### THE CHRISTIAN VISITOR, Published every THURSDAY, by BARNES & Co.,

AT THEIR OFFICE, Corner of Prince William and Church Streets SAINT JOHN, N. B. TERMS :- Cash in Advance

Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR, affords an excellent medium for advertising.

#### OVER-CAREFULNESS.

AN EXPOSITION, BY THE REV. C. H. SPURGEON. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the towls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lities of the field, how they grow; they toil not, neither do they spin: and yet I say unto you. That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clotheyon. O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that you have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. vi. 24-34. "No man can serve two masters: for either he will hate

There are some passages of Scripture so exceedingly familiar, but so exceeding necessary for our profit, that we are obliged to read them very frequently. Now, there is one sin to which Christians are peculiarly exposed—which is the sie of over-carefulness concerning worldly mat-ters. They do not at all times lay themselves flat upon the stream of Providence, to float along it: they cannot at all times trust their Father with the helm; but they are too often desirous to manage their own affairs, snatch from his hand the balance and the rod, change the course of his providential dispensations, make mountains where he would have valleys, and valleys where he would have hills. Remember the words of Jesus, how he spake unto you and said, in the 6th chapter of Matthew, at the 24th verse, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Ye cannot give your souls wholly to God, and yet be careful about this world. Ye cannot live so completely in the atmosphere of devotion as ye could wish, if your soul is cumbered about terrene and terrestrial matters. You cannot have your soul so continually up there in the mountain-top, if your heart is down in the valleys. You cannot in any measure "serve God and mammon" as you should; Even so, Christian, "your heavenly Father knowif you give all your attention to mammon, then eth that ye have need of all these things. But you can give none to God. And just in proportion as you do attend to the mammonish things of this world will you have your mind abstracted continually, first evermore—" seek ye first the from God. "No man can serve two masters; for kingdom of God, and his righteonsness; and all either he will hate the one, and love the other; these things shall be added unto you." Good or else he will hold to the one, and despise the old Matthew Henry says, "When the Christian "Therefore I say unto you"-I take the special gives him earthly things into the bargain; just," "Therefore I say unto you"—I take the special trouble of putting this into my Sermon on the Mount; I say it—I, who have loved you with an everlasting love—I, who know your circumstances—I, not some one above you, but a brother, tempted in all points like as you are—"I say unto you, take no thought for your life, what ye unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

How sweetly Jesus Christ addresses his people! "Is not the life more than meat?" As much as to say, "If God has given you life, if he has made you alive, is it not much more than meat? The God who gave you life will surely provide meat. Just as the light is more than the oil. Surely he who lit the flame will find the oil to supply it withal. Is there not more difficulty in giving life to a body than there is in procuring neat to sustain it f And if God supplied life, will he not supply meat?" And again: "Is will he not supply meat?" And again: "Is not the body more than raiment?" Raiment to carry only in small parcels; do not gather men may fashion; but who can make the fabric which God alone works curiously in the lowest parts of the earth? Who is he that can fashion and form a man? Men can clothe men, but they cannot make them. God does it. "Is not the life more that meat, and the body than raiment?" Wherefore, O Christian, shouldest thou be so eareful for thy food, when, may be, to-morrow thou wilt not require any, but eat with angels? Why shouldest thou be careful about thy raiment, when thy grave-clothes may be the next with which thou mayest be apparalled? "Therefore I say unto you, Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not nuch better than they?" Consider "the fowls of the air." Think how little they are in your esteem. You feed on them, but you seldom feed them. You care little about the birds of the heavens, do you? And yet your heavenly Fa-ther notices them. "O thou of little faith, is not a man much better than a sparrow?" and is not a child of God better than a bird of God? Will

sprat, and every herring, and every minnow is under his notice, will he forget you? Ah! no. And if the sparrows of the bushes, and the swallows, and the birds of passage are guided to feed by Jehovah, shall he leave you? brough the waste of the trackless air,

he supply a sparrow and yet suffer thee to starve?

Ah! no. Consider the birds of heaven, believer;
think thou continually of them as to their number. How many there are of them, in the tropi-

cal countries especially? They fly so thickly to-gether, that, like a black cloud, they sometimes

er, that, like a black cloud, elley some the sun; and yet your heavenly Fathe

leth them. Have you never considered the

enormous banks, millions in number-herri

orget one, if he can think of so many? If ever

and other fish beyond all counting; and yet vo

der the fowls of the heavens; God ta are of them. You do not often find a bird arved to death even in the severest winter. I ave certainly once, I think, picked up a sparrow ozen to death; but then, it had first been disir: for they sow not, neither do they reap ner into barns; yet our heavenly Fathe one cubit unto his stature?" Every man's form and size is drawn by the eternal pen, like the angels, as we have just been singing; and he cannot make himself an inch taller or shorter. Then why so careful about the raiment that clothes you? "Consider the liles of the files of t

words on the wings of the fowls, down he came to print it on the leaves of the lilies. Consider

dried, and cast into the oven with the other grass

of the field. Even such art thou. Think not

thou art a mighty cedar; nay, thou art a lily;

thou art like that; thou passest away. Consider not only how frail they are, but how beautiful

they are. However beautiful thou art in person,

thou canst not approach to the lily; and however

gorgeously thou mayest deck thyself, thou canst

not equal its beauties. Not all the gems of the

most distant lands, not all the workmanship of tapestry, not all the wonders of art, can equal

that single exhibition of nature—a lily! "Solo-mon in all his glory was not arrayed like one of

these." And then, consider how they grow;

without any toil and trouble of their own. The

lily starts up just when a shower of rain falls, and is speedily developed, and its roots draw its nourishment from the soil just where it is placed.

O, Christian, be not thou a rover, but whereso-

ever thy Lord has put thee, consider the lilies, and there seek to draw thy nourishment. Re-member, thy life must not depend so much upon

the earth beneath as upon the dew of heaven

from above. Live thou on that, like a lily trust-

ing in him. God clothes the lilies, therefore take

no thought. Heavenly carelessness God loves:

not the carelessness of improvidence, but the care-

lessness of confidence. "He that has made his

refuge God" need not fear; but he who has not

made his refuge God ought to fear: it were im-

providence for him to trust since he has nought

to trust to. But the Christian can live without

taking thought. "Therefore"-now comes the

reason—"Therefore take no thought, saying,

What shall we eat? or, What shall we drink? or,

Wherewithal shall we be clothed? (for after all

these things do the Gentiles seek :) for your hea-

venly Father knoweth that ye have need of all

these things." And that is enough, that your heavenly Father knows all about it. Doth not

the child think, "It is not for me to ask where

my next dress or my next meal shall come from;

my father knows it, and my father will supply it?"

seek ye first "-first in point of time, first in point

of consequence, first in point of urgency, first

glorious mode of expressing the idea of religion that is—"the kingdom of God." Those do not make enough of religion who do not make a

kingdom of it. Christian, hast thou arrived at this state that thou canst call religion thy king-

-over and over again Christ warns us about this

-" take therefore no thought for the morrow."

the evil thereof." Then why go and borrow evil

from to-morrow, or why mope and make your-selves miserable about the evils of yesterday?

WHITE ROBES.

"These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 15.

Passed they not spotless from the earth away,
Pale blossoms lying in the nerveless hands,
Pure kisses lingering on the precious clay?
Earth's lily-bells transplanted, sweet and lowly.
White robes for them, for innocence is holy.

And for the young, pure white!

They loved the Master much, and for His sake
Life's vainer loves and laurels cast from sight;

Now in the heavenly places they awake Celestial music, and palm-branches bearing, They who are worthy walk, white raiment

wearing.

There venerated bands

And they who, gathered in

From the hot ranks of mid-life's hattle-field,

Bring trophies of their victories over sin:

The tried and tempted, with their forehead

With the Great Name; the heroes, martyrs

White robes for the redeemed of countless ages

re bathed in founts of fadeless youth and bloo

Bent form and furrowed brow, and tremblin

Led by the Master through deep tribulation, White robes await them—garments of salva-

And silvered hairs pass not beyond the tomb,

And western shores, and tropic forests deep,

From polar winters—and from ancient times Down to the last fair babe that fell asleep!

O suffered Lord, through thee

Whose blood alone can make the crimson white

Looking in pity on our striving, see

The weight of sin, and make the burden light.

Our robes of righteousness are poor and vain

Baptize us in that fount that leaves no stain!

Our Faith, Hope, Charity, pire, inform, till they grasp heavenly things, till the whole human brotherhood shall lie

By suffering purified; perfected, blest, And gathered into everlasting rest.

Gathered from orient climes,

White, for heaven's infant bands

"Sufficient unto the day is the evil thereof."

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

JOHN, N. B., THURSDAY, AUGUST 20, 1863.

ye of little faith ?" How sweetly Christ turned saw so beautiful. She answered, "Christ." Yes, precious Saviour-precious to the believer in life, in death, and beyond; the chief among ten his finger down below, after he had pointed above! Said he, "Behold the fowls of the air:" and when he had preached his sermon, and written his

There is another question: What does Christ think of us? Does he see his image within us? how frail they are. To-day they are blooming in all their beauty; to-morrow they are gathered, Does he view us willing to espouse his cause,

thousand, the one altogether levely.

ready to speak of and stand up for him?

Let no one consider himself overlooked in the crowd. W Christ knows the character of each one. He will proclaim it hereafter, and all will know what it is. Alas for us if it is against us, "If any man love not our Lord Jesus Christ, let him be anathema, maranatha."

Many years ago a friend witnessed the death f a man at the extraordinary age of one hundred and seventeen. When quite young he heard, in England, the celebrated John Flavel preach on the above text. On rising at the close to pronounce the benediction, Flavel said, "How shall I bless this whole assembly, when every person in it who loves not the Lord Jesus Christ s anathema, maranatha?"

Having gone to America, this person lived a thoughtless life till he reached the age of one hundred years. One day while employed in his field at this great age, the text and sermon, the preacher's words respecting the benediction, all came fresh to this mind. Conviction and conversion ensued. He made a profession of religion, and for sixteen years gave pleasing evidence

What think ye of Christ? What does Christ think of you?

#### A TOUCHING SCENE.

Rev. Horace Bushnell, who is blind, a city misionary for twenty years in Cincinnati, in his last eport relates the following:---Leaving the omnibus one day, and feeling for the sidewalk with my staff, a woman's voice in-

quired: 'Are you blind, sir?' 'Quite blind.'

'Well, here's the sidewalk; but can you guess

where you are?" 'Yes, at the corner of \_\_\_\_ and \_\_\_ streets. 'Well, you are good at guessing; but can you tell why God has deprived you, a holy man, of sight, and left me, a drunken sinner, with my

'Even so, Father, for so it seemed good in thy Yes, he may be your Father, but he is not

Have we not all one Father? Hath not one

God created us all? One God created us, but I am now an enemy

'It may be so, yet through the blood of Jesus they who were sometime alienated and enemies by wicked works, become reconciled to God." 'It may be you would be offended if I offered to lead you over this rough place?'

Now Simon, the Pharisce, said silently in my heart, if this man were of God, he would know what manner of woman this is that toucheth him for she is a sinner; but the scene of Bethany was present, and I said, 'I will not be offended take my arm.'

She did so, saying-Thank God! Thank For what ?

dom? The scholar says, "My library's a dukedom large enough." "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore" \*That I may guide the feet of one of His servants, for I am not fit to touch the hem of his garment. I had a brother once, and he was ninister of God like you?

She was weeping. The hearse passed before as. She said, 'You can't see that?' I have told you just now to take no thought for to-day; "take therefore no thought for the mor-'No, what is it?' row:" do not put into lumps what God intended

'That is the pauper's carriage. Even drunken paupers ride home in that when life

'To what home?' 1500,100

'The grave.'

'Is the grave the sinner's home?'
'Would to God it were; then I could have
hope of rest at last.'

Have you no hope?

No hope! Their worm dieth not, and their fire is not quenched. \*But you should have hope."

Why should I hope?

'God is good?'
But I have abused his goodness.' 'God is merciful!'

'I have despised his mercy.' But God is love !"

For a short time she was silent, and then re sumed: 'How can such a sinner as I have

It is a faithful saying that Jesus Christ came

'But I am a great sinner.'
'His blood cleanseth from all sin.'

'I'm a lost sinner!' But he can save to the uttermost all that com

to God by him. Now go and put this trembling hand into the hand of Jesus. At his feet confess your sins and ask for mercy, and you shall obtain

She wept aloud, and with a voice of agony ex claimed, 'Oh! that I knew where I could find him. I would kneel at his feet and wash them with my tears, and never leave the place until the paupers' carriage came to bear me to the

Here I parted with the despairing stranger. whom I had never met before; but recently when passing an unfrequented street, that same voice called, 'God bless you, sir! God bless you! Let me help you over this broken way, for I have found Him

## CHRIST VISITING THE CHILDREN.

During the war in Germany, which succeeded the French Revolution, great numbers of children were made orphans. In the village of Weimar were sixty children who mourned the loss of both parents, war having slain their fathers, and sorrow, want, and disease their mothers, John Falk was the first to found an asylum for these children, many of whom had become vagrants, and some criminals. Gathered under his Christian ask a blessing at their meals. On one occasion when one of the boys had said the pious grace, "Come Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up and

"Do tell me why the Lord Jesus never comes?

"Jesus could not come, and so he sent this poor man in his place; is that it? "Yes, dear child, that is just it. Every piece of bread and every drink of water that we give fast as made. to the poor, or the sick, or the prisoners for

brethren, ye have done it unto me. The children sang a hymn of the love of God to their guest before they parted for the night, and neither he nor they were likely to forget this simple Bible comment.

Jesus' sake, we give to him. 'Inasmuch as ye

have done it unto one of the least, of these my

#### THE REQUEST FOR PRAYER.

Thirty years ago there stood on the summit of one of the spurs of the "Gulph Hills," a little stone building, familiarly known as the "Carr School House." It was almost hidden from view by the trees of the forest, as if, like the violet, it had sought the shade in which to lift its humble Uncle Sam, for the asking head. Scarcely a habitation was in sight, from any direction; and the wonder of the passing traveller was, where the children were to be found that here were to receive their education. But there were many dwellers among the hills, and their peaceful homes might have been found, nestling in the narrow valleys, or resting on the sunny slopes.

Among these humble inhabitants of the "hill country" were many devotedly pious christians. A glorious work of grace in connection with the 'Valley Baptist church" had a year or two before the period of which I write swept over the whole surrounding country as a tide of mercy, and the wave of salvation had borne multitudes from the hills and the vales into the kingdom of God.

The change produced by this precious revival was truly wonderful; the wilderness was made to bloom as Eden, and the waste places became like the garden of the Lord, and for a circuit of miles it might with truth be said that almost every house was a house of prayer. The lowly school house, amid the out-pourings of the Spirit, was opened for religious worship, and many who came to mock, remained to pray." On a certain Saturday evening, a very gay and

thoughtless young man, accompanied some of his associates to the school-house. He had no wish or desire to be profited by the services. His mind was full of pride and prejudice, and although he crowded into the building, and found standing room on the top of a writing table, it was merely "to see and to be seen." He looked over the scene with a large degree of self-complacency, and, with the Pharisee, inwardly thanked God that he was so much more sensible and respectable than these poor, infatuated people, who were making such an ado about religion. While thus tion, the venerable pastor arose to request special prayer for a young man in the congregation. He stated that a written request had been sent to him some days before, asking the prayers of the church for a young man whose case was described, and for whose conversion the writer, a "female friend," expressed great concern. Deep stillness pervaded the whole house, and the thoughtless clerk listened while his own state and condition were described! Conscience awoke from her sleep, and rang out in the chambers of his soul. Thou art the man !" It seemed to him that every eye was fixed upon him, and that they were read ing his very thoughts. During the earnest prayer which followed the cold chills of fear began to go over him and his knees began to tremble beneatl him. A power from above was upon him, and he was beginning to feel "the pains of hell which had got hold of him." He left his perch on the writing table, and sought to hide his emotions and to drive away his convictions by mingling with the crowd, but it would not do. God had fastened the arrows in a sure place, and after several weeks of conflict and darkness he was brought

to rejoice in pardoning mercy.

Through all eternity he will have reason to bless God for having put it into the heart of a good woman to ask prayers on his behalf, and for the providence of God which led him to the "Carr School House" on that memorable night. God called him to the work of the ministry, and for many years he has been preaching the faith he once destroyed .- Home Evangelist. heverger of Hada an wine second

## MACHINERY IN FARM LABOUR

The present scarcity and high price of labour, seems likely to have a good and lasting effect upon the farming interests of the country, in directing attention to the manifest advantages of more machine labour and less manual labour in the work of the farm." Line bus tunde besleef

Many farmers, who, in previous years, have been accustomed to rely upon the aid of their neighbours, or of labouring men who were to be hired at reasonable wages in the haying season, have found it quite impossible this year to obtain proper help at the right time, and been compelled to a matter of necessity to do what their more progressive or more enterprising neighbors have done before, that is, to invest in mowing machines, In many cases neighbouring farmers have clubbed together and purchased a machine for the use of each and all, and, so far as our knowledge extends with manifest satisfaction and

The economy of these labour-saving implements, great as it is, is not the only gain to the farmer. They give him a greater feeling of independence, and self-reliance, from the fact that they enlarge his own capacity to do his own work and bring his own affairs in the busiest season more directly under his own immediate control.

Many of our readers will remember the fable in Æsop, of the lark who had a nest in the mea dow. The young larks came to their mother in great alarm lest the nest should be disturbed, as great alarm lest the nest should be disturbed, as they had overheard the farmer telling his boys that he intended to hire some neighbors to help mow it the next day. The old lark told them not to be alarmed, for if it depended upon that contingency of the neighbors help, it would not be done. The next day, and the next, they came with the same story, and still the old lark made the same answer; but when finally, we suppose as the clover was going to seed and the timothy was growing yellow at the butt, and brown in the tassel, the young larks told the mother bird that they had heard the farmer say to his sons, "Boys, its no use to wait for help any longer, and we will take hold and mow this field ourselves to-morrow:" then the sagacious old bird said, We ask him every day to sit with us, and he morrow:" then the sagacious old bird said

ers and respers the present season has been such that every manufacturer in the State is behind his orders, and delivering in turn to customers as

By this increased application of machinery to farm labour, many good results are derived. Production is cheapened with every increase of the farmer's capacity to perform his own work, and of course the profits are enhanced in proportion. And it by no means follows, as some have argued, that the farm labourers who are not land holders are injured thereby. If old Dobbin can do the work in half a day, that Patrick and Michael have been accustomed to do in two whole ones, it is by no means a necessary consequence that they will be out of a job, in a country where every able bodied citizen, or one who declares his intention to become a citizen, may have a farm of his own selection from the broad domain of

Besides the application of horse power to mowing or reaping; which has now become so general, we hope at no distant day to see its more general introduction into other branches of farm labour. A cheap stationary horse power is a desideratum upon every farm. One that will shell corn, saw wood, split rails, churn butter, cut feed and slice roots, could be economically and profitably employed almost everywhere. And we have faith to believe that some enterprising Yankee will yet invent one that can be afforded at so low a price as to come within the reach of all. We are doing well in the introduction of laboursaying machinery, and we think the day is not far distant when the bulk of the labour of mowing, reaping, thrashing and winnowing will be aken from weary human limbs. But let us look forward now with confidence, and hope for the alleviation of still more of the farmer's toils, for still greater enlargement of his capacity to do his work speedily and well, and an increase of his profits, enjoyments and comforts, by still other appliances of mind to matter, in the tools and implements with which he works. When that time comes, the life of the farmer and that of his household will be relieved of much of the drudgery which makes it irksome to many: his profits will be increased, his comforts multiplied, and with more time for thought, reading and recreation, he will have a more enlarged capacity to enjoy that independent position to which the importance and value of his services to society so richly entitle him. - Plowman.

#### PREPARING AND APPLYING MANURES.

By preparing, I do not mean providing, but the condition or state it is in when used in the field or garden. It may seem out of season, now, use the great bulk of their manure in the spring and every summer-still, there are many who apply it to their meadows immediately after having is over, regarding it as the best time for doing so. This class, I am glad to know, is largely increasing. Some, however, do not give much, if any thought as to the condition the manure may be in, and exercise still less in its application, if we are allowed to judge from what we frequently see, on passing their premises. How very often do we witness large masses, or lumps, thrown out and left unbroken, to waste much of its value by drying, and if it is strong, killing the sward where it lies, being a positive injury, rather than a benefit. Then, again, how many in the spring, when using manure for field or garden crops, use it in the same unpulverized state.

I know a farmer who can talk very glibly, and often well, about farm managements, who, the past spring, hauled out his manure from his yard without digging it over and pulverizing, and put it in heaps very uniformly over a piece designed for corn. Shortly after he had got it out, I passed that way, and he was ploughing the piece, and the manure was spread over not more than two-thirds of the surface of the ground, if, in reality, it covered more than half. Large lumps, from the size of a goose egg, to the size of a man's head, embraced the largest part of the application. Suppose the corn that was planted there capable of thought, and expressions of thought, would there not be heard emphatic complaints of injustice from all portions of the field, and with good reason, too? Suppose this man had spent the time requisite to have thoroughly pulverized his manure previous to hauling it out, and when hauled out, spread it evenly over all the surface of his field, who doubts but it would have resulted in fourfold profit on the labour expended. So, too, it often happens with very many in all their farm operations—too much in a hurry to get on with their work, or an insufficiency of help to properly accomplish what they have planned. It is a well established fact, with thorough farmers that no work on the farm pays better for being thoroughly done than the pulverizing of manure previous to using it. When this is done, and it is spread evenly over the field, the crops will inevitably show their appreciation of the care bestowed upon the preparation of

As to the best method of spreading, differences of opinion prevail; some contending for putting out in heaps previous to spreading, others spreading from the cart or waggon as it goes to the field. I favour the latter method, generally, and always upon grass land or mowing lots. I have found trouble in getting men to spread as evenly over all the surface from heaps, as from the cart or wagon, often having been compelled to have them go over it twice, or even more than that, to get it properly done. On meadows, I prefer using a cart, tipping it so as to put a block a foot or two long under the forward end, and spread with a shovel from the hind end. This tipping brings the work handy to the workmen, and relieves the neck of the oxen. A hoe, fork, or some such implement is very handy in hauling it down from the forward end of the cart. In this way, I find my manure much better spread than by any other method I have used, and quite as quickly done by men who have been accustomed to doing

However fine your manure may be, it will be for your interest to go over your meadows with a brush, which I make in this way: take a three by six or seven inch oak scantling, eight feet long, bore two inch holes, sixteen inches apart, get good bushy white birches of proper size, and you have got a thorough implement for the work. If not sufficiently heavy, throw on a rail or some suitable thing. This brush will rub the manure into and among the grass stubble so that but lit-

# THE OFFICE OF THE

SAINT JOHN, N. B.

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

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

#### SAMUEL WILSON.

Tailor and Clothier Sears' Brick Building, No. 28 King Street, St. John, N. B. Always on hand a large and splendid assortment of Clothing, Cloths, &c., Gent's, Furnishing Goods.

Gentlemen's Clothing made to order in the most Fash-onable Style by the best Workmen, at the shortest notice. Dec. 4. SAMULL WILSON.

### A. & T. GILMOUR.

MERCHANT TAILORS No. 10 King Street, St. John, N. B.

## JAMES S. MAY,

MERCHANT TAILOR. 37 Germain Street, St. John, N. B.
Always on hand a good assortment of Cloths, &c.

### J. E. WHITTEKIR,

Wholesale and Retail Clothier and Draper, 86 Prince Win. Street, St. John, N. B. Gentlemen's Furnishing Goods of every description.

#### North American Clothing Store.

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

\*\_\*Garments made to order in the most fashionable style. by the best workmen, at the shortest notice. Dec. 4.

#### WOOLLEN HALL. JAMES M'NICHOL & SON,

Clothiers, and dealers in Gent's. Furnishing Goods, No. 25 King Street, St. John, N. B. Clothing made to order

#### M. FRANCIS. BOOT AND SHOE MANUFACTORY No. 48 Prince William Street.

C. D. Everett & Son. IANUFACTURERS OF HATS AND CAPS No. 15, North side King Street, St., John, N. B. Also-Agents for Singer's Sewing Machine.

(Successor to D. H. Hall.) fanufacturers, importers and dealers in Boots, Shoes and Rubbers. Also, Hats, Caps, and Furs, Wholesale and Retail. 41 King street, St. John, N. B.

CALHOUN & STARRATT

Boots, Shoes, Hats, and Caps made to order at short John Mullin's Boot and Shoe Factory, 18 SOUTH SIDE OF KING STREET, St. John, N. B.

## cription - Wholesale and Retail. Constantly on hand-Mens', Boys' and Youths' Wellington Boots. Also-made to order at the shortest notice - Ladies' Double Soled Calf and Prunella Boots. A good assortment of Trunks, Valises, and Carpet Bags, constantly on hand at july 2—v 18 King Street, St John, N. B. J. CHALONER.

Corner King and Germain Streets,

Dealer in Drugs, Medicines, Brushes, Artists' Materials, Dye Stuffs. Proprietor of Tonic Extract, Stove Varnish, Ammonia, and Rosemary Liniment, Furniture Polish, Eye Ointment,

## Compound Syrup of Boneset, &c. Prescriptions faithfully prepared. Leeches on hand.

THOMAS M. REED. Apothecary and Druggist, Corner of North Market Wharf and Dock Street, Saint Dec. 4.

#### WILLIAM O. SMITH.

Druggist, Market Square, St. John, N. B. Prescriptions carefully prepared. Sea and Family Medicine Chests neatly fitted up.

N. B.—Keeps constantly for sale Medicines, Spices, Perfumery, Surgeons' Instruments, Paints, Oils, and Colour Brushes, Dye Stuffs, Seeds, Plain and Fancy Snuffs, &c. Country orders speedily and carefully executed. Dec. 4

#### J. F. SECORD. WHOLESALE AND RETAIL DEALER IN

Drugs, Medicines, Perfumery, Paints, Oils, Dye Stuffs, Pactent Medicines, &c.
APOTHECARIES HALL, Dec. 4. No. 23 King's Square, Saint John, N. B. T. B. BARKER.

### Importer and Wholesale Dealer in Drugs, Me-dicines and Chemicals, GLASSWARE, PAINTS, OILS, DYE STUFFS,

Brushes, Soaps, Perfumery, &c., Saint John, N. B. TURNER'S AMERICAN EXPRESS. 96 PRINCE WILLIAM STREET, ST. JOHN, N. B.

Dec. 4. D. W. Turner, Proprietor. BALDWIN'S EXPRESS. Running on the E. and N. A. Railway, Carrying Her Ma jesty's Mails from Saint John to Shediac.

Connecting at Saint John with Expresses to the United States, Canada and Fredericton, and at Shediac with Steamers and Stages for Richibucto, Miramichi, and Prince Edward Island, Goods sold, and Notes, Drafts and Bills collected. Office in Saint John 98 Prince Wm. Street. Dec. 4. W. BALDWIN. Dec. 4 com sig of

## C. FLOOD'S

Photograph and Ambrotype Rooms, No. 42 Prince William Street, St. John, N. B.
Photographs in every style and variety. Glass Picture
executed and copied in the highest style of the art.
December 4.

#### BOWRON & COX. Photographers,

16 King Street, St. John, N. B. DURLAND'S AMBROTYPE AND PHOTOGRAPH GALLERY, Foster's Corner, King St., St. John, N. B.

#### George A. Garrison, COMMERCIAL AND FORWARDING AGENT, And Unston House and Ship Broker 129 Custom House Building, St. John, N. B.

Also—NOTARY PUBLIC. All business entrusted to his care will meet with prompt attention.

\*\*\*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 Scotia, or P. E. Island, by consigning the same to G. A. G. with the Invoice. Strangers arriving in the City, wanting information, will meet with due attention.

Dec 4.

## F. A. COSGROVE, Wholesale and Retail Dealer in Watches, Jewelry, an

Wholesale and Retail Dealer in Watches, Jewelry, and Watch Materials, English, American, French and German Fancy Goods, Toys, Fancy Bird Cages, &c. Also, Ambro type and Photographic Stock and Materials.

75 Prince Wm. street, St. John, N. B.
Orders from the country promptly attended to. Dec 4. CANE CHAIR MANUFACTURER,

## ner of Richmond and Brussels Streets, St. John, N., Chairs Recaned and Repaired. CANE ALWAYS ON HAND FOR SALE. apr 16

Henry Robertson,
Importer of China, Glass and Earthenware,
No. 3 St. Stephen's Building, King Square,
Saint John, N. B.
Every description of the above class of Goods found at
this establishment. Wholesale Orders executed with dispatch, and sold as low as any House in the trade. Dec 4. UNION HOTEL, 112 Union Street.

ST. JOHN, N. B. THIS HOTEL being centrally located, neatly furrand thoroughly conducted, is highly appreciate the Travelling Tublic. Charge 85 cents per day.

Extensive Stabling attached, and experienced lers in attendance.

Morton's Hotel, Union Street, THE subscriber begs to inform his friends and the lic generally that he has opened the House on Street. No. 94, lately occupied by E. S. Flaglor, Es where he hopes by unremitting attention to business kindly attention to customers, to meet the wishes

## who may favor him with their patronage. Terms mod rate. Good Stabling, and a hostler in attendance. may 14.—vi GEORGE MORTON. "NORTH AMERICAN HOUSE."

No. 7, King's Square, Saint John, N. B.
E. W. FLAGLOR, Proprietor,
Good Stabling and attentive Hostler.

Dec 4.

## WAVERLEY HOUSE, No. 73 King Street, Saint John, N. B. JOHN GUTHRIE, Proprietor. REVERE HOUSE.

manent and Transleut Boarders accommodate
the most reasonable terms.
THOMAS TRUEM 21 King Street, St. John, N. B. ;