

The Christian Visitor.

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. One Copy, for one year, \$2 00

Fifty Copies to one Address, \$1 50

Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR, affords an excellent medium for advertising.

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

BY REV. J. C. HURN, M. D. No. 4.

Though it may appear that very little has been revealed in the Scriptures directly bearing on the subject of "mutual recognitions," yet it will not be denied, as was remarked in a previous article, that several passages furnish grounds for strong inferential belief that such recognition will be realized, and form a part of the felicity of the saints in a future state. It is clear that the "called, the chosen, and the faithful" of every nation, and of every age, whatever circumstantial distinctions may prevail amongst them; are all members of the same family, not only bearing a moral resemblance to their one common Father, but they shall actually be "like him." Love shall be of "one heart, and one way." Love, the grand cardinal element of Christianity, will then reign supreme. Then, they "shall be all righteous." There will be no longer any sin, selfishness, or imperfection; and consequently no strife, discord, or divisions. The "sheep" will be no longer scattered, but gathered into "one fold." Then, emphatically, they shall "be all one in Christ." There will be no separate interests to maintain; no grounds for petty jealousies; no place for denominational distinctions; no love for party strife; no room for discordant elements. All these sources of mischief and estrangement will be swallowed up and lost sight of amid the resplendent glories of "a heaven of love," whose arches will ring with the pure harmony of prolonged and rapturous praise. And does not this oneness of heart, of nature, and of employment, imply the closest friendship, and the most perfect freedom of mutual and exalted intercourse? Our confidence of such a realization will be strengthened by a consideration of the following passages: Gen. xxvii. 35, "I will go down," says Jacob, "into the grave unto my son." He did not mean the grave literally; for he regarded him as torn to pieces by wild beasts, according to the "evil reports brought him." Besides, the word rendered "grave" in this passage is synonymous with the Greek *Hades*—"the state of the dead, the invisible world." "The word in the original," says a learned expositor, "is entirely different from that usually rendered grave, which is *Keber*, the Hebrew is *Sheol*, from *Shal*, to ask, having the import of craving, requiring, insatiable longing, from its being one of the four things never satisfied, Prov. xix. 15-16. Though sometimes translated grave, sometimes pit, and sometimes hell, still it legitimately denotes the state of the dead in general, without implying the place of torment, or the place of bliss. Jacob surely did not suppose Joseph had gone to the abodes of woe, or expect to follow him thither."

2 Sam. xii. 23: "I shall go to him," says David, "but he shall not return to me." And what is this but an expression of confident assurance of joining his son, for whom he mourned, in a conscious life hereafter? If so, we can well understand why he should put off his mourning, cease fasting, and comfort himself.

When our Saviour was transfigured, there appeared with him two of the Old Testament saints, Moses and Elijah (Luke ix. 28, &c.). Now it is evident from the narrative, that these illustrious personages knew each other, and that they were mutually interested in Christ. It is equally evident that they (Moses and Elijah) were recognized by the three disciples of our Lord, who "saw his glory," as will appear from the request made by Peter, verse 33: "Master, let us make three tabernacles; one for thee, and one for Moses, and one for Elias." And if with all their fears and imperfections the disciples recognized these worthies and called them by name, how much more reasonable does it appear that the saints in heaven will have their powers of intercommunication so perfectly matured as to know, not only those with whom they were personally acquainted on earth, but all others from the beginning to the end of time?

In the parable of the rich man and Lazarus (Luke xvi. 19), Dives is represented as recognizing Lazarus, though the one is in a "place of torment," and the other in "Abraham's bosom." And it further appears, that he not only knew Lazarus, whom "in his life-time" he had seen "lying in his gate full of sores," but the Patriarch also, in whose bosom he rested; for "he cried and said, Father Abraham, have mercy on me; and said Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."

In the description of the scenes of the Judgment (Matt. xxv. 31, &c.), the righteous are commended for acts of benevolence done to the least of Christ's "little ones," and their recollection of the times and circumstances of these acts is appealed to as the means of their enjoyment of such commendations. And the presence and recognition of those whom they had benefitted are clearly implied in these words—"Inasmuch as ye did it unto one of these [here present, whom ye see and know] ye did it unto me."

Much more might be brought forward, but I forbear. It must already appear evident that the doctrine of the future recognition of saints in heaven is not destitute of support from an inspired source. The character of these recognitions will receive our notice in a future article.

For the Christian Visitor.

THE PASTORAL RELATION AND ITS RESPONSIBILITIES.

BY REV. SAMUEL ROBINSON. No. 4.

We can easily perceive that great injury is done to our churches by the continual changing of ministers. It divides the churches into a number of parties for the different ministers they have had.

But when the young people grow up under the ministry of the same father, and are baptized by him, and see him bury their parents, he will exert a greater influence over them than any other minister, and will give stability and character to the church, and strength and uniformity to the doctrinal views of the people.

This annual settlement and continual changing of ministers also often interfere with neighboring churches, and bring them into trouble. It has led to the practice in churches of extending a call or invitation to a minister who is settled as pastor with a sister church, before he has closed his connection with his church, or infirmly given up doing so. It may be both pastor and church are happy and prosperous, but that happiness and prosperity is interfered with by such a course. It is a violation of the Divine law, 2 Cor. xii. 13, and wisdom to take away a pastor from whom he is beloved, and with whom he is settled. This is done without either party being aware of it. It is a great wrong, and one that is not to be lightly regarded. There is a man beside him, who is a great blessing to the church, and who is a great blessing to the community.

THE SECRETARY.

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

SAINT JOHN, N. B., THURSDAY, FEBRUARY 19, 1863.

From the New York Examiner, Dec. 25, 1862.

MY VISIT TO THE PYRAMID OF EGYPT.

BY REV. D. A. RANDALL.

THE DESCENT FROM THE PYRAMID, AND VISIT TO THE INTERIOR.

I found the descent much more difficult than the ascent, for there was great danger of pitching headforemost down the awful declivity. Some persons, in looking down from the fearful heights, become so dizzy they are completely at the mercy of their guides, and the treacherous Arabs do not scruple to take advantage, whenever they suppose they can do it with impunity. Only a day or two after my visit, they extorted from one man about eight dollars, all the money he had with him, before they would help him down from his perilous condition. On his return to Cairo, however, he made complaint to the Governor; and the money was recovered, and the guilty parties punished.

I clasped the hands of my guides nervously, for I confess I trembled at the peril of my condition, though I endeavored to conceal it from them. I had promised them a backsheesh in addition to the pay of the Sheik, which was not to be all their own, for the Sheik was not to know it, and hoped that would bind them to my interest. Anxious to impress me with the importance of their services, as we looked down the giddy stairway, one of them said, "What if we let you fall?" "But you will not let me fall," said I confidently, as I tightly clasped their hands. "Did any one ever fall here?" "Yes, one man, he fell," he stung. "No pay for de guide. He fall down, down, down, to de bottom. Smash him all in little pieces." I supposed this was their version of the story of an English officer, who some years since, on his way home from India, visited this place. He ascended in company with a friend to the top, and while walking along the edge of the upper tier of stones, suddenly fell. The attention of his friend was immediately arrested; he saw him roll down several steps, and as he caught for a moment, his friend met his upturned and imploring gaze. It is described as horrible beyond all description. He hung for a moment on the narrow stairway, then pitching headforemost, over and over he rolled, never stopping till he had reached the bottom. Every bone in his body was broken, and he was literally pounded to a mass of jelly. It was supposed, from subsequent developments, the act was intentional.

A Sabbath well spent, brings a week of content, And health for the soul to-morrow: But a Sabbath profaned, Whatso'er may be gained, Is a certain fore-ruiner of sorrow.

The degree of happiness and spiritual prosperity which we enjoy in this world depends very much upon the manner in which our Sabbaths are spent. Six days is the time allotted us during the week for the performance or transaction of such secular pursuits as we may be engaged in, and to prolong or continue our labor through the hours of the Sabbath is a trespass upon holy time, and a violation of the commandment of the Most High.

(To be Continued.)

For the Christian Visitor.

Office of the St. John Permanent Building Society and Investment Fund.

MR. EDITOR—I am desirous of directing the attention of your intelligent readers and correspondents to the merits of this Institution as an investment fund. But first I may state that the monthly income arising from the regular monthly payments of the investing members, together with the monthly repayments of such of the members as have become borrowers, is advanced immediately to such members as are desirous of receiving advances, and whose securities have been investigated, first by the Surveyor, next by the Solicitor, and lastly by the Board of Management. The modus operandi of the business of the Society is well understood by the members, very many of whom set a high value on the benefits it is now conferring on them. But to those who have not yet become members, or made themselves acquainted with the way in which the business of the Society is conducted, I now more particularly address myself. The business of the Society is in the hands of the Board of Management. The Board consists of, at present, two Trustees; these are, the Mayor, Thos. McAvity, and Edward Allison, Esquires, and seven Directors (see card in another column for their names), a Surveyor, Hurd Peters, Esq., C. E., to whom is entrusted the examination of all properties proposed as securities for loans, etc., a Solicitor, to whom is confided the examination of title deeds, drawing and engrossing mortgage deeds, and other professional business connected with the Society. Wm. Wright, Esq., is Solicitor to the Board. The gentlemen just named hold in the aggregate 52 shares of the ultimate value of \$10,400.

The objects contemplated in the formation of the Society are various, but all harmonize in working for the benefit of all who become interested in its operations. The first object is to provide a fund from which the owners of real estate may obtain Loans on the security of their property. These loans may be repaid in any number of years under ten, by monthly investments. The creation of a common fund presents an opportunity to every one who can save one or more dollars in a month to invest them with the society. The interest which will be paid on these investments is at the rate of nine and three eighths per cent. computed monthly, i. e., the member who pays up his monthly instalments for one hundred and twenty months will then be entitled to receive \$200. But on any one paying \$100 in one payment, he will be entitled to receive \$300. This is what is termed a paid-up share. Deposits of small and large sums are received from parties who do not wish to become members, who only desire to receive interest: with such, special arrangements are entered into, viz., such as, if the deposits are to be repaid without notice, or on giving thirty days notice, &c., six per cent. per annum on all sums of \$20 and upwards from the day on which the deposit is received until the day on which it is withdrawn. The Deposit Branch of the Society's business merits general attention, more especially from that class of our citizens who make use of the Savings Bank for safe keeping only. The \$50 shares may at the end of one, two or four years, be converted into fixed stock; on such stock the full benefit of the operations of the society will be devolved, i. e., semi-annually, the same rate of interest that arises to the monthly investors will be paid to the holders of capitalized or fixed stock. The common fund in which all subscriptions, monthly or otherwise, all monthly instalments, deposits, entrance fees, withdrawal fees, fines or forfeitures, centre, furnish the means to the Board of Management to make loans to members; these loans being repaid by monthly instalments, furnish a most interesting case of reproduction, well deserving the confidence of capitalists. A glance at the course pursued cannot fail to interest the more intelligent classes. Suppose then, twenty-one members to have received an advance of five shares, i. e., \$1000 each, the monthly repayments of each member amount to \$14.30, and in the aggregate to \$298.20, this sum comes monthly, for one hundred and twenty months, into the common fund, is again capital, and loaned, and returns, on its own merits, \$4.96, monthly. Tables showing the operations of the system in detail may be seen at the Society's office, and will repay any gentleman who will take the trouble to look further into the admirable system adopted by the promoters of this Society.

With much respect and sincere wishes for the extension of the circulation of the Visitor, I remain, dear sir, very truly yours,

THE SECRETARY.

For the Christian Visitor.

THEM THAT HONOR ME I WILL HONOR.

1 Sam. ii. 30.

BY REV. R. FRANKLIN RAYBURN.

This honor is due to God, no believer of the Scripture will deny. That God is worthy of all the honor that the creature is able to bestow, is also a doctrine of holy writ; and that God has limited those requirements to the ability and power with which man is endowed, is no less a Scriptural declaration. Not one of God's demands is of such a nature that man can argue the impossibility of its performance.

When an individual receives honor from his fellow men, it implies that the honored has accomplished something honorable, and a man is worthy of honor only in proportion as his conduct has been honorable and praiseworthy. Honor, however, is frequently lavished upon unworthy objects, and no less frequently withheld where it is strictly due: and even the title "Honorable" is bestowed to the most dishonorable characters. But as it regards the character of him who addresses us in the text, we can say—it is spotless purity; it is transcendently honorable. It is God, and not man.

Is purity entitled to honor? He is divinely pure.

Is love entitled to honor? God is love.

Is goodness entitled to honor? God is superlatively good.

Is justice entitled to honor? "He is a just God and a Saviour."

Is righteousness entitled to honor? "Good and upright is the Lord."

Is grandeur and mercy entitled to honor? "Grandeur is the Lord, and righteousness; yes, our God is merciful."

Yes, He is eternal, immortal, and incomprehensible! He is the great controller of nature; He governs heaven and earth. There is none beside Him, and He is the Father of all.

THE SECRETARY.

enormous structure, so far as known, is one vast pile of solid masonry.

The other two rooms are empty; this contains one article of special note—a great stone sarcophagus!—a chest of red granite chiselled from a solid block. It measures, outside, seven feet five inches in length; three feet three inches in breadth; three feet three inches in depth, while its walls are between four and five inches thick. Its size is just about equal to the doorway, but larger than the passage leading to the room, so that it must have been placed here when the room was built. "Was it," I said to myself, "for this sarcophagus this stupendous pile of stone was built?" That this great monument was intended for the dead seems evident, and this is the only tomb found in it. And what has become of the lordly occupant? When and by whom was it filled; and when did it give up its treasure? There it stands, in mute and mock defiance of every effort to ascertain the history of its owner! I turned again and again, to view that curious old granite chest. Like the tomb of Joseph, after the morning of the resurrection, it was empty; the stone had been rolled away from the door, but no angel sat upon it, to give the anxious visitor tidings of its occupant! Whose dust was deposited here? What ruthless hands had invaded the sanctuary of the tomb? I stood by its side, laid my hands upon it, and gazed into it with a long, deep, earnest look! How long I should have stood thus I know not; had I not been aroused by

A STRANGE INTERRUPTION.

One of my guides, seeing me thus interested in the old tomb, ventured to speak: "You like to hab piece ob dat?" I looked at it. Rude hands had hammered at it, till every edge and corner had been rounded off by the perpetual chipping. "What sacrilegious visitors," thought I. "But then what harm? and why may I not share with others? When I set up my little cabinet of Eastern curiosities, away near seven thousand miles from this, will it not be interesting to add to the collection a little splinter from the old granite sarcophagus? A little bit of the tomb of Cheops, from the great valley of the Nile, transported to the great valley of the Father of Waters in the West, where, too, are buried cities, and monumental piles still wrapped in profounder mystery than any that gather around this wonderful land! Ah, little did that great monarch think, when he built this mighty mausoleum, with its secret winding passages, and intricate chambers, and had his mortal remains so carefully laid away, and wonderfully walled in, that curious travellers, from a then far off and unknown world, would come and gaze upon his empty sepulchre, and wonder who had been its occupant!"

Thoughts like these passed rapidly through my mind, while the tall Arab stood bowing towards me, waiting for my answer. "I'd give a dime for a bit of it," said I, as if awaking from a reverie. He vanished into a dark corner of the chamber, and immediately reappeared with a stout bundle in his hand, tapped the chest gently at first, to show me how clear and musical, like a bell, it would ring; then he pounded away at it with as little compunction as though it were a piece of rough granite in the quarry. The reverberations rung like a death-knell through the lofty chamber, and along the arched galleries. I almost trembled, as if expecting some slumbering genius of the place would be aroused, and come with demon fury to avenge the insult to the shades of the departed! The work was completed; a small bit of the red granite was placed in my hand, and I passed back the promised pledge. "He took the piece of money, rolled it in his fingers—a thought struck him. 'We got no small money. We no divide him. Gib us anoder, will you?' Amid so much greatness, I was not disposed to stand upon trifles, and I handed him the second dime. I was now ready to go, but my guides detained me a little longer to show me

THE WONDERFUL ECHO OF THE CHAMBER.

One of them uttered a long, musical note; it reverberated from side to side, from floor to roof, and roof to floor, and came back, echo after echo, from the long gallery, until it seemed as if a hundred voices had conspired to prolong the sound. Then the two set in for an extemporaneous song. It was in part like the one to the music of which we had accorded the outside, except an addition to the chorus, complimentary to myself, and intended to remind me of my backsheesh pledge. It closed as follows:

American gentleman berry good man, Give us backsheesh, not tall Sheik, Yankee doctle dandy.

My visit was over. Along the suffocating pathway we climbed, and just as the light of day came gleaming into the gloomy recess, my guides again stopped: "De Sheik, he no pay us for dese candles; we get 'em ourself. Gib us shilling." This seemed reasonable, and as I had started with the intention of paying my way, and making friends with these geni—no, geniuses—of the place, I promptly paid over the price demanded. Again we stood on the outside steps. I took long, deep draughts of the fresh, pure air, and rejoiced at my release from the dark and stifling chambers within. Each Arab received with a polite bow, and a thank'e, his promised twenty-five cents backsheesh.

A few minutes more, and I was face to face with the Sheik, at the corner of the great pile from which we first started on our strange expedition. He met me with a dignified air, and a pleasant smile: "How you like him?" "Very well," said I. "Great place; good men you sent with me. How much I owe you?" "A dollar and a quarter," said he. I placed the silver in his hand, he transferred it to his purse, and true to his agreement, and to my great surprise, put in no plea for a backsheesh—the first, and I believe the only Arab I dealt with, who was content with his stipulated wages. We are now to make a visit to the gigantic Sphinx, a fit monument to stand beneath the shadow of the mighty Pyramids.

THE IMMORTAL SOUL.—He whose infinite mind knows what heaven is, knows what its loss must be to an immortal being. Can he be too much in earnest about its gain. He whose all-reaching foresight knows what hell is, in all its never-ending anguish, sees afar off and fathoms the horrors of the lost soul, its weeping and waiting and gnashing of teeth forever and forever; its horrible sense of condemnation and unmitigable woe; its cutting remorse, its too late repentance, its hopeless sighs, its bitter memories of earth's sunny hours; with all the thousand sadnesses that go to make up the sum total of a lost eternity! Can he then pity too much? Can he yearn too tenderly over souls that are madly bent on flinging themselves into a doom like this? Can he use words too strong or too affectionate in warning them against such a darkness, and such a devil, and such a hell? Can he not put forth words too affectionate in beseeching them to make sure of such a heaven as his!

THE OFFICE OF THE

CHRISTIAN VISITOR,

Corner of Prince William and Church Streets,

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.

The Christian Visitor

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

PUBLIC GRAMMAR SCHOOL.

THIS School, established by the Legislature, has three Departments, Senior Classical, Junior Classical, and English. These departments embrace all the Branches, that come under the names of English, Mathematics and Classical. And it may be added, that Pupils, who go through the regular course of this School, will be prepared to enter College, or to go to the Study of Law, Medicine, or any necessary employment. Pupils, enrolled in the English Department, pay \$6 per quarter; those in either of the Classical Departments, pay \$8 per quarter. Applications for the admission of Pupils to this School, will be gladly received by James Peterson, Principal, or Mr. Manning, Master of the English Department, or Dec. 4. Clerk of the Board.

HIGH SCHOOL.

Corner of Dorchester and Carleton Streets, St. John, N. B.

J. W. HARTT, A. M.,

PRINCIPAL.

THIS Seminary consists of separate Male and Female Departments, and of the Junior Classical, and Instruction of the Principal and several efficient Assistant Teachers, N. B.—Tuition Fees and Board moderate, and payable quarterly, in advance. Dec. 4.

MRS. HUNTS

School for Young Ladies.

THE Course of Education in this Seminary comprises all the branches necessary for a thorough and accomplished Education. In its several departments the most competent Teachers employed.

Board and Instruction in English and French, \$160 per annum.

Daily Pupils, under ten years, \$6 per term; over ten years, \$8 per term.

Extra Branches, Drawing, Painting, and Music, usual prices. Payment, in all cases, in advance. Dec. 4.

COMMERCIAL SCHOOL.

Corner of King and Carleton Streets.

SAMUEL D. MILLER, Principal.

IN connection with the above Establishment, there is a Superior Female School, taught by Mrs. J. H. Miller, and there are advantages not usually to be found in Female Schools. Particular attention paid to the morals and habits of the Young Ladies in attendance—parents are requested to call and inquire for themselves. These Schools are so well known, that any English word would be out of place. December 4.

W. WEDDERBURN,

Attorney and Barrister at Law,

NOTARY PUBLIC, CONVEYANCER & C.,

Dec. 4. 15 Princess Street, St. John, N. B.

C. N. SKINNER,

Barrister and Attorney at Law, &c.

Dec. 4. Saint John, N. B.

C. W. STOCKTON,

Attorney and Barrister, Notary Public &c.

Dec. 4. Prince William Street, St. John, N. B.

G. H. BEARDSLEY,

ATTORNEY AT LAW,

Next Door to the Post Office, St. John, N. B.

DAVID S. KERR,

Attorney and Barrister at Law,

No. 44 Prince William Street, Saint John, New Brunswick.

Dec. 4. British North America.

SAMUEL J. SCOVILL,

Barrister and Attorney at Law.

Agent of the Bank for the Saint Stephen Bank.

Office No. 15 Water Street, Market Square.

Drafts on New York, Boston, England. Uncurrent Funds bought and sold. Dividends, Interest, and other Monies collected. Investments made in and sales effected of Bank Stock, Mortgages, and securities of every description.

Sum of \$20 and upwards received on deposit, for which receipts will be given, bearing interest, payable either at call or fixed periods, as may be agreed on. Dec. 4.

DR. W. F. HUMPHREYS,

No. 1 Germain Street (cor. Union and Germain sts.)

At home for consultation from 8 to 10 1/2 a. m., from 2 to 3 p. m., and 7 to 8 p. m. Dec. 4.

Medical Card.

DR. SKINNER

Having returned from a tour through fifteen States of the Union—visiting their chief Cities, Hospitals, &c., observing the treatment of wounds, and of every variety of disease peculiar to camp life of the American soldier, &c., in the South and West—would now state that he may be found at his old standing in the Medical and Surgical treatment of diseases of the EYE and EAR, with General Practice. St. John, N. B., Dec. 4.

WILLIAM O. SMITH,

Druggist,

Market Square, St. John, N. B.

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

Keeps constantly on hand a large assortment of choice Perfumery, Surgeons' Instruments, Paints, Oils, and Colours, Brushes, Dye Stuffs, Seeds, Plin and Fancy Stuffs, &c. Country orders promptly and carefully executed. Dec. 4.

J. F. SECORD,

WHOLESALE AND RETAIL DEALER IN

Drugs, Medicines, Perfumery, Paints, Oils, Dye Stuffs, &c.

Keeps constantly on hand a large assortment of choice Perfumery, Surgeons' Instruments, Paints, Oils, and Colours, Brushes, Dye Stuffs, Seeds, Plin and Fancy Stuffs, &c. Country orders promptly and carefully executed. Dec. 4.

T. B. BARKER,

Importer and Wholesale Dealer in Drugs, Medicines, Perfumery, Paints, Oils, Dye Stuffs, &c.

Keeps constantly on hand a large assortment of choice Perfumery, Surgeons' Instruments, Paints, Oils, and Colours, Brushes, Dye Stuffs, Seeds, Plin and Fancy Stuffs, &c. Country orders promptly and carefully executed. Dec. 4.

J. CHALONER,

Corner King and Carleton Streets,

Dealer in Drugs, Medicines, Brushes, &c.

Articles of Merit, Dye Stuffs.

Proprietor of Tonic Extract, Stone Lard, Ammoniac, and Rosemary Lintiment, Furniture Polish, Eye Ointment, Compound Syrup of Bonoeac, &c.

Prescriptions faithfully prepared. Leeches on hand. Dec. 4.

THOMAS M. REED,

Apothecary and Druggist,

Corner of North Market and Dock Street, Saint John, N. B.

Dec. 4.

C. FLOOD'S

Photography and Ambrotypes 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.

BOWEN & 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.

Ladies' and Gentlemen's Hair Cutting and Dressing Rooms.

RICHARD HEPFER,

No. 25 GERMAIN STREET.

A large assortment of Ladies' Trimmings constantly on hand. Particular attention paid to Hair Dressing, Cutting Ladies' and Children's Hair.

Hair Cutting, 15 cents; Razors Honed, 15 cents. Dec. 4.

I. W. PURINGTON & CO.,

Commission Merchants,

No. 8 North Market Wharf, St. John, N. B.

Importers and Dealers in Flour, Meal, Pork, Tea, Tobacco, &c. Dec. 4.

J. & R. TITUS,