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

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REV. I. E. BILL,
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The Christian Visitor
Is emphatically a Newspaper for the Family.
It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

THE REV. C. H. SPURGEON ON THE HARVEST.

At the commencement of the services at the Metropolitan Tabernacle, on Sunday morning, Mr. Spurgeon said it had been thought by many persons that there ought to have been a day of national thanksgiving for the very abundant harvest this year, but it had, perhaps, been wisest not to set apart any day by authority. Nevertheless he thought that all those present, and the churches collectively, should praise and bless the Lord of the harvest now that the fruits of the earth are ingathered; he wished, therefore, to stir their minds to humble gratitude to God, and he hoped that the Spirit would be sent down; that the sacred fire might be kindled in their hearts. Having read and eloquently commented on the 95th and 96th Psalms, Mr. Spurgeon announced as his text, Psalm xc. 11—"Thou crownest the year with thy goodness, and thy paths drop fatness." He said there might have been objections raised to a day of thanksgiving if it had been ordered or prompted by Government. There were certain brethren who were so exceedingly tender in their consciences about any connection between Church and State that they would have thought it almost a reason for not being thankful at all if the Government had suggested that there should have been any special day on which to express public thanksgiving. None of those present, however, could feel any difficulty arising in their minds about setting apart that day for praising and blessing the Lord, and as, probably, the largest assembly of Christian people in the land, it was well that they should set the example; doubtless many others would follow on their track, and so he trusted it would become general throughout the country, on some day or other, to praise and bless the Lord, and to make offerings unto his name. The first thought suggested by the text was that crowning mercies called for special and crowning thanksgivings. All the year round, and every hour of every day, God was blessing us—

"Both when we sleep and when we wake."

The sun might sooner leave off shining than God could cease from blessing his creatures. Like a river, his love was always flowing, never dried up, inexhaustible as his own nature, which was its source; like the atmosphere which always surrounded the earth, and was always ready to support the life of man, the benevolence of God surrounded all his creatures, and in it, as in their God, they lived, and moved, and had their being. Yet, as on some days the sun seemed to shine more brightly than at other seasons, as rivers were sometimes swollen by the rain, and as the atmosphere itself sometimes seemed to be more fresh and full of life than at other times, so there were special times when God magnified his grace and lifted high his love before the sons of men. Such a time was the season of harvest, when the Lord brought forth his mercy conspicuously before the gaze of all. The Psalmist said in the text that the harvest was the crowning of the year. Spring was the proclamation of that new-born prince, the *fertile* year. The birds proclaimed him, and the joyful voices of all sorts of creatures, as they welcomed the returning warmth, announced that a new year had come. Throughout summer the year, proclaimed as king, was putting on its sumptuous array; the jewels of flowers were upon its fingers, and its robes were dight with all the tapestry of fair and lovely forms. But the moment of the coronation was the autumn, when the fields were golden, and when all nature had put on the hue of ripeness, and the coronal was found in the Divine goodness. Amidst the shouts of the husbandman, and the glad voices of toiling swains, who saw their labors well rewarded, the year was brought forth and crowned. Or what if he compared the year to a conqueror, striving at first with winter, contending and wrestling hard against its boisterous attacks; at last conquering in spring, riding in triumph all through the summer, with fair flowers scattered in its pathway, and then coming at last in the autumn to receive the crown by which it was acknowledged to have driven far away the fears of men? Again, the coronet that was put on the head of the year was the loving-kindness and the tender mercy of the Lord, who had covered the valleys and the hills with flocks, and had clothed the fields with corn. They might forget it, living as they did so far from rural labours; but those who had to watch the corn as it sprang up, and to trace it through all its dangers, surely could not fail to remember the wonderful goodness and mercy of God in that at last they saw the harvest safely stored. If they wanted anything to excite them to gratitude, let them think for a moment what the effect would be upon this country if there had been a total failure of the crops. If it should be reported that as yet the corn was not gathered in, that the continued showers had made it sprout and grow till there was no hope of its being of any further use, but must lie and rot upon the fields, what dismay would such a message carry into every cottage, and even the throne itself might well be covered in sackcloth at the news! If the crops had utterly failed, if the seed had rotted under the clods, they would have been quick enough to murmur. How was it that they were so slow to praise? While the right arm of our industry, in one of its principal departments, was paralysed, with war laying waste other lands, and with the sad possibility—might God avert it!—that it might come to our own gates, it would have been a terrible sorrow if there had been a scarcity of bread in the land. And should they not now bless that God, against whom there would have been found tongues enough to complain if such had been the case? How much of good, too, had God done by this one opening of his hand! When the Hebrews were passing through the desert there were but two or three millions of them, and yet they sang sweetly of him who fed his chosen people; and while the millions upon millions of our own land, and of other nations, were all supplied, should God have no songs? In the prospect of the multitudes of beings whom God had made happy, the tens of thousands of the poor whose weekly money—small enough at all times—had been multiplied by this abundant harvest, he would excite them to break forth in sweet harmony of praise, blessing him who had crowned the year with his goodness. They could show their thankfulness for this goodness of God in many ways, both by their inward emotions of gratitude and by presenting their offering before the Lord. The harvest of this year had been indeed a crowning mercy; let them therefore give crowning thanks, both with their lips and with their hands. But they had had other harvests, which deserved their sweetest praise, and which in days of yore had woke the church to melody. There was the harvest when Christ, having been sown in the ground like a grain of wheat, sprang up from it in his resurrection, a resurrection which crowned the year of God's redeemed with goodness. After that came the harvest of the much fine wheat, when Peter and the eleven that were with him became the reapers, and three thousand souls fell beneath the Gospel sickle. The same mercy, too, had lately fallen on this land in the revivals which a few years ago were so plentiful among us; and he might say of those who were then present, how the Lord had cheered and comforted their hearts while he had crowned *their* years with his goodness, and how they should express their gratitude for the rich harvest which the Lord had enabled them to reap. For nearly ten years he had been enabled to preach the gospel to them. He had seen no excitement, no stirrings of a strange fanaticism, no wild fires had been kindled, and yet the multitudes had listened with unceasing attention, and the Lord had been pleased to give them conversions as constantly as the sun arose in his place. There had been scarce a sermon without the benediction of the Most High; many of them had been preached in weakness which none but the speaker had known—preached at times with throbs and heart-burnings of anguish that had made the preacher go back to mourn that he had ever preached at all; but yet success had come, souls had been saved, and the preacher's heart had again been made to sing for joy, for the seed rotted not, but fell in the prepared furrows, and brought forth a hundred fold to the praise and honor of the Most High. Wherefore this good thing which the Lord had given them? For aught in the preacher or in the hearers? God forbid that they should think such a thing. It was the sovereign mercy of God that had prospered his own truth among them, and should they not for this praise and bless his name who thus crowned the year of his church with goodness? But they were looking forward for the time when this world's year should be crowned with God's goodness in the highest and most boundless sense. Centuries were flying, but yet the darkness lingered. Time was growing old, but yet the idols sat upon their thrones. Christ reigned not yet, and his unsuffering kingdom had not come. The sceptres of the earth were still in the hands of despots, and slaves still bit their iron bonds. In vain, in vain had the earth as yet expected brighter days, for still the thick and heavy night rested upon the sun. But the day should come, and the signs of its coming were increasing in their brightness, when the harvest of the world should be reaped. Christ had not died in vain; he had redeemed the world, with his blood and the whole world he would have. From eastern coast to western Christ must reign; yet would he chase the powers of darkness back to evil habitations; yet would he pierce the crooked serpent, and cut leviathan that was in the depths of the sea; yet should the trumpet ring, and the multitudes, all represented in him when he rose as the great wave-sheaf, should rise from the dead, from land and sea; and yet in the day of his appearing should the kings of the earth yield up their sovereignty, and all nations should call him blessed. Let them tarry but a while, and wait but yet a little season, for soon should they hear the shout—"Hallelujah! hallelujah! for the Lord God Omnipotent reigneth!" and then should they know that he had indeed crowned the year with his goodness.

Mr. Spurgeon then went on to speak on the second part of the subject, and to enforce the various duties which the whole subject suggested. The above is only an outline of the beginning of the sermon; but a verbatim report, revised and corrected by Mr. Spurgeon, may be obtained from Messrs. Passmore & Alabaster, 23 Paternoster-row. A collection was made at the close of the sermon, as an expression of the gratitude of the church and congregation for the late abundant harvest. The sum collected was £88, which will be appropriated for the support of two German missionaries, who are entirely supported by Mr. Spurgeon's congregation, and who have lately been very successful in their labours, one at Hornburgh, and the other at Mecklenburgh Strelitz. Another collection was made in the evening, amounting to £51, which will be divided amongst the poor.

PREACHING A PRACTICAL SERMON.

A number of years ago, Parson B— preached in a town in the interior of one of the States. A sound theologian was Parson B., as a published volume of his sermons evince; but like many clergymen of the past generation, he was too much given to preaching "doctrinal sermons" to the exclusion of practical themes; at least so thought one of his parishioners, Mr. C.

"Mr. B.," said he one day to the clergyman, "we know all about the doctrines by this time. Why don't you sometimes preach a real practical discourse?"

"O, very well. If you wish it, I will do so. Next Sunday I will preach a practical sermon."

Sunday morning came, and an unusually large audience, attracted by the report of the promised novelty, were in attendance. The preliminary services were performed, and the parson announced his text. After opening his subject, he said he would make a practical application to his hearers.

He then commenced at the head of the aisle, calling each member of the congregation by name, and pointing out his special faults. One was a little inclined to indulge in creature comforts; another was a terrible man at a bargain, and so on.

While in mid volley, the door of the church opened, and Doctor S. entered.

"There," went on the parson, "there is Doctor S. coming in, in the middle of service, just as usual, and disturbing the whole congregation. He does it just to make people believe that he has such a large practice that he can't get time to come to church in season, but it isn't so—he hasn't been called to visit a patient on Sunday morning for these three months."

Thus went on the worthy clergyman. At last he came to Mr. C., who had requested a practical sermon.

"And now," said he, "there's Mr. C., he's a merchant—and what does he do? Why he stays at home on Sunday afternoons and writes business letters. If he gets a lot of goods up from New York on Saturday night, he goes to the store and marks them on Sunday, so to have them all ready for sale on Monday morning. That's how he keeps the Sabbath; and he isn't satisfied with doctrinal sermons; he wants practical ones."

At the conclusion of the services, the Parson walked up to Mr. C., and asked him how he liked the "practical sermon."

"Mr. B." was the reply, "preach what you please after this. I'll never attempt to direct you again."

THE GREAT DESERT.—A recent number of the North British Review recounts facts respecting the African desert not generally known. It is stated that not a blade of grass or a particle of verdure can be found on the whole sandy expanse; that the palms and tamarinds of the oases spring from the burning sands, and that, instead of an unbroken level surface, the desert contains the most picturesque scenery, in the numerous ridges of hills, rising in some locations into high mountains and containing rocks of formidable size.

BIBLE WORDS, THE MEANING OF WHICH HAVE CHANGED.

Careful, *anxious* (full of care), Jer. xvii. 8; Phil. iv. 6.

Carriage, *luggage*, 1 Sam. xvii. 22; Acts xxi. 15.

Conversation, *deportment, conduct* (never in the Bible with its present signification), Psa. xxxvii. 14; Gal. i. 13; Phil. i. 27.

Demand, *to ask*, Job xlii. 4; Luke iii. 14. Even where a superior asks of an inferior, as 2 Sam. xi. 7; Matt. ii. 4; the original is simply *asked* or *inquired*, and does not contain the idea of asking *authoritatively*.

Discover, *to uncover*, Micah i. 6.

Entreat, *to treat*, Gen. xii. 16; 1 Thess. ii. 2; also used in its present sense, Psa. cxix. 58; Heb. xii. 19.

Fan, *a winnowing shovel*, Isa. xxx. 24; Matt. iii. 12.

Instantly, *urgently*, Luke vii. 4.

Let, *to hinder*, Exod. v. 24; Isa. xliii. 13; 2 Thess. ii. 7; also used as at present, Exod. v. 1; viii. 28.

Meat, *food*, Gen. i. 30; Heb. v. 12 (never in the Bible in the sense of flesh-meat); hence meat-offering, an offering consisting of flour, or something made of flour, never of flesh, Lev. ii. 1, &c.

Offend, *to sin*, or *cause to sin*, Job xxxiv. 31; Matt. v. 29 (never, *to displease*, but sometimes with a signification approximating to this, viz., *to cause scandal*, as Matt. xvii. 27).

Prevent (never in Scripture *to hinder*) signifies (1) *to go before, precede*, Psa. cxix. 147, 148; 1 Thess. iv. 15: (2) *to come before, meet*, Psa. lxxxviii. 3; Isa. xxi. 14; Matt. xvii. 25: (3) *to be beforehand with*, Job xii. 11.

Quick, *alive*, Numb. xvi. 30: "And they go down quick into the pit."

Quicken, *to give life, to restore to life*, Psalms lxxi. 20; John v. 21: whenever used in the English Bible, this word and the preceding have the significations here given, never those of *speed* and *expediate;* but the adverb *quickly* is used, as at the present day, to signify *speedily*.

Straitly, *strictly, particularly*, Gen. xliii. 7; Matt. ix. 30.

Take thought, *be anxious*, Matt. vi. 25; Mark xiii. 11.

Tell, *to count*, Gen. xv. 5; Psa. xxii. 17; also, as at present, *to declare, state*, Gen. xliii. 22.

Usury, *interest* (not necessarily excessive), Deut. xxiii. 19, 20; Luke xix. 23.

Which, *who* or *which* (used in reference to persons as well as things), Matt. vi. 9; Phil. i. 6.

In all such instances the meaning is made clear by examining the original language.

There are also not a few passages where there is a slight change of usage, though not sufficiently marked to bring them under either of the above heads. For instance, the possessive case of *it* in the Bible is never *its*, but always *his* or *her*. The words "set to his seal," John iii. 33, should not be read, as I have often heard them read, "set to-his-seal," but "set-to (*i. e.*, affixed) his seal."—*American Magazine.*

NIGHT AIR.

Consumptives, and all invalids, and indeed persons in health, are cautioned to avoid the night air. Do those who offer this advice forget that there is no other air at night? Certainly we cannot breathe day air during the night. Do they mean that we should shut ourselves up in air-tight rooms, and breathe over and over again, through half the twenty-four hours, the atmosphere we have already poisoned? We have only the choice between night air pure, and night air poisoned with the exhalations from our skins and lungs, perhaps from lungs already diseased. A writer pertinently speaks on this point after the following fashion:

"Man acts strangely. Although a current of fresh air is the very life of his lungs, he seems indefatigable in the exercise of his inventive powers to deprive himself of this heavenly blessing. Thus, he carefully closes his bed chamber against its entrance, and prefers that his lungs should receive the mixed effluvia from his cellar and larder, and from a patent little modern aquarius, in lieu of it. Why should man be so terrified at the admission of night air into any of his apartments? It is nature's ever-flowing current, and never carries the destroying angel with it. See how soundly the delicate little wren and tender robin sleep under its full and immediate influence, and how fresh, and vigorous, and joyous they rise amid the surrounding dew-drops of the morning. Although exposed all night long to the winds of heaven, their lungs are never out of order; and this we know by the daily repetition of the song. Look at the new-born hare, without any nest to go to. It lives, and thrives, and becomes strong and playful, under the unmitigated inclemency of the falling dews of night. I have a turkey full eight years old, that has not passed a single night in shelter. He roosts in a cherry tree, and is in primest health the year through. Three fowls, preferring this to the warm perches in the henhouse, took up their quarters with him early in October, and have never gone to any other roosting-place. The cow and the horse sleep safely on the ground, and the roebuck lies down to rest on the dewy mountain-top. I myself can sleep all night long, bareheaded, under the full moon's watery beams, without any fear of danger, and pass the day in wet shoes without catching cold. Coughs and colds are generally caught in the transition from an over-heated room to a cold apartment; but there would be no danger in this movement, if ventilation were properly attended to—a precaution little thought of now-a-days."

Dr. James Blake advises the consumptive to join with several friends, procure horses and wagons, and set off upon a long journey sleeping in the open air, no matter what the weather. He seems to think this is the only way in which it is possible to induce the consumptive to sleep in the fresh air. Dr. Jackson gives the case of a consumptive young man—he does not state the condition of his lungs—who was cured by sleeping in the open air, on a haystack. This advice and experience do not quite harmonize with the common terror of night air.

But while I believe that breathing the pure, outdoor air all night is an important curative means in this disease, I do not believe that sleeping in the open fields of a stormy night is the best means for securing pure night air in the case of a feeble woman; on the contrary, I think it might be more pleasantly, and quite as effectually, secured in a comfortable house, with open windows and an open fire.

No doubt the lives of thousands would be saved by destroying their houses, and compelling them to sleep in the open air—not because houses are inevitable evils, but because they are so badly used. Windows are barred and closed, as if to keep out assassins; draughts defended against, as if they were bombshells; and the furnace heat still more corrupts the air, which has done duty already—to how many lungs, for how many hours!

Let the consumptive thank God for the blessing of a house, but let him use it wisely. How my heart has ached to see the consumptive patient put away in a bed, behind curtains, in an unventilated room, the doors and windows carefully closed, to shut out the very food for which his lungs were famishing!

I do not wonder that Blake, Jackson, and many others, have advised an out door life of the wildest and most exposed sort, to invalids of this class; but I do wonder that they have not equally insisted upon abundance of air for them, as pure as that of the fields and mountains, in their own homes, and in the midst of friends and comfort.—*Dr. Dio Lewis in Atlantic Monthly.*

From the Halifax Presbyterian Witness.

THE ACCIDENT TO THE "AFRICA."

LETTER FROM REV. P. G. M'GREGOR.

Thanks to the gracious care of our Heavenly Father we have reached St. John's in safety. I say *we*, for I include my fellow passengers, with whom I have shared in great perils and in a great deliverance. But as you will be desirous to ascertain the facts respecting the great disaster to the "Africa," which imperilled the lives of some 250 souls, I send you a few particulars.

From Queenstown we had for a week head winds, with the exception only of a few hours occasionally, with unpleasant and some times rough weather.—The wind was strong enough to tear to ribbons one of our sails, although we had not at any time what seafaring men would call a storm.

On Monday, the wind at last came in our favour, one sail went up after another, until all sail was set, and the good ship "Africa" pushed through the Atlantic waves nobly, making from twelve to fourteen miles an hour. All felt gratified by the favourable turn of the weather, and the consequent improvement in our prospects of reaching Halifax by the middle of the week.

On Monday evening the wind became light and the weather became thick, and as it was understood that we were approaching and soon would pass Cape Race, the Captain altered his course, so as in his estimation, to pass the Cape at some distance. The event, however, shewed either that the change in the course was too slight, or not made in sufficient time. It was nearly ten o'clock, and while we were all engaged in pleasant social intercourse, preparatory to retiring for the night, that we heard the startling cry of "Breakers ahead," or "Breakers on the starboard bow," I cannot now tell which.—Instantly the command was given, "Hard to starboard," and the engines were reversed; but not a quarter of a minute had elapsed till the vessel struck, then struck again, the rock probably being shelving, and her bow raised perceptibly, before her headway was perfectly arrested. Then she rolled slightly, yet rather alarmingly; for certainly the strokes on these rocks, followed by the grounding and pounding of that immense ship made the most dismal sounds that ever fell upon my ear. It would not be correct to say that *all* hope that we would be saved was then taken away. I knew it was *possible* for the vessel to come off the rock, or remaining on, to hold together till morning, should the wind not rise. It was possible, too, to be saved by means of the boats; but I felt persuaded that the probabilities were all in the other direction.

I shall pass over the anxious half hour or more which followed, during which life preservers were seized and fastened on, in all imaginable ways, and some wept as they looked on their children by their side, and others as they thought of their dear ones at home, and many prayed and committed themselves, and all they held dear on earth, to the care of their Father in heaven. I am bound, however, to say, that in that trying hour great calmness was shewn by the passengers generally, while some of their number wrought from first to last, for the safety of the ship, with the greatest heroism and constancy.

From that position of peril the Lord delivered us; not by human skill or agency, however, did deliverance come. To the amazement of all, the vessel, perhaps by the action of the waves, glided off, and joy was felt and thanksgiving to God uttered.—But another danger now appeared. The ship was injured and was taking in water. Could she be kept afloat? All hands were called to the pumps, and crew and passengers wrought with a will in pumping; and when it was found that the water did not gain upon the engines, the hands were busied in removing the chains, cables, and other heavy articles, from the ship's bows to lighten her forward. This being done, and the ship's head being directed out to sea, in hopes of making St. John's in the morning, "we wished for the day," making our prayer to the God who had delivered us, that he would protect us through the perilous hours of night until the day should disclose to us some haven of refuge.

Thus night wore away, but the morning brought not the anticipated relief; for, first of all, it was dull and foggy, and somewhat threatening as respects wind, and no land could be seen, while we knew that to run for land at an unsuitable place would be sure destruction; next, it was understood among the more inquiring passengers that the ship did not steer properly. Something was wrong with the helm since the collision, but we knew not what, although the engine pumps were working admirably, and keeping the water from rising, there were grave fears that the water soaking through tons of coal, would carry up sediment and choke the suction channels, in which case we would soon founder. Our commander was evidently preparing for the worst, for during all morning from daylight, the boats were being provisioned and supplied with water.

In these circumstances our only hope was a fine day, and there was a number on board who offered special prayer during all that anxious morning, that the Lord would lift the curtain of mist which concealed from our view a port of safety; when oh, most wondrous mercy! the weather lightened, a sail appeared, and while we were following the receding sail the *sun shone forth!* Never before did his beams appear so gladdening, diffusing among us universal joy, and I trust gratitude. After some delay, we got a coast pilot from the schooner, which for a long time seemed trying to avoid us, or waiting until we should hang out a signal of distress in place of a signal for a pilot. During the delay incident to launching the boat and getting our guide on board, the fog disappeared, and the land was quite visible. We were in the neighborhood of Bay of Bulls, and some fifteen miles from St. John's, which we might therefore have soon made without the aid of the coaster; but the stoppage of the engines for a short time to receive him revealed a most alarming increase of water. All hands were again called to the pumps, when the combined influence of engine and hand pumps again lowered the advancing tide, while we made good progress for this port. In a few hours we were in this harbour, and, for the first time since we struck, felt that the danger was over. In a few minutes the ship's bow was run upon the beach, so that sinking was impossible.

Thus have we been delivered from many perils. The captain and crew, it appears to me, did all that could be done in the circumstances, and I see little to censure, save the first grand error of keeping too close to the land. A higher hand delivered us: "The Lord hath done great things for us, whereof we are glad." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

St. John's, N. F., Oct. 14th, 1863. P. G. M'G.

IMPOLITE THINGS.

1. Loud and boisterous laughter.
2. Reading when others are talking.
3. Reading aloud in company without being asked.
4. Talking when others are reading.
5. Spitting about the house, smoking or chewing.
6. Cutting finger-nails in company.
7. Leaving a church before public worship is closed.
8. Whispering or laughing in the house of God.
9. Gazing rudely at strangers.
10. Leaving a stranger without a seat.
11. A want of respect and reverence for seniors.
12. Correcting older persons than yourselves, especially parents.
13. Receiving a present without an expression of gratitude.
14. Making yourself the hero of your own story.
15. Laughing at the mistakes of others.
16. Joking of all others in company.
17. Commencing talking before others have finished speaking.
18. Answering questions that have been put to others.
19. Commencing to eat as soon as you get to the table; and
20. In not listening to what one is saying in company—unless you desire to show open contempt for the speaker.

HOW CHRIST EXALTED NATURE.—Christ exalted our whole conception of nature by habitually associating it with the spiritual instruction of man. He made the wind God's minister to raise the mind of Nicodemus to a conception of the Spirit's influence; he quickened the christian energies of his disciples by pointing to the fields whitening for the harvest; he marked the fluttering wings over the stony upland around the Gallilean lake, and drew a warning for the frivolous and the fickle in all ages from the devouring of the seed by the birds, and the withering of the shallow-rooted corn. While nature, in its beauty and suggestiveness, was ever present with Christ, he showed no trace of the ecstacy of mere indolent contemplation. He never paused to lay on the colors of the scene painter. Nature he viewed as made for man; her illumined lettering he used to impress upon man the lessons of Divine wisdom; the lilies of the field were to be considered—in their monitions to humanity, in their lessons of their trust in God, in their gentle, yet most expressive satire on regal glory and gorgeous apparel.

All this attests a state of perfect mental health, a settled calm of power and peace, a still and placid elevation of soul, infinitely beyond reach of any cloud or any wind by which the clearness of the intellectual eye might be dimmed, or its calmness fluttered.—*Bayne.*

BE KIND TO THOSE WHO DISLIKE YOU.—Many will think this is difficult. But it has been learned and practiced by children. It has a happy effect on the disposition. To return evil for evil would make perpetual discord in society. It is revengeful and unchristian. Among your companions are there any who treat you unkindly? Endeavor to show them a better example. Are there any who speak unfavorably of you? Try to do them some good office. Propose some design of benevolence in which you can unite. Lend them some interesting book, and ask their opinion of it. Especially avoid all quarrelling. A contentious child is always disliked. Good and pleasant manners will go far toward reconciling differences. Be a peacemaker among your companions. It is a noble character. When the causes of unkind feeling are examined they often prove to be mere trifles. And for trifles it is a pity that children should lose the benefit of pleasant intercourse with their playmates. When in company with your little associates, do not insist upon always having your own way. If you give up cheerfully to them, they will seek your society, and enjoy it. In proportion as they love you, you will acquire influence over them. Influence is power, and this influence or power you should use to do them good. The intercourse of well-instructed children ought always to produce good; for he who does good to another steadily, and from a correct principle, increases his own happiness. Now it is easy to love those who love you, but you must take greater pains to be kind to those who are not kind to you; because it is not as easy, it is a greater virtue.

"WE SEE JESUS."—(Heb. ii. 9.)—The carnal mind is pleased only with carnal things; for these it pants, after these it seeks; and, as they never can satisfy the restless cravings of the immortal soul, they will be the object of ceaseless pursuit, until, instead of being "carnal, sold under sin," the wanderer becomes spiritual, and "hungers and thirsts after righteousness." When this happy change has been effected, Jesus will appear an object to be desired,—"the chiefest among ten thousand, yea, altogether lovely." The believer, beholding Jesus, sees that compassionate Saviour, who pitied him when "dead in trespasses and sins," cursed by a broken law and polluted from head to foot; and, to redeem him, became flesh, endured a sea of unparallelled sufferings for thirty-three years, and closed his mission upon earth by shedding his heart's blood. He sees Him now as his Advocate with the Father, ever living to make intercession for every sensible, perishing sinner who approaches the throne of grace, seeking mercy through his prevailing merits. He sees Jesus as made unto all who love Him, "wisdom, righteousness, sanctification, and redemption."—as the author and finisher of faith,—as his *all* in whatever concerns his welfare for time and eternity. Blessed are all they that put their trust in Him!

GERANIUM LEAVES.—It is not generally known that the leaves of geraniums are an excellent application for cuts, where the skin is rubbed off, and other wounds of that kind. One or two leaves must be bruised, and applied on linen to the part, and the wound will become cicatrised in a very short time.—*Miss Fry.*

A man's most glorious actions will at last be found to be but glorious sins, if he hath made himself, and not the glory of God, the end of those actions.—*Brooks.*

A young man, very much given up to pleasures, standing by St. Ambrose and seeing his excellent death, turned to other young men by him, and said, "Oh! that I might live with you and die with him!"

CALHOUN & STARRATT,
(Successor to D. H. Hall.)
Manufacturers, importers and dealers in Boots, Shoes and Rubbers. Also, Hats, Caps, and Furs,
Wholesale and Retail.
41 *King street, St. John, N. B.*
Boots, Shoes, Hats, and Caps made to order at short notice. Dec 4.

John Mullin's Boot and Shoe Factory,
18 SOUTH SIDE OF KING STREET, St. John, N. B.—Boots, Shoes, and Rubbers, of every description—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.

M. FRANCIS,
BOOT AND SHOE MANUFACTORY,
No. 48 Prince William Street.
Dec 4.

New Boot and Shoe Factory.
Lawrence's Brick Building, Head of King Street.
A LARGE Assortment of Mens' and Boys' BOOTS and SHOES on hand, to which the attention of Mechanics and Lumbermen are particularly requested. The whole of which is offered at the lowest prices for Cash.
Custom Work attended to with neatness and despatch.
july 16—v ELIAS S. FLAGLOR.

C. D. Everett & Son,
MANUFACTURERS OF HATS AND CAPS,
No. 15, North side King Street, St., John, N. B.
Also—Agents for Singer's Sewing Machine. Dec 4.

T. B. BARKER,
Importer and Wholesale Dealer in Drugs, Medicines and Chemicals,
GLASSWARE, PAINTS, OILS, DYE STUFFS,
Brushes, Soaps, Perfumery, &c.,
Dec. 4. Saint 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.
Dec. 4.

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

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 Colours, 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, Patent Medicines, &c.
APOTHECARIES' HALL,
Dec. 4. No. 23 King's Square, Saint John, N. B.

BOWRON & COX.
Photographers,
Dec. 4. 16 King Street, St. John, N. B.

DURLAND'S AMBROTYPE
AND PHOTOGRAPH GALLERY,
Dec. 4. Foster's Corner, King St., St. John, N. B.

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

GEORGE DUVAL,
CANE CHAIR MANUFACTURER,
Corner of Richmond and Brussels Streets, St. John, N. B.
Chairs Recaned and Repaired.
CANE ALWAYS ON HAND FOR SALE. apr 16

George A. Garrison,
COMMERCIAL AND FORWARDING AGENT,
And Custom 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, and Watch Materials, English, American, French and German Fancy Goods, Toys, Fancy Bird Cages, &c. Also, Ambrotype and Photographic Stock and Materials.
75 *Prince Wm. street, St. John, N. B.*
Orders from the country promptly attended to. Dec 4.

"NORTH AMERICAN HOUSE,"
No. 7, King's Square, Saint John, N. B.
E. W. FLAGLOR, Proprietor.
Good Stabling and attentive Hostler. Dec 4.

REVERE HOUSE.
Permanent and Transient Boarders accommodated upon the most reasonable terms.
THOMAS TRUEMAN,
Dec. 4. 21 King Street, St. John, N. B.

UNION HOTEL, 112 Union Street,
ST. JOHN, N. B.
THIS HOTEL being centrally located, neatly furnished, and thoroughly conducted, is highly appreciated by the Travelling Public. Charge 85 cents per day.
☞ Extensive Stabling attached, and experienced Hostlers in attendance.
may 7—v JOHN G. DAY.

Morton's Hotel, Union Street.
THE subscriber begs to inform his friends and the public generally, that he has opened the House on Union Street, No. 98, lately occupied by E. S. Flagler, Esquire, where he hopes by unremitting attention to business, and kindly attention to customers, to meet the wishes of all who may favor him with their patronage. Terms moderate. Good Stabling, and a hostler in attendance.
may 14.—vi GEORGE MORTON.

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

Washington House.
THE Subscriber begs leave to inform his friends and the public generally, that he has recently fitted up the Hotel on Water Street, EASTPORT, known as "Washington House," in comfortable style, where he will be happy to receive Permanent or Transient BOARDERS, at reasonable rates. G. F. CAMPBELL,
Aug. 13, 1863—v3m Proprietor.

THOMAS LUNNEY,
Fashionable Clothing Establishment,
AND
GENTS' FURNISHING STORE,
No. 12 Corner of King and Cross Streets,
SAINT JOHN, N. B. [oct 15

JAMES S. MAY,
MERCHANT TAILOR.
37 Germain Street, St. John, N. B.
Always on hand a good assortment of Cloths, &c.
December 4.

J. E. WHITTEKIR,
Wholesale and Retail Clothier and Draper,
86 Prince Wm. Street, St. John, N. B.
Gentlemen's Furnishing Goods of every description.
Importer of Staple Dry Goods.
☞ Particular attention given to Custom Work. ☜
December 4.

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, Cloths, 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. 85 King Street, St. John, N. B.
Clothing made to order. Dec. 4.

SAMUEL WILSON,
Tailor and Clothier.
Sears' Brick Building, No. 23 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 Fashionable Style by best Workmen, at the shortest notice.
Dec. 4. SAMUEL WILSON.

A. & T. GILMOUR,
MERCHANT TAILORS,
No. 10 King Street, St. John, N. B.
Broad Cloths, Cassimeres, and Vestings. Dec. 4.