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THE CHRISTIAN VISITOR affords an excellent medium for advertising.

For the Christian Visitor.

HOW THE WILL OF GOD SHOULD BE DONE ON BARTH. SERMON PREACHED BY REV. C. TUPPER, D. D., BEFORE TH

Text:—"Thy will be done on earth as it is in heaven Matt, vi. 10.

II. In considering how the Lord's will is done in heaven, the notice of a few particulars may suf

1. It is done promptly. The holy angels are presented to us in the attitude of intent listening, to catch the first intimations of the Divine wil and execute it immediately. "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of His that do his pleasure."-(Ps. ciii 20-21.)

2. It is done with alacrity. This is evident from the language just cited. Subjects or ser-vants may obey their rulers or masters promptly through fear of punishment, and yet do it reluctantly, but it is not so with these heavenly beings As they "are all ministering spirits, sent forth to minister for them who shall be heirs of salvation," they evidently flew with rapturous delight to announce to men the Saviour's birth .- (Heb. i. 14: Luke ii. 9-14.) They rejoice "over one sinner that repenteth."—(Luke xv. 7-10.) With what cheerful readiness did a host of them hasten to the relief of the Lord's prophet Elisha, when wading foes, sent to apprehend him. The over-whelming fears of his servant were presently dis-sipated by a view of "the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of fire the mountain full of horses and characters of the mountain full of ho and chariots of fire round about Elisha."-(2nd Kings vi. 8-19.) Undoubtedly the angels flew with as much alacrity to escort the departing spirit of the poor despised beggar Lazarus to the mansions of glory as if he had been the most exalted monarch in the world. (Luke xvi. 20-23.)

3. It is done perfectly. Imperfection adheres to the services of frail erring mortals. Every Jewish high priest was "compassed with infirmity," and the Apostle James says, "In many things we offend all," that is, "we all fail of yielding perfect obedience." (Heb. v. 2.; Jas. iii. 2.; 1st Kings viii. 46.; Eccles. vii. 20.; 1st Jno. i. 8, 10.) But heavenly beings, while they do not know all things (1st Peter i. 12), unquestionably replectations of their days, and perfectly replectations. understand every part of their duty, and perfectly fulfil it. The numerous instances in which we are informed of their executing God's commands, without any intimation of error or detect, clearly evince that they always "do His pleasure" with absolute perfection.—(See Danl. vi. 22; Acts xii. 8-11.)

4. It is done constantly. There appears, Almighty should have suffered a rebellion to arise in heaven. Doubtless an earthly mouarch would not allow rebellion to occur near the throne, if he could prevent it. But neither would he in any part of his dominions. It is certain, however, that rebellion against the King of kings does exist. Of this we have continually presented before us irrefragible proofs, and lamentable illustrations. The fact is too evident to be consistently questioned by any who admit the exist-ence of a Gop. It is undeniable, then, that the omnipotent Jehovan has seen fit, in the inscrutable arrangements of His all-wise providence to suffer that moral evil should exist, or, in other words, that rebellion should arise in some part of the dominions under His control. Men car nected with the existence of moral evil, by rejecting the scriptural account of the defection and fall of angels. According to it some of them "sinned" and "kept not their first estate, but left their own habitation," and God "hath reserved them in everlasting chains, under darkness, unto the judgment of the great day," (2nd Peter ii. 4; Jude vi.; Matth. xxv. 41; Luke x. 17. 18; Jne. viii. 44; 1st Tim. iii. 6.) While, however, it is clear that this extraordinary event did occur, it may be truly said, that God's preceptive will is constantly and invariably done in heaven. So an inspired writer represents the blessed inhabitants of it as "serving Him day and night," without intermission, "in his temple," (Rev. vii. 15; iv. 8.)

From this brief view of the subject it appears that God's will is done in heaven with promptness, alacrity, perfection, and constancy.

THE EXTENSION OF THE KINGDOM OF

NEW BRUNSWICK BAPTIST ASSOCIATION, BY REV. S. ROBIN

Psalms lxxii. 16-17—"There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth &c. We proceed to examine the truth of the ques tion, that the number of the saved will prepor

rate over the number of the lost. Our preceding observations have had exclusive the past and present history of the connection with the final result of the divine dis-

ation toward our race at large; and here the pect is bright, cheering, and full of promise. It is clearly shown by all that the scripture reveals concerning the final triumph of redeeming grace and mercy, that when this will be complete there will be a "great number which no man can multitude "like the grass of the earth."

Let us look at the ancient promises made to the patriarchs and prophets, and in them we will see the amplitude of the divine plans and purposes, leading us to believe that the number of

said, look now toward heaven, and tell the stars, if thou be able to number them: and said unto him, so shall thy seed be."—Gen. xv. 4, 5. How grand the scene, God taking Abraham forth to gaze on the stars of heaven, and saying unto him, as shall thy seed be." Paul said, "If ye are Christ's, then are ye Abraham's seed, and heirs how many precious lives would have been saved? Had the gospel shall be everywhere received and obeyed, this infanticide with all its horrors shall cease, and what an increase will be

dew from the womb of the morning." Let us

walk forth with the traveller in Judea, where

the dew falls in a copiousness unknown in our la-

titude, and see every leaf on the tree, and every

blade of grass, and every herb, sparkling with

these gems of heaven; if we should strive to count

them, we would find them as the stars of heaven,

or the sand on the sea-shore, innumerable. So

trophies of his all-conquering grace.

To a mind like David's, so susceptible to all

that was grand and beautiful, what an impression

he must have received of the multitude of God's

people, the number of the redeemed. To Abraham the multitude of the saved was compared to

the stars of heaven; to David as the drops of

dew from the womb of the morning; in our text,

In the 72d Psalm we have some of the most gracious promises of Christ's blessed reign: "He shall come down like showers that water the

earth, he shall have dominion from sea to sea,

and from the rivers to the ends of the earth, let

the whole earth be filled with his glory, Amen

and Amen." Isaiah, and the lesser prophets, speak in glowing language on this subject; they

also mourn over the passing away of the golden age of the Greeks and Romans, but they speak of the golden age of Christ's kingdom as in the

future. Robert Hall says, speaking of the future

of Christ's kingdom-"that the brightest day

that has hitherto shone on the world is midnight

compared with the light that will shine on our

waters cover the face of the deep-none shall

say to his neighbor, knowest thou the Lord, for

Let us read the utterances of God in relation

to the number of the saved, in the latter day,

and we must be impressed with the truth that the

number of the saved will be great. "I have

sworn by myself: the word has gone out of my mouth in righteousness, and shall not return, that

unto me every knee shall bow, every tongue shall swear. All the ends of the world shall remem-

ber, and turn unto the Lord: and all kindreds of

the nations shall worship before thee. In the

last days it shall come to pass, that the mountain of the house of the Lord shall be established in

the top of the mountains, and it shall be exalted above the hills, and people shall dow unto it.

And many nations shall come and say, come, and

let us go up to the mountain of the Lord, and to

the house of the God of Jacob, and he will teach

us of his ways, and we will walk in his paths: for

the law shall go forth of Zion, and the word of

and dominion, and the greatness of the kingdom

people of the saints of the Most High, whose

kingdom is an everlasting kingdom, and all do-minions shall serve and obey him. For the earth

shall be filled with the knowledge of the glory of

the Lord, as the waters cover the sea. Arise,

shine; for thy light is come, and the glory of the

Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peo-

ple, but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the bright-

ness of thy rising. I will also give thee as a light to the Gentiles, that thou mayest be my salva-

tion unto the end of the earth. And the Re-

deemer shall come to Zion, and unto them that

turn from transgression in Jacob, saith the Lord.

His name shall endure forever: his name shall be continued as long as the sun: and men shall be

blessed in him; all nations shall call him blessed.

All nations whom thou hast made, shall come

and worship before thee, O Lord, and glorify thy

name. For from the rising of the sun, even unto

the going down of the same, my name shall be

great among the Gentiles, and in every place in-

cense shall he offered unto my name, and a pure

offering; for my name shall be great among the heathen, saith the Lord of hosts.

"Thou art my son; this day have I begotten

thee. Ask of me, and I shall give thee the hea-then for thine inheritance, and the uttermost

parts of the earth for thy possession. I will be exalted among the heathen, I will be exalted in

"He shall have dominion also from sea to sea.

and from the river, unto the ends of the earth.

They that dwell in the wilderness shall bow be-

fore him: and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba, shall

ffer gifts, yea, all kings shall fall down before

him: all nations shall serve him. Of the increase

of his government, and peace, there shall be no

om to order it, and to establish

end, upon the throne of David and upon his

udgment and with justice, from henceforth even

forever. And there was given him dominion and glory and a kingdom, and all people, nations, and languages, should serve him: his dominion is an

and his kingdom that which shall not be destroy-

ed. And he shall reign over the house of Jacob

forever, and of his kingdom there shall be no end.

As truly as I live, all the earth shall be filled with

the glory of the Lord. And the Lord shall be

king over all the earth: in that day shall there

Who can read such scriptures without feeling

ssured that the number of the saved will exceed

the number of the lost. That time when the

millennial glory of the church will be enjoyed,

the population of the world will be eminently greater than it has ever been before; when the

wasting causes of human life shall be removed, and the earth will teem with redeemed men, and

instead of one thousand million as now, the earth

There are several things which the general spread of the gospel will abolish, which have acted most fatally and disastrously in the destruc-

rlasting dominion, which shall not pass away :

all shall know him, from the least to the great-

to the grass of the earth.

New Series, Vol. I., No. 2.

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

SAINT JOHN, N. B., THURSDAY, JANUARY 8, 1863.

levelled is war. What millions and tens of millions, and hundreds of millions have been the victims of this foul demon. But what saith the scripture, about the termination of war and the peaceful reign of Christ. "And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nashall the spiritual offspring of the Messiah be, so will be the number of his sons and daughters,

tion shall not lift up sword against nation, neither

shall they learn war any more. "He maketh war to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills by

righteousness. In his days shall the righteous flourish: and abundance of peace so long as the Have we not reason to believe, from the con

version of the world to Christ, and the great increase of the human family, in the millennial glory of the church or the reign of Christ, that the number of the saved will preponderate over the number of the lost!

For the Christian Visitor. MUTUAL RECOGNITION OF SAINTS IN HEAVEN.

> BY REV. J. C. HURD, M. D. No. 2.

The idea of mutual recognition of saints in leaven is in accordance with the laws and operations of the haman mind. This will appear if we remember that one of the first developments of the mind is the power to recognize friends, and the disposition to regard with peculiar affection those from whom we have received special kindness and attention, is one of the earliest, and certainly not one of the lowest attributes with which we as rational beings are endowed. As intellectual and social beings we are so constituted that acts of real kindness produce upon us the deepest impressions, and effect mutual attachments which nothing can dissever. "Kind words can never die," and so with kind acts; they endear individuals to each other, and produce the love of real friendship, which overlooks a thousand faults. and lives forever. And if, in our present earthly condition, with all its manifest imperfections, such actual friendships are formed and cherished, is it reasonable to suppose that death will dissolve and obliterate them all, so that in heaven they shall be lost sight of or entirely forgotten Will the powers of the mind be more limited there than here? Here we acquire the first rudiments of knowledge: there it will be increased and perfected. On earth we enter upon the first stage of an immortal existence; in heaven our life with all its joys will be completed. It is genewill not only retain the knowledge which they obtained on earth, but that all their faculties will go on enlarging, expanding, developing throughknown." Here our sources of knowledge are limited; in heaven they will be infinite. On earth they are alloyed with error and depravity; in heaven they will be unmixed and pure. In the present life our enquiries are often interrupted and mpeded by the cares of the world, and the corruptions of our own natures; in that which is to come the whole soul will be clothed in garments of unsullied purity, and all its powers perpetually employed in profound contemplations on the glor of God. Then will be enjoyed the free exercise of every faculty of mind and body according to

That earthly friendships will be forgotten then seems inconsistent with a belief in the progress of the mind in knowledge. It is far more reasonable to assert that our knowledge will be so enlarged as not only to recognize those with whom we were associated on earth, but all others from the commencement to the end of time. We are taught to look forward, not only to an inheritance among them that are sanctified, but to the exalted privilege of "sitting down" with Abraham, Isaac, and Jacob, in the kingdom of our Father The expression "sitting down" with those venerable patriarchs, and others who lived in periods so remote, conveys the idea of mutual intercourse, friendship, familiarity, and hence greatly strengthens our belief in the doctrine of actual identifica

the original design of the Creator, when he made

man after his own image, in righteousness and

All the reasonable desires of the soul will be retained after its entrance upon a future state; and much of its felicity will consist in the gratification of those desires. Would it not be interesting, nay delightful, to see and commune with Abraham, Moses, Elijah, David—Paul, Peter, John-Luther, Calvin, Zwingle-Carey, Bunyan, Whitfield, &c., &c.? And who can doubt that the capacities of the soul will be so enlarged on its introduction into the New Jerusalem above, as to identify all these, and thousands more, and distinguish them one from another, as they stand before the Throne of God and of the Lamb, and the God of love and peace be with you. praise him day and night in his temple.

CIRCULAR LETTER OF THE EASTERN N. B. BAPTIST ASSOCIATION, 1862.

PREPARED BY REV. A. B. M'DONALD. To the Churches composing the Eastern New Bruns wick Baptist Association:

DEAR BRETHREN,—We propose to lay before visited for doing his duty, we did not learn, you a few thoughts that have occurred to us, does it matter. It appeared by other snatches of the independence of our the conversation which we could not help hear-

We claim that each Church hath power to hoose those officers that Christ hath appointed in his Church; also, to depose such officers who walk contrary to the rules of the Gospel, and so complain of in the case of each. Evidently, it discipline its members. (We further hold, that

and its discipline;" wherein we refer to those Scriptures in which they are plainly taught, as our authority for holding them.

The carrying out these principles of Church government has been attended in some Churches by a great deal of disorder. In choosing officers, disciplining members, &c., just complaint is often made concerning the action of tyrannical majorities in some cases, or of turbulent minorities in others.

The is behind the age; he preaches the doctrines." This remark, too, we heard some time since dropped in conversation in a street car, and with so much emphasis as that those in the vicinity were listeners in spite of themselves. The inference is that the age has got beyond the Bible, beyond the Christianity of our fathers, and demands "another gospel," which, like that brought in amongst the Galatians, "is not another" but a perversion of the Gospel of Christ.

whom I am indebted for many of the ideas I am presenting to you, says. "Thus the entire universe is borrowed to set forth the extent of God's plans, and the international presenting to you, says and the international presentation of the dospel of Christ, when we hear people talk in this fashion, we cannot help thinking it singular that of all men in the world they should wish a principle of the proposal and in a presenting to you, says and the international presenting to you says and the international presenting to you says and the international present in the second of the Gospel of Christ, and the international present in the proposed at the proposed at the proposed of the says and present to their same to the Saviour one of the Gospel of Christ, and the international present in the proposed them, and international present it proposed them, but the proposed in the proposed and the international present in the proposed and the international present in the proposed and the

Church? No. brethren. All human constitutions are changeable, and contain provisions for change; but the constitution of the Church is unchangeable. It is the work of perfect wisdom, therefore human wisdom cannot amend it.

Christian 15101.

A Church cannot surrender its right, power, and privilege to choose its own officers, and manage all its concerns, without disloyalty to Christ, its Lawgiver and King. The abuses of the independent system form no part of the system, and are to be deplored : but the very existence of any other system, notwithstanding its apparent advantages is an abuse, because it supplants an order of things instituted by God.

What, then, shall be done, that we may obtain more regularity and harmony in Church affairs? Let us seek out the causes of disorder, and re-

Our principles of Church government are right; but in acting upon them we often go wrong. In the first place, we look upon neglect of Scriptural direction as a fruitful source of disorder. Though the rules for regulating Church discipline are very explicit, yet it is plain that many Church members are either ignorant of them, or else, knowing, wilfully disregard them. How often do we see a member absenting himself from the communion, and giving out among his friends that he does it because some brother had offended him. When, had he attended to Divine direction, he would have seen that before withdrawing from the communion, or mentioning the affair to his most intimate friends, it was his duty to seek a private interview with the offender, that the matter might be explained, and reconciliation effected. Quarrels that have rent Churches have sometimes grown out of a neglect of this simple rule. Doing this involves self-de-nial; but Jesus expects of all his disciples that they deny themselves, take up their cross, and

The directions for determining what brethren the Holy Spirit has fitted to be officers in the Church are remarkably full and plain. Yet we must say that they are very much disregarded. The consequences of such disregard are deplorable; because men are thereby placed in positions for which God never designed them. If called upon to look out among us a man to fill the Deacon's office, would it not be well to reason thus: "We have no power to make a Deacon. We can only take the Word of God, and gathering from it a Deacon's qualifications, select from the Church the man to whom the Holy Spirit has given them, and recognize him as apoipted by the great Head of the Church to that

Let similar deference to the Word of God be observed in choosing Pastors as well as Deacons, and we shall have well governed Churches, more permanent Pastors, and more general prosperity. For if God's Word and Spirit are neglected, and we allow motives of expediency or selfishness to determine our action, the result will be a want of confidence in our decisions. We shall doubt out eternity. "Here we see through a glass whether we have chosen the right man for Pas-darkly—but then face to face; now we know in tor, thus rendering a speedy change probable. tor, thus rendering a speedy change probable. part, but then shall we know even as also we are On the other hand if, in attending to those duties, we submit to the teachings of God's Spirit in his Word, we know, in the first place, that, according to his promise, he will lead us to right decisions. In the next place, receiving our overseers reverently from the moulding hand of God. discerning in them those gifts by which the Holy Spirit has fitted them to rule over us, we shall alue and reverence them as God requires.

We mention, as another cause of disorder, the resence of unregenerate persons in our Churches. here are some who, like Ananias, keep back from the Lord's treasury what is due; others who, like Demas, love the present world, and others who, like Diotrephes, love to have the pre-eminence. All these work discord in the Church of Christ, because they lack those principles and motives that bind a Church together, that attach the whole body of believers to Christ, and prompt unquestioning obedience and loyalty We mean the fruits of the Holy Spirit. We have no carnal weapons-no coercion for the refractory. After proper effort has been made to bring them to a right practice, nothing remains to be done with such disorderly persons but to withdraw fellowship from them at once of sapen

In conclusion, we say to each Church member, You have entered a Baptist Church. Have you reflected on the responsibilities which you have thereby resumed. There is no despotic hierarchy over you, to select pastors for you-appointing and removing them at pleasure, and to take your discipline into their own hands, leaving you the privilege of rendering unquestionable obedience to their mandates. You are free. Jesus would have you so. But what an ecclesiastical despotism is not permitted to do for you, you must do for yourselves. God directs you how to perform these duties in his blessed Word. Acquaint yourselves with it. Seek the influences of the Holy Spirit. And thus acquire that education which alone will fit you to worthily bear the responsibilities of Christian freemen.

Dearly Beloved, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and

PREACHING THE DOCTRINES. "He is a man that can do a good thing; but

he wandered off on the doctrines, and that I didn't like." This remark we overheard in a railway car the other evening. Who the unfor-

ing, that the critic had spent some time in going from church to church over the city. He had heard Dr. Blank, and Dr. Asterisk, Mr. So-and-so, pastor hath no more power to decide any case in search of—a smart man. The greatest fault, or controversy in the Church than any private however, seemed to lie with those who preached

the doctrines. What a pity that ministers do not cease looking into the Bible for sermon topics, These are our views, as expressed in our "De-claration concerning a visible Church of Christ and its discipline;" wherein we refer to those they shall preach about!

to tickle the ear of the jury and win for himself a little breath of empty praise. He would have a right to complain. The physician who undervalues "the doctrines" is a quack. What else but that is the minister who does the same? Is it not strange that men desire truth and right in everything but what concerns the soul, and that only as to the interests of eternity are they content to be amused like children with a ball or a But "the doctrines" have always been behind the age. Paul, himself, had to encounter the

and claiming its protection should fill up his speech with flowers and furbelows, aiming only

same objection. His preaching was "foolishness" to some, "a stumbling block" to others. No faithful minister ever lived but was censured on the same ground. Jeremiah was thrown into a dungeon for his faithfulness, while Hananiah, a prophet of smooth and sweet things, was cod-dled in royal pavilions. So it will always be. Yet the minister must not be turned aside by such influences. If he can lodge in some one mind a seed of saving truth, that is better a thousand times, than if every man, woman and child in the congregation were to go away exclaiming, What a fine sermon!" And let him remember that when he stops preaching doctrines, he no longer preaches the gospel. We do not mean, of course, the stiff formularies of doctrine-West minster Catechism, or any other—but that Christian truth which is always either doctrine or application, and which in both these parts must more or less enter into every Gospel sermon. There is a wise and judicious way of doing a right thing; but that way can never be not to do t at all.—Christian Times.

AN APPEAL TO THE TEMPERATE DRINKER.

You use that, without the use of which nearly all the business of this world was conducted, till within less than three hundred years, and which of course is not needful.

You use that which was not generally used by the people of this country for more than a hundred years after the country was settled, and which, by thousands in all kinds of lawful business, is not used now. Once they used it, and thought it needful; but they found themselves mistaken, and that they are better without it.

You use that which is a real and destructive poison—a poison which, by men in health, cannot be taken without deranging healthy action,

You use that which tends to form an unnatural and dangerous appetite, which tends continually to increase, and which thus exposes all who form it to come to a premature grave.

and inducing more or less disease both of mind

all the pauperism in our land, and thus brings an enormous tax on the whole community. Is this fair? Is it just? Is it not inflicting great evils on society ! You use that which excites to a great portion

of all the crimes committed, and which is thus shown to be in its effects hostile to the government of God, and to the civil and religious in terests of men.

You use that, the sale and use of which, if continued, will form intemperate appetites, which will be gratified, and thus will perpetuate intemperance and all its abominations to the end of

You use that which makes wives widows, and children orphans; which leads husbands often to murder their wives, and wives their husbands parents their children, and children their parents and which prepares multitudes for misery here and hereafter. You use that which increases the amount and

severity of sickness; which, in many cases, destroys reason; which causes a great portion of all the sudden deaths, and brings down multitudes who were never intoxicated, and never condemned to suffer the penalty of the civil law, to an untimely grave. Hence, as a patriot and a friend of man, I ask

you to drop this pernicious habit, and sign the

WE DON'T HAVE FAITH ENOUGH. A christian sea-captain, Mr. B-, gave the

following incidents of a voyage, illustrating the power of faith and the success of its attending works. He said: "A few years since, I was about leaving port with a full cargo when a gentleman begged to be allowed to sail as passenger with us. With much hesitation on account of room, I conented; the more readily when I learned that he refused to go in the steamer, because it left the harbour on the Sabbath; and I always let my

men rest on the Lord's-day. In the course of the voyage he inquired if ad religious services on board. I replied, "O ves, I have had precious seasons at sea; but after trial with this profligate crew, gave up the effort to benefit them as mockery."

"Ah, captain," said my friend, "you have n't faith enough." He urged the renewal of the service, and the necessity of faith in God. The meetings were soon attended by nearly all the erew, and were deeply solemn; until one day the most reckless scoffer slipped into his berth during ervice, to hear unobserved. Soon we were startled with the erv. "God be merciful to me a sinner." He was converted, and then two of my officers, and others, I hope, found the Saviour. Little did I think, when that stranger came to me in Apalachicola, that the Lord was sending me an evangelist to lead my poor lost seamen to verlasting life."

"ONE AT ONCE."

An humble woman, who is employed as a Bi ble-reader, lately remarked, while relating her efforts to win souls, "I think we do not fetch souls to Christ right. We should bring them to him one at once, and he will receive them. I find that when I pray and labour for one sinner at a There are in Christ's service those who are

faithfully striving to win souls to him, but who as pastors, Sabbath-school superintendents, or teachers, must of necessity deal with their fellow creatures in the mass. Their hearts are often saddened because so few lay hold on eternal life. May not such catch a gleam of light from the experience of this poor, unlettered Bible-woman, and find sweet refreshment by gently leading sin-

THE OFFICE OF THE CHRISTIAN VISITOR,

SAINT JOHN, N. B.

REV. 1. E. BILL.

Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

The Christian Bisitar

Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

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