

Corner of Prince William and Church Streets, SAINT JOUN, N. B. TERMS :- Cash in Advance. Advertisements inserted at the usual rates. New Series, (Vol. I., No. 13.

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For the Christian Visitor. REV. L. E. BILL-Dear Sir :-- I venture to send you the accompanying lines, believing that your readers will derive both pleasure and edification in their perusal. This Sweep is now, or was lately, an eminent minister of the gospel in England. Whom the Lord calls he does indeed qualify for the work. I feel sure every reader will highly enjoy and value

THE SWEEP.

A chimney-sweep, how black the skin-But blacker far it is within ; This secret, then, the sweep doth know, Though black as hell, as white as snow.

Water will wash and cleanse the skin, But O ! 'tis blood must cleanse within-That blood that ran on Calvary's tree, Though but a sweep, was shed for me.

When through the street 'tis "Sweep" I cry But oh, within, a heavy sigh-A smutty sweep, but oh ! within A den of unclean beasts is seen.

Though but a sweep, I oftimes weep That Christ should own me as his sheep, And on the cross should bleed and die, For such a smutty sweep as I.

What matters it, dear Lord, to me, Though I a chimney-sweep should be, If through thy blood I'm freed from all. The sin that issued from the Fall?

A chimney-sweep of low degree, Yet loved by the SACRED THREE. Electing love, what tongue can tell-Though loved of God, deserving hell.

I envy not the rich man's gold, If I on Christ but lay my hold ; There's something more I seek to win, 'Tis Christ in me, and I in HIM.

Though but a sweep, can I forget The words that my dear Jesus spoke ; When on the brink of hell I stood. . " I have redeem'd thee by my blood ?"

'Tis all of grace the sweep must say-That he was led to Christ, the way ; If even one has cause to bless Sure 'tis the sweep through Sovereign grace.

In by-gone days, with curses foul, I've called damnation on my soul; Then who has greater cause to say-'Tis " Christ the truth, the life, the way."

Let none despise the smutty sweep, But rather with him, let them weep-That Christ should own me for a son,



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

SAINT JOHN, N. B., THURSDAY, MARCH 26, 1863.

they have. Every true minister of the gospel receives his commission through them; but in their extraordinary gifts and qualifications as apostles

they have no successors. To say we have a class of men divinely inspired, who can work miracles, speak all languages, and *discern* spirits, is presumptuous and absurd. There is a sense in which we have the apostles with us still; we have their teachings in their writings, and we should hear them. When the rich man wanted Abraham to send Lazarus to his father's house to warn his brethren, Abraham said, "they have Moses and the prophets, let them hear them." In the same sense we have Christ and his apostles still with us.

For any pastor or bishop to allow himself to be called Lord, Lordship, or Father in God (when the Bible says in 1 Peter v. 3 : " Neither as being lords over God's heritage, but being examples to the flock"), is strange and inconsistent in those who profess to take Christ, his apostles, and their teachings as their only rule of faith and practice. If we seek other authority than the Bible, for the equality of all the pastors and bishops in apostolic times, we cannot get better than "Mosheim on church history." See vol. 1, page 39: "Let no one, however, confound the bishops of this pri-mitive and golden period of the church with those of whom we read in the following ages; for, though they were both distinguished by the same name, yet they differed in many respects. A bishop during the first and second century was a person who had the care of one christian assembly, which, at that time, was, generally speak-ing, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant; he had not the power to decide or enact anything without the consent of the presbyters and people." I do not mean to say that the pastor or bishop of a christian church, who is the minister or servant of Christ, and, in some sense of the church, has no power or authority given to him by the Sa-viour, but I do mean to say he has no power but what he receives from him, and what is contained in the churches' great law book, the written word, to which we have referred in the second article of this series. The pastor can injurc the church and affect his

own usefulness very much by an overbearing dis-position, or by interfering with the rights, discipine, or appointment of officers of the church In the primitive church we find that the mem-bers acted in all great questions as well as the elders, indeed they acted in concert with the apostles.

When the first deacons were appointed, as recorded in Acts vi.: "Then the twelve called the multitude of the disciples unto them and saidbrethren, look ve out am men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this busi-ness. And the saying pleased the whole *multi-tude*, so they chose," &c. Here the whole church acted with the apostles. The second instance in which we read of the church acting with the elders and apostles is in Acts xv. 22: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company," &c. "And they wrote letters by them after this manner. The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia." It is clear that the whole brotherhood acted in church matters in apostolic times as stated above. Now where pastors take away or infringe on this right, it will not only affect the peace of the church, but may, if persevered in, unsettle the pastor. If a pastor wishes to remain permanently with his people he must keep the church working in harmony with him; he must never mix himself up with a party, nor engage in any calling which will interfere with his pastoral duties. And also he must heartily work with the denomination to which he belongs, assisting as far as possible to support institutions of learning, Sabbath schools, home and foreign missions, &c., he must feel he has something to do for the king-dom of Christ in the world, as well as the church of which he is a pastor.

and bless our efforts.

" Praying breath was never spent in vain."

He hears the prayers of his people for their friends as well as for themselves. The Centurion prayed, and his servant was healed of the palsy. The woman of Canaan prayed, and the devil was cast out of her daughter. The apostles prayed, and thousands were converted to God. He is the same yesterday, to-day, and forever. He deighteth in mercy, and whatever we ask the Fa-ther in the name of the Son, believing, we shall eceive:

'If earthly parents hear their children when they cry, If they with love sincere their varied wants supply; Much more wilt thou thy love display, And answer when thy children pray."

Lastly, it should reconcile us to the death of our friends. The separation, though painful, is temporary. We part with them for a time, to meet them again in higher and purer spheres. Meanwhile, though absent in body, yet not in spirit.

One family we dwell in him, one church above, beneath One ramiy we dwell in him, one church above, deneater, Though now divided by the stream, the narrow stream of death; One army of the living God, to his command we bow. Part of the host have crossed the flood, and part are crossing now. Even now to their eternal home some happy spirits fly, and we are to the margin come and aron expect to dia.

And we are to the margin come, and soon expect to die. O! Saviour be our constant guide, then when the word Bid Jordan's narrow stream divide, and land us safe in heaven."

> For the Christian Visitor. ABIDE IN ME AND I IN YOU.

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It is a blessed thing to know that Christ is our Saviour, and that he dwells in our hearts. When Jesus comes into the soul he drives out every evil thing. The Lord's people may have glimpses of his love at times when they are at a distance from him, but if they would have him abide in their hearts they must repent of all their sins in the deepest self-abasement and the greatest loathing, so that they are willing to forsake all manner of iniquity. True repentance leads us to turn away from all sin so as not to indulge in it. Sin always causes the christian sorrow of heart, but that sorrow is not always deep enough to make him forsake it. In fact none but God can give utter loathing and abhorrence to sin, was. But at this time it was clearly revealed to which causes a complete and total forsaking of it. me that I was waiting for evidence, the evidence. What a blessed thing we have the promise of re- of sight, before I would believe, and that I was pentance; Jesus will give it to his own dear peo- unwilling to take the evidence God had afforded ole, and turn them away from all iniquity. Oh ! viz., His inviolable word and promise. I saw now, instead of praying for faith (without exercising it), I must believe. It appeared to me a reason-able command—" Reckon yourself dead indeed unto sin, but alive unto God, through Jesus Christ, for more of the Holy Spirit's influence to turn the hearts of his people fully to himself; then Jesus will come and abide with them. O! what a blessed guest, what glorious company. Oh! Heavenly our Lord," and I resolved that I would obey this Saviour bind me to thy heart that I may constantly behold thy glory. Drive out all thine enemies, and come and reign a mighty King. Oh! the blessedness of deliverance from the command, for it was my imperative duty. I would believe, because God had commanded it. It seemed a fearful step to take: it was an hour of conflict, but Jesus triumphed. I saw that all power of sin. None but Jesus can conquer our other means had failed, and this was my only re-source. I accordingly entered into an engage-ment with God, that henceforth, until faith should inful hearts ; to Him be all the praise. Oh! the dreadful evil of sin, what misery it produces ;--how we should hate it. Our sins were the cause be exchanged for sight, I would never doubt; I would live in the entire surrender of my whole of the agonies of Jesus, therefore let us hate them. Oh! let us bind the precious word of God to our hearts as a most sacred treasure; for being to God, believing that He accepted the sacrifice, and that I was wholly the Lord's. I have found my God a faithful God, and my soul exthere we find Jesus who is our deliverer from the power and love of sin. Let all the saints praise and shout Hosannah in the highest. Soon these claims "Glory, glory be to Thee, O God, for this living way of salvation, through faith in Christ." May a humble, holy life praise my Redeemer for mortal bodies will be made immortal, and our spotless souls will dwell in them in heaven, and His unspeakable goodness to me, and an eternity complete and perfect what time begins." behold the face of our precious Saviour; and praise him forever. Oh ! glory to God. Shout Here is "the way, the truth, and the life." victory through Jesus over sin, death, and hell. Oh ! the glorious triumph. Hallelujah, praise ye Christian brother, it is Christ; and if you would walk in that way, know that truth, and enjoy A. ESTABROOKS. the Lord. The state that life you must believe. Can you not believe God? Can you not trust His word?

love them, how painful must be the thought of monize with religious worship: He hit a princibeing separated from them for ever! Would we ple square on the head. An Irish Catholic wosave ourselves the pangs of such an event, and man, forty years old, wanted to be his cook, be-them the horrors of eternal wrath, then let us cause she had heard that no dinners were cooked be faithful, and by precept and example strive to on Sunday. She was told that as the servants lead them to the fountain of spiritual life. Let were considered members of the household, they us present their case before God and implore his grace to save them. He will approve our anxiety prayers, and if she could not conscientiously unite with them, it would be better for her not to come. She came-and was allowed to use her Douay version of the Bible-note the wisdom of this man-nobody interfered with her or tried to proselyte her. In a few months she began to cry over the "beautiful hymns." Then she wanted

her eight-year-old nephew to go to Mr. Safford's Sabbath school. Then she wanted a seat in his church, "for," said she, "I have been observing the religion of this family ever since I came into it, and it seems to me more like what I find in the Bible than that of the Catholics." So she became a Christian and died in the faith. Of course she did. Everybody would be a Christian if the family was the religious centre.

LIVING BY SIMPLE FAITH. The following from a Baptist brother now in neaven, we extract from Upham's "Interior Life :"

I humbly trust that God has, in some measure, aught me how to live, from moment to moment. by simple faith-a truly blessed and glorious way. This is the high way of holiness, cast up for the ransomed of the Lord to walk in-Jesus is now all and all in me. I can now say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me; and I am crucified unto the world." found all my prayers, tears, and earnest desires, unavailing. I spent days in fasting, and maybe at the midnight hour and at early dawn I prayed for holiness; but still I found my soul destitute of holiness, the pearl of great price. I found this (course of proceeding), however blessed to me, at times greatly so; and the power of sin was in a great measure broken. At length God was pleased to show me that I must believe that I do receive the things that I ask for. In a moment I saw my error. I had long been convinced that I staggered at faith ; that unbelief was my great sin. I accordingly would direct all my forces to this point. I tried to believe. I prayed for faith. I sought for faith earnestly. Sometimes it seemed that Christ was near me and the prize almost within my reach, and I would say in my heart and aloud, "Lord, I do believe;" and then

THE NEW SHAWL.

One cold, raw day in the fall, a woman came

to a widow and asked her if she would give

something-a quarter of a dollar perhaps-to

great deal more than we think for. They almost

mother's chair, and whispered, "Mother, you

body good; and it did Eddy good. Eddy knew all about the family and the poor woman the shawl was for; and the first thing

that caught his eye the next Sunday was she, in

the gallery, wrapped up in it, looking as warm

were known, that shawl preached the most telling

sermon he ever heard upon those dear gosp

words: "It is more blessed to give than to re

ceive." And the little boy knew 't was so ; didn'

WONDERS OF THE ATMOSPHERE.

The atmosphere rises above us with its cathe-

The atmosphere rises above us with its cathe-dral dome arching toward heaven, of which it is the most perfect synonym and symbol. It floats around as like that grand object which the apos-tle John saw in his vision, "a sea of glass like unto a chrystal." So massive is it, that when it

begins to stir, it tosses about great ships like play-things, and sweeps city and forest like snowflakes to destruction before it

he. - The Child's Paper.

to our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climate.

1919191

conce of sunrise, the brightness of midday, the chastened radiance of the morning, and the clouds that cradle near the setting sun. But for it, the rainbow would want its " triumphant arch." and the winds would not send the fleecy messengers on errands around the heavens : the cold ether would not send snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hailstorm nor fog diversify the face of the sky; our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth into darkness. But the air keeps in her hand a shield of her rays, and lets the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of the night, and blaze above the horizon; but the air watches for his coming, and sends first but one little ray to announce his approach, and and like man she goes forth again to labour until evening .- Quarterly Review.

RAILWAYS OF THE WORLD.

There are 31.800 miles of Railroads in the United States, of which there are 20,688,051 in the free, and but 11,111,043 in the slave States. The total cost of the entire lines has been \$1,192,-302,015. Last year there were only 631 miles. built, against a previous annual average of 2,000. But although the construction of roads decreased, the traffic on all the Northern roads was greater than on any previous year. The condition of our railroads is favorable at present.

The length of railways in operation in Great Britain and Ireland is 10,750 miles, 300 miles of which were built last year. Their entire cost of construction amounts to £355,000.000 (about \$1,775,000,000). There are 5,801 locomotives, 15,076 passenger carriages, and 180,574 freight cars used on these railways. Last year, they carried 163,435,678 passengers, 60,000,000 tons of general merchandise.

\$912,200,000.

Dcc. 4.

66 King Street. orter and dealer in Paper Hangings and

The eye is indebted to it for all the magnifi-Permanent and Transient Boarders accommodated upon

Vol. XVI., No. 13.

THE subscriber, in returning thanks to his friends and the public for the favors extended to him while pro-rietor of the New Brunswick Union Hetel, begs to inform hem that he has removed to No. 96, South side Union st., three doors east of Jones's corner, which he has fitted up with a view to the comfort of transient and permanent trusty and obliging Groom will be in constant attendance. Dec 4. E. S. FLAGLOR. them slip but slowly through her fingers, so that then another, and then a handful; and so gently draws aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth,

Dec. 4.

France has 6,147 miles of railway, worked by 3,000 locomotives; 3,500 miles of new lines are being constructed. Total cost of completed lines

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Corner of Prince William and Church Streets

SAINT JOHN, N. B.

REV. I. E. BILL.

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It furnishes its readers with the latest intelligence, RELIGIOUS AND SECULAR.

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Corner of King and Charlotte Streets,

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And for my life lay down his own.

Though black without, 'tis worse within, 'Tis nothing but a mass of sin ; Yet, after all, I'm white and fair, More comely than the roses are. Comely I am, through God's dear Son, He has on me his robe put on ; Which makes a sweep, when led to see, Oftimes to say --- " WHY ME! WHY ME ?" write and

For the Christian Visitor. THE PASTORAL RELATION AND ITS RES-

PONSIBILITIES. BY REV. SAMUEL ROBINSON.

ona ginadelopque No. 7

The peace and prosperity of our churches have not only been disturbed and affected by extreme views of Church independence, but many have thought that ministers chosen by the members are not entitled to the respect which is given to ministers appointed without the suffrage of the church, and over whose appointment and continuance it has no control.

While we believe that the abuse of the inde pendent form of church government has done much harm, we also admit that many errors both in doctrine and practice have been introduced into christian churches by priestly domination, or ministers of religion assuming a power which did not belong to them, and was never given to them by the Great Head of the Church. We see that love of power and greatness manifested among the disciples of Christ, "And there was also a strife among them, which of them should be greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." And Jesus took a child and set him by him. and saith unto them, whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be

We see how strong the love of power appeared among the servants of Christ, and how pointedly and severally it was reproved by him. Nothing and severely it was reproved by him. Nothing is more opposed to the teachings of Christ than to appoint one minister of the gospel to rule over other ministers of the gospel. It was the Saviour who said, "Oue is your master, even Christ, and

all ye are brethren." The belief that one pastor or bishop was ap-pointed over other pastors or bishops, has no support from Christ, or his apostles, or anything we read in the New Testament or in the early istory of the church, for nearly two hundred history of the church, for nearly two hundred years. The office of the bishop is the same as that of the pastor. Either title may with pro-priety be applied to him who is chosen to mini-ster to any church as its spiritual teacher, guide, or overseer. Bishop is translated from the Greek word " *Episcopus*," signifying overseer. In Acts xx. 28, it is thus translated, " Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath pur-chased with his own blood." Paul writing to the church at Philippi, says: " Paul and Th theus, the servants of Jesus Christ, to all saints in Christ Jesus, with the bishops and dea-cons." The word we have here rendered bishop is the same as that rendered overseer in Acts xx. 28. 'A bishop in the New Testament was the stor of one church. There were no prelates in that golden age of the church having authority over other servants of Christ. We cannot find one scripture for any such order of men. We

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

BY REV. J. C. HURD, M. D. No. 6.

And now, in conclusion, if we are to meet and know our friends in heaven, if we are to spend an eternity of sweet communion with them there. such a prospect should encourage the formation of the highest friendships on earth. Love is the golden chain which binds together believers on earth, and it is the foundation of all christian fellowship. And if union and communion based on this divine principle, are to find their highest perfection in heaven, they must be commenced here, and if they cannot equal, they should cer-tainly resemble those above. We are taught to pray "Thy will be done on carth as it is in hea-ven." Is it not a part of "his will" that we should "love one another," "not in word only," but in deed and in truth." Not with selfish coldness or chilling formality, but with "pure hearts fervently," which is the nearest conceivable ap-proximation to the friendship of the saints above. Alas, how much that bears the name of friendship on earth, will never find a place in heaven. It is a mere sham, consisting of empty words— often words of deceit, and of base flattery. It lacks all the essential ingredients of pure, solid, spiritual friendship. It might do in politics, in commerce, or among the "shrewd-eyed men of the world;" but it is not fit for the church, it is altogether unworthy of Christians; amongst them "Tis sunk so low it scarce deserves the name." In heaven it will neither be known nor

Many who passed for friends on earth will be comparative strangers in heaven. How little communion will some parents and children have there, because they had so little here. Some parents consider it almost a degradation to cultiate the same familiarity with their children which they do with others; and the same remark will apply to many other important relationships sus-tained on earth, the recollection of which in hea-ven will afford but little pleasure, because connected with so few pleasing reminiscences earthly life, for when their fellowship here b comes purified from its dross, there will be vory little of the soul and spirit of genuine frien

A NOBLE DEACON.

The late Deacon Daniel Safford, of Boston. was a noble specimen of Christian character. "Gail Hamilton" has a discriminating article on him in the Congregationalist, from which we make some extracts, illustrating the practical qualities of his piety :---

A widow and three daughters who lived by their needle, said they could not afford the time to attend evening meetings. He might have told them that their souls were much more important than their bodies, but he did not, because he was as wise as he was good. He just made up to them the time they spent at meeting. They were all converted. Everybody would be converted, if Christians were only Christians. To an old negro whom he found on a journey to Connecticut, too old to spin, and living chiefly by faith, he gave a little money "for fun," and left an order at a store for his annual supplies. Let it be recorded, too, that an unnamed neigh bor in Connecticut, finding this negro very sick in his hut, had him removed to his own house, in his hut, had him removed to his own house, and tenderly cared for till his death. Christ was in Connecticut then. A young Irish girl came to Mr. Safford's door with a sad story of a lost husband, a lost child, a cruel landlord, "a praste" that "had too many poor already." His family was sent to look after her, a bed was provided for day, but especially freezing, zero Sundaya, his eve went straight to the gallery, and he thought, "How glad I am that poor woman has got her shaw!." Do you think that the quarter invested her at the hospital, and three weeks after her happy face was at his door with "the nicest boy in the city" in her arms, and she begging leave to call him "Daniel Safford," and give him Mr. in fire-crackers, or a drum, or a picture-book would have paid as well? I don't. Eddy got his money's worth, I am sure; and if the truth Safford's religion too, because he "tuk pity on me when my heart was bruk." Twenty-five years afterward she came to his house to weep for his death.

Little children were picked up in the streets taken to his house, washed and dressed, and taken to his house, washed and dressed, and started in life happily and fairly. The prettiest picture I have seen this many a day is one of these little befriended three-year-old children, just on the eye of leaving home for a beautiful new home which he had found for her. Too excited to eat her dinner, she trotted around the table shaking her curls, and touching each one as she passed, to get a smile; but every time she passed Mr. Safford; she would draw down his ear and whisper: and suitation

" If you love me as I love you. "Twill take a great chopping knife to cut our loves in two." One poor woman, who had been reared in W

Prussia has 3.162 miles in operation ; Austria. 3.195 miles : the other German States have 3.239 miles: Spain has 1.450 miles: Italy, 1.350: Rome, 50; Russia, 1,289: Denmark, 262; Norway, 63; Sweden, 288; Belgium, 955; Holland, 308 : Switzerland, 600: Portugal, 80 : Turkey, 80; Egypt, 204.

In the British Colonies there are :-- 1.408 in the East Indies; Canada, 1,826; New Brunswick, 175; Nova Scotia, 99; Victoria, 183; New South Wales, 125; Cape of Good Hope, 28. Making a total of 14,604 miles in operaton in the British Empire; the entire cost of which has been \$2.086,765,000.

In Mexico, there are 20 miles of railway : Cuba 500; New Grenada, 494 (Panama Railway); Brazil, 111: Chili, 195; Peru, 50; Paraguay, 8 The total length of railways in the world is 69,733 miles. Their estimated cost is about \$5.-877,200,000. Nearly one-half the length of lines belongs to the United States; and one-fourth to Great Britain and Colonies. The cost of the latter, however, is about twice that of our railroads -American paper.

BE A MOTHER TO YOUR CHILDREN.

Be a mother to your children; be a companion for your boys and girls. The follies of the young are too often only the manifestations of the sins of the mother-sins of omission, or neglect of the child's thought, which, instead of being trained, as the gardener inclines the twig, is al lowed to be blown about by every passing breeze. Fill your child's thoughts full; stuff them to repletion with the good, and there will be no room for the bad to get in. You know how to satisfy the demands of his stomach, yet you do not at-tempt to cater for his nobler, mental, and moral something—a quarter of a donar permaps—to help buy a warm shawl for a poor mother to go to church with. The widow had little at best, and then she had no money. She had to refuse; but she refused so kindly, that her pleasant words were worth a quarter of a dollar: even they could help buy the shawl, by encouraging the woman to go on in her good work. Kind words do a nature. Be a companion for your children. Teach them, that, if weaned from your breast, they are not put away from your heart; and from thence let them still draw their spirit, as they before found their life's blood. Be a mother! always spend well. Her little son playing in the corner heard the talk. He came behind his

My ear is pnined. My soul is sick with every day's report, Of wrong and outrage with which earth is filled."

mother's chair, and whispered, "Mother, you know I've got some money. May I give the quarter of a dollar ?" "Yes, Eddy," she snswered, "You can have that privilege." So he went into the bedroom, got his little purse, counted out the money, and brought it to the woman. "Oh, I thank you," she said. That pleased Eddy. It was a "thank you" that would do any-A mother ! The fashionable woman whom we once met dancing wantonly at a city ball, when her only child lay at home sickening with scarlet fever, is not the type we urge you to copy. She was but an ostrich who leaves its young on the desert sands. No, be a true mother, instinct with all the holy attributes of maternity. There are many of you who can, like us, point to the man sions of the blest for the type of a mother not dead, for she yet lives in our hearts, stirring us up, with a sweet, soft voice, yet ringing louder than clarion blasts through our inmost souls, to and comfortable as could be. Eddy took an in-

duty Ab! if you will but accept the noble office you are called upon to perform, if you will but occupy the heart of your husband, if you will but fold your children into your own self, know their inmost thoughts, be their confident, their life-spring, their guide, "truant husbands," as they are called, sons designated as "only a little wild," will be rare, and the world will be renovated. To these pure joys, does the true woman say dress and fashion are preferable i

Like all good actions, these will redound with blessings. In the exercise of these duties, in the cultivation of home joys and affections, the exposures and consequent diseases will not be met with. Life will not be a state of constant invalidism. Will you think of these things !

THE EYES OF CHILDREN.

Every one who has been much among chil ht to have learned one thing about them, dren ought to have learned one thing about them, that they are keenly observant. Few things escape their notice. They are something like that mystic being spoken of by the Hebrew seer, and described by him as being "full of eyes." George A. Garrison, COMMERCIAL AND FORWARDING AGENT,

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