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THE CHRISTIAN VISITOR.

Published every THURSDAY, by

THE CHRISTIAN VISITOR. affords an excellent medjum for advertising.

For the Christian Visitor. THE MYSTERY OF LIFE. What is life ! a curious something, Not conceived of in its weight, Man can never comprehend it In his gross material state.

Though his thought be deep, expansive, Grasping ocean, earth and sky, Still he's lost in wonder marvellous, When he ponders—why am I ?

Whence beginning ? memory leads him Back to childhood's early time; Whence the end? beyond his vision, In a strange immortal clime.

Tis by faith the future opens, As a shadow through the gloom : Faith gives the soul a view of heaven, Glimmering o'er the mystic tomb.

But yet in life's deep essence sleepeth A principle unknown to man, Yonder ages long eternal, Will alone the mystery scan !

St. Martins, Feb. 4th, 1863.

For the Christian Visitor. THE PASTORAL RELATION AND ITS RES-PONSIBILITIES. BY REV. SAMUEL ROBINSON.

No. 3.

The Head of the Church raises up his servants and qualifies them for the fields of labor he designs them to occupy. Certain fields of labor require the ministers to possess certain gifts to upon that Order as a political organization, the make themselves useful in them; hence in calling first mutterings of such unwarrantable insinuation and settling a pastor great care should be taken, to know he is adapted to the field he is called to occupy; if this be not done, the cause of religion the sanctuary of the Division room was too pure must suffer, or the minister must remove to some other field of labor.

Some men called of God to preach the gospel are designed to travel as evangelists, or to go forth as missionaries to proclaim the way of salvation to the guilty and the lost, to gather churches and put them in order, baptizing them that repent and believe.

The commission given by Christ includes these two branches of labor-the evangelist to go forth and preach the gospel to every creature, and the paster to teach them all things whatsoever Christ as commanded.

We see this distinction made, in Matt. xxviii 19-20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Then follows the work of the pastor, taking charge of those taught, baptized, and added to the hursh a Tarching them to observe all things

New Series, } Vol. I., No. 7.}

was a critical one for the Order. At the date of its passage, and up to the period of its being first put into force, even through the perilous time of its heaviest trials, the numerical strength of the Order was greater than it had ever been. The statistics of the Grand Scribe (W. H. A. Keans, Esq.,) demonstrated that out of the agitation of the subject since 1847, had grown up an institution in this Province based on the purest and most disinterested motives, with rapidity and influence unexampled in the history of public, philanthropic, and moral associations.

The repeal of the Prohibitory law carried out of the Divisions a great many of the members and supporters of the movement, not because of a change of opinion as to the law, but because the very nature and mode of its repeal necessarily plunged the Order into political discussions. There was, as might have been expected, much bitterness and much regret. The work of years was overturned, and the temple, erected with so much labor and love, was in ruins at the feet of the workers. The outspoken indignation of the temperance advocates in the division room added to the causes, which, under circumstances of defeat, are always more or less powerful over many minds, led to the absence and gradual withdrawal of many whose political leanings were too strong to be set aside for the accomplishment of a purpose, then temporily defeated, which even they themselves had previously undertaken for the good of man.

The reader will perceive then that to the ardent and uncompromising Son of Temperance the first year after the repeal of the Prohibitory law was one of critical importance. He never looked the very spirit and essence of his obligation that for the strifes and debates of mere politicians. It was too true that in the exhaustless efforts of the years in which protection was sought and obtained at the hands of the Legislature, for himself and for his country, against the continued iniquities of the rum traffic, the subjects of Legislation and of that traffic, were inseparably commingled; but even then his zeal for the Order caused him to carry his practical efforts for the law into other and more natural organizations, and hence the formation of the "New Brunswick Temperance Convention," and the "Prohibitory Liquor Law League." It was true that at the call of their countrymen, able and fearless citizens had consented to represent them in the Legislature who were then, and had been for years, pro-

SAINT JOHN, N. B., THURSDAY, FEBRUARY 12, 1863.

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

Christian

Ya ah, ya ah, ya ah ha! Away, away, and up we go, American gentleman berry good man, Give us backsheesh, ya ah ha! Yankle doodle dandy.

Thus up, and up, and up we went, occasionally stopping to rest, questioning and being questioned As we continued our ascent, they went on with their song, occasionally breaking out in wild animation, sometimes with the variation,

" Jack and Gill went up the hill."

I found they were quite well posted in Ameri-can literature, and had I been an Englishman, I have no doubt they would have sung with equal readiness, "God save the Queen." At last we were

ON THE SUMMIT!

The barbarian Caliphs that laid their ruinous hands on this noble structure, and quarried from its capacious sides, did not spare even the pinna-cle of the enormous edifice. From thirty to fifty feet of its top had been torn away, and you are surprised to find that what from the ground looked like a point high in the air, too small for a man to stand upon, is really a broad base or platform, thirty-two feet across. I was surprised at the magnitude of the stones, even at this immense height-two to three feet thick, and several feet ong!

A few moments' rest, and I gave myself up to he emotions and reflections the place was calculated to awaken and inspire. First, like Moses from the top of Pisgah, I took a survey of the land, that, like a great panorama, lay in its va-riety at my feet. There was the green valley of the Nile, stretching away up and down, as far as the eye could reach, opening its fertile bosom to the beautiful heavens, welcoming the floods of golden sunlight that came streaming down from a cloudless sky. Along the line of the valley could be traced for many miles the majestic and wonderful river, winding, like a great serpent, its voluminous folds in strength and dignity, as it olled onward to its ocean home. Far away in he distance were the Arabian hills, skirting the barren desert that lay in black sterility beyond. Nearer by were the Mokuttam hills, and the quarries of Masarah, from whence the mountain of stone upon which I was standing had been chiselled; and the eye could trace the long, laborious distance over which the causeway was built upon which these stones were transported. Nearer by, an attractive spot upon the landscape, was the great city, Grand Cairo, its walls, its great, gray, towering citadel, its mosques and multitude of minarets. Around my feet, and away to the south and west, was the vast expanse of the Libyan desert, presenting, in its sullen and gloomy sterility, a striking contrast to the fertile valley that bloomed by its side. Then I turned, looked down upon the battle field, just beneath me, where Bonaparte, with thirty thousand men, met Murad Bey, when the memorable "Battle of the Pyramids" was fought, where Bonaparte inspired his men with valor, by pointing to these hoary monuments, exclaiming "Forty centuries are looking down upon you from those mighty structures !" I could scarce persuade myself that those green fields; now so smiling and beautiful, had been the theatre of such scenes of carnage. Then History came, and lifted the gates of memory, and opened long vistas through the winding and intricate mazes of the past. I saw the wandering children of Ham emigrating from Shipar, and settling in these fertile vales. Here, shut in by sea and desert, in their settled homes, they could pursue their peaceful avocations. Industry became a necessity, and of industry art and science were born. My imagination replaced their cities, rebuilt their ruined temples and altars, and I saw Egypt in her pomp and pride, splendour and glory. But as I gazed, a change came over the valley ; clouds gathered upon her glory, and beneath the devastating hand of ruin er magnificence and splendour faded away. Alas, how changed, how fallen! Who cannot read upon her ruined cities, crumbling temples, and plundered tombs, the handwriting of God ? Who cannot see deeply, deeply traced, in unmis-takable lines, upon all about him, the fulfilment of the ancient prophetic declarations: "The sword shall come upon Egypt, and they shall take away her multitude, and her foundations shall be broken down." "They also that nphold Egypt shall fall; and the pride of her power, faces-all intelligent-faces evidently of business shall come down, * * * * and they shall be desolate, in the midst of the countries that are desolate, and her cities shall be in the midst of

Mr. Ward observes, "We think it right to make many allowances for ignorance, and for a state of mind the fruit of a corrupt superstition; we therefore cannot think of demanding from the candidates before baptism more than a profession of dependence on Christ, and submission to Him in all things. We yesterday fixed on the spot, before our gate in the river. A difficulty has been started, that if we baptize in the river, the natives will think we suppose there is something sacred in the Ganges. Others reply that they would rather think we defiled it by the ordi-nance." It was therefore determined to baptize the candidates in the river. On Monday, the 22nd of December, Goluk and Krishnu openly renounced their caste, by sitting down to the table of the missionaries, and eating with them to the great surprise of the servants. "Thus," again writes Mr. Ward, "the door of faith i open to the Hindus, and who shall shut it? Thus is the chain of the caste broken, and who shall mend it ?" In the evening, Goluk, Krishnu, and his wife and daughter, came before the church, and narrated the progressive steps by which their minds had been led to embrace the religion of Christ. This season of delight, however, was not without its alloy. Mr. Thomas, who was present on the occasion, became frantic with joy. It was seventeen years since he had commenced his labours among the heathen; and the fruition of his hopes, after so many disappointments, destroyed the balance of his mind, and he began to exhibit symptoms of insanity. Within three days he became so violent, as to render it neces-

sary to place him under restraint. The next morning, Sunday, the 28th of Decem-ber, the ordinance of baptism was performed, under circumstances the most solemn and distressing. The missionaries assembled with the con-gregation in the chapel, and Mr. Carey walked down to the river with his eldest son, about to be baptized, and Krishnu, on either side of him. Mr. Thomas, who was confined to his couch, made the air resound with his blasphemous ravings; and Mrs. Carey, shut up in her, own room on the opposite side of the path, poured forth the most painful shricks. At the ghat, or landing stairs, the governor and several Europeans, and a large body of Portugese, and a dense crowd of Hindus and Mohammedans, were waiting to witness this novel ceremony. To this assembly Mr. Carey explained that they did not believe there was any divine virtue in the river, but regarded it as the simple element of water; that Krishny was formerly of their creed, but profes-

On the ensuing day, he appeared again and renewed his request for prayer for his dear father and mother. He said they were intelligent, at ease in worldly circumstances, surrounded with comforts ; but since the change in his views, their comforts and ease had departed. He had tried to be faithful. He was praying and hoping that they would become Christians. What it had cost him to write FOOL on all his former boasted knowledge and opinions, no mortal mind could know-no language could describe. Again he held that precious little Bible up-'Here are the treasures of wisdom and knowledge.'

Old Series, Vol. XVI., No. 7.

'This is the judge that ends the strife, Where wit and reason fall; Our guide to everlasting life, Through all this gloomy vale.'

O, that I had been instructed in this blessed book when I was a child. Then, perhaps, my life would not have been a blank, so far as all good doing is concerned, up to this late day. Then, perhaps, I should have been saved from the sad influences which I have been under, and which I have exerted. O! teach the blessed words which this book contains to your children, that even while young they may lay hold on eternal life."-S. S. Times.

TAKE CARE OF YOURSELF.

"Take care of yourself!" is a principle which, n some respects, is not neglected by mankind in general, but it is not often carried out in the way it ought to be. Take care of yourself; for be assured from the very outset, that if you do not take of yourself, there are none to be found who will perform this office for you. In taking care of yourself-your health, your reputation, your interests, your happiness, are to be considered. and whatever else combines with them to make up the individual recognised as yourself. A contrary course, in some instances, may secure you a temporary popularity, but nothing more. People may call you a clever fellow, and all that; but heed them not; for the day may come, unless there be a prudent change in your tactics, when

the very same people will pass you with a smile of contemptuous pity, as the man who did not know how to take care of himself; and this you will find but a poor reward for sacrificing to the good of others. Your individual self, remember, is a sacred trust confided to your keeping; and, as that trust is discharged, so will be your happiness here as well as hereafter. It is a great fault to neglect your own advance-

ment in life; see to it always, by every means of sed by the present act to renounce his belief in the gods, and to become a disciple of Jesus Christ. The most perfect silence and a feeling of deep solemnity pervaded the whole assembly,

Prince William and Church SAINT JOHN, N. B. REV. I. E. BILL. Editor and Proprietor Address all Communications and Busin Letters to the Editor, Box 194, St. John, N. B

THE OFFICE OF THE

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Che Christian Visitar Is emphatically a Newspaper for the Fami It furnishes its readers with the latest intelligence. RELIGIOUS AND SECULAR.

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W. WEDDERBURN. Attorney and Barrister at Law, NOTARY PUBLIC, CONVEYANCER &C. Dec. 4. 13 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 Offie, St. John, N. B. Dec 4. DAVID S. KERR, Attorney and Barrister at Law,

hatsoever I have commanded you."

Men who travel, preach, and go forth as pio-neers in the work, seldom feel happy when settled down with a church, and seldom succeed in building it up in its most holy faith; and men en-dowed with pastoral qualifications seldom succeed

in travelling as evangelists or missionaries. When we speak of the permanency and sta-bility of the pastoral office, we are not speaking of evangelists, but of those who are settled over a church to watch for souls, "as they who must give an account." It is said of our ascended Lord in Eph. iv. 11-12: "And he gave some apostles, and some prophets, and some evangel-ists, and some pastors and teachers : for the per-fecting of the saints, for the work of the ministry,

for the edifying of the body of Christ." We would notice some of the evils arising from the unsettled state of our pastors, the continued changing of our ministers, and the annual sub-scription system which has lately grown up among

In the first place it affects the independence of our churches. It requires very little attention to see that the system which now prevails in many of our churches, of settling a pastor for only one year, and sometimes for a shorter period, and tain the sum necessary to support the pastor, and if the required sum is not obtained, he has to eave-is mercenary and worldly. A few wealthy hurch members can by this system unsettle any astor, no matter how much he may be loved by the great body of the church, or how much he may be blessed in his labors; let these few refuse to subscribe on the new subscription list and the whole matter is settled, notwithstanding hree-fourths of the church may wish the pastor to continue. In such a case, where is the indeendence of the church ?

Or if a few disaffected members who are ofded on account of some relation having been excluded, or some favourite theory being rejected they want some favourite min be a relation, arise against the minister, when the year or subscription list has nearly expired, they canvass a few friends, stating the pastor does not visit enough, or there is disunion in the church, and they never will be united till they get a new minister, etc.

The minister's year is up, and he is only hired for a year; a new election and a new subscription list will settle the whole business. There may he a number in the church of poor, praying biritual-minded persons, but what can they do They cannot support a minister without the as-sistance of those before alluded to. The pastor nust leave, notwithstanding a large proportion of he church wish him to remain.

Does not this system destroy the independence

In the second place, the evil to which we are in Bible knowledge, and their usefulness in their ces, and no backsheesh. great work. The pastor who has to prepare to The removal of layer reach to the same people for years, must study ore, and read more, than the pastor who is coneople for years, must study

who gathered our hurches, and have gone home to glory, left us

length of time these dly men continued wit men continued with their ve been nearly fifty years. Hardings, Mannings, Burtons, ocks, Anslevs, Grandals, Esterrers, living nearly half a cen-r people, dying at their posts, sepulchres among their flocks.

in the field, the answer was overwhelming that it must be placed to the credit of the organization, that among its ranks were to be found so many men able to sustain the political burdens of the people, and to maintain unimpaired its credit at ome and abroad.

It was at this period that steps were taken to prevent the possibility of offence being taken by any members from the mode of conducting the advocacy of Prohibition in the Division room. Such Legislation was advocated as warmly, as consistently, as untiringly as ever, and the Order continued to recover its former strength.

Those of our readers, unconnected with the Order, will be surprised to learn that its numbers are now nearly as great as during the year the Prohibitory Law was enacted. Quietly, gradually, and surely has the work progressed ; and the Divisional meetings are in the main sustained with unabated interest.

Except to those connected with the every-day work of the Order, there are none to know with certainty, and in all the fullness of its extent, the boundless charity of the Order of Sons of Temperance. Not alone in appropriations of money, but in the thousand ways of christian benevolence is this love for the brotherhood in sickness and in health evinced; and in this pure element is every year having a new subscription list to ob- found the secret of the permanence of the institution. But while this charity is being exercised to and between individuals, the Order has not, does not, and never will lose sight of the benevolent design of its founders, upon which its pillars rest.

If it be an act of mercy to reclaim the inebriate, it is an act of greater charity to remove the cause of his first fall; if it be an act of love to replace hunger with generous food, and cold with genial warmth, it is love more sanctified to remove the temptations which, being followed, caused such suffering to be inflicted. If it be the work of the philanthropist to lessen the cruelties in-flicted on families by the traffic, it is much more his work to seek the overthrow of the traffic when its iniquities are not confined to the individual, but bear upon the whole community; and by this fair process of reasoning we are brought to see that the work of the friends of Temperance is one of Legislation, as well as of "moral suasion."

From the New York Examiner, Dec. 11, 1862. MY VISIT TO THE PYRAMIDS OF EGYPT. BY REV. D. A. RANDALL.

We have spoken of our approach to the Pyramids, and have contemplated their immense size.

We are now to ascend the gigantic structure be-fore us. A number of Arabs live about the base, who claim to hold their appointment from the Viceroy, as guardians for the place, and who proeure their-living by acting as guides, and assist-ing travellers in their ascent. I bargained with the Sheik for two of his men to accompany me, terferes with their mental improvement, growth should have a dollar and a quarter for their servi-

The removal of layer after layer of stones from the structure has reduced it to the condition of an immense stairway. The steps are from two ging : his influence will increase the to three feet high, corresponding in thickness to

to three feet high, corresponding in thickness to the original layers of stone; of these there are two hundred and six. I refused the assistance of my guides, and climbed along from stone to stone. Having reached an ascent of fifty to sixty feet, and gained a broad platform in one corner of the structure, I stopped to rest. My guides were very communicative; one of them I found could talk some in English, and we soon grew fami-liar with each other. liar with each other. Another ascent of about the same distance, and another rest. I looked out from this height upon the broad plain that lay before me. There was something strangely exhilarating in the air and scenery, and I shouted

A BOTTLE-BOY.

the cities that are wasted."

My reflections were suddenly broken by a little ragged urchin, a genuine sapling of Arab stock, who thrust an Egyptian pottery bottle into my face, "Water sah? water? Nile water, sweet water, got him right out de Nile." It was not the first time I had seen the little scamp. He started with us upon our ascent, bottle in hand, and most persistently persevered in offering me water every time I stopped to take breath, though I repelled him several times with absolute rudeness. It was certainly kind of the little fellow thus to remember me, but I could not resist the impression that he was thinking, not so much of my comfort as of a backsheesh. I was not thirsty, but the interruption served to recall my wandering thoughts, and arouse me to the necessity of finishing my errand.

Cheops is a great traveller's register, and many a visitor has inscribed his name upon the summit, It is related of Chateaubriand, that when in Egypt, in 1806, not being able to visit the Pyra-"I requested," he says, "M. Caffe, on the first opportunity, to inscribe my name, according to custom, on these prodigious tombs; for I like to fulfill all the little duties of a pious traveller." One of my attendants, anxious to make himself useful, smoothed with his rude knife a place upon one of the rocks, and I added my name to the many who have here "fulfilled the pious duty." How I staid and had a dinner with the Arabs upon the top; how the bottle boy induced me o drink his "sweet Nile water," and how his countenance brightened at the prospect of a backsheesh; how my two attendants, notwith- give repentance and remission of sin. This," said standing my express stipulation with the Sheik, put in an opportune plea for extra compensation, he, holding up his Bible, "is the warrant of all my hopes.—I fold this Bible to my heart, which I so and how I promised them a backsheesh of twentyfive cents each, with a pledge I would not tell the Sheik, because they said he would take it all all I enjoy. O! the glad hour when Jesus washed

The descent, and visit to the interior of this.

d the governor was melted to tears. In the afternoon the sacrament of the Lord's Supper was administered for the first time in the Bengali anguage.-J. C. Marshman.

THE ATHEIST IN THE PRAYER MEETING.

In the Fulton street prayer meeting, in New York a gentleman arose, and stood a moment deeply affected. He was in the middle lecture room, and the hour for the meeting was about half gone. All eyes were turned upon him, for he was a stranger. He had a fine, intellectual face, and a marble, polished brow. All indicated that he was a man of high intelligence and culture. He said :--

"I came into this meeting one year ago. I came tere an atheist --- an atheist of no common order--- but made such by science, falsely so called. I was honest and carnest in my views, and had not a thought but that I was right. I came into this Fulton street prayer meeting because I had heard much of it, and because I supposed I should here see another phase of the human mind. And, moreover, I wished to judge for myself. I wished to be a witness of the meeting.

I had not been here many minutes before my mind became deeply impressed with the conviction that there was something true and real in these things, which was above my knowledge-something in what was said and done-but more in that which had no voice, but was hid in the recesses of these hearts, of which I was entirely ignorant. I looked upon these men, and I said to myself, Why do these men come here, in the middle of the brief, flying hours allotted to business, the din and roar of which is in all ears ? What brings these men here ?'

I had started a question, which, as a philosopher, I was bound to answer. Here was an effect, for which I was bound to find the real and adequate cause. What could it he ? I had to say to myself, 'I am unable to assign that cause.'

I came again and again, and was a silent and most attentive listener. I had to admit, to my own mind, that there was an unseen power operating upon all these minds-a mind above these minds, and that must be God. I confess that a conviction, stronger than any external evidence, of the nature of the highest kind of evidence, seized upon my mind that God was here, or what was here, as the moving power must be God. When that was settled, I said to myself, ' What these men pray for, I ought to pray for what they feel, I ought to feel ; and shat they need, I need as much as they.' I inquired, 'Is this religion ? My heart answered, 'It is religion.' My conscience said, 'You ought to embrace it.' My despairing heart said, 'O! that I might embrace it.' How long and how diligently I sought, yet how blind. ly I need not say. That is past.

"My friends," and his voice was in a tremor of deep emotion as he stood struggling for voice to speak, "I am here, just a year after my first coming into this room as an atheist, to tell you what a preciour Saviour I have found-humbly, yet joyfully, to acknowledge what he has done for a sinner like me." He held a small Bible in his hand, and continued "I have found Him of whom Moses and the prophets did write-Jesus exalted a friend and a Saviour to hopes .-- I fold this Bible to my heart, which I so away if he knew it, would make too long a story my sins away. As a little child, I have received "the kingdom of heaven." I knew nothing, and God

sert your claims, your own dignity ; and heed not the sneers that may assail your coming forward. It is ever so. If you are successful, these sneers will be changed at last into applause.

What are great men, successful men, self made men-all men whom the world admires ? What but men who take care of themselves? It is not, perhaps that all of them are endowed with lofty qualities: this was not necessary to the end; but it is evident that they have been firm and inflexi-ble in taking care of themselves. Those nearest to them have doubtless often thought that they were cold, selfish and wanting in generous sympathies-perhaps, even considered them monomaniacs. But let it be remembered, that if you take good care of yourself, it is essential that you devote yourself to a purpose, always fixing your energies upon the end you have in view, and labouring steadily until that end has been attained. All else must be secondary and insignificant. If you pause to chase butterflies and play among

roses more than is necessary to nourish strength, some one else, who better understands how to take care of himself, steps fleetly beyond your place of enervating repose, and you will never recover the lost ground. Up then, and be doing ! "Waste not, want not," was well written on the walls of the industrious man's kitchen ; but-" Take

care of yourself" should be placed in letters of gold before the eyes of the young, that it may never, even for a moment, be forgotten. Pay no regard to unreasonable sneers about taking care of Number One. It is your special business on earth to take care of that number, and to have a sharp eye for Number One's welfare. Who else but you is there to take care of that number ? Will Tom do it ? or will Dick ? No, nor Harry either.

If you acknowledge the correctness of this maxim, awake at once from your dreams of disinterestedness, and look at the fate of those who were careless of Number One. See in middle life, observe them in old age. Alas! what sorrow, what suffering, what remorse ! Be wise, Dec. 4. therefore while it is morning; for in paying due attention to yourself you will be able to assist those who stand in need of your assistance; and there is no greater happiness than this.

RETRIBUTION.

Out in Minnesota, some Infidels built a town. The original proprietors stipulated that no church should ever be placed upon the town plot, on pain of its reversion to the original owners. The settlers threatened that any preachers who should dare to come there to disturb them with the gospel, should be hanged, or thrown into the river. They danced and got drunk on the Sabbath, and revelled in all manner of ungodliness. On one Sabbath, a few weeks ago, they made an effigy of Jesus Christ, and burned it on the public street, This sink of iniquity, where infidelity had thus thoroughly gone to seed, was called New Uim.

Before another Sabbath sun had dawned upon this graceless village, the wild Indians assaulted it. The people fied from their dwellings in the greatest consternation, and stout men hid themselves in cellars, wells, stables, and wherever they fancied they could find protection. A few, braver than their comrades, attempted some de-fence; and even women, it is said, tried to shame the majority of cowards into some degree of strength and courage. But all availed little. The red-skin flood swept over the doomed terri-tory. . From one hundred and fifty to two hundred houses-many of them of some pretensions to elegance, and well furnished, were rased to the ground. New Ulm was made a desolation. The dance-hall escaped the general wreck, to be used as a place of public worship, by the volunteers who afterward were stationed there to hold the place; and within its walls that Christ was preached, who so short a

William Street, Saint John, New Brunswick No. 64 Prince Dec. 4. British North America.

SAMUEL J. SCOVIL. Barrister and Attorney at Law.

Agent at Saint John for the Saint Stephen Bank. Office No. 5 Water Street, Market Square.

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