and application of the powers hidden in Nature! "Iron is taken out of the earth, and brass is moulten out of the stone, He setteth an end to darkness, and searcheth out all perfection. He putteth forth his hand upon the rock; he overturneth the mountains by the roots. He cutteth out rivers among the rocks; and his eye seeth every precious thing. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light."
What then shall limit the discoveries and the progress of man in the active, favoring, eternal life and growth of the soul!

Who of us value the soul as we should ! How little we realize the vastness of the capacities with which we are endowed? We have little sense of what we are, because "It doth not yet appear what we shall be." But God knows what we are, and in his word sets a value upon us which often astonishes us, and staggers our belief. His solicitude that we should be wise, that we eternity, reveals the high estimation whi puts upon an immortal soul. The soul that is lost in sin and given over to perpetual ruin may be impelled onward by its vital forces, growing in capacity to reap the bitter results of sin—What a treasury of guilt it may accumulate! What poignant memories will it retain? What What poignant memories will it retain? What growing capacity to feel pangs of conscience will

In the light of such thoughts of the son! her precious must redemption appear! The great-ness of redemption is manifested by the greatness of the soul's endowment. It was such souls. souls that are to grow forever, that were lost in sin, and that were redeemed with a great price, even the death of the eternal Son of God. It is not extravagant that Jesus is very God, coming upon such a mission to earth. It is not wonderful that all the heavenly inhabitants are deeply interested in the race of man, and in the proce of its salvation.

HOW TO MAKE YOUR PRAYER MEETING INTERESTING

We will be serious now. We shall try to sympathize with the true and the faithful—not a large number in any church—who are always at "our" prayer-meeting, and who wish they knew how to rake it more interesting. You want to know how to bring live coals to the altar as you go to waken its fires. You want not merely to enjoy more, but you want others should, and you want this meeting to be an instrument of doing your church and the community good. How shall you aid?

1. Let the weekly prayer-meeting live in your heart—think of it when in your business—when you read your Bible—and see if you do not light upon a beautiful text to carry there—when you read the religious paper, and see if you do not fact, which you can use in the meeting. See if you can't gather a few drops of the dew which falls on Hermon. You may not be a watch, or a telescope-maker, but you can do something, if you will think of it before-hand. You can utter haps days to think out. A single thought that has been revolving in your mind is valuable in proportion as it has been thought over. This e which David chose was one that been washed and smoothed in the brook a long tor had a time. It was all the better for its polishing. On that was the day of your meeting, don't forget to think knev him about it—mention it in your family worship—let dence at I your family see that it lives in your heart. Be On my sure and pray for it before you go to it. As plead that Christ will be manifested in it. Protection that the Holy Spirit may be present to warm cheer, and animate every heart.

2. Feel responsibility for it. Make it a sole duty, a habit, and a privilege to be there.
with a cheerful face; you would do so if going a party. Don't go acting, looking, or feeling the you have a chain round you called Duty, which you are dragged to this place. If the roo

He could repeat two thousand words, upon once hearing them, each in its order, though they had no connection in meaning. Cyrus knew every soldier in his army by name. Carneades when asked, would repeat any volume found in the libraries as if he were reading. Dr. Wallis was able, by mere force of memory, to perform the extraction of roots to forty places of figures. And there are similar instances of amazing development in all the other mental faculties.

These cases in our probationary state furnish us with faint glimpses of what the human soul will yet be. The memory in the other life is to go on growing, and having more and more to retain as new scenes and new worlds open before the soul eternally, until it will yet gather in, and hold at command more facts and theories than young man to come in and say a few words? the soul eternally, until it will yet gather in, and hold at command more facts and theories than are to be found in all the writings of men. It has been said that the visions of one day on the God; there is the soil preparing, and to be pre-pared, for the seed of the word, and all these be-long to the prayer-meeting.—Rev. John Todd,

Christian Visitor.

THE WIDOW'S SON.

Mr. and Mrs .- lived in one of our large cities, and were people of eminent piety and devotion to the cause of Christ. They had one son, a well-beloved child, but a neglecter and despiser of religion. They gave him such advan-tages as the best schools of the city afforded, and he graduated at one of the colleges in New England with honor.

The father died and the mother was left in widowhood, but she did not suffer the fire long ago kindled upon the family altar to go out. ago kindled upon the family altar to go out. Morning and evening the family devotions were attended to. One thing she desired, namely, the conversion of her son. She talked with him, and prayed with and for him; still he remained a "lover of pleasure, more than a lover of God."

This hatred if sacred things was so great, that hearing his mether speak of—— street church one day, he said, "Mother, I wish—— street church was burned to the ground."

He expressed a determination to go to sea. She thought it not wise to oppose him in his plans, but the idea of his going from home influences into the midst of temptation and sin so unprepared to resist evil, almost overwhelmed

unprepared to resist evil, almost overwhelmed her heart. His passage was engaged, and the vessel was to sail upon the Sabbath, which was an additional trial to this godly mother. She assisted him, however, as she was able, in his preparations, and as he was packing his trunks, she brought a Bible and a few small books or tracts for him to take, when he said, "Mother, you needn't put those in my trunk; I shall never read them, if you do." Supposing from her appearance she was about to place them, there, he

His faithful mother could not endure the idea a salutary and abiding influence upon his heart.

The Sabbath came. She prayed with him once more; gave him her parting counsels, "and accompanied him to the ship." Its sails were

spread, and he was borne from her view, but in ner heart his best interests were hidden. The next morning she sought the place of prayer in the chapel of the ____ street church, having first written the following note: " mother asks your prayers for the conversion of an absent son." She entered the place of prayer, hesitating what to do. At length, beckoning to Deacon—, she handed him the note, which was real, and fervent prayer was offered.

In alout six weeks a letter came from her wandering son, bringing the glad intelligence that he lad consecrated himself to God, and was resolved henceforth to live a Christian life. mother, said he, "the first step I took from the wharf to the vessel, a strange feeling came over me, such as I never before experienced, and it followed me until I gave my heart to Christ. Those boks you put in my trunk were the very books I ceded, just suited to my case."

With heart overflowing with gratitude, she

went agan to — chapel prayer-meeting with another nte, which read as follows: "A mother desires toreturn thanks to God for the conversion "Be no weary in well-doing; for in due ser

son ye shal reap, if ye faint not.'

TOM PAINE'S HABITS.

In you issue of 29th January, is an account headed, Last Days of Tom Paine," and which reminds ne of an account of some of his other days, which I received from the lips of that venerable man of God, the late "beloved physician," Doctor Natson Smith, of New Rochelle. It was my privilege to spend a Sabbath in his company, at the house of one of his sons, many yeas since, and in the course of conversati ne replied that he not only his physician during his resi-

the most dreadful drunkard When he came to New Rochell took board in a very respectable family, and the had distinguished himself by his writings, a first people in the place took pleasure in show-g him attention. But he was not only a drunk-d, but his personal habits were so vile and filthy which you are dragged to this place. If the room is dark, move round and get more lights. If no warm, go to your brethren, and insist upon it the the room must be comfortable, pleasant, and in viting. If others seem inclined to shirk, don you. If the singing is dull, or tame, or not a all, be careful and see some one or more of the brethren who is a singer, and urge him to the brethren who is a singer where the remaining the tother had been supposed entitled, were disgusted, and dropped his acquaint-acc. As no family would board him, he went to the house on his farm, and his establishment was conducted by his farmer and wife, akin to himself in personal habits. While at his farm-house, I was sent for to see him, as he was sick. I found him in a filthy room, with bed, bed, and acanty furpiture in such a condition of squalor and wretchedness as I would not allow a de of mine to be subjected to. On my remarking Mr. Paine, you seem to be very aick, he express the utmost degree of wretchedness, both men and physical, and indeed in my long practice and physical, and indeed in my long practice.

bottle. Drunk all day, up at night, squalid and filthy, he wrote his 'Age of Reason," -N. Y.

THE DEATH OF LITTLE CHILDREN.

The remembered innocence and endearments

f a child stand us instead of virtues that have

died older. Children have not exercised the voluntary offices of friendship; they have not cho sen to be kind and good to us; nor stood by us, from conscious will, in the hour of adversity.

But they have shared their pleasures and pains with us as well as they could; the interchange of good offices between us has, of necessity, been ess mingled with the troubles of the world; the sorrow arising from their death is the only one which we can associate with their memories. These are happy thoughts that cannot die. Our loss may always render them pensive; but they will not always be painful. It is a part of the benignity of nature that pain does not survive like pleasure, at any time, much less where the cause of it is an innocent one. The smile will remain reflected by memory, as the moon reflects the light upon us when the sun is gone into heaven. Now the liability to the loss of childrenor rather what renders us sensible of it, the occasional loss itself-seems to be one of these necessary bitters thrown into the cup of humanity. We do not mean that every one must lose one of his children in order to enjoy the rest, or that every individual loss afflicts us in the same proportion. We allude to the deaths of infants in general. These might be as few as we could render them. But if none at all ever took place, we should regard every little child as a man or woman secured; and it will easily be conceived what a world of endearing cares and hopes this security would endanger. The very idea of infancy would lose its continuity with us. Girls and boys would be future men and women, not present children. They would have attained their full growth in our imagination, and might as well have been men and women at once. On the other hand, those who have lost an infant are never, as it were, without an infant child. They are the only persons who, in one sense, retain it always, and they furnish their neighbors with the same idea. The other children grow up to manhood and womanhood, and suffer all the changes of mortality. This one is rendered an immortal child. Death has arrested it with his kindly harshness, and blessed it with an eternal image of youth and innocence.

TWELVE WAYS OF COMMITTING SUICIDE 1. Wearing thin shoes damp nights and in cold rainy weather. Wearing insufficient clothing, and especially upon the limbs and extre-

2. Leading a life of enfeebling, stupid laziness; keeping the mind in an unnatural state of excitement by reading romances. Going constantly to theatres, parties and balls in all sorts of weather in the thinnest dress. Dancing till in a complete perspiration, and then going home without sufficient over-garments, through the cold, damp air.

3. Sleeping on feather beds in seven by nine bedrooms, without ventilation at the top of the windows, and especially with two or more persons in the small, unventilated bedroom.

4. Surfeiting on hot and very stimulating din-

ners. Eating in a hurry, without half masticating your food, and eating heartily before going to bed every night, when the mind and body are exhausted by the toils of the day and the excitement of the evening.

5. Beginning in childhood on tea and coffee, and going one step at a time, through chewing and smoking tobacco, and drinking intoxicating liquors, by personal abuse and physical and mental excesses of every description. 6. Marrying in haste and getting an uncon-

genial companion, and living the remainder of your life in mental dissatisfaction. Cultivating constant jealousies and domestic broils, and being always in a mental ferment.

7. Keeping children quiet by giving paregoric and cordials, by teaching them to suck candy, and by supplying them with nuts, raisins and the richest cake. When they are sick, by giving them mercury, tartar emetic and arsenic, under the mistaken notion that they are medicines and not irritant poisons.

8. Allowing the love of gain to absorb our minds, so as to leave no time to attend to our health. Following an unhealthy occupation be-

cause more money can be made at it.

9. Tempting the appetite with bitters and niceties, when the stomach says "No," and by forcing food when nature does not demand and even rejects it. Gormandizing between meals, 10. Contriving to keep in a continual worry about something or nothing. Giving away to

11. Being irregular in all your habits of sleeping and eating, going to bed at midnight and getting up at noon. Eating too much, too many kinds of food, and that which is too highly

12. Neglecting to take proper care of ourselves, and not applying for medical advice when disease first appears. Taking medicines to a degree of making a drug shop of your body.

"YOUR DUTY IS TO PICK."

The late Rev. Dr. Bangs, the eminently useful Methodist minister, commenced his ministry in a As he saw no fruit of his labours, he resolved to give up his license, and had mounted his horse to return home, when, arriving at Grand River, he found it impossible to cross, as the ice was so broken. Returning to his field despondent and confounded, he was encouraged by a remarkable dream. He dreamed that he was working with a pickaxe on the top of a basaltic rock, upon which, however, he could make no impress At last he said to himself. "It is usele pick no more; when a stranger of dignified mien addenly stood by his side and said, "You will pick no more?" "No." "Were you not set to this task?" "Yes." "And why abandon it?" "My work is vain; I make no impression on the rock." He replied solemnly, "What is that to you! Your duty is to pick, whether the rock yields or not. Your work is in your own hands; he result is not. Go on." He resumed his task and at his first blow, given with almost superhuman force, the rock flew into a thousand pieces. He awoke, and returning to his field with fresh zeal and energy, a revival followed, and from that

Christian, if you would escape Satan's devices, then make present resistance to Satan's first motions. It is safe to resist, it is dangerous to dispute. Eve disputes, and falls in Paradise; Job resists, and conquers upon the dunghill.—Brooks.

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