THE CHRISTIAN VISITOR, Published every THURSDAY, by BARNES & Co.,

AT THEIR OFFICE, Corner of Prince William and Church Streets. SAINT JOHN, N. B. TERMS :- Cash in Advance.

Fifty Copies to one Address,.....\$1 50 Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR. affords an excellent medium for advertising.

THE PROCESSION OF SORROW. A SERMON, DELIVERED SUNDAY MORNING, MARCH

1st, 1863, BY THE REV. C. H. SPURGEON. "And they took Jesus, and led him away."-John xix. 16 Next Saturday all eyes will be fixed on a great Prince who shall ride through our streets with his Royal Bride. To-day I invite your attention to another Prince, marching in another fashion through his metropolis. London shall see the glory of the one: Jerusalem beheld the shame of the other. Come hither, ye lovers of Immanuel, and I will show you this great sight—the King of sorrow marching to his throne of grief, the cross. I claim for the procession of my Lord an interest superior to the pageant you are now so anxiously expecting. Will your Prince be sumptuously arrayed? Mine is adorned with garments trimsoned with his own blood. Will your Prince black. Simon was an African; he came from be decorated with honors? Behold, my King is not without his crown-alas, a crown of thorns set with ruby drops of blood. Will your thoroughfares be thronged? So were the streets of Jerusalem; for great multitudes followed him. Will ve raise a clamor of tumultuous shouting? Such a greeting had the Lord of glory; but, alas, it was not the shout of welcome, but the yell of "Away with him! away with him." High in the air ve bid your banners wave above the heir of England's throne, but how shall ye rival the banner of the sacred cross, that day for the first time borne among the sons of men. For the thousands of eyes which shall gaze upon the youthful Prince, I offer the gaze of men and angels. All nations gathered about my Lord, both great and mean men clustered around his person. From the sky the angels viewed him with wonder and amazement; the spirits of the just looked from the windows of heaven upon the scene, yea, the great God and Father watched each movement of his suffering Son. - But ye ask me where is the spouse, the king's daughter, fair and beautiful? My Lord is not altogether without his espoused one. The church, the bride of Christ. was there, conformed to the image of her Lord; she was there, I say, in Simon, bearing the cross, and in the women weeping and lamenting. Say not that the comparison is strained, for in a moment I will withdraw it and present the contrast. Grant me only thus much of likeness: we have here a Prince with his bride, bearing his banner, and wearing his royal robes, traversing the streets of his own city, surrounded by a throng who shout aloud, and a multitude who gaze with interest profound. But how vast was the disparity. The most careless eye discerns it. Yonder young behind in the price, but there is something be-Prince is ruddy with the bloom of early youth hind in the manifested power, and we must conand health; my Master's visage is more marred tinue to fill up that measure of revealed power, than that of any man. See, it has been blackened with bruises, and stained with the shameful spittle of them that derided him. Your heir of royalty is magnificently drawn along the streets in his stately chariot, sitting at his ease; my princely sufferer walks with weary feet, marking the road with crimson drops; not borne, but bearing; not carried, but carrying his cross. Your Prince is surrounded by a multitude of friends; hark, hark how they joyously welcome him. And well they may; the son of such noble parents deserves a nation's love. But my Prince is hated without a cause. Hark how their loud voices demand that he should be hastened to execution. How harshly grate the cruel syllables, "Crucify him! crucify him!" Your noble Prince is preparing for his marriage: mine is hastening to his doom. Oh, shame that men should find so much applause for Princes, and none for the King of kings. Yet, dear friends, to some eyes

road of mercy for his enemies. I. After our Lord Jesus Christ had been formally condemned by Pilate, our text tells us he was led away. I invite your attention to CHRIST AS LED FORTH. What learn we here as we see Christ led forth? Do we not see the truth of that which was set forth in shadow by the scapegoat? Did not the high-priest bring the scapegoat, and put both his hands upon his head, con-fessing the sins of the people, that thus those sins might be laid upon the goat? Then the goat was led away by a fit man into the wilderness, and it carried away the sins of the people, so that if they were sought for, they could not be found. Now we see Jesus brought before the priests and rulers, who pronounce him guilty; God himself imputes our sins to him; he was made sin for us; and, as the substitute for our guilt, bearing our sin upon his shoulders-for that cross was a sort -we see the great Scape-goat led away by the appointed officers of justice. Bearing upon his back the sin of all his people, the offering goes ried your sint As you look at the cross upon his shoulders, does it represent your sin; Oh, raise the question; and be not satisfied until you can answer it most positively in the affirmative. There is one way by which you can tell whether he carried your sin or not. Hast thou laid thy hand upon his head, confessed thy sin, and trusted in him? Then thy sin lies not on thee; not one single ounce or drachm of it lies on thee; it has all been transferred by blessed imputation to Christ, and he bears it on his shoulder in the form of vonder heavy cross. What joy, what form of yonder heavy cross. What joy, what satisfaction this will give if we can sing-

there will be more attraction in the procession of

serrow, of shame, and of blood, than in you dis-

play of grandeur and joy. Oh, I pray you, lend

your ears to such faint words as I can utter on a

subject all too high for me, the march of the

world's Maker along the way of his great sorrow;

your Redeemer traversing the rugged path of suffering, along which he went with heaving heart

and heavy footsteps, that he might pave a royal

"My soul looks back to see
The burden thou didst bear,
When hastening to the accursed tree,
And knows her guilt was there!"

Do not let the picture vanish till you have satisfied yourselves once for all that Christ was here carry joyfully.

the substitute for you. ducted without the gates of the city. It was the common place of death. That little rising ground, which perhaps was called Golgotha the common place of death. which perhaps was called Golgotha, the place of in fact they know the very spot where Veronica a skull, from its somewhat resembling the crown wiped the blessed face with her handkerchief, and of a man's skull, was the common place of exe- found his likeness impressed upon it, we also cution. It was one of Death's castles; here he stored his gloomiest trophies; he was the grim lord of that stronghold. Our great hero, the destroyer of Death, bearded the lion in his den, slew the Monster in his own castle, and dragged the dragon captive from his own den. Methinks Death thought it a splendid triamph when he

Christan Distint

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

New Series, Vol. I., No. 17.

the nearer to us, "He was numbered with the trangressors, and bare the sin of many, and made

intercession for the transgressors.' II. Let us now gaze for awhile upon CHRIST CARRYING HIS CROSS. I have shown you, believer, your position; let me now show you your service. Christ comes forth from Pilate's hall with the cumbrous wood upon his shoulder, but through weariness he travels slowly, and his enemies, urgent upon his death, and half afraid, from his emaciated appearance, that he may die before he reaches the place of execution, allow another to carry his burthen. The tender mercies of the wicked are cruel, they cannot spare him the agonies of dying on the cross, they will therefore remit the labor of carrying it. They place the cross upon Simon, a Cyrenian, coming out of the country. We do not know what may have been the color of Simon's face, but it was most likely Cyrene. Alas poor African, thou hast been compelled to carry the cross even until now. Hail, ve despised children of the sun, ye follow first after the King in the march of woe. We are not sare that Simon was a disciple of Christ; he may have been a friendly spectator; yet one would think the Jews would naturally select a disciple if they could. Coming fresh from the country, not knowing what was going on, he joined with the mob, and they made him carry the cross. Whether a disciple then or not, we have every reason to believe that he became so afterwards; he was the father, we read, of Alexander and Rufus, two persons who appear to have been well known in the early church; let us hope that salvation came to his house when he was compelled to bear the Saviour's cross.

Dear friends, we must remember that, although no one died on the cross with Christ, for atonement must be executed by a solitary Saviour, yet another person did carry the cross for Christ: for this world, while redeemed by price by Christ, and by Christ alone, is to be redeemed by divine power manifested in the sufferings and labors of the saints as well as those of Christ. Mark you, the ransom of men was all paid by Christ; that was redemption by price. But power is wanted to dash down those idols, to overcome the hosts of error; where is it to be found? In the Lord of Hosts; who shows his power in the sufferings of Christ and of his church. The church must suffer, that the gospel may be spread by her means. This is what the Apostle meant when he said, "I fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." There was nothing carrying each one of us the cross with Christ, till the last shame shall have been poured upon his cause, and he shall reign for ever and ever. We see in Simon's carrying the cross a picture of what the church is to do throughout all generations. Mark then, christian, Jesus does not suffer so as to exclude your suffering. He bears a cross, not that you may escape it, but that you may endure it. Christ does exempt you from sin, but not from sorrow; he does take the curse of the cross but he does not take the cross of the curse away from you. Remember that, and expect to suffer. Beloved, let us comfort ourselves with this thought, that in our case, as in Simon's, it is not our cross, but Christ's cross which we carry. When you are molested for your piety; when your religion brings the trial of cruel mockings upon you; then remember, it is not your cross, it s Christ's cross; and how delightful is it to car-

ry the cross of our Lord Jesus? You carry the cross after him. You have blessed company; your path is marked with foot-prints of your Lord. If you will look, there is the mark of his blood-red shoulder upon that heavy cross. 'Tis his cross, and he goes before you as a shepherd goes before his sheep. Take up your cross daily and follow him. Do not forget, also, that you bear this cross in partnership. It is the opinion of some commentators that Simon only carried one end of the cross, and not the whole of it. That is very possible; Christ may have carried the heavier end, against the traverse beam, and Simon may have borne the lighter end. Certainly it is so with you; you do but carry the light end of the cross; Christ bore

"His way was much rougher and darker than mine; Did Christ, my Lord, suffer, and shall I repine?"

Rutherford says, "Whenever Christ gives us a cross, he cries, 'Halves, my love,'" Others think that Simon carried the whole of the cross. If he carried all the cross, yet he only carried the wood of it, he did not bear the sin which made it such a load. Christ did but transfer to Simon the outward frame, the mere tree; but the curse of the tree, which was our sin and its punishment, rested on Jesus' shoulders still. Dear friend, if of representation in wood of our guilt and doom you think that you suffer all that a Christian can suffer; if all God's billows roll over you, vet, remember, there is not one drop of wrath in all your sea of sorrow. Jesus took the wrath; Jesus without the camp. Beloved, can you say he car carried the sin; and now all that you endure is but for his sake, that you may be conformed pile. unto his image, and may aid in gathering his people into his family.

Although Simon carried Christ's cross, he did not volunteer to do it, but they compelled him, I fear me, beloved, I fear me that the most of us if we ever do carry it, carry it by compulsion; at least when it first comes on to our shoulders we do not like it, and would fain run from it, but the world compels us to bear Christ's cross. Cheersecution. That man is a fool and deserves no pity, who purposely excites the disgust of other people. No, no; we must not make a cross of our own. Let there be nothing but your religion to object to, and then if that offends them, let them be offended, it is a cross which you must

Though Simon had to bear the cross for a very know very well where that was not done; in fact the dragon captive from his own den. Methinks
Death thought it a splendid triumph when he
saw the Master impaled and bleeding in the dominions of destruction; little did he know that
the grave was to be rifled, and himself destroyed,
by that crucified Son of man.

Was not the Redeemer led thither to aggravate
his shame? Calvary was like our Old Bailey; it
was the usual place of execution for the district.
Christ must die a felou's death and it must be
upon the felon's gallows, in the place where horrid crimes had met their due reward. This added
to his shame; but, methinks, in this too, he draws

Tazed, and burned, and ploughed, and there is
little chance of distinguishing any of these
saw the Master impaled and bleeding in the dominions of destruction; little did he know that
the grave was to be rifled, and himself destroyed,
by that crucified Son of man.

Was not the Redeemer led thither to aggravate
him of mysteries, of difficulties of interpretation,
you do not shake his trust. He has tasted and
seen that the Lord is good.

It may be asked, Is there not danger of payming too much deference to the literal Scripture?
When Jesus no tonger I see.

When Jesus no tonger I see.

When Jesus and the reflection how intolerable such
misery would be throughout eternity appalled me.
Movning came, ushering in a screne October
day. I went to my employment realizing the
sentiment of Newton:

When Jesus no tonger I see.

When Jesus no tonger I see.

I attended Conference meeting in the evening,
and there reflection how intolerable such
misery would be throughout eternity appalled me.
Movning came, ushering in a screne October
day. I went to my employment realizing the
sentiment of Newton:

When Jesus no longer I see.

When Jesus no longer I see.

When Jesus no longer I see.

I attended Conference meeting in the evening,
and there is
flame, and the reflection how intolerable wond
himsery would be throughout eternity appalled me.

Christ pardoing sin and giving grace to quell
misery would be throughout eternity appall

SAINT JOHN, N. B., THURSDAY, APRIL 23, 1863.

these light afflictions, which are but for a moment, are not worthy to be compared with the glory said: "The word that I have spoken, the same that shall be revealed in us." We should love shall judge him." Has modern rationalism reweight of glory. Christians, will you refuse to them! Some of them have no objection to wor- the Rock of Ages? ship with a poor congregation till they grow rich; and then, for sooth, they must go with the world's church, to mingle with fashion and gentility. There are some who in company hold their tongues. and never say a good word for Christ. They take matters very gently; they think it unnecessary to be soldiers of the cross. "He that taketh not up his cross and followeth not after me," says tongues. Christ, "is not worthy of me." Some of you will not be baptized because you think people us, and watches us narrowly. All this is a blessed clog upon us, and a means of keeping us wisited this country, that Once Wales never more near the Lord. Oh! you that of Christ, how can you read that text, "He that is ashamed of me, and of my words, of him will be ashamed when I come in the glory of my Father, and all my holy angels with me." Conceal your religion? Cover it with a cloak? God forbid? Our religion is our glory; the cross of parading it, as the Pharisees do, we ought never | heart as my domain. to be so cowardly as to conceal it. "Come ve out from among them, and be ye separate, and touch not the unclean thing." Take up your cross, and go without the camp, following your Lord, even until death.

(To be concluded next week).

From the N. Y. Examiner.

INSPIRATION OF THE SCRIPTURES. Rev. W. R. Williams, D. D., gave the twelfth sermon of the course at the South Baptist church, last Sunday evening. A very large addience was present, although the weather was unpleasant. The subject of Dr. Williams' discourse was, "The Inspiration of the Scriptures." He announced his text to be 2 Tim. iii. 16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." He said that as the Almighty had sent into the world a volume, in which were summed up the clear duties of the to set the seal of his approbation on it, fulfilling, the pledges recorded in that book. The language of the text is among the dying utterances | turn to the fold of Christ. of a veteran of the cross. From his dungeon, looking out on the one hand to the scaffold, and on the other hand to the heavenly home to which his deathless spirit was to soar, Paul would fain us hearken to his words.

the Holy Ghost. The same Spirit teaches that the Scripture has a fresh and fourfold endorsement-in its effect on the intellect of man: in its effect on the sinner; in its effect on the convert; in its effect on the confirmed disciple. The world's intellect here finds an unrivalable doc- all men, trine. The world's conscience finds a calm and unflinching rebuke of its sins. The church finds, in addition to doctrine and rebuke, correction and recovery-the righting up of a man. The power of the book is never spent. It is a book whose roots lay in Eden, and which is made to fling long trails of ripening clusters to the porch

All Scripture takes in the New Testament. The writings of the Apostles are declared to be of equal authority with those of the Prophets. How high an attitude Paul assumes. He stands labor. as a man in whom Christ spake.

Prophecy is defined in Scripture as not only the foretelling the future, but the reading accurately the present, and the knowing the past. A prophet was not so much a foreteller as a speaker for God-a messenger from heaven, who could call back past centuries, and reveal the character of his own times, as well as foretell the vague community, is quietly "suspended" or "drop-

Peter declares, "We have a more sure word of prophecy." We also have a more sure word of prophecy—fuller of promises fulfilled, and of his apostles gave any direction for this half-way Christian experience inherited. The long cloud treatment. If any individual is fit to be partly a of witnesses are making, day by day, the buttresses of this book higher and broader.

Jesus, the informing light of the Old Testament, has given his testimony of the divine inspiration of the Scriptures. All Scripture is Godrevealed. To the Holy Ghost the Bible accords the highest honor. He created the world. He searcheth all things. As to its knowledge of the globe and of the race, what teaching can equal His, who, as Creator, stood by the cradle of the If it happened, as it sometimes did, that one world, and as consumer, is to stand by its funeral

The prophets could not call up Scripture at will. The idea of private interpretation is presented by some, as if the Spirit which inspired the Bible were nothing more than the genius which sways the bard and the sculptor. Others say that inspiration is nothing but the common opinion of the age. But how many errors, like epidemics, sweep over the world.

Those who would level the inspired writers to the rank of men of genius, should go lower, and bring down human genius to the rank of brute instinct. They should admit that the operation by which genius was imparted was the same by which the bird was taught the season of migration to a warmer climate. But would men who sink the inspired writer to the rank of Homer, and Byron, and Burns, say that Newton's Principia was the work of the same instinct which builds the beaver's dam?

No. God, the Spirit, does operate through all nature. But to take two distinct methods of operation and argue their identity because they have the same authorship, is as if it should be argued that because Washington was an agriculturist as well as a statesman, his labors on the plantation were equal in value to his Farewell Address. It was a distinct operation of the Holy

Ghost by which the Scripture was inspired.

The Bible reveals the sinner to himself. The soul comes burdened with sorrow. The heart

then we shall receive the glory. "I reckon that of as the law. But are God's statutes less scruthe cross, and count it very dear, because it works versed all this? Is there not reason rather to out for us a far more exceeding and eternal dread the biblioclast who tries to shatter the literal image of the Word? Is there not danger be cross-bearers for Christ? I am ashamed of less his rude criticism should seriously imperil his some professed christians, heartily ashamed of own soul, without making a perceptible dint in

> The Bible is a great organ, of many distinct tones, each of which bears its part in the flood of harmony. The peculiarities which distinguish the inspired writers, introduce variations into the Bible, but they do not destroy its identity. The thoughts of the Bible can be correctly translated, although they were at first spoken in different

> A missionary bishop has made himself unhappily conspicuous in denying a part of the Bible. tradition, recounting the mythical visit of a mythical son of a mythical mother. Criticism as rash has attacked this book.

The Bible has no visionary claims to belief and reverence. It asks the world to produce such doctrine and such result. It says, I have civilized Christ is our honor, and, while not ostentatiously and healed. I claim the conscience and the

CHURCH DISCIPLINE.

We come now to inquire the object of church discipline. The first reason to be given in every case is, the "Thus saith the Lord." "Ye are my friends if ye do whatsoever I command you.' The will of Christ is the Christian's rule of conduct. The church is Christ's body (Eph. 4:12), and whatsoever is injurious to it must be cast out. It requires no argument to show that the sins above mentioned would dishonor the name of Christ, and hence are not to be allowed in the church. A holy regard for the purity of the church is ever to be the first motive in bringing to notice the faults of our brethren. The man whose life is not in harmony with the gospel rule is not to be allowed the privileges of church membership, because he continually brings dishonor to that religion. Expel him that the body of Christ may be pure—(1 Cor. vi. 15, s q.)

A second reason for discipline, is the good of the offender. If he cannot be reclaimed and is rious influences to induce him to repent and re-

Again, prompt action by the church in all cases requiring it is a perpetual warning to all its members, and this will sometimes restrain them when other and higher motives would fail. If one, turn his young friend Timothy to that place to and another, go on in sin unrebuked, it begets a which his own soul was uplifted. As with ears careless spirit in all; the moral sense is deadenthat are soon to be stopped within the coffin, let ed, and the infection spreads through the whole body. "Know ye not that a little leaven leaven-The Spirit teaches that all Scripture is from eth the whole lump?"-(1 Cor. v. 6.) Finally, it is a living testimony to the ungodly that the church of Christ is the holiest body on earth, bringing forth the peaceable fruits of righteousness; a city set on a hill whose light can ever be seen; a witness for Christ, known and read of

In what spirit shall this duty be performed? Paul's direction to the churches of Galatia is our rule: "Restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." No ill feeling is to be in our heart; but a sense of our weakness, liability to err, a character becoming a follower of Christ must distinguish us in this painful work. The spirituallyminded in the church are designated as those fitted for this duty. It requires much gracethe divine gift—to prepare us for such christian

Many churches have a practice of "suspending" or "dropping" members, which is unscriptural, and hence injurious. This method is really an easy way to evade difficulties which have accumulated by neglect. Thus, some member, after a long period of absence from the ordinances of the church, or having removed from the ped" to avoid the disagreeable remedy, as it is sometimes considered, of expelling him according to the New Testament rule. Neither Christ nor member of a church, he is fit to be wholly so; no suspending" relation, and if he is not thus qualified, expulsion is the only remedy.—(Matthew xviii. 17; 1 Cor. v. 4-5.) The churches let their members wander for years, and then, to repair the evil, resort to a worldly policy. "Brethren. these things ought not so to be." Dr. Carson's plan, we believe, was as follows: if a member was to be expelled, the vote must be unanimous. member refused to vote with the church, the case under consideration was dropped for the time, and he disciplined, and expelled if he maintained his obstinacy. After this the original case was taken up and disposed of the whole church voting for expulsion. This was severe, but it compelled the brethren to lay aside all personal feelings, and was much nearer the "yea, yea," and "nay, nay," of the gospel, than is the practice of many churches. -- Chris. Era.

THE HEAVY CROSS.

I was a gay, dissolute young man. I had four companions, apprentices like myself, who roomed with me at my boarding house. They were jolly, worldly-minded fellows, of corrupted tastes, and irregular habits.

A revival was progressing in one of the churches of the town. I attended the meeting, and em-

One night, as I was returning from the evening meeting, contemplating God's goodness and rejoing in his love, I was suddenly impressed that I joing in his love, I was suddenly impressed that I must pray with my boarding house companions. No religious requirement could have been more unwelcome. I was greatly distressed in mind. On reaching my boarding place my sense of duty became more imperative. I resolved again and again to yield, but the fear of ridicule as often unsettled my resolution. I retired without prayer.

Old Series.

Vol. XVI., No. 17

nions gaily chattering over a social game.

"God, for Jesus Christ's sake, has forgiven my sins, and I feel it my duty to pray with you to-

greeted them cordially, and said:

They sat in silent astonishment, for a few moments, when one replied derisively, "Pray on,

I knelt, my heart throbbing violently and my eyes wet with tears. My petition at first was broken and discursive, but I soon enjoyed great spiritual freedom—the love filled my soul, and anguage came freely. My companions frequently uttered mock "amens" and "hallelujahs." I

arose, filled with a deep, settled, perfect peace.

My apprenticeship ended, and I parted from my companions, whose dissolute course was unchanged. Years passed, and I lost all trace of them. I became a clergyman, and travelled much, preaching to destitute churches. I had an appointment to preach to a newly organized church which, I learned, had been gathered by a very active and humble christian. I was invited to his house. He was one of my fellow apprentices. His first words, as we became known to each other, were—

"The prayer that you made in our boardinghouse chamber that night has been the means of saving me from ruin, here and hereafter. The conviction I then received never left me."

I learned the residence of another of my companions. I shortly after made another visit. He too, was a believer. After speaking of his religious comforts, he reverted to my prayer at our poarding-house, and said:---

"To that, under the blessing of God, am I in debted for the conversion of my soul."

I now earnestly desired to find my third com panion, about whom I could learn nothing. I expected to hear from him a like joyful testimony. Not long since I stopped at a delapidated cottage, and was received by a ragged, filthy man, whose health and intellect had evidently been impaired by the bowl. I gave him my name—he started. He made himself known to me as my old friend. I introduced the subject of religion, and asked him if he remembered my prayer. "Remember it!" he replied, "yes! yes! It

haunted me for years; and if I had yielded to the impressions it made upon me, I should not have been the poor, miserable drunkard I am

The above sketch—the outlines of which are taken from the experience of an humble pastor forcibly illustrates the importance of yielding to the Holy Spirit. The occasions on which Chrisentire race through all times, so he had continued expelled, it sets before him the awful character of tian effort can be made most successfully are sin.—(1 Cor. v. 5.) It will tend to rouse him to known to him alone who sees the hearts of men. through the rush and inad strife of the world, a sense of his real position, and set at work va- Special direction of the Spirit is often attended by trial, but it ultimately brings to the obedient Christian the richest reward.—H. B. in N. Y.

TOBACCO CHEWING IN CHURCH.

A respected Clergyman of Galt, has called our attention to this abominable practice, adding, as he did so, "I never knew a place as bad as Galt for this filthy practice." We fear this charge is too true, for in most of our Churches we have personally felt the annoyance. In most of them can be found a "select few," whose jaws can be seen going during the delivery of the sermon, like those of a cow chewing her cud, and every little while the tobacco juice is squirted at the floor, but not unfrequently the dresses of ladies receive a share of the disagreeable liquid. We once knew one of these Church Nuisances-and alas! he still survives—who, every Sabbath, made a miniature lake of tobacco juice ere the Sermon was concluded. At each addition to the lake, the persons in his vicinity were disturbed by the noise, sometimes their clothes injured by the splashing, the atmosphere rendered impure and unpleasant by the smell, and the stomachs of not a few ladies turned by the disgusting sight. Now, this person would have been ashamed to do this in any friend's house, but, strange to say, because it was the house of God, he seemed to feel no sense of shame whatever! We would ask tobacco chewers, in a friendly spirit, if acting less mannerly and less reverently in Church than at home—aside from its effects upon the comforts of others—is not a grave fault which they should seek to avoid? Whatever tobacco chewers may do, however, the nuisance should no longer be tolerated. If any other public assemblages were annoyed to as great an extent, it would soon be put a stop to. To go into a respectable house and make the miniature lake referred to, would be a sure passport to the door. Now, we know no reason why worshippers at Church should, but great many reasons why they should not endure such a nuisance, and managers of Churches would be perfectly right in treating the semi-barbarous delinquents as they would do were they at their own homes. The Church is a place to worship God, and not to chew tobacco, and it is melancholy to think that in our enlightened Canadaenjoying as she does such religious privilegesthere are some men who act as if they did not know it! We think our Clergymen would be justified in acting like a Western Minister who went to preach for the Rev. Dr. Chapin, of New York city. Scarcely had he entered the pulpit, when a number of people, disappointed that Mr. Chapin was not to preach, started up to leave. The Clergyman at once rose, and with ready wit, said: "Those who came here to worship God, will sing the ninetieth hymn; those who came to worship Dr. Chapin, may retire!" We need not make the application of this anecdote to tobacco chewers, and we sincerely trust that, from this time forward. Galt Churches may no longer be desecrated by so filthy and disagreeable a practice. - Dumfries Reformer.

of the ejectment, the parson of Gelligaer, a very large parish not far from Cardiff, was a Mr. David Davies, who became a Baptist, and was one of the founders of the venerable church now meeting at Hengoed, in the above parish, and which was formed A.D. 1650. Whether he was then ejected, or remained the parish priest of Gelligaer for a few years longer, is not quite certain; Dr. Calamy and the historians of the period not exactly agreeing in dates. That the church-goers did not well like his Baptist sentiments is evident from the recorded controversy on the subject; but 200 years have made a great change, and we hear that the reverend successor of David Davies has caused a baptistry to be made in the church, near the fout. "This step," says the Cardiff Times, of Dec. 5, 1862, "has been taken by the worthy vicar, to remove the scruples of those who could not become members of the Church of England otherwise than by passing through the rite of baptism by immersion." We have named this the "Bicentenary Baptistry," and hope that the new vicar has a nobler object in view than the proselytising of those that are already Baptists to the parish church.

A BICENTENARY BAPTISTRY.—About the time

"Who is poorer, he that needs £5 or he that need £5000?" -Jeremy Taylor.

THE OFFICE OF THE

Prince William and Church Streets, SAINT JOHN, N. B. REV. I. E. BILL.

Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

The Christian Visitor

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

THE PHŒNIX FIRE OFFICE, LONDON,

ESTABLISHED IN 1782. APITAL, - - - 25,000,000 Insurance effected at the lowest rates.

J. W. WELDON, Agent for New Brunswick St. John, N. B., 12th Feb., 1863 .- wvi

JOHN ARMSTRONG & CO., 52 Prince William Street, Saint John, N. B., Importers of and Dealers in British and Foreign

WHOLESALE AND RETAIL. Dec 4. (wv. 1y.)

HENRY McCULLOUGH,

DRY GOODS.

Prince William Street,

Wholesale and Retail Dealer in Woollens, Linen, and Haberdashery, Silks, Laces, Riboons, &c.; Tea Sagar, and Tobacco.

HORSFALL & SHERATON, 42 King Street, Saint John, N. B. Importers of Silks, Woollens, Linens, Cottons, Hosiery, Gloves, Carpetings, Floor Cloths, Curtain Materials, and all kinds of Dry Goods.

Dec. 24.

LONDON HOUSE. DANIEL & BOYD

DRY GOODS MERCHANTS. MARKET SQUARE, St. JOHN, N. B.

JOHN HASTINGS. DRY GOODS MERCHANT. 27 Prince William Street, Saint John, N. B.

BARBOUR & SEELY, IMPORTERS AN DEALERS IN EVERY DESCRIPTION OF BRITISH AND FOREIGN DRY GOODS, Wholesale and Retail.

Brick Building, No. 67 King st., St. John, N. B. WILLIAM V. BARBOUR, ALEX. W. SERLY.
Particular attention paid to country orders. Dec 4. R. S. STAPLES,

Importer of British and Foreign Dry Goods, COTTONS, WOOLLENS, LINENS, WARPS, &c. Wholesale and Retail.

No. 83 King Street, St. John, N. B. CHARLES KIRKPATRICK,

(Successor to Charles Patton & Co.) No. 58 PRINCE WM. STREET.

Linen and Woollen Draper, Haberdasher, and General Importer of English, French and American Dry Goods. Dec 4. WOOLLEN HALL.

JAMES M'NICHOL & SON, Clothiers, and dealers in Gent's. Furnishing Goods, No. 25 King Street, St. John, N. B. Dec. 4. Clothing made to order.

SAMUEL WILSON, Sears' Brick Building, No. 28 King Street, St. John, N. B. Always on hand a large and splendid assortment of Clothing, Cloths, &c., Gent's. Furnishing Goods. Gentlemen's Clothing made to order in the most Fash-

> SAMUEL WILSON. A. & T. GILMOUR.

MERCHANT TAILORS, No. 10 King Street, St. John, N. B. Broad Cloths, Cassimeres, and Vestings.

MERCHANT TAILOR.

87 Germain Street, St. John, N. B. Always on hand a good assortment of Cloths, &c

J. E. WHITTEKIR, Wholesale and Retail Clothier and Draper, 86 Prince Wm. Street, St. John, N. B. Gentlemen's Furnishing Goods of every description. Importer of Staple Dry Goods.

Particular attention given to Custom Work. North American Clothing Store.

No. 19 North Side King Street, St. John, N. B. R. HUNTER, Proprietor. Constantly on hand, a Large and Splendid Assortment of by the best workmen, at the shortest notice.

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

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

CALHOUN & STARRATT,

Manufacturers, importers and dealers in Boots, Shoes and Rubbers. Also, Hats, Caps, and Furs, Wholesale and Retail.

41 King street, St. John, N. B. Boots, Shoes, Hats, and Caps made to order at short Dec 4. Thomas Bell.

BOOT AND SHOE MAKER, Brussels street., St. John, N. B. FANCY BAZAAR!

A. Page, 26 King Street, Saint John, N. B.

Toys, Portmonies, Dressing Cases, and a multitude of ALBERT J. LORDLY.

Manufacturer of every description of

Household Furniture and dealer in Looking Glasses, Feathers, Mattrasses, &c. Warerooms 52 & 54 Germain St. Cor. of Church St. Dec. 4. Steam Factory, Sydney Street.

> "MAMMOTH LIVERY STABLES." Coburg Street.

BROWN & HAMM, Proprietors. Horses, Carriages, Sleighs, &c., of every description to let. Extras furnished at shortest notice. Boarding Horses kept on reasonable terms. A man will be found on the

> LIVERY STABLES. STOCKFORD & ROBERTSON.

Office-Corner of King Square and Sidney st. Coaches at all the Boats, Depot, and at our Office, for ac-We have imported a Barouche, the best and latest style expressly for ladies making calls and driving out.
Dec 4.

GEORGE THOMAS,

Commission Merchant and Ship Broker, Water Street, St. John, N. B. Central Fire Insurance Company Agent at St. John. Dec. 4. GEORGE THOMAS.

The Queen Insurance Company. FIRE AND LIFE.

Capital £500,000 Sterling.
Chief,Office, Queen Insurance Buildings, Dale-st. Liverpool.
New Brunswick Agency—Office fronting Princess Street,
No. 3, Ritchie's Building, St. John, N. B.
Dec. 4. GEORGE STYMEST, Agent.

O. D. WETMORE.

Life, Fire, and Marine Insurance Broker, Notary Public. Office, No. 4, Ritchie's Building, St. John, N. B. Agent for Star Life Assurance Society of London, and Agent for Star Life Assurance Society of London, and iscataqua Fire and Marine Insurance Company of Maine Dec. 4.

M. N. POWERS. UNDERTAKER,

No. 86, Charlotte Street.
Importer of Coffin Mountings of all kinds. Coffins, in Mahogany, Walnut, and Covered.

* * Orders in Town or Country, executed with promptess by day or night. Residence over Wareroom. Dec. 4.

CHARLES E. BURNHAM, UNDERTAKER. Importer of Coffin Trimmings, and Furniture Manufa No. 55 and 57 Germain Street,

4 doors North of Trinity Church. Coffins of all sizes on hand, in Mahogany, Walnut, and Rosewood, and covered in Cloth, Velvet, &c. Dec. 4.

JAMES SCRYMGEOUR, HORSE SHOER,
Golden Ball, Saint John, N. I

CHAMOIS SKINS of good quality, for sale by Feb. 25. -- wpvi. P. R. INCHES, 50 Prince Wm. at