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LAY PREACHING.

The truth on this important subject has of late years made wonderful progress: common errors, once universally and tenacionsly held, have been boldly attacked and refuted both by theory and practice; and among intelligent students of Scripture, and thoughtful unbiassed working Christians, the question of the lawfulness and propriety of lay preaching is virtually set at rest. But error on the point still obscures many minds. There are still some who consider it unscriptural and worse than useless; others who consent to it as a thing that "can't be cured," and "must be endured," and who look upon it as that which must be made the best of, since it would neither be easy nor desirable, on the whole, to put a stop to it, seeing they cannot ignore its blessed effects. There are others again, who, while they sanction and encourage lay preaching, do so on insufficient and even untenable grounds. No evangelist, for instance, who understands his position, could onsent to substitute his rights as an English-ian for his responsibilities as a Christian in this matter, or pretend to accept from men permission to obey God! Clear proof of the scripturalness of the thing, and exposition of its true basis, have often been rendered; but they have to be continually renewed, to enlighten the uninstructed, to confirm the wavering, and to increase the sense of responsibility, inadequately felt by most, to do what in them lies as labourers in the gospel

It was a very common error, and it is by no means exploded yet, to suppose that all ministry, in the church and to the world, should be confined to a particular class, set apart for its per-formance. Like other errors, this was in great measure a distorted and misapplied truth. Scripture and experience both taught the necessity and benefit of a class of "pastors and teachers" devoted to the work of the ministry. This divine institution was recognized and felt to be needful for the well-being of the church, and very conducive to the conversion of sinners, but it was wrongly regarded as all that was needful, especially for this latter object. As well might we conclude, because an educated class of physicians is needful to the full development of the healing art, that therefore no private individual should ever exert his skill in applying a remedy, or use judgment in prescribing a well-known cure! "Pastors and teachers," a special class devoted to a special object, are indeed needed; but oh, how much is needed besides! Evangelists, gospel preachers, city missionaries, Bible-women labourers, male and female, young and old; labourers of all classes, adapted to all spheres; labourers in the vineyard of Christ, labourers together with God; labourers not a few, but many, for the vast harvest-field, are imperatively needed; as many as can be procured, all the help

The world is perishing; Christ has died; sinners may be saved by faith in Him; the glad tidings have been sent; the time is short; the end of all things is at hand; who shall carry and proclaim the good news, the gospel message? Who? Every Christian man, woman, and child on earth, having tongues to speak and opportunities for speaking of Jesus! To what extent shall they go? To the very utmost limit of their abilities and opportunities, without trespassing on prior claims or transgressing any ordinance of God or man, unless such as are antagonistic to God's. And this they may do without in the least interfering with a class of work, or a sphere of responsibility, to which some only are called. All Christians, not some merely, are to be "lights in the world, holding forth the Word of life. "reproving the unfruitful works of darkness,"
"telling what great things Jesus has done for
them, and has had compassion on them;" and who shall dare to say, as regards any individual, that this testimony is to be only an acted and not

This general ministry of the whole church, due to the world, does not obliterate a special ministry of some, called and gifted as evangelists, even as to gospel preaching; much less does it touch upon the work of pastors and teachers in the upon the work of pastors and teachers in the church, which is altogether different. Certain individuals are called to more prominent, continued, and engrossing efforts than others; they are bound to "do the work of an evangelist" perhaps exclusively, and to "make full proof" of their ministry. Grace and wisdom will be tested in the appropriateness of the sphere selected by any labourer; the Lord's blessing resting on his efforts, and "contirming the word with signs following" in the way of conversions may recovered lowing" in the way of conversions, may generally be taken as guidance in the matter. Occasiona and comparatively obscure efforts may often lead as a stepping stone to more constant and public ones; for God mostly trains his servants in private before He calls them into publicity; and I some may add, that an evangelist, as time passes, and has knowledge increases, and experience deepens, may not unfrequently become well qualified for the work of guiding and teaching the church also, though the latter office is by no means a mere

nize themselves and each other, not as self-sent corkers, seeking each his own end, by means of his own choosing; but as ambassadors for Christ, seeking a common object, their Master's glory, by means differing indeed, but equally of his appointment and equally essential to the successful prosecution of his work. This sense of being -labourers would at once unite them heart and hand, to their mutual strength and comfort, and to their greatly increased efficiency. Its absence weakens and impedes both in their work, out the pastor suffers from it more than the evan-

It is strange that any should doubt or deny these things? God has always given a practice answer to such doubts, and rebuked such opposition by raising up and honouring, using and see of settled, stated, pastoral, work; and He is doing so still. Facts patent to all observers prove it, and endorse such ministry as of divine appointment, and Scripture abundantly does the same. The well-known passage in the eleventh of Acts affords ample precedent, authority, and encouragement for this so-called "lay-preaching." Then they who were scattered abroad, upon the persecution which arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but the Jews only. as far as Phenice, and Cyprus, and Antioch, preaching the word to none but the Jews only. And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Lerne; and the hand of the Lord was with them, and a great number betieved and turned unto the Lord." Let us consider,

1. Who were these preachers of the gospel? They who were scattered abroad by the persecution which followed Stephen's martyrdom; all talking easily, expectly, plainty, affectionately—

Christian

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

the church which were at Jerusalem, except the Apostles (Acts viii. 1.) This settles the question as to the lawfulness of "lay" preaching. The mass, if not the whole of these who "went everywhere preaching the word," were unofficial per-

sons, or, in modern language, "laymen."

2. How were they sent? These persons had neither ordination, recognition, nor even, as far as we know, permission from the Apostles; their efforts were spontaneous and independent, and arose out of circumstances. However advisable or expedient, therefore, recognition, may now in certain cases be, it is not indispensable in any case, and not even wanted in ordinary evangelizing. The only needful pre-requisites for this work are those which these early Christians all possessed: conversion, a godly life, and ability to speak in some degree or other, suitably to some sphere, public or private. These, and circumstances which placed before them open doors, where all they needed, and all that any disciple of Christ can ever need, to authorize his laboring

as an evangelist or gospel preacher.

3. Where did they 93? "Throughout the regions of Judea and Samaria (chap. viii. 1), as far as Phenice, and Cyprus, and Antioch" (chap. xi. 19)—anywhere, everywhere, that need existed to have. and circumstances led. To "the regions beyond;" those that had already heard the joyful sound, to those who sat "in darkness and in the shadow of death," wherever they found them. They were not yet aware that it was the purpose of God to grant "repentance unto life" to the Gentiles also, so for a time they confined themselves mostly to the Jews. To us there is no

"Salvation, O salvation, The joyful sound proclaim, Till each remotest nation Has learned Messiah's name."

"The regions beyond" those already evangelized still call with urgent voice, alike to the localized and itinerant gospel preacher. Who can say he has worked every corner of the field he occupies, and that further labour on his part is superfluous? Ah, no! we have but to lift our eyes to the fields, white as they are unto harvest, to perceive the need of a thousand sickles being thrust in, and alas, the labourers are all too few.

4. What did they do? "They preached the Word"—" preached the Lord Jesus;" and doubtless, in the first love of young converts, they all did so, with simplicity, realization, and power; though probably with different degrees of learning and eloquence, and with different measures of publicity and acceptance among the people, according to their different degrees of physical and mental ability, and the grace bestowed upon them. They did not attempt studied elaborate sermons, or dilate upon abstract truths; they just delivered God's gracious message, "preached the Word," and testified of a personal living Saviour

And what were the results? "The hand of the Lord was with them, and a great multitude believed and turned to the Lord." The divine right of their mission was attested by the divine blessing which rested on it. Conversons were the result, and a great number of them; the word accomplished that whereto it was sent, and the Lord Jesus, being lifted up, drew many unto Him. Let no preacher who realizes similar results now, doubt that "the hand of the Lord" is with Him too, even though every man's hand should be against him! and let no gospel preacher who does not realize similar results be satisfied with thinking himself rightly ordained and regularly appointed to his work. This will not suffice! The right thing must be preached, and that in the right way, and then it little matters who preaches it. The gospel itself is "the power of God to salvation to every one that believeth."

It is hardly needful to add that this evangelistic work was followed by the more advanced teaching of such men as Barnabas and Saul, and resulted in the formation of "Christian" churches (Acts xi. 22-26; xiii. 1; xiv. 26). The development and form of these lie beyond the range of the present subject; and whatever difficulties and differences of judgment these questions involve, the one here discussed seems perfectly simple. All who know and love the gospel are bound to proclaim it, and should do so in the most effective way they legitimately can.

H. GRATTAN GUINNESS.

PRES. PAIRFIELD'S LETTERS.-No. 4.

LONDON, Oct. 8, 1863.

Allusion was made in my last to Hon. and Rev. Baptist W. Noel, with a partial promise to say something more of him in my next.—Mr. Noel has long been endeared to the christian people of America by his self-sacrificing and conscientious adhesion to the truth against many temptations. His title of Honourable comes of his belonging to one of the families of the nobility. development of the first, but requires special gifts, qualifications, and call.

When rightly understood, and kept each in their place, the operations of evangelists, and those of pastors and teachers, would never clash, but beautifully harmonize. They should recognize themselves and each other, not as self-sent workers, seeking each his own and by means of bishoprie before now, had he remained in the establishment. Yet when he became convinced that duty and truth led him elsewhere, he "conferred not with flesh and blood," but, "obedient to the heavenly vision," renounced his prospects and his preferments, and attached himself to the Baptists. Such a conscientious following of religious convictions is a higher mark of nobility than he could have won, had he been himself the eldest son of his father's house.

Mr. Noel is not a fanatic: he is not a man to seek notoriety by an eccentric course. He is acknowledged by all to be a devoted christian—gentlemanly, courteous, but unpretentious: all unconscious—from anything you can perceive—of having done anything to deserve special commendation. In Spurgeon you detect, without looking for it, more or less egotism—it

SAINT JOHN, N. B., THURSDAY, DECEMBER 17, 1863.

is prepared always to meet at the judgment-day those to whom he preaches. He has no artifice—nothing could be further from him than any tricks. He evidently does not feel called upon to make any special pleading on behalf of his Master. If his cause is not to be sustained by simple truth and a christian could be further from him than any tricks. He evidently does not feel called upon to make any special pleading on behalf of his body knows me here; I was intending to hear simple truth and a christian could be further from him than any tricks. He evidently does not feel called upon to make any special pleading on behalf of his body knows me here; I was intending to hear truth and a christian could be further from him than any tricks. simple truth and a christian spirit, then it must

nature as his, and enjoying the domestic relations of life so thoroughly, at least some little trial that he left his wife behind. She is still in the English church, but so large-hearted is his catholicity of feeling that his wife is loved none the less for her difference of opinion. So I imagine it must be; and such is the impression which everyboey seems

Mrs. Noel is at present in Switzerland, Inviting me to dine with him last week, he alluded to his wife's absence, but added that he should insist upon my coming again, when his wife would be as glad to see me as himself.—The dinner, therefore, was at the house of Lady Trowbridge, a near neighbour, and intimate friend of Mr. Noel. Lady T. is the widow of the late Sir Thos. Trowbridge, an admiral in the English navy. Her son-now Sir Thomas-is the hero of a remarkable incident in the battle of Inkerman. He commanded a battery. It occupied a very important position, and was doing efficient service. The Russians determined upon carrying it, and made a desperate assault for that purpose. Early in the engagement a ball struck the commander, taking off one of his feet and a part of the other. There was no other officer at hand to take his place. So he ordered his men to put him in position with his feet elevated to prevent fatal hemorrback the enemy, and gained the day The fight over, the necessary surgical operations were performed under chloroform; he then ate his supper and wrote a letter to his mother the same evening! Her Majesty did not fail to deal generously with the young Sir Thomas. With the half of one foot remaining, he can still act as paymaster. and receive a very handsome income.

His mother was the hostess on Tuesday-Mr. Noel and your correspondent the guests. On Sa mutual forbearance and for large Christian charity. turday came another pressing invitation from the good lady to dine with her again. The invitaremember that two hours are spent at the dinner table-talking being the main thing, but eating is not to be entirely lost sight of, when your plate is changed six times) have given me a good op-portunity of acquaintance with a genuine man; simple, honest, undisguised; giving you to feel as entirely at home as you could possibly desire. The talks were chiefly of American affairs; and you know how thoroughly Mr. Noel sympathizes with the North. He is just now carrying a book through the press in which he is to vindicate, undoubtedly in a most able manner, the position of the North in this war. Indeed, he is as thoroughly American as the most loyal among us could desire—apologizing even for our blunders, and slowness, and stupidity, and defeats.

His unaffected piety, also, shines out most weetly in these private hours. Lady T. and her amily, too, are devoted and earnest Christians, and between the American war and the great revival of 1857, the minutes passed quickly away—with an earnest requisition upon me again when I should return from the continent; a reunsition which I shall not be reluctant to comply with, especially for the purpose of making the acquaintance of Mrs. Noel, who is said to belong not only to the nobility of England, but to that higher nobility of a true womanhood.

Mr. Noel's elocution is good everywhere, in public or in private, with one exception, which public or in private, with one exception, which it raight seem almost hypercritical to speak of in the midst of so many pleasant qualities of voice—naturalness, clearness, roundness, melody—and that exception is the strange omission of the sound of g in the words ending in ing. During the first fifteen minutes of his sermon it quite attracted my attention to hear such expressions as these: "Not knowin' what the Lord was intendin'," "Paul was preachin'," &c., but the subject matter of the discourse, as well as the genuine

matter of the discourse, as well as the genuine simplicity and manifest piety of the preacher, soon led me to forget even this.

In person, Mr. Noel is more American than English—taller and less robust than the English generally; about five feet, ten or eleven inches, I should judge, and a little inclining to stoop. Put him on Spurgeon's platform, and I imagine he would appear to very good advantage before an audience; but no good looking man can do himself justice in such a pulpit as he occupies—a box four feet square, three and a half feet deep, and four feet square, three and a half feet deep, and perched up so high that there is at least eight eet between him and the floor. wat war

The singing in his congregation is conducted by a man who occupies an elevated stand just in front of the pulpit; who read the hymns, verse by verse, as the congregation sang them. In Spurgeon's Tabernacle a man stood on a platform below the preacher, large enough for twenty or hirty persons, and led the singing, as Spurgeon If read either one or two verses at a time. I heard Punshon one evening at the Victoria Terrace Chapel. There the preacher read a verse at a time, and all sang, but an organ aided in the

I alluded briefly in my last to the sermon of a church of a brother minister. The congrega-tion numbered eight hundred, perhaps, which comfortably filled without crowding the house. It was an impressive and powerful sermon. The preacher is apparently quite absorbed in his sub-ject; forgets himself; has great command of lan-guage, and an affluence of rich thought and glow-

with little variation of tone, and yet without a edifice in King William street about ten o'clock disagreeeble monotony. You have the strong conviction, in hearing him, that you are listening to a man who believes every word that he says; when he stepped quickly to a carriage that had who preaches not himself, but Christ; and who Rev. Mr. Binney this morning, and was waiting to inquire if this was his chapel." "Yes, it is. We were soon in the study. Mrs. Binney was there, and I was in a few minutes conducted to the pastor's pew as if I had been an old friend of the family. And in truth I had been; but how did he knew it?

The exercises and sermon were a little peculiar:
1. Singing; 2. Prayer; 3. Reading scripture; 4. Singing; 5. Reading scripture again; 6. Singing; 7. Prayer, closing with apostolic benediction, after which the preacher left the pulpit (L began to think, as it was communion day that no preaching was expected); 8. Singing, led by the clerk, during which the preacher returned from his study to the pulpit; 9. Sermon; 10. Singing; 11. Prayer, with benediction. Three-fourths of an hour were consumed before preaching. A good extempore sermon, in colloquial style, cupied the next hour; five minutes more, and we were dismissed. What the preacher left the pulpit for, I didn't ascertain. He made no change of robe, after the Episcopal fashion; but as the benediction before sermon is according to "church" style, maybe the other was a relic of the same. Possibly the suggestion of a friend at hand is the true explanation—that somewhat exhausted by the first three-quarters of an hour, which in the Episcopal church is performed by a clerk, the preacher was wont to renew his strength hage, and in that position he gave his orders without apparent weakness, held his battery, drove him no injustice, as he is now getting to be an old man-sixty, I should think. And how imperfect is human nature! Baptist Noel breaks away from a state church, but takes ale at dinner.
A brother of his adheres to the establishment, but is a strict and stern teetotaler for conscience sake! Room enough in such a world as this for

> Mr. Bellew preaches to a crowded house—a thousand persons, or more. He has been a proand elsewhere. His sermon was written. I have heard in all eight sermons in England. All the rest without a scrap of manuscript; his without a word of anything else. It was well written, sound in doctrine, high-toned in sentiment and well read; with this important exception-that he led me to feel that he did not really believe and appreciate his own preaching. Certainly he must enter more thoroughly into the spirit of Shakespeare, or he could never have distinguished himself as a reader. In his church, however, I was more strongly reminded of home in one respect than in any other which I have visited in England. The singing was performed by a few artistic singers, who sang for the admiration of the congregation, and spent most of their time in attending to something else than the services of the evening. Who that seeks the spiritual im-provement of son or daughter, would ever choose to make them members of a choir?

While I write of these distinguished preachers of London, it is to be remembered that there are not a few others of equal eminence whom I have time. I have just received an invitation to take tea with Dean French at Westminster Abbey to-morrow evening; but having made arrangements to go to the continent to-day, I am compelled to decline. Should such an invitation be repeated upon my return to London, I shall be very sorry not to be in the way of accepting it, for there are few men in England with whom I should more gladly form an acquaintance. His writings on philology have given him great eminence in America, as well as in England

Giving you this sketch of London preachers reminds me that I spent a very pleasant evening last week in listening to the distinguished Anti-slavery orator, George Thompson, upon American affairs. Mr. Thompson, it is said, has not the full measure of power which he once possessed. But if he was ever superior to his present self, I can easily understand that so good a judge as Lord Brougham should very deliberately and considerately pronounce him the ablest orator he had ever heard.

His speech was admirable; clear, logical, hap His speech was admirable; clear, logical, happy, powerful. Words came at his bidding; rather, they seem to come without being bid; only that they never come amiss. Mellifluous as Wendell Phillips, but less colloquial; not so witty, but more oratorical; he, on the whole, rewitty, but more oratorical; he, on the whole, reminded me of him more than any other speaker I have ever heard. With a serene majesty of eloquence and truth, bold in sentiment, but very courteous in manner; his periods, full, round and completely finished; he is little short of one's bean ideal of an orator. With great partiality to Phillips, I should pronounce Thompson the more eloquent of the two

nore eloquent of the two.

And his familiarity with American history, the American Constitution and the details of this American constitution and the details of this American war, were very refreshing. I found him, in a long talk of an hour and a half, going astray but twice, and then in matters of secondary importance, and perhaps also merely the result of a little haste in the moment of speaking. The meeting was an enthusiastic one, and the thoroughly American view which he presented, together with his sharp and hard hits at Lord Russell, Messrs. Gladstone and Roebuck, were applauded most vociferously from first to last. It was an impressive and powerful sermon. The preacher is apparently quite absorbed in his subject; forgets himself; has great command of language, and an affluence of rich thought and glowing imagery. His reading of scripture was impressive. Mr. Noel's was plain, serious, but when a man reads fifty-two verses, as he did, without a word of illustration, it is apt to seem a little tedious to a majority of the congregation. Spurgeon's Scripture Readings are most admirable, and were indeed the prime excellence of his whole Sabbath exercises.

I have heard two other of London's leading ministers—Rev. Thomas Binney of the Congregationalists, and Rev. Mr. Bellew of the Establishment.

Mr. Binney is a whole hearted, large headed Christian man; a little peculiar; strong, but keeping back his atrength generally; taking papit labor very much at his case, and yet interesting an intelligent congregation of fire hundred powers.

I was a ratical speech, to course; and that means that it was logically and fearlessly consistent with the fundamental principles of human rights and human society. A verbatim report of it ought to find its way into the American papers. The chief manager of the Morning Star—you have fortunately no occasion to be ashamed of your English namesake—presided, and introduced Mr. Thompson by a happy allusion to his former emituent career as a champion of human freedom, and now again, after twenty years of retirement, coming forward to hail the bright dawn of a day which he had scarce expected to see in his lifetime. But I must close.

Just now a little earthquake has "shocked the canabilities" of some of the good people of the sorth of England, but to fire a sound of the care and the complete of human rights and human society. A verbatim report of the dearlessly consistent with the fundamental principles of human rights and human society. A verbatim report of the output to find its way into the American papers. The human rights and human society. A verbatim report of the output to find its way into the Ame

Old Series, Vol. XVI., No. 51

TWENTY YEARS IN THE STATE'S PRISON

"Here!" said a clear, manly, though I thought nurried voice behind me. I was sitting in the court-room with my face toward the judge. I instantly turned round to see whose voice said, Here!" Yes, he was "here!" He stood up, a fine, manly youth of about twenty years of age, as one would naturally judge. His face was pale, and his large, black eyes saw nobody but the clerk of the court, who stood with a paper in his hand. I then understood it. The young man was in the criminal box, and the paper in the hand of the clerk contained the sentence of the judge. Slowly the clerk opened the paper and

"Three days of solitary confinement and twenty years in the State's prison."

Not another word was heard. The officer turned and the young man followed him-to his long imprisonment. I saw him go out at the door, and knew that I should never see him again. He had killed a fellow soldier, but some mitigating circumstances softened his sentence. My thoughts followed the poor young man.

Has he a father to bend and fall under the

blow? Has he a mother to weep over his doom? How long will they live! They will die and leave their child in prison ! "Twenty years ?" Suppose he should live through the sentence and ome out, his youth gone, his friends all gone, the world changed, he will feel like a piece of drift-wood on the great waters! Old houses will be pulled down and new ones built. Old people pow will all be deed. The least place of the case of the now will all be dead. The little boy to-day will then be a man. The little girl will be a woman then. How many graves will be dug before that day! The proud ships that now spread their sails will all have disappeared, some broken up because worn out, and many lost down in the dark, deep waters. All the horses and cattle now living will be dead. The judge who held the court, the jurors who tried him, the clerk who read his sentence, the officer who led him out, and the warden of the prison who received him, will all very likely be dead! The carriage and the cars that carry him to prison will be worn out. The birds that sing to-day will all be dead then.

"Twenty years " He will have gray hairs hen. He cannot then begin life for this world. He may live to come out, but the blood of his fellow soldier will still be on him. He cannot leave his guilt in the prison. Nothing but the blood of Christ can remove sin and take away guilt. Poor fellow! What if he say, "I am young too young for such a doom!" But was he too young to kill a strong man! What if he say, "It's too hard to be condemned for twenty long years just for what I did in an instant! It took me but an instant to stab him!" Ah! human law and Divine law don't ask how long it took you to commit the sin. Some people try to think that God will not punish the wicked in eternity, because the life here is so short. But here was a very mild punishment for what was done in the flash of an eye!

School? Did he ever have a teacher who loved him, and taught him, and prayed for him! Alas! I understand not be Was there no teacher who might have led him to the school ! Was there no little boy who might have invited him in? "Twenty years!" Before he comes out the hand that writes these lines will most likely be still in the grave. So may the hand that holds the paper and the eye that reads these words!

Was that poor fellow ever in a Sabbath

Shall we be with Jesus then, or in a prison out of which there is no coming in "twenty years?" S. S. Times.

"THOU FOOL."

A man of intelligence, but of a very skeptical turn of mind, had had many conversations with his clergyman, and was always stumbling at the doctrine of the resurrection, as a vexation and plague to his reason. He stumbled at that stumbling-block, being disobedient. His clerical friend did not succeed in reducing the swelling of his skepticism, which proceeded not so much from particular difficulties and incredibilities in the mystery before him, as from a proud, self-relying dependence, not upon God, but upon

At length for a long time they were separated. The clergyman did not meet the skeptic for

Meanwhile the grace of God came into his heart, and he was converted, and became as a little child. All his skepticism departed, and now he listened only to God. all

The first time he met his former friend after this great change, the clergyman said to him, "Well, my dear sir, and what do you think now of the doctrine of the resurrection?"

"O, sir," said he, "two words from Paul conquered me: Thou fool!" Do you see this Bible (taking up a beautiful copy of the Scrip-

tures, fastened with a silver clasp), and will you read the words upon the clasp that shuts it !" The clergyman read, deeply engraven on the silver clasp, "Thou fool?" at most and instant attail

onquered me; it was no argument, no reason ing, no satisfying my objections, but God convincing me that I was a fool; and thenceforward I determined I would have my Bible clasped with those words, 'Thou fool!' and never again would come to the consideration of its sacred mysteries but through their medium. I will remember that I am a fool, and God only is wise." This is the way to come to God's Word

Let every man sit at the feet of Jesus, and learn of Him, as a little child, remembering the saying of David: "The entrance of Thy words giveth understanding unto the simple."-S. Teacher's Treasury.

THOUGHTS FROM THE HEBREW. - Do not despise every one; think not everything impossible; for every man has his season, and every-thing has its place.

Be very lowly, humble in spirit; for man is a worm, and his ambition vanity.

A myrtle among nettles is still a myrtle. When the shepherd is angry with the sheep, re sends them a blind guide. Look not on the vessel, but on that which

The door that is not opened to the poor, will be opened to the physician.

However many counsellors thou mayest have,

yet forsake not the counsel of thine own soul.

In my own city my name, in a strange city my clothes, procure me respect.

This world is like an ante-chamber in comparison with the world to come. Prepare thyself for the ante-chamber, that then mayest enter

Call unto me, and I will answer thee, and show thee crest and mighty thing, which then knowed the control of th

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