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SAINT JOHN, N. B.
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THE CHRISTIAN VISITOR,
affords an excellent medium for advertising.

We have been favoured with the following interesting particulars relating to the Second Annual Meeting of the members of the St. John Permanent Building Society and Investment Fund; and cheerfully lend a helping hand, as desired, to disseminate information which we feel confident will be acceptable to most of our readers.

We are convinced, in our own mind that this is an Institution admirably adapted to benefit all classes in the community; our rich citizens can deposit or invest with the greatest safety, using the Society as the medium for realizing the full amount of legal interest on their deposits or as investing members they will receive, at the end of the class in which they have entered, the amount of their investments, with interest calculated at the rate of nine and three-eighths per cent., compound interest, computed monthly on every dollar so invested. The Society has a wide field for its operations, and it is with much pleasure we observe that the vacancies, which annually take place in the Board of Management have been filled up with men whose standing in the community are well calculated to inspire the public mind with renewed confidence.

Second Annual Meeting of the St. John Permanent Building Society and Investment Fund.
Held in the Office of the Society, on the Evening of the 28th May last, Isaac Woodward, Esq., Mayor, in the Chair.
To the Editor of the Christian Visitor:

The President having called the attention of members to the purposes for which they had met, proceeded to read the Directors' Report, in which it is stated that although the business transactions of the Society were still on a limited scale, yet what had been done had shown very satisfactory results. The report pointed out the leading features of the institution, and the various ways in which all classes in the Province might partake largely of the benefits conferred through the operations of the Society. After a very interesting development of the peculiarities of the institution, social and moral, he called upon the Secretary to read the financial statements connected with the year under review. It appeared from statement No. 1, that the whole amount of managing and carrying on the business of the Society was only \$301.37, and that of this amount \$245.49 had been defrayed by the entrance fees, withdrawal fees, transfer fees, fines, etc., leaving only \$55.88 to be added to the Contingent Fund account. Under statement No. 2, it appears that at the close of the first year's transactions the charges necessarily incurred in establishing the Society were found to be \$261.83 over and above the amount disbursed by the fees and fines, etc.; this amount is brought forward under the head of Contingent Account, and to which is added the balance of \$55.88 against the Management Account for the year. No. 3 is a General Cash Statement, showing the result of the operations of the Society at the close of the second year, and which is resolved into an accumulating fund amounting to \$2891.12, as profit on the Society's business. The 4th statement shows the amount of Instalments paid by each member. The 5th statement shows the position of every member's account to whom advances had been made. The 6th statement shows the amount of interest accruing to each share in their respective classes. No. 7 is a statement of securities held by the Society for the advances made to the respective members. These accounts were all regularly audited by competent accountants.

Hurd Peters, Esq., and Mr. J. T. Barnes, were appointed to take the ballots on the election of three gentlemen qualified to serve as Directors; this duty attended to, George Washington Smith, Charles Kirkpatrick, and William M. Jarvis, Esquires, were elected and duly declared Directors for the ensuing year.

It was then moved by John Magee, Esq., and seconded by Edward Allison, Esquire, that the thanks of the members are justly due and are hereby tendered to Isaac Woodward, Esq., President of the Society, for his gentlemanly conduct in the Chair; and to the Directors for the able and intelligent manner in which the affairs of the Society had been brought before the members.

This was the business of the meeting brought to a very pleasant conclusion. If we were to estimate this Society according to its merits, it is assuredly would take a high stand with the public generally. It may with great propriety be called the "Poor Man's Society," inasmuch as through its operations he can convert every spare dollar into productive capital, and annihilate the rent charge by becoming his own landlord. There are many ways an investing or a borrowing member may make the Society useful. And as a Bank of Deposit, or what is the same thing a Savings' Bank, or Bank for Savings, the nature of the business transacted enables the Directors to pay six per cent. per annum from the day in which it is deposited until it is withdrawn. This ought to be more generally known than it seems to be. As a Life Assurance Association, it richly merits the attention of all who desire to make provision for sickness or the infirmities peculiar to old age. But instead of prolonging these remarks, I would say to all, read the Prospectus and the Report, which can be obtained at the office of the Society, and judge for yourselves.

With sincere respect and many good wishes, I am, dear Sir, very truly yours,
A FRIEND WHO WAS PRESENT.
St. John, June 3, 1863.

IMPORTANT TO SCHOOL TEACHERS.—We have been requested to publish the following document addressed "To the School Teachers of New Brunswick."

Pursuant to an arrangement, into which several of the Shire Institutes had previously entered, delegates duly appointed by those respectively, met at St. John on the 2nd and 3rd inst., and organized a Teachers' Provincial Association, a measure which has long been in contemplation and is much needed.

The Association is to be composed in part of persons deputed by the Shire Institutes to represent them severally in relation to their interests and views on questions particularly relating to that body (the Prov. Inst.) and to assist in its deliberations. The membership is so regulated, as to secure the most direct intercourse with every County, in the one and the same, and the coincidence of action may be had on all important matters that generally affect the educational interests of the Province. There will doubtless be much pleasure experienced on the reception, as there unquestionably is in the announcement, of the intelligence that this measure has at length been completed.

The first Regular Meeting is appointed to take place in this City, commencing on the second Tuesday of July next.

The Provincial Institute takes this method of proposing to the Teachers in the several Counties in which no Institutes exist, that they immediately complete such organizations as will enable them to participate in the deliberations of the Provincial Body in July.

All the Counties in which Institutes exist are expected to be represented; and there is sufficient time

to complete, with ordinary despatch, all needful arrangements in every County. It is to be hoped that a full representation will be given, and it is to be desired that we all, be such persons as know what the profession requires, and therefore, what we ought to do. Topics of vital importance to the Profession will be presented for discussion at the meeting.

Such a Confidential Body is neither a novelty nor an experiment: Institutions of similar characteristics having been in existence for some years past in different parts of America, where they have produced the most favorable results; and the reasons for the existence of a similar organization in this Province are as grave and as numerous as exist generally in any Province or State.

N. B.—Due notice of the time and place of assembly will be given in the Provincial Newspapers.
J. E. N. HOLDEN,
Secretary Prov. Institute.
St. John, N. B., May 9, 1863.

From the New York Examiner.

WHAT GOD IS DOING IN SWEDEN.
To the praise of God, we think we can say that the past year has been marked by some tokens of the divine blessing. In some places precious awakenings have been experienced. The most extensive progress of the Lord's work, during the past year, has been in the middle of Sweden.

NERIKE ASSOCIATION.
The largest additions were to the Nerike Association (the region around Orebro), where 233 were added by baptism. Jan. 1st, 1863, there were 27 churches, with 1183 members, connected with the Association. The largest church is the one in Great Mellans, brother John Palmquist, pastor. Scarcely a Sabbath is said to pass away without some one being brought to faith in Christ. The truth with regard to Christian baptism is being more and more widely spread, although the Dean of the parish, who is a very popular man, is a most zealous and bitter opposer to the views held by our denomination. During the year of 1862, 48 have been baptized into the fellowship of this church, and a goodly number are expected soon to follow. Since the year of organization of this church (1859), at the beginning of every year, all poor persons in the parish are invited to a simple but pious repast in the Baptist meeting-house. Those who cannot walk are brought there in conveyances. This year, over 300 were thus hospitably entertained. After the repast addresses are made suitable to the occasion, and the scene is described as exceedingly touching. It is customary for the members of this church, as many as can, to be present at the Sunday-school; those who are not engaged as teachers being formed into Bible-classes.

The greatest awakening in this region has been in the town of Askersand, and in two or three of the surrounding parishes. The means in the hands of God for the accomplishment of this work has been a plain uneducated brother, by the name of Malm. Another brother, by the name of Pehr Ericson, who visited the place during the temporary absence of brother Malm, says he was daily occupied in conversing with inquirers and new-born souls, during his stay.

In the province of Westergotland there has been but one small Baptist church, consisting of nine members. A single copy of *The Evangelist*, sent by brother John Palmquist to relatives living in this region, has been the means of arousing the attention of many to the subject of believers' baptism. Brother G. Palmquist, in a recent letter, says that there is a fair prospect that a Baptist church will be organized at Bidsberg, in this region.

STOCKHOLM ASSOCIATION.
During the past year, also, had a large increase, 216 having been baptized. The present number of membership is 876, with 30 churches. The church in Stockholm, during the year '62, has increased from 195 to 280 members. A Young Men's Christian Association has been formed; also a Maternal Association, and a Female Association, the objects of which are to promote the growth of personal piety among the members. In the province nearest north of Stockholm, a considerable movement has been reported since the new year. In the town of Arboga, the number of members has increased from seven to thirty-six, principally through the labors of brother Truve. Quite a number of young men have been converted, and an interesting Young Men's Christian Association formed. Several more are soon expected to join the church. In the hitherto dark province of Sodermanland, doors have been opened for the gospel during the past year.

NORRLAND ASSOCIATION.
While the churches in Sweden generally have appointed some brother among themselves, who carries his living with his own hands, to take charge of the little flocks, still they depend to a great extent, for guidance and spiritual nourishment, upon the travelling colporteurs. In the north of Sweden, especially, the want of such laborers has for several years been sadly felt. More recently, however, the Lord has sent laborers into his harvest, among whom are brothers Engbry and Lind, recently appointed by the American Baptist Publication Society, and their labors have been blessed to the strengthening and upbuilding of the churches, and the general extension of the Redeemer's kingdom. The province of Helssingland which has been a nursery of experimental religion in Sweden for more than a century, seems to be visited again with a gale of grace such as has not been experienced for the last twenty years. In the parishes around Soderhamn, brother Backman, one of our colporteurs, was permitted to see a work of grace commenced under his labors last spring. On his return in the autumn, he was welcomed in one village by about thirty converts, who have continued to walk consistently with their profession. In another place he also speaks of finding some who had been brought to a saving knowledge of the truth during his former visit. In his report, under date of Nov. 25th, he says: "Preached in the cabin of a poor widow whose daughter had been lying sick for three years, and was now blind. In my last visit to this region I spoke to this poor sufferer of Jesus, and prayed with her. And to my great joy I now found her happy in the Lord, saying, 'I now rest in the arms of my Saviour, and he has also made me content with my suffering, and has turned my darkness into light.' The same power is reported as accompanying the Word in the parishes northwest of Hudikvalf. During the week of prayer a work of grace commenced in the parish of Hassels, through the means of a young convert (who before had been a fiddler), in a simply relating to his fellow-sinners what God had done for his soul. His exhortations produced a deep effect, and a general weeping and sobbing instantly was heard among the young people assembled. This work was continued to go forward up to the last information received, Feb. 25th, at which time from 40 to 50 were reported as being brought under the saving influences of the gospel.

In this Association, 100 baptisms are reported during the past year. The number of members at the beginning of this year was 1,674 with 99 churches.

SMOLAND ASSOCIATION.
Within these limits, our brother Claeson, under the patronage of the Publication Society, has laboured during the most of the past year; 41 have been added by baptism. The number of members is 224, with 7 churches.

GOTTLAND ASSOCIATION.
On this island, brother Ahlstrom has been the principal laborer. He has had many difficulties to contend with from the bigotted Lutherans, Mormons, and Perfectionists. Still, God has blessed his labors in a remarkable manner. During the last year, 37 have been added by baptism to this Association. The number of members is 364, with 9 churches.

HOME EVANGELIZATION.
Twelve colporteurs are supported by Baptists in America, of whom 11 by the Publication Society, and one by the Baptist Mariners' church, New York. The Stockholm Missionary Union, during the last year, supported 11 colporteurs. Our Associations, at their annual meetings, appointed 7 colporteurs. Three other regular colporteurs are supported by private persons. In some churches there are also brethren who volunteer in the service of the Lord on Sundays, and on week days, when they can break loose from their secular occupations. In the church of Stockholm there are six brethren who preach the gospel on the Sabbath in the vicinity of the city. The colporteur school held by brother G. Palmquist, last winter, with five brethren in Orebro, and during the summer months with six other brethren in Sundervall, has evidently been productive of much good.

The Baptist Executive Committee, during the past year, published five Baptist Tracts, translations from the London Baptist Tract Society. A work called "Terms of Admission to the Lord's Supper" by A. N. Arnold, is now in press. The Stockholm Missionary Union issued 155,000 copies of books and tracts of a general evangelical character, amounting to 1,392,000 pages, 20,000 copies of tracts being granted to colporteurs and others. Since its organization, in March, 1859, there have been issued 631,150 copies, or 6,431,706 pages. Our brother P. Palmquist, the first, and as yet, so far as we know, the only private religious publisher in Sweden, during the year '62 circulated 177,000 copies, amounting to 22,000,000 pages, valued at about \$5,000. The value of religious books issued by him since the starting of his enterprise, in 1853, exceeds half a million Rix dollars. During the past year, we have heard cheering instances of the Lord's blessing upon our publications.

Most of our churches assemble for worship in private houses; only 21 have places of worship of their own. From the Baptist Building Fund, founded by contributions received from Christians in England, seven country churches have obtained grants. The church in Stockholm finally has succeeded in securing a lot of ground in an excellent situation for a meeting house, expected to accommodate about 1,500 persons. The probable cost of the lot and meeting house will be \$5,000. Three other churches, also, are about erecting meeting houses.

PERSECUTION.
Instances of infant sprinkling by compulsion constantly occur all over the country. In addition, Baptist parents are often fined or charged to pay godfathers and policemen for assisting the priests. A case of this kind is now under decision by His Royal Majesty, and we hope for the best, as the authorities plainly show their willingness to enforce the persecutive laws. For the crime of assembling for worship on Lord's day forenoon (the time of service in the State church), our brethren in Sigtuna have recently had to pay 50 Rix dollars. The brethren in Gothenburg have been condemned by the lower court to a fine of 100 Rix dollars. Two others have been released from paying the fines, but were made subject to the costs, which amounted to about 50 Rix dollars in each case.

THE RESULTS.
In the whole of Sweden, during the year, there have been formed 14 new churches, baptized 850, restored 69, excluded 288. At the 1st of January, 1863, there were 141 churches, with 5,515 members; 4,231 children gathered in Sunday-schools, with 90 teachers.
A. WINROD,
Stockholm, May 24, 1863.

THE RESULTS OF PRAYER.
Benjamin Scott, Esq., the excellent chamberlain of London, in an impressive address at the opening of the week of prayer, grouped together some of the striking political changes that have occurred since the setting apart in 1860 of the opening week of the year for the united prayer of Christians throughout the world. He stated that, "for the amelioration of the condition of the human race, for the removal of obstacles and hindrances to its elevation and progress, for the breaking of yokes and the loosening of heavy burdens, and for the opening of doors of usefulness and evangelization, there have been such three years since the world began as the years which have witnessed so much united and necessary prayer." In proof of this encouraging statement, he refers to the fact that China, hitherto hermetically sealed, has unexpectedly been opened to foreign ambassadors, to trade, travellers, and missions; that Russia has unexpectedly emancipated her serfs; that Austria has broken the concordat with the Pope, and extended toleration to her Protestant subjects; that a large portion of Italy has been set politically free, and now enjoys free worship, a free Bible, free schools, free colportage; that the slaves in the Dutch colonies have been emancipated; that the laws against the slave-trade have been enforced in the United States; and that Christianity in Madagascar, so long persecuted, has risen to a fresh and glorious life.

Such a catalogue of blessed results may well encourage the faith of Christians in the resistance

The Christian Visitor.

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

SAINT JOHN, N. B., THURSDAY, JUNE 11, 1863.

In Dalarna, the doctrine of sinless perfection seems to have received a decided check, and the Lord seems to bless the labors of brothers Nas, Per Ferson and Dahlgren to the benefit of saints and sinners. Only 16 have been baptized during the year 1862. The churches are 7, with 175 members; 100 children attend the Sunday schools.

SKANE ASSOCIATION.
In the new meeting-room in Gottenburg, opened last year through the liberality of Captain G. W. Schroeder, the gospel has been preached to the blessing of many souls. The little church has doubled. In the dark town of Warberg, brother Truve has been permitted to preach Christ and Him crucified, in a large hall-room. The meetings have been crowded, and grog-shops emptied. And a great movement is going on as well in the town as in the surrounding country. In the other churches connected with this Association, a general dearth seems now to be prevailing. 99 baptisms are reported. The number of churches is 29, with 1,019 members.

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Such a catalogue of blessed results may well encourage the faith of Christians in the resistance

of their prayer-hearing God to fulfil his promise. "Open thy mouth wide, and I will fill it," while it should keep them on the earnest watch for his gracious answers to their prayers. It may be true, as Mr. Scott says, that the church has treated prayer too much as a duty to be practised, a form to be observed, a privilege to be enjoyed in bringing the believer nearer in communion to God. It has not yet risen to the fact that prayer is an *infallible, divinely appointed* conductor to the church and the world. — *American Messenger*.

QUEEN VICTORIA AND THE BIBLE.
It was a noble and beautiful answer of the Queen, the monarch of a free people, reigning more by love than law, because seeking to reign in the fear of God—it was a noble answer she gave to an African prince, who sent an embassy with costly presents, and asked her in return to tell him the secret of England's greatness and England's glory; and the beloved Queen sent him, not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth—she did not, like Hezekiah, in an evil hour, show the ambassador her diamonds and her rich ornaments, but handing him a beautiful bound copy of the BIBLE, she said, "Tell the Prince that this is the secret of England's greatness."

From the Christian Era.
ALMOST DISCOURAGED.
Our minister is almost discouraged. Since he has been settled here he has labored hard for the good of the church. He has endeavored faithfully to discharge his duties, and "has not shunned to declare the whole counsel of God." In his pastoral visits and intercourse with the people, he has laboured to do good, to heal dissensions, promote union, and win souls. *But he is almost discouraged.*

True, the brethren are not able to give him a large salary. The church is small, and when they do all they can, the amount they raise is but little. But now they do not raise what they might. Some are disaffected and will not do anything, and some pretend to be growing poorer, and in their retrenchment they must begin here—and end here, for aught I know—and taking all the circumstances together, his salary will not support him even with the strictest economy. But this is not what discourages him. If the brethren are not willing to pay him for his services, why, the worse it's their own, and he will not leave them as long as he considers it his duty to labor with them. He is willing to work with his hands, if need be, to make up the deficiency.

It is also true that there are infidels in his neighborhood, and some apostates. It is not strange that they are enemies of the church and religion, and take every opportunity to manifest their hostility. That is expected. Neither is it a cause of dejection that sinners are not converted as an immediate result of his labors, for he believes that,

"Though seed be buried long in dust,
It shall not deceive the sower."
and having faith in God, he is willing to wait his time to bless his labors. These things do not discourage him.

It is this: *He does not have the co-operation of his brethren.* They do not sympathize with him in his efforts and trials as they should do, and he has not much reason to believe that they pray for him, and for a blessing on his endeavors. After laboring hard to prepare himself for the duties of the Sabbath, he sometimes finds but few present. The very individuals that ought to receive the most from his sermons do not hear them, and he feels that his labor is comparatively lost. But it looked as though it might rain, or they were fatigued with the labors of the preceding week, and wanted rest, and so stayed at home. And then the prayer meetings are thinly attended, and if a church meeting is appointed, he cannot rely upon the attendance of half a dozen members. Business that is essential to the prosperity of the church is accordingly left undone. By their actions they say that a few hours' labor is of more importance than the prosperity of the church. "One to his farm, another to his merchandise," and the interests of the church are neglected. And then again, some must make the minister the receptacle of their complaints. If they are grieved with their brethren, or dissatisfied with the action of the church at any time, or if they sympathize with excluded members, they must make their complaints and unburden themselves to him. And so he must bear burdens not his own, and which others have no right to impose upon him. As matters are, he does not wonder that there are infidels around him, and that the unconverted are hardening themselves in sin. It is not strange that he is almost discouraged. The wonder is, rather, that he is not altogether discouraged.

Much has been said and written of the trials and temptations to which young men in our large cities are exposed, and the ruin which overtakes multitudes of those who, carefully trained and prayerfully educated, are led away by the gay and thoughtless companions of their city life, and forgetting the early restraints of home, are lost to all that is good.

Still, although the warnings and examples which are presented to young men thus situated have done much to assist them to escape the destruction which principle alone will enable them utterly to avoid, the evil remains; and if the brief account of my early struggles with sin and temptation should strengthen one faint heart, or encourage one repentant soul to turn from the error of his way, let me not hesitate.

At my father's death I was placed in the large wholesale establishment of my uncle, whose interest in me extended only to my future in this world, and in training me to early business habits, considered that I should thus be amply provided for.

In this school I was an apt scholar. I was active and thoughtful of fatigue, enjoyed the full tide of mercantile business, and revelled in the excitement which my life afforded.

I was punctual to a moment, I was diligent in business, thorough in my allotted task, cheerful as the day, and popular with my fellow clerks.

My uncle was fully satisfied, and my friends predicted a successful future.

My gay manner and social disposition won me many friends; and from these I chose intimacy, and to whose influence I gradually yielded, walking space in the broad road.

I was fond of any excitement, and having no father to watch my actions, or restraining principles of my own to prevent, I grew soon to love that which was evil, and knew no fear.

I had a key made to our house, where my mother lived, and thus spent my nights abroad amid scenes of dissipation and vice.

We frequented the theatre every night; and after leaving them at a late hour, used our way to some

saloon, where, with wine and cards, we revelled to almost morning, when we would creep back to our homes, and snatch a few hours of sleep before the next day's work commenced.

I was a gambler and a skillful one. I seldom lost. My companions swore I was a fine fellow, and I was expected in return, to treat them on all occasions, and not unfrequently to bribe them to silence.

Our families were highly respectable. We visited in the best society. Thus a suspicion of my actual course of life would have prevented my welcome among these friends; and to avoid such possibility of suspicion, I spared no pains.

I think I was successful. Not even my mother dreamed that her favorite son, her particular pet, was any other than the frank, noble-hearted boy she seemed.

Thank God she never knew. I was saved before her heart knew that pang.

This was my life from sixteen to nineteen. It could not have lasted much longer. My health was failing, my interest in business flagged, and I became careless.

It was in the winter of 1830, that God, in His mercy, saw fit to pluck me as a brand from the burning.

One Thursday night, of this memorable winter, I had remained, as was my habit, to close the counting room after the others had gone, and was just locking the desk, when a knock at the door announced a little ragged urchin, who gave me a note addressed to myself, and hastened away.

I was astonished at receiving a note at all, and still more so that it bore the delicate hand-writing of a lady. I opened it, and read—

"I have watched your whole course; I know your present habits: force your future. I would save you! Meet me to-night at nine o'clock, at _____ Square."
MARY.

I was bewildered. Had my friends then discovered my dissolute habits?

Even then who was this "Mary"? I had not a relative or intimate friend in the whole city who bore the name.

Was it assumed to mislead me, and should I find this "Mary" no other than my uncle?

I became alarmed in my perplexity, and taking one of the office chairs, drew up to the fire, and took counsel with myself.

For two hours it was a sharp conflict. I knew not how it would end. At length I drew two tickets from my pocket. They were season tickets to the theatre, which I constantly attended with my companions. I looked at them long and pondering. At length I dashed one into the fire. The words came back again, "I would save you." They seemed a voice from heaven. I rose, and throwing the other ticket into the flames with an eagerness which surprised me, vowed that I would never again while I lived, set my foot inside a theatre.

With God's help, I have been able to keep that vow, though I dared not meet, and never knew, that "Mary" who saved me from ruin.

From that night my course was changed. I turned back from my companions, and walked no more with them; and although for five months my distress was great, I at last found peace in believing.

Of those six young men I am the only one remaining. The others were allowed to continue in their sins, and all died young—summoned in the midst of their wickedness to the judgment.

THE BIRD IN THE SNOW.
One day a lady felt very unthankful and discontented; her spirit was quite dark; she repined at her lot. She wished this thing and that thing were not so. She thought she could have done better by herself than God had done by her.

As she looked out of the window on the cold gray sky, the cheerful note of a bird struck upon her ear. She turned her eye to the old larch tree. Among the bare twigs there was many a wispy snow which the north wind had not yet dislodged. In one of these was a little bird, sitting in the snow, and chirping with a cheery, friendly chirp. She looked and listened, and listened and looked.

"Is this little bird so contented on his snowy perch, moving to and fro in the north wind while I—"

A sense of her sinful unthankfulness at once brought tears to her eyes; and the tears as it were, washed away her scales also.—She looked around and beheld her mercies, and saw the goodness of God to her that it was very great. And she praised God for the little bird he sent to teach her a song of gratitude.

CHANGING CLOTHING.
It has come within the observation of many a reader that serious and severe illness has been induced, and even fatal sickness caused, by a change of clothing. Injury never comes, perhaps, by putting on more or warmer clothing, but by diminishing the amount inconsiderately. The first general rule, and always the safest, is to make the change when you first dress in the morning; if you wait until you are uncomfortably warm during the day, it is most likely to be in the early part of the afternoon; in making the change then there are two or three causes of disease in operation; the fact of undressing endangers a check of perspiration; the garments about to be put on may not be perfectly dry; there may be no opportunity, even if they are dry, to warm them up to the heat of the body; and further, just about the time you have changed, the ebb and damps of the afternoon and evening begin to come on, increasing until dark, while having been thrown off your guard by the warmth of the morning, you may not feel the necessity of a fire, and by tea-time you are surprised with a disagreeable chilliness running over you; then the cold has been taken, settling in the eyes, causing weakness and watering; or in the head, giving a running at the nose, softening a handkerchief in an hour; or in the throat, creating a raw or burning sensation at the little hollow at the bottom of the neck and top of the breast-bone; or on the covering of the lungs themselves, in the shape of a troublesome bronchitis, or a dangerous pneumonia; or in the bowels, causing weakening diarrhoea; or on the covering of the bowels, inducing peritonitis, to end probably in death, in a few days.

It is very unsafe to lessen the amount of clothing sooner than the first of May, and then not in quality, but in less thickness of the same material; from yarn socks to worsted, from a thick, knitted flannel shirt to one of common woolen flannel; then to the first of June, to a gauze flannel; if this is oppressive to some, then employ cotton flannel. But it is certainly a great mistake for any body to wear anything else next the skin, even in the hottest summer weather, than woolen flannel. Silk shirts next the skin can not be advised on any tangible grounds; the moment a man begins to twaddle with you about "electrical influences," turn your heel upon him, and set him down as a presumptuous and impatient ignoramus.—*Gulf Journal & Herald*.

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