#### THE CHRISTIAN VISITOR, Published every THURSDAY, by

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From the Morning Star. PRES. FAIRFIELD'S LETTERS .- No. 3. A little explanation—Crystal Palace at Sydenham—Mr. Spurgeon's Tabernacle—His College—His preaching—himself—The sale of his books in America—Baptism at Dr. Burns' church-Temperance meeting.

LONDON, Sept. 26, 1863.

The Star, of Sept. 12th, containing my interminably unpardonably long letter, from New York, meets me to-night in the pleasant parlor of our noble friend and brother, Rev. Dr. Burns, of London. If after you have put my scribblings in type, and found them to occupy so much room, you had ordered the "typo" to "distribute the matter," and had charged me 60 cts. a thousand for composition, I should have paid it without a marmur! I cannot conceal my mortification at having been betrayed into such a blunder. Anything but four columned articles for a newspaper!

My apology is this (for an imposition upon the editor and readers of the Star demands an apology): the odds and ends of several days were occupied in the writing; and not having measured my manuscript for many years by the columns of the Star, I had no idea of its occupying half the space. I thought it would be "long" even at that, and came near throwing it into the stove! I hope that before you receive this you will have saved me somehow or other from a similar mortification over my letter from on board ship; for I doubt not it was as long as the first. Hereafter I will know better how to measure what I send you; and "if you will forgive me this time" I promise that a thorough reformation in the future shall evince the sincerity of my repentance for the past.

And now a little of London-from the standpoint of first sight and first impressions. Of course I have not been here four days without visiting the Crystal Palace at Sydenham. One of the four has been spent in the midst of the enchantments of that fairy castle. I do not wonder that everybody asks, "Have you been to Sydenham?" for it is beyond doubt the first object of interest in England, and, with few exceptions, in the world. The exhibition of one vision of beauty and glory after another through seven continuous hours, fairly intoxicated me. I am not sure that I have "come to myself" since. An American gentleman who has travelled very largely over the world, and taken "the tour of Europe" several times, said to me: "There are three things which you will want to see in England-the Palace, Museum, and Westminster Abbey." I have now seen the two former, and they seem to me to be "the world in miniature." If you had asked me on the evening of my return, as a London friend did, "What are your impressions of the Crystal Palace?" I should very likely have answered you as I did him: "I am too much intoxicated to speak soberly; if it were not irreverent, I might almost reply that they are 'unspeakable and full of glory." Of course it is impossible to epitomize such a world of magnificence in any number of letters. A few paragraphs must suffice-not for description (for this is impossible) but for illustration merely. And yet a man might almost as well exhibit a fragment of granite to illustrate the White Mountains, or an ounce vial of water from Niagara river to illustrate the Falls, as to undertake any illustration of the Crystal Palace by referring to specimens. It is the grand whole-inside and out-that makes it what it is the glory of the world's metro-

The "Palace" is built, as you know, of iron and glass-excepting the floors, which are mainly of wood, in some parts, of marble. It is 1600 feet in length (nearly a third of a mile), by 300 feet in width, which will give you a conception of the space occupied by the ground floor. The grounds in connection with the Palace contain land enough for a farm, and for two or three long walks-100 acres-" more or less." The Palace is approached from these grounds by three flights of stairs, that bring you to the terrace upon which it stands. Still other flights bring you to the ground floor of the building itself.—These stairs are opposite the centre and the north and south transepts of the building.—Thus even from the entrance of the Palace the grounds are magnificent. But you will do well to ascend to the second story verandah before you stop to turn around. And now that you are there, what a splendid vision bursts upon you! Nature and art have vied with each other to exhibit by far the most beautiful view that I have yet seen. Walks, terraces, lakes, green lawns, playing foun-tains, trees and shrubs, statuary in a hundred dif-ferent shapes, numberless patches of flowers in every form of beauty, and brilliant as your eyes ever beheld, laid out most artistically and cultivated in the highest perfection-and I leave your imagination to complete the picture as best it may. "A thing of beauty is a joy forever." This is such an one.

Thus far of the outside; and what of the inside? For the present, only this that during the day, as I became drunk with the magnificence of the inner temple, I found relief by returning now and then to the outer. I am to spend another day there if my life is spared, and after that I may write you a little farther.

Last Sabbath morning (Oct. 2), I heard Rev. C. H. Spurgeon, and in the evening, Hon: and Rev. Baptist W. Noel. The scene at the Tabernacle (Spurgeon's new place of worship) was a novel one. I reached the outside gate at twenty minutes before eleven o'clock, and found four or five hundred persons standing in the yard, on the steps, and close up to the very doors of the church. —those doors were not yet opened. The regular pew-holders, and others having tickets, were admitted at side gates, and passed in at side doors. In two or three minutes the front doors were opened, and the outsiders passed in to find seats in a manner naturally recalling to mind the passage—"The kingdom of heaven suffereth vioe, and the violent taketh it by force." I soon found a comfortable seat in the lower gallery, two-thirds the way back from the pulpit. In a few minutes every seat was occupied, and at eight minutes before eleven the words. "Let us pray," his chapel in London, where Chalmers was to minutes before eleven the words. "Let us pray," fell on our ears, uttered in so full a tone that they were heard by every person in the house. It was the invocation. At this moment not only all the regular seats were occupied, but all the irregular ones; such as the steps in the galleries, and many besides were standing. Men of all denominations are to hear Shurrees. We had Mathe it in Passive Scotch, who ordinarily sleep till eight, that every sitting and standing place was filled go to hear Spurgeon. We had Methodists, Pres-byterians, and Congregationalists on ship-board, and here I saw their faces again, though I had and here I saw their faces again, though I had not met some of them before since our landing at Liverpool. The Tabernacle is an immense building; and with two tiers of galleries on all sides

Spurgeon, you would utterly fail to find it. Indeed, he does not impress me as a man of great power, or a preacher of great eloquence. Rev. Mr. Punshen, whom I heard last evening; is his The lower gallery has six rows of seats, and a standing place besides. The upper, one row less. In front of the preacher the upper gallery extends farther, occupying the space over the front porch, and has perhaps ten or twelve rows of seats. The preacher stands forward of the lower gallery, and about on a level with it, and in full view of every person in the house. He occupies a platform which is about the shape of the letter D, and sixtees first across. This is surrounded by a very sould not be pre-eminent in America! I think of it, it seats a little over five thousand persons. superior by many degrees.

# Christian Vizitor.

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

SAINT JOHN, N. B., THURSDAY, DECEMBER 10, 1863.

New Series, Vol. I., No. 50.

open railing, three feet high; and on it, at one side, stands a small table. The preacher, from head to foot, is before you. And nothing in the way of gesture is more expressive than this-no

attitude is so eloquent as the full view of the man who speaks. The pulpit is beginning to learn from the bar and the platform upon this subject. In the rear of the church—constituting a part of the same building-are several rooms and suits of rooms (that part of the building being divided into four stores) which are used for various purposes of church convenience—such as the pastor's study, Bible classes, and business meetings; but more especially now for recitation rooms in connection with the pastor's college. The basement of the whole edifice, which is almost entirely

above ground, is used in a similar way. The cost of the whole has been £36,000-equal to \$180,000. And it is all paid for! So I learn from Mr. Spurgeon himself. But to return to the Sabbath. Such an audi-

ence, assembled within doors, I had never before seen. Nearly seven thousand persons in one gathering, is a vision to be remembered. I looked around upon them with emotions too deep for expression. There is no organ behind the pulpit or elsewhere. There is no room for any. At least two hundred persons were occupying the space which an organ would have occupied, had there been one corresponding in size to the building itself. But to my ear the music of the two hundred-"singing and making melody in their hearts to the Lord"-was far more stirring, and infinitely more devotional. I need not tell vou that the singing was congregational. It is so everywhere in England. And so the preaching is everywhere extemporaneous. In Liverpool, attended street preaching in the afternoon, and at the oldest and wealthiest English church (St. James') in the evening. The tunes were in both cases common tunes; the people all sang; and even the preacher in St. James preached without a particle of manuscript. And, by the way, he preached one of the most stirring and impressive and truly eloquent sermons I have heard in a long time.

I have always barely endured-never sanctioned-choir singing, by which I mean singing which is practically confined to the choir. I apprehend that such experience as I have here will not increase my admiration of a custom which is so thoroughly at war with the true spirit of devotion. And the singing of five thousand voices, as they joined in some familiar tune in the great tabernacle-how shall I describe it? I will not

Spurgeon is carrying on what he calls his "college"-an institution designed to aid in preparation for the gospel ministry all classes of persons. Those who can devote their whole time to study, do so; and he has now sixty of that class. Those who are at leisure only in the evening, come, and there are a hundred of that class. A dozen persons are employed, more or less, in giving instruc-tion. He himself lectures frequently, and superintends the whole thing.—He told me that they sent out a hundred street preachers every Sab-bath—a glorious missionary work. The expense of the college is about \$15,000 a year; which includes the expense of board as well as instruction for the sixty. The sum is obtained by donations from his own congregation and elsewhere. Boxes are at the doors every Sabbath for receiving these contributions. A week ago last Sabbath the sum was a little over two hundred dollars. Last Sabbath a collection was held for the German mission and the poor. Seven hundred dollars were taken. Four hundred of this supports two missionaries in Germany for the year: he remaining three hundred went into "the poor fund." This I learned from Mr. Spurgeon's statement to me on Monday, "though," added he, how the poor fellows-referring to the missionaries in Germany-live on that sum, I don't

"But what of the preacher and the preaching?" you ask. Well, simply this. I had read many of Spurgeon's published sermons, and it was a mystery to me how it had come to pass that their author had the largest congregation and the widest personal influence of any man living; and now, after having heard him, and, by invitation, spent a very pleasant hour with him in his tabernacle, I am quite as much perplexed as before. And a London friend remarked to me just now: The more you hear him, and see him, the more puzzled you will be to account for his popularity.

He has a fine voice—full, clear, sonorous; almost musical. He pronounces the English language remarkably well. (As a general thing, I think that Americans speak the English language a little better than the English themselves.) He has uniform self-possession, great self-confidence; (sometimes a little superfluity of self-conceit, per-haps, as in the remark made half humorously and more than half honestly, as he was showing me through the rooms of the tabernacle and explaining their uses-"This is where the chief man of all lives!"-and I was introduced, of course, into his own study! But it is only fair to add that this sort of thing results in part from the great simplicity and artlessness of his character. He has no tact at concealing himself, and frankly speaks out what some others might have the skill to conceal.) His preaching is characterized by great earnestness and practicability. He has a fair amount of imagination, warmth of feeling, excellent digestion, and good health in general. His style of speaking is that of the platform—free, unrestrained. He never hesitates for a word. and does not stop to cough until he can think or the right one. His voice is free from any disagreeable sharpness-it never sounds cracked or broken; and you would never be pained with the feeling that the preacher was making hard

If you should look to Spurgeon for any of the remarkable power of that strangely fascinating that every sitting and standing place was filled by attentive listeners at that untimely hour—i. you should look for any such magic as this in

we have two ministers in our own denomination -their names beginning with the same initial, and together constituting a D. D., of which almost any denomination might be Christianly proud. who, in their best estate, could have stood up before Spurgeon's congregation last Sabbath and made full as much impression upon it as Spur-

geon himself did.

In person, Spurgeon is not above the average height of Englishmen, and below that of Americans: about five feet six inches, heavily built, almost too much inclined to corpulency to make the best impression; the lower part of his face as lord of the household, and the wife as the misalmost approaching to grossness; but, upon the tress at the table; tells him how to rule, and her whole, a hale, hearty, and large-hearted specimen of a true Englishman. He devotes himself to his work with all his heart, and with all his and limits the sway of sovereigns, the rule of the means. He uses for his own purposes whatever he chooses of the income from the renting of the subject to honour, and the servant to obey; seats, and told me that he had drawn the past and promises the blessing and protection of its year \$5,000, of which \$3,000 had gone back into author, to all who walk by its rules. It gives the work—meaning the college enterprise. "This is my own choice; but there is some satisfaction in knowing that, if I have less salary than some others, I might have more if I chose," was his remark respecting the matter.

Of Mr. Noel I may speak in another letter. have no room now to do justice to such a man. On Wednesday evening I attended an interesting baptismal scene in Dr. Burns' church, and at the close of it a temperance meeting, in which the Doctor presided. The main speaker was a sign the pledge, by a lecture which the Doctor delivered in his town. His is the most signal case of deliverance I have ever met; a most marvellous resurrection from the lowest depths to which the drunkard ever sinks, to comfort and almost to wealth. An interview of half an hour with him and his wife I shall not soon forget. Since his reformation he has, without fee or rea novelty in the Star. But it will not appear.

THE MESSENGER OF THE COVENANT. BY REV. C. H. SPURGEON. "The messenger of the Covenant whom we delight in."

I have seen the boy at school—I knew such a boy myself—and one day that child was at play, and merry was he at his games, and well intent hereat, but some lad ran across the ground, and said, "Your father's come to see you," and he laid aside his playthings and his games, and ran when he is delighting in his God, when lecture or prayer-meeting night came, say, "Well, I will gladly lose a little of my business, that I may run into my Father's arms in the hour of worship. There has been a saint to be visited, or a sinner to be warned, and I have seen the lovers of Jesus leave their nets that they may follow Christ, and forsake the world, that they might serve him. Beloved, if he were to come to-night and bid us choose whether we would be in heaven-or here, I think we would not long delay, but say to him, Thou leavest me no choice." To be with thee is so much better than aught beside, that I embrace thee now. Oh take me up to thee!

Further, we may show our delight in Christ by searching after him when we lose his presence. There is the spouse in the Canticles; she is going about in the city in the dark night-"Saw ye him whom my soul loveth?" The watchmen meet her and pluck away her veil rudely, and they smite her. Why is not that delicate woman at home at rest? See, she wanders on, cold and weary, with tears rolling down her cheeks, and hanging like pearls from her eyes. Wherefore is this woman weeping and searching thus? The answer is-"Tell me O thou whom my soul lovest, where thou feedest?". She hath such a delight in them, that she will search a thousand nights; yea, a believing soul would search helf through to find Christ, if he were to be found nowhere else; and I know what Rutherford said was no great exaggeration, when he said, "If there were fifty hells between my soul and Christ, and he bade me wade through them and he would come and meet me, I fain would dash through them all to reach his fond embrace." Jesu, our thirst for thee is insatiable; we must

have thee, and thus we prove our delight in thee. Lastly, we may prove our delight in Christ by being very happy ourselves and trying to make others partakers of our joy. Do not go to the Lord's table to-night if you can help it burdened with your groans and moans. If you cannot come without bringing them, then come; come anyhow. But I would have you to-night, if you could, delight yourselves in the Lord. You are very poor.—Ah! but you are very rich in him. You are sick, you say .- Ay! but remember what he suffered for you. Oh! but you are a sinner. Ay! but remember his precious blood! Fix your eye on him to-night and on nothing else, and oh be glad! Come to his table with delight. I often say I know the people that come hereour regular people that come here-because they have a way of walking, and a look on the Sabbath that is different from most people that go to other places of worship. Other folks are so solemn, as if they were going to an execution. They look so grave, as if it were an awful work to serve God, as bad as going to prison, to attend a service, and as disagreeable as the pillory to stand up and praise the Lord But I notice that you come here with joy, looking upon the Sabbath as a joyous day, not a time to pull the worldlings. Never mind; Lord make this as a ness; without faith, there is no salvation. sanctuary to us to-night. Shut us in and shut are sinners. We must come to Christ.

"As myrrh new bleeding from the tree, Such is a dying Christ to me. And while he makes my soul his guest, Thy bosom, Lord, shall be my rest. No beams of cedar, or of fir, Can with thy courts on earth compare; And here we wait, until thy love

Beloved brethren, if you have this delight tell Tell [ tell !-

"Tell to sinners round, What a dear Saviour you have found."

A grain of gold will gild a great surface, but not so much as a grain of wisdom. The first element of improvement is a keen sense of its need.

WHAT IS THE BIBLE? BY A MINISTER OF THE GOSPEL. The Bible is a revelation of the gracious heart wrestle earnestly with God for the descent of the of God, and of the wicked heart of man. It contains everything needful to be known and preach, when no signs are visible to ordinary done. It affords a copy for a king (Deut. xvii. observers. Like Simeon, who waited patiently and xviii.) and a rule for a subject. It gives infor the consolation of Israel, they have revelations struction and counsel to a senate—authority and not vouchsafed to others. Dr. Murray tells of direction for a magistrate. It cautions a witness, such a case among his parishioners—a German requires an impartial verdict of jury, and furnishes by birth, and a remarkably simple-hearted, purethe judge with his sentence. It sets the husband place of prayer, in storm, in extreme heat, or in doctor was preparing to retire to rest, there was and promises the blessing and protection of its both. It points out a faithful and an eternal guardian, to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust (Jer. me, and has kept me praying there till now. xlix. and xi.), and promises a father to the former, feel that God is about to revive His work, and I and a husband to the latter. It teaches a man how to set his house in order, and how to make reformed drunkard, by the name of John Plato his will. It appoints a dowry for the wife, entails humorously speaking of Dr. Burns as his father; the right of the first-born, and shews how the having been induced twenty-four years ago to younger branches should be left. It defends the rights of all, and reveals vengeance to every persecutor of the sheep of Christ, to every over-reacher, oppressor, and defrauder. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that was ever revealed. It contains the best laws and most profound mysteries ward, delivered more than two thousand temper that ever were penned. It brings the best of ance addresses. My report of his talk would be tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality from everlasting, and shews the way to eternal glory; is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all the scruples. It reveals the only living and true God, and shews the way to him. It sets aside all other gods, and describes the vanity of them, and of all that trust in them. It reveals the being, nature, and perfections of the true God; his gracious covenant and promises made to his spiritual seed; in short, it is a book to laid aside his playthings and his games, and ran at once into his father's arms because he delighted in his parent. And I have seen the christian book of truth that detects all lies, and confutes rested again, utterly unable to proceed. The carall errors; a book of life, and shews the way. from eternal death. It is the most compendious book in the world; the most ancient, authentic, and the most entertaining history that ever was

published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars. It describes the terrestrial, celestial, and infernal worlds, and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the most accomplished mechanic, and the profoundest artist. It will teach the best rhetorician, and exercise every power of the most skilful arithmetician (Rev. xiii. and xviii.), puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and confutes the wise astronomer. It exposes the subtle sophist, and makes diviners It is a comple code of laws, a perfect body of divinity, an unequalled narrative, a book or ives, a book of travels, and a book of voyages. It is the best covenant that was ever agreed on; the best deed that was ever sealed; the best evidence that was ever produced; the best will that was ever made; and the best testament that was ever signed. It points to Christ as the divine

bridegroom, the ancient head and husband of the

church, in whose complete person all glories meet,

and every divine perfection shines. It is the king's best copy; the magistrate's best rule; the house-wife's best guide; the servant's best directory; and the young man's best companion. It is the school-boy's spelling book, and the learned man's master-piece. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary, and the wise man's directory. It affords knowledge of witty inventions for the humourous, and dark sayings for the grave, and is its own interpreter. It encourages the wise, the warrior. the swift, and the overcomer, and promises an eternal, gracious, unspeakable reward to the faithful soldier of Jesus Christ. It is the guide of life, the treasure of infinite provision. Light to the blind, feet to the lame, counsel to the inquirer; strength to the weak, comfort to the mourner. bread to the hungry, living water to the thirsty, meat for men, and milk for bahes. It contains treasures of mercy for the poor, multitudes of pardons for the guilty, grace for the sinking, cordials for the fainting, solace for the afflicted victory for the tempted; in short, an eternal weight of glory; and to crown all in one word, its author is the same yesterday, to day, and for

Religion.—The first step in religion is coming to Christ. The second step in religion is coming to Christ. The third step in religion is coming to Christ. Religion is a constant coming to Christ, and a constant living to him, and not to ourselves. We must come to Christ for life, for pardon, for acceptance, for grace to help in every time of need-for all we want. We must live to blinds down and shut out the light, but a day to his glory, doing his will, and imitating his exfeast yourselves in God. Now I think ordinance ample. Many want religiou without Christ; they days are especially times of rejoicing. You and want hope and joy, without repentance and faith; I have been all the week up to our elbows in work. By-and-by we shall have to go back to life. But without holiness, no man shall see the that dingy workroom among those persecuting Lord; without repentance, there is no forgivethe world out, and let us rejoice ourselves in our has died; he lives; he invites. His is the only name whereby we must be saved. We must come to him, or perish. Reader, will you come? Will you take this first step in religion? Will you come to Christ? Come, for all things are ready. Come now! Come!

Hope.—I am the child of the morning. I attend the bright spirits of the fair world, and it to others. Do not be tongue-tied and dumb gaze with the eye of an eagle upon the burning so she had two. One day she wished to spend any of you. Speak out what God has done for sun as it careers on high. I am not the offspring one of them for a slate-pencil so she took the of poetry, although I often flit across the poet's bright world. I drink from the streams that flow from the regions of romance, and refresh myself If you should have any enjoyment to night, let others partake of the honey which you have discovered. God help you thus to live to his praise. martyr at the stake, what will cheer him when the faggot blazes at his feet. He answers, "Hope!" Ask the plague stricken wretch, whose very touch is contamination, and the air he breathes is poison, what sustains him in agony. He will answer, "Hope!"

riage of a foreign minister passed by-the poor woman was noticed and it was turned, stopped, took in the lady and carried her to her luxurious home, for the lady is wealthy and occupies a high social position, but she was drunk in the streets of Wash- who may favor him with their patronage. Terms mode-Drunkenness prevails almost everywhere, in camp and court. It is that vice, above all others, that cripples the army. The poor soldier drinks, gets drunk, and is disgracefully punished for it. The officer does the same thing, and is not even reprimanded. It would astound some of the sober devout people of the Free States to learn how many young men, officers in the army, have already been ruined by strong drink. The War Department is making every effort to prevent in-

toxicating liquors from going to the common soldiers, but why does it not prevent drinking among officers? One half the Brigadier-Generals now on pay know far better how to swallow prodigious quantities of whiskey than to manage a brigade of troops upon the field of battle. It is time that good men everywhere spoke out upon STATUE OF THE PRINCE CONSORT AT BALMOBAL. -Mr. Theed's statue of the Prince Consort. which has been placed in the principal corridor at Balmoral, was uncovered yesterday morning. The Queen, the Crown Prince and Princess of

Prussia, Prince and Princess Louis of Hesse, Princess Helena, Princess Louise, Princess Beatrice, Prince Arthur, and Prince Leopold, assembled in the corridor at half-past ten o'clock. The ladies and gentlemen of the household in waiting were, by her Majesty's permission, present, as well as the servants and gillies who had been particularly attached to the Prince Consort's service. At her Majesty's command the covering was removed from the statue by Mr. Theed, and the Queen was pleased to express her entire approval and admiration of it. The statue, which is in marble, represents the Prince Consort in the Highland dress, with a rifle in the left hand, the right resting on the head of a favorite dog. Upon the pedestal is the following inscription, selected by her Majesty: -- "Albert, Prince Consort, 1861. His life sprang from a deep inner sympathy with God's will: and therefore with all that is true, and beautiful, and right."

DANCING .- Rev. J. W. M. Lane, Pastor of a Presbyterian church, in Brooklyn, N. Y., who had been reported as favorable to the practice of dancing, well and truthfully says, in a letter to a

The promiscious dancing of the sexes together s of heathen and infidel origin; is immoral in its influence on man and woman, and ought to be frowned upon by every disciple of Christ. If gentleman should take the same liberties with a lady's person in her parlour which he does in the dance, she would frown him from her presence. I regard all such dancing, therefore, as wrong-as tending to kindle a fire in the wayward heart of man, or woman, which, in many instances, has burnt out all the purity within. have never allowed any such practice in any member of my church. Thus, dear brother, you have now my views on this subject, and which have ever been my views since I professed myself a disciple of Christ.

THE BRIGHT PENNY.-Lizzie's grandpa gave her a penny. It was bright and new, and Lizzie thought it was very beautiful. She kept it wrapped in a piece of soft paper, that it might stay bright. Very often she would undo the paper to look at the penny, and ask if it was not a beautiful one. After some time Lizzie earned another penny. ennies from her pocket, saving, "Mamma, I don't want to buy a pencil with the bright new penny, but with the other. I want to put the brightest into the missionary box." So the pencil was bought, and by and by the bright new penny was given to send good reading to the soldiers.

Is not this the right way? Give the best you have to the Lord. We have nothing too good or too beautiful to give him. Best of all, children; you can give him your bright and your young

## 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

Che Christian Bisitor

Old Series, Vol. XVI., No. 50.

From the Watchman and Reflector.

THE GERMAN'S PREMONITIONS.

It often happens that devoted Christians, who

minded christian. He was always present at the

time of general declension. One evening, as the

knock at the door, and when opened, the Ger-

"My dear pastor, I have come to tell you that

Dr. Murray was surprised at his late visit, and

t the strangeness and energy of his language,

"Why do you think so?"
He replied, "About eight o'clock this evening,

went up to my hay-mow to give hay to my cat-

tle, and while there, the Spirit of God came upon

could not go into my family till I came and told

The pious German was right. The Spirit of

the Lord had already begun a work of grace in

the hearts of his people, and soon Dr. Murray was encouraged by cheering signs. The prayer-

meetings were largely attended. The church on

the Sabbath was full, and the interest profound

and solemn, and in a few weeks he was enjoying one of the most precious revivals of his whole

AN ALARMING FACT.

The Independent's Washington correspondent

ouches upon a subject that is just now attracting

renewed interest-at least to the extent of formal

'There was a sight to be seen in broad daylight a

few days ago, in front of the Presidential mansion,

which gave those who witnessed it a shocking idea

of the onward strides which the vice of intemperance

has made in good society during the last few years.

A woman clad in the richest and most fashionable

garments, with diamonds flashing from her slender

fingers in the slant Western sunshine, sat upon the

stone balustrade, unable to proceed on her homeward

action in some of our ecclesiastical bodies:

man entered, his countenance working with ex-

On taking a seat, he suddenly exclaimed:

he Lord is about to revive his work here."

reme emotion

nd asked him, quietly,

Letters to the Editor, Box 194, St. John, N. B.

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