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affords an excellent medium for advertising.

For the Christian Visitor. BUILDING SOCIETIES.

NO. SIX. Mr. EDITOR-My last letter contained a brief outline of the way in which the investments and deposits in the society are brought into profitable operation. I propose now to show how provision may be made against sickness or old age. In doing this, it is unnecessary for me to draw an imaginary picture of the ills which afflict humanity, or of the casualties to which we are exposed more or less; enough out of these melancholy records is read or heard of every day, to urge the thoughtless and justify the prudent to make provision for the future.

Much has been justly said in favor of "Life Assurance;" however, I shall show by the following that an equally safe provision may be made through this society, and that by a much more convenient mode, and also at a cost not exceeding thirty and one-third per cent. on the amount paid to a respectable Life Assurance Company to secure the same amount. To illustrate how this may be accomplished, let us begin with a young man in a respectable situation, who takes five shares, on which he pays \$5 monthly (most young men in good situations can save this sum monthly, many could save it from horse-hire alone, some from the ball-alley, some in one way and some in another); this is \$60 in the course of the year, and in the course of one hundred and twenty months, i. e, ten years, his payments will amount to \$600—this entitles him to receive \$1,000. Instead of withdrawing this sum, let him invest it in the purchase of ten paid-up shares, which, upon the expiration of another decade, will entitle aim to receive \$2,000. This sum again invested in the purchase of twenty paid-up shares, will, at the end of another decade, entitle him to receive \$4,000. To secure the like amount through the Assurance Company, for thirty years, he would have to pay the yearly premium of \$69.60, or an aggregate of \$2,088. Contrast this sum with the yearly sum of \$60-and that for ten years only. Here is a difference of \$1,488 in favour of this Society. The circumstances of most people will admit of their investing two or three dollars monthly. Two dollars invested monthly, in the manner already described, will, at the end of ten years from the date of his first payment, entitle hour of action be spent in dreams, and let not him to \$400, and instead of withdrawing it, let the thoughts wander over ground forbidden. If him re-invest the amount in the purchase of four paid-up shares: this at the close of a like period, will entitle him to \$800. Provision for young men entering on the active duties of this life may be profitably made, and on such a scale as is convenient to families. In the same way marriage portions may be provided for daughters. Shares at maturity, instead of being withdrawn, may be invested as permanent stock, and in such case re is accruing on investing paid-up shares. As an illustration of a case, viz.: \$1,000 will be payable to the member who has paid up his one hundred and twenty monthly instalments on five shares. but instead of withdrawing or purchasing paid-up not rejoicing in God. I am not singing from the shares, let him invest the amount in permanent stock, on which he will receive a half-yearly dividend of \$100. A member to whom \$4,000 is payable, will, on investing the same as permanent But I feel a desire to climb higher, to know more. stock, receive a half-yearly dividend of \$400. Should the affairs of the Society progress in the same ratio in which they have hitherto progressed, a bonus, over and above the \$200 due on each investing share, will be equally participated in by the investing and borrowing members, as also the

holders of permanent stock. The principles and objects of these institutions are now appreciated wherever they have been introduced, by all classes. The Board of Management invite the co-operation of all who can conveniently do so to purchase paid up shares: this mode of investing will be found to be a very profitable one.

The Board of Manage Fielded. But I am persuaded how that I may, and that only in proportion as I daily feel my need of Christ, shall I desire to know him, trust in him, and enjoy him. I know theoretically that I need Christ in every office that he sustains,

I am, dear sir, very respectfully yours, THE SECRETARY. Office of the St. John Permanent ilding Society and Investment Fund, September 28th, 1868.

For the Christian Visitor. DAY DREAMS. BY CARL STRINHAMMER.

What a wandering, restless spirit, is the mind How it loves to flit about like some gay butterfly among the flowers of thought! and how difficult it is to confine it to one locality! He who has it how little I really know of him. I want to know under full command, who can lead it wheresoever more of the person of Christ, more of the grace he will, is truly great, greater by far than he who There are times when the tired will resigns

over it all control, and a wanderer it flits away, now resting a moment its wing amid the perfun shade of some palmy grove of some Southern island paradise; now fanning the still incense-laden air of St. Peters', or now curiously wanderladen air of St. Peters', or now curiously wander-ing among the coral groves of the warm South sea. Now we are amid the smoke and cannonthunder of a great battle, and the excitement of a fierce personal conflict, and now, in the calm ruddy twilight, seated in a sylvan bower, where the music of the murmuring leaves, the ripple of some streamlet, and the vesper-hymns of birds, come o'er one with as dreamy and potent an inought to be no doubt on my own mind on this in upon the soul, and we hold sweet converse

These are the dreams of the night; but there are day-dreams, when the mind roves as freely and as widely. To some, life is but a continued dream. To them there is no action, and when they die, the world is no better for their having lived in it.

All have waking-dreams. The artist laboring amongst many a sore trained discouragement.

amongst many a sore, trying discouragement, lays down his tired pencil, and forthwith he dreams. The picture, now but begun on his easel, is fluished, and conspicuous among the hs of art, that grace the walls of the Royal Academy, it hangs in its broad, gilded frame. He hears the praise lavished upon it; he feels the laurel on his brow, and bows his head in acknowledgment of the applause of the world. He resumes his pencil; the strokes fly quick and fast, and the picture grows rapidly under the new impulse and excitement. Fatigue is gone; the gures spring rapidly into life, and by and by the icture is finished, and the dream is realized.

"Castles in the air." They are frequency and the plan and specification are to ct, and he would be as wildly foolish, who Thus it is that many men's lives are like a pile of buildings, thrown together without order, a miserable and motley spectacle; here a foundation begun and preparations made for the erection of a large building, while a hovel occupies a corner of the lot. Here is the first story of a splendid palace of marble, finished atop with a story of wood and a roof but half closed in, while here, on a foundation of wood, a superstructure of brick has been built, and the foundation giving way, it has been precipitated to the earth a heap

Our day-dreams are of wealth, and to the

abodes thereof; when free, the mind turns in-

stantly and loves there to linger. Then our

whole life is but a struggle for its realization.

The mind of the boy wanders away among foreign

lands; he loves in dreams to visit the splendid

cities of Europe or Asia; to view the magnifi-

cent scenery of the Alps, or of Italy. These dreams please him most, they come in upon him

without call, and because they please him he al-

lows them to take their course. That boy, ten

The boy's waking-dreams are of crime, though

his outward life may be pure; but ere long some

dreamul wickedness shall astonish not only the

world, but himself. Horace said truly, "No one becomes suddenly totally corrupt." Depend upon it, that the murder committed by him, hi-therto thought incapable of crime, or the fraud

by him, heretofore esteemed honest, is not his

first guilt; mayhap it is the first actually com-

mitted: but were his day-dreams known, we

should find them the first steps in a career of

These day-dreams you may check, and you may guide them, should they go astray, into right paths. Keep a watch over them. Let not the

you will be pure, if you would keep your life un-

spotted, in short, if you would be good, keep a

strict watch over your thoughts, when like school

children they are turned loose from labor, else

by and by you may find that, in their play, they

have been weaving the threads of your destiny.

MORE OF CHRIST!-MORE OF CHRIST!!

What is it, my soul, that causes this uneasi-

ness, this dissatisfaction, this deep inward yearn-

ing after something which thou hast not, or dost

not at present enjoy? I am not at rest. I am

heights of Zion. Yet, I have no slavish fears, I

have no gloomy doubts of my interest in Christ.

I have no actual dread of death or the judgment.

wants lead me to Christ, and all my desires go out toward Christ. I want—well, what do I

in every relationship he fills, and in every charac-

ter he has assumed. I need him not only to res-

cue me from death, but to feed me, clothe me,

teach me, keep me, guide me, and comfort me. I need him to do all for me, and all within me,

which either God or my circumstances require. O to feel more of my need of Jesus, that I may

not be happy one moment, but as I look to him,

lean on him, and receive from him!

I want to know more of Christ. O how little

do I really know of Christ! I have thought of

him, spoken of him, and written about him, but

more of the person of Christ, more of the grace

of Christ, and more of the work of Christ. I

want to know more of Christ for me, and more of Christ within me. More of the words of

Christ, more of the thoughts of Christ, and more

of the heart of Christ. I want to know Jesus

as God's Christ, and as my Christ. I want so to

know Christ as never to doubt his love, question

I want more affection for Christ. Yes, I want

ought to be no doubt on my own mind on this point, but I should be ready to say, "I love him, because he first loved me." There ought to be

no cause or occasion for any who know me to question whether I love him. O no; his love

should so influence my conduct, and his love

should so season my conversation, that all about

I want to realize more sensibly my union with Christ. Christ is the head of his church, and all

the true members of that church are in union with him. I cannot but believe that I am one

with Christ. I often feel as if I could not live

without Christ. But I want daily and hourly to live under the impression that Christ and my soul are one. That I am a member of his body, of his flesh, and of his bones. What privilege can exceed this, to be united to Christ! Then,

because he lives, we shall live also. Then he will

because he lives, we shall live also. Then he will use his influence for us, spend his wealth upon us, and desire to have us with him to behold his glory. O Jesus, dwell thou more sensibly in my heart, and let me dwell more sensibly in thee!

I want more communion with Christ. Communion flows from union, and proves its vitality. No union to Christ, no communion with Christ; and if there be no communion with Christ, there is no evidence of union to Christ. The branch

BY THE LATE REV. J. SMITH, CHELTENDAY

crime, of which this is the first openly done.

chances to one, will be a traveller.

Christian Visitor.

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

New Series, Vol. I., No. 40.

SAINT JOHN, N. B., THURSDAY, OCTOBER 1, 1863.

of ruins. Think not this picture merely fan-Christ, will be our assurance of our union to

Christ, O for more sweet, sanctifying, and soul-Ah, these day-dreams, these times of castleennobling communion with Jesus! building, have a much greater influence upon our I want more assimilation to Christ. What I see in Christ I admire, and I admire all that I lives than we may imagine. If it be not true that castle-building is always plan-laying, that day-dreams are always to be realized, it is more see in Christ; but admiration is not enough, I want to be be like Jesus, just like him-altogefrequently true, than we may suppose, not that ther like him. The more I am with him, and the he who builds most air-castles will erect the most more I see of him, the more I sigh, cry, and long magnificent life-structure, nor that he who dreams to be like him. I think one may live at such a most will work most, for he who spends his life in drawing the plan, will never even lay the foun-dation, and he who always dreams will be always distance from Christ, and have so little to do with Christ, that we may not be very anxious or desirous to be like him; but I am sure that we canidle: but these day-dreams that will come o'er not be much in his company, or be led by the Holy Spirit to see much of his moral and spiritthe mind, that form themselves of their own free will, and almost without our guidance, these are ual beauty, but we shall desire to be like him. At times this seems to be the one thing needful they that tell powerfully in our lives. How oft are they like the first clay model of the sculptor's with me, the one thing that I desire of the Lord. conception of the statue to be! The boy Napothat I may be like Jesus, But it is not always so, it is not sufficiently so, therefore I cannot but leon fights the battles in imagination, as a man, in earnest. The boy Davy dreams of science, wish for more assimilation to Christ. and of fame. A man, a sculptor, he works out in marble the realization of the etherial model.

I want to be fully possessed of Christ. Not only to be like him, but to be with him; not only with him in grace, but with him in glory. I am sure I shall never be perfectly satisfied until I have Christ always with me; until I am always with him in his Father's kingdom. This is promised me; I must believe the promise and wait for its fulfilment. Soon it will be true in my experience, "Absent from the body, present with and expository preaching is one of their weakthe Lord." I shall "depart and be with Christ, which is far better" than being here, distant from him, and so often sighing for the enjoyment of him. then I shall possess Christ. Then I shall be fully satisfied with the presence of Christ. O Lord, let me have a deeper sense of my interest in Christ now, let me enjoy more of him while on earth, and tell you 'bout Abra'am's temptation. Now I then I know that I shall be satisfied when I awake

up in his glorious likeness! Now it seems to me that these things go together, or naturally follow each other. In proporshall I desire to set my affections on Christ, and to love him with an unquenchable love; just in proportion to my love to him, will be my desire to realize close and vital union to him; in proportion as I realize my union to Christ, shall I want to have and enjoy communion with Christ; in proportion as I enjoy communion with Christ, shall I long for assimilation to Christ; and as I long for assimilation to Christ, shall I desire fully to possess him, and to be forever with him.

Reader, do you know anything about these things? I have written these lines out of my own heart, and they express the feelings and de-sires of my soul. If I know anything, I do know in a degree my need of Christ; if I desire anything, I do desire to know Christ; if I wish trumpet DE TRUMP OB GoD! Angel Gabriel to love at all, I wish to love Christ: if I prize anything, I prize union to Christ; if I desire any thing, I desire communion with Christ; if I aspire to anything, I aspire to be like Christ; and if I am persuaded that I shall be satisfied with anything, I am persuaded that I shall be satisfied with the presence and possession of Christ. All my religion finds its centre in Christ. All my Christian experience is connected with Christ. My whole creed begins, goes on, and ends with Christ. I value doctrines, but I think more of Christ, I prize ordinances, but I set more value on Christ. With me it is Christ first, Christ middle, Christ last; is it so with you?

A NEGRO PASTOR IN NEW ORLEANS.

I want to feel more of my need of Christ. I have fancied at times that I could not have a In 1847 I resided in New Orleans. My first deeper sense of my need of Christ, and of all acquaintance with a negro pastor was in that city.

I sometimes attended his church, and it was no that Christ is, and has, than I have already experienced. But I am persuaded now that I may, unusual circumstance to meet there on Sunday many whites, both ladies and gentlemen, citizens and strangers, who were in attendance at those

> This was a church composed entirely of blacks, most of whom were slaves. The congregation numbered quite a thousand persons. The building and lot were owned by the church, and the title-deeds were held in their name by responsible individuals. The pastor had been sold from Virginia to Louisiana, was a mechanic by trade, and the church had purchased his freedom. They paid him, in weekly collections, a yearly salary of something more than a thousand dollars. His character as a preacher and pastor will appear from the narrative; and though he is not a re-presentative of the whole body of slave preachers in the Southern cities, yet he is a representative of a class. To undestand the whole truth concerning the subjects before us, we must contemplate both the good and the bad, for there are bad ministers even among the slaves, though in the main the good greatly predominate.
>
> One Sunday afternoon I entered the African

> church among a lively throng of worshippers. I was a little late in my arrival, and the members of the church, anxious to secure seats, were hurrying impatiently to the sanctuary. If any one has ever associated with the slave the idea of unvarying gloom, depression and suffering, he should have seen the chattering girls and fashionable-dressed boys who were pouring through the church court-yard. The younger "girls" were dressed in pretty, French-looking costumes, many of them exceedingly tasteful. The "boys," sported kid gloves, glossy beavers, patent-leather boots, and were many of them quite exquisite. This was the Sunday costume of house servants, clerks, porters, etc., in an Anglo French city, and is no criterion for aleve centures any whose elections. is no criterion for slave costume any where else: certainly not upon the plantations. As we seated ourselves near the pulpit we saw it occupied by the pastor of the church, another colored preacher, and a white preacher from Mobile; and we were informed, greatly to our disappointment, that the "white brother" was to preach. The services were commenced by the pastor, who prayed and read the hymns, in all which there was nothing peculiar. You might have as well been in a white congregation, and in a city any where else, for all that was distinctive in those services. But soon we had something peculiar. One of the deacons sitting at the right of the pulpit, in attempting to "raise the tune," unfortunately pitched upon the wrong metre, and couldn't make the music and the words fit. Here was an occasion for personal authority, and it came from the pulpit as

"Who dat start dat tune? Who dat don't know how sing? Stop dat, and let somebody sing knows how to sing. Brudder Peter, you

wilted under the pastoral crook. But "Brudder

about it a particular pathos, and it is the pathos of devotion. There is nothing which thus affects you at their "corn-shucking." There they are simply boisterous and monotonous; they are not even mirthful. But let them sing of Jesus, of salvation, of heaven, and you see how susceptible they are to those religious impressions which appeal to their gratitude, their sympathies and their hopes. You feel at once that you are listening

The usual prayer following the singing was by the "white brother;" and this, and even the white brother's sermon, were nothing remarkable, except for dullness. But the closing exercises by the pastor were remarkable, and exceedingly effective. These exercises consisted, first, of a minute and critical review of the white brother's sermon, with notes and corrections of said sermon, and a running practical application of the whole to his hearers; and, secondly, of another exposition of the same chapter, in the pastor's own peculiar style, and for all the world as if he was showing the white brother how he should have preached it. And, indeed, as to ability, there was no comparison between them. The pastor was a master. The subject had been an exposition of a chapter in James. The preacher belonged to a sect calling themselves Christians, though called by their neighbors Campbellites; nesses. The review of this performance was not highly complimentary to the expositor; and contained many effective hits, too palpably just to be

ignored. Thus: "My brudder call your 'tention to de fact dat God did temp Abra'am; and den he go on to don't like dat word 'temp-tation.' 'God cannot be tempted wid evil; neither temptest He any man.' Suppose we read that word temp try. Ah, my brudder, (turning to the white preacher), tion as I feel my need of Christ, shall I desire to know Christ—to know him fully—to know him experimentally; in proportion as I know Christ, Who hasn't trials and triberlations from God? But I don't like dat word temp. I-tell-you" (to the congregation) "God-don't-temp-any -body !"

> This was fair exposition. The white preacher had also made another point in which he was open to correction; and the pastor corrected him-thus:

"My brudder also tell you 'bout de las' day; and 'bout de angel Gabriel blowin' de trumpet to wake de dead and call de people to judgment. Ah, my brudder" (turning to the preacher), "where you read dat bout angel Gabriel blowin" de trumpet? I tell you" (to congregation) "dare ain't one word in dis blessed book bout angel Gabriel blow de trumpet! God gwine to blow His own

This was also fair criticism. The practical application also was not wanting. In alluding to what the preacher had said during his exposition about the government of the tongue, he gave his fair hearers the full benefit of the application—thus:

"My brudder also speak about de guberment ob de tongue! de guberment ob de tongue! DE GUBERMENT OB DE TONGUE!!! Ah, my sister, you got A BIG slap dar !"

This was a hit, as was evident from the sen-

Then came what I suppose was the showing of how the subject should have been handled by his. white brother; and how it couldn't have been better illustrated. And in the resume which was riven of the sacrifice of Isaac, and the results of braham's "trial," some of the negro peculiarities when under preaching were manifested. Especially was this true during the very graphic description given of the prospective sacrifice. There was but little of the negro syllalication or intonation in the finest parts of the description. How the man accomplished it, I have never been able to conjecture, but the description of the offering of Isaac was intensely affecting. W were all in tears. Such pathos, such descriptive eloquence, such simple imagery, such analysis of the father's emotions when the rescue came, such an overwhelming effect when all this in a sudden burst of appeal was applied to the hearers, and their deliverance by Christ. Such pathetic tones when alluding to the sacrifice on Calvary, and "no ram in the thicket there." It was a most

extraordinary exhibition. As for the hearers, it was very easy to see what most moved them. At the description of their rescue by Christ-the coming from heaven as a substitute—the injunction that "no hand should be laid upon the lad," and the assuring, exhilarating parts of the discourse—they would first begin a gentle swaying, rocking motion—as the intensity of their emotions increased they would throw up their hands and half shout, as if their enjoyment was irrepressible. Then would come down the pastoral crook with.

"Now look at dat. I'm 'shamed ob you! desc white bredren here too! You won't let me go on wid de glories ob salvation. You 'gip shout in.' I hab to keep you on de tribulations to keep you quiet m

Here was the explanation of the whole phiosophy of the effect produced upon his impres sible hearers. In their simplicity they were literal believers. They believed the promises and assurances of the preacher without caviling; and they shouted over their certain salvation. They believed that they were to reach heaven through tribulation, and they were saddened at the allusion. It was the exhibition of what is one peculiar element of the negro character-his simple receptive nature, and his earnest emotional faith. "He believeth with the heart," and "receiveth the truth as a little child." Here. too, was illustrated the character of the preaching which is to affect the negro. The white preacher was didactic, dry and powerless; and the same is true of all the white preaching which I have heard addressed to the negro. None can move the negro but a negro. He alone understands the avenue to their emotions and sympathies, because they are identical with his own. As in most white churches the contribution box came at the close of the exercises. But who would have expected a plate full of silver from slaves! They were as liberal as princes, though it was only their usual Sunday collection. The contribution amounting to about thirty dol-

These services as I then witnessed them, and Poor deacon! he was overwhelmed; he fairly as I afterward had occasion to learn during a two tiful, new, and healthful skin, in all cases where years' residence in New Orleans, were a fair speci- the burns have been superficial. But in any case Peter" rose most sublimely to the occasion; hit ting at a dash the right tune; and the immense congregation, who really "knew how to sing," carried the rolling melody triumphantly to the skies.

And here was noticeable that particular element of negro worship which you can hear but in their meetings—devotional singing. Here the negro is within the sphere of his spiritual manifestations. His singing is not artistic; not wonderful for its vocalization; but you can hardly keep from weeping under its influence. There is

when under the influence of the civilization and refinements of a city.-Harper's Magazine for September.

Old Series, Vol. XVI., No. 40.

THE WITHERED FIG-TREE.

There are two difficulties connected with the story of the withered fig-tree, which weigh considerably on some minds, and therefore deserve

1. It is a difficulty with some persons that our Lord should have pronounced any curse at all on the fig-tree. They say that it looks like a needless destruction of an innocent and unoffending creature, and out of keeping with the spirit of Deut.

Such objectors appear to forget that the witherng of the fig-tree was not a mere empty exhibition of power, like the pretended miracles of Mahomet and other false prophets. It was a mighty voical act, teaching deep spiritual lessons, lessons of such importance as might well justify the destruction of one of God's unintelligent creatures, n order to convey them. Remembering this, we have no more right to object to it, than to object to the daily offering of a lamb under the Mosaic law. In that offering the life of an innocent and unoffending creature was daily taken away. But the great end of daily setting before the eyes of man the one sacrifice for sin, justified the taking away the life of the lamb. Just in the same way we may justify our Lord's taking away the life

2. It is a difficulty with some persons that the account of St. Mark contains the words, "the time of figs was not yet." They ask to be told why our Lord should have gone to the tree seeking fruit, when the season for figs had not yet arrived?

The answers to this difficulty are various. The simplest of them appears to be as follows-"The time of figs, as a general rule, had not yet come. But our Lord seeing a fig-tree covered with leaves, unlike the other fig-trees, had a right to suppose that figs were to be found on it, and therefore came to it."-It is no small recommendation of this view that it supplies an exact illustration of the state of the Jewish church, when our Lord was upon earth. The time of figs was not yet, that is, the nations of the earth were all in darkness, and bore no fruit to the glory of God. But among the nations, there was one covered with leaves, that is the Jewish church, full of light, knowledge, privileges, and high profession. See-ing this fig-tree full of leaves, our Lord came to it seeking fruit, that is, he came to the Jews justly expecting them to have fruit according to their outward profession. But when our Lord came to this leafy Jewish fig-tree, he found it utterly destitute of fruit, faithless and unbelieving. And the end was that he pronounced sentence on it. gave it over to be destroyed by the Romans, and Importer and Wholesale Dealer in Drugs, Mescattered the Jews over the earth.-Rev. J. C.

ESCAPING FROM FIRE

Human life has been often thrown away from persons not taking the precaution to accustom their minds to dwell at times on the proper method of acting in emergencies. From want of this, many rush into the jaws of death, when a single moment's calm reflection would have pointed out a certain and easy means of escape. It is the more necessary to fix in the mind a general course of action in case of being in a house while it is on fire, since the most dangerous conflagrations occur at the dead of night; and at the moment of being aroused from a sound sleep, the brain is apt to become too confused to direct the bodily movements with any kind of appropriateness, without some previous preparation in the manner contained therein. The London Fire

Department suggests, in case premises are on fire: 1. Be careful to acquaint yourself with the best means of exit from the house, both at the top and bottom 2. On the first alarm, reflect before you act.

If in bed at the time, wrap yourself in a blanket or bedside carpet. Open no more doors than are absolutely necessary, and shut every door after

3. There is always from eight to twelve inches of pure air close to the ground; if you cannot, therefore, walk upright through the smoke, drop on your hands and knees, and thus progress. A wetted silk handkerchief, a piece of flannel, or a worsted stocking, drawn over the face, permits breathing, and to a great extent, excludes the smoke.

4. If you can neither make your way upward nor downward, get into a front room; if there be family see that they are all collected here, and keep the door closed as much as possible, for remember that smoke always follows a draught. and fire rushes after smoke.

5. On no account throw yourself, or allow others to throw themselves, from the window. If no assistance is at hand, and you are in extremity, tie the sheets together, having fastened one end to some heavy piece of furniture, and let down the women and children one by one, by tying the end of the line of sheets around the waist, and lowering them through the window that is over the door, rather than one that is over the area You can easily let yourself down after the help-

the first woollen thing that is at hand.

Of the preceding suggestions, there are two which cannot be too deeply engraven on the mind, that the air is comparatively pure within a foot of the floor, and that any wetted silk or woollen texture thrown over the face excludes smoke to a great extent; it is often the case that the sleeper is awakened by the suffocating effects of the smoke, and the very first effort should be to get rid of it, so as to give time to compose the mind, and make some muscular effort to es-

In case any portion of the body is burned, it cannot be too strongly impressed on the mind that putting the burned part under water, or milk, or other bland fluid, gives instantaneous and per-fect relief from all pain whatever; and there it should remain until the burn can be covered pershould remain until the burn can be covered perfectly with half an inch or more of common wheaten flour, put on with a dredging-box, or in any other way, and allowed to remain until a cure is effected; when the dry, caked flour will fall off, or can be softened with water, disclosing a beautiful, new, and healthful skin, in all cases where

in prayer. and anadad albana than so god

SAINT JOHN, N. B. REV. I. E. BILL.

Prince William and Church Streets,

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

THE OFFICE OF THE

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No. 19 North Side King Street, St. John, N. 1 R. HUNTER, Proprietor. Constantly on hand, a Large and Splendid Assortment of Clothing, Cloths, Furnishing Goods, &c. &c.

**Garments made to order in the most fashionable style by the best workmen, at the shortest notice.

Dec. 4.

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Rubbers. Also, Hats, Caps, and Furs, Wholesale and Retail.

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Boots, Shoes, Hats, and Caps made to order at short Manufacturers, importers and dealers in Boots, Shoes and

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LARGE Assortment of Mens' and Boys' BOOTS and
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Prescriptions faithfully prepared. Leeches on hand.

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Prescriptions carefully prepared. Sea and Family Medi-

rescriptions carefully prepared. Sea and Family Medicine Chests neatly fitted up.

N. B.—Keeps constantly for sale Medicines, Spices, Perfomery, Surgeons' Instruments, Paints, Oils, and Colours, Brushes, Dye Stuffs, Seeds, Plain and Fancy Snuffs, &c.

Country orders speedily and carefully executed. Dec. 4. J. F. SECORD.

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Also—NOTARY PUBLIC. All business entrusted to his less are saved.

6. If a woman's clothes catch fire, let her instantly roll herself over and over on the ground. If a man be present, let him throw her down and do the like, and then wrap her in a rug, coat, or the first woollen thing that is at hand.

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* "Parties residing out of the City, desirous of Importing Goods from England or the United States, can have them forwarded to their places of business, either in this Province, Nova Scotta, or P. E. Island, by consigning the City, wanting information, will meet with due attention.

Dec 4.

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Extensive Stabling attached, and experience lers in attendance.

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G. F. CAMPBELL, Aug. 13, 1863—v8m

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