# THE CHRISTIAN VISITOR, Published every THURSDAY, by

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oved year dead Saint John, N. B. TERMS :- Cash in Advance. One Copy, for one year, ..... \$2 00 Fifty Copies to one Address,.....\$1 50 Advertisements inserted at the usual rates.

THE CHRISTIAN VISITOR, affords an excellent medium for advertising.

### DON'T BUN IN DEBT.

Don't run in debt, never mind, never mind, If your clothes are faded and torn : Fix 'em up, make them do, it is better far Than to have the heart weary and torn.

Who'll love you more for the cut of your hat, Or your ruff, or the tie of your shoe, The shape of your vest, or your boots or crayat If they know you're in debt for the new ?

There's no comfort, I tell you, in walking the street In fine clothes, if you know you're in debt, And feel that some tradesman, perchance you may

Will sneer, "They're not paid for just yet." Good friend, let me beg of you, don't run in debt If the chairs and the sofas are old; They will fit your back better than any set, Unless they are paid for with gold.

If the house is too small, draw closer together, Keep it warm with a hearty good will; A big one unpaid for, in all kinds of weather, Will send to your warm heart a chill.

Don't run in debt now, dear girls; take the hint, If the fashions have changed since last season, Old Nature is out in the very same tint, And old Nature, we think, has some reason.

Just say to your friends that you cannot afford To spend time to keep up with the fashions; That your purse is too light, and your honor too

To be tarnished by such silly passions.

Kind husband, now don't run in debt any more 'Twill fill your wife's cup full of sorrow To know that a neighbor will call at your door With a bill you must settle to-morrow.

O, take my advice, it is good, it is true; But, lest you may some of you doubt it, I'll whisper a secret now, seeing 'tis you; I've tried it, and know all about it.

#### ST. JOHN PERMANENT BUILDING SOCIETY AND INVESTMENT FUND.

It affords us very great pleasure to direct attention to the following letter from the Secretary of the Building Society. The position of the Society is truly encouraging to members, and we heartily commend it to the attention of all who are so fortunate as to take the Visitor. Some two or three months ago we directed attention to He declares that her hallowed curiosity which led the efforts that were being made in the Metropolis, and other cities and towns in England, to if we refuse to hear the voice of the Son of God, classes. Here in our good city of St. John we have every facility offered to every industrious saving head of a family to possess himself of a comfortable "homestead." Look to it all you industrious artizans, and in thus calling upon you to help yourselves, by beginning to invest your spare earnings at once, we would remind you that in doing so you are laying the foundation of much social comfort. Before closing these remarks, we would say a word to all whose circumstances will permit them to do so: purchase paid up shares; the mode of investment is perfectly safe, and very profitable. The Secretary's letters, which appeared in the Visitor of 26th September and 1st October, may well be taken as companion letters to the following one:-

Mr. EDITOR-Assured of the interest you take in the progress and prosperity of this Society, I am induced, through your widely circulated and interesting Visitor, to place the half-yearly statement of the," business position" of this Society before your numerous readers. I am sure every intelligent individual will rejoice in the success which has attended the philanthropic exertions of the Trustees and Directors, who form the Board of Management, and whose labours have been given gratuitously to mature for this community and the Province generally (through agencies), an Institution which requires only to be known and understood to be appreciated. It is now matter of wonder with many that we should have been so long without an institution which is pre-eminently suited to meet the requirements of every member in the community, either as invest-

ing members or depositors. The progress made during the first two years, to 30th April last, will be seen by the following

Received from sixty-four members on 162 2,361.13

abscribed Capital, November 5th, 1863,..... 

Six months ago we had only one deposit of \$40, now we have fifteen, varying in amount from \$20 to \$600. Then we had only 162 shares on eriod the business of the Society has nearly oubled. This data affords sufficient proof of the timation in which this Society is held. If the same style of management is continued there can be no doubt a large bonns will be paid on the shares at maturity, devisable to investors and bor-

Dear Sir, very truly and respectfully yours, Society's Office, Nov. 9th, 1863.

# For the Christian Visitor.

luxurious things adorning nature's fane. The happy bridegroom looks proudly over the merry pay no more real attention to it than though it group surrounding them with hobied words of were some old worn out story which it is a re-

The product of the pr

fast the form of sound words."-2d Timothy, 1.13.

congratulation, and doubtless to his partial eve there's none among the fair ones so sweetly attractive as the gentle being by his side, who looks very lovely just now in her snowy robes, with the rose-tint deepening on her cheek beneath his ardent yet respectful glance: perhaps he is thinking of her trusting love, and with a heart full of tender emotions resolves that if it is in his power she shall never regret leaving the paternal roof to place her happiness in his keeping. But amid the lighthearted vouthful creatures who throng these festive halls, sit an aged couple who were wedded in "auld lang syne," and if we judge rightly they have not yet forgotten the witchery of "first love;" while they have experienced that "life does not prove all sunshine," they also know that the affection which binds them together now is a more enduring passion than the enthusiasm which warmed their earlier days. Happy indeed are they who are permitted fully to enjoy the sweets of domestic bliss! and whatever scoffers may say, those pleasures are neither few nor small.

"Though fools spurn Hymen's gentle powers,
They, who improve his golden hours,
By sweet experience know,
That marriage rightly understood
Gives to the tender and the good,

### THE QUEEN OF THE SOUTH, OR THE EAR-NEST INQUIRER.

SERMON DELIVERED ON SUNDAY MORNING, OCTO-BER 4th, 1863, BY THE REV. C. H. SPURGEON. "The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of So-lomon: and behold a greater than Solomon is here."—

Our Saviour, in this chapter, administered a rebuke to two sorts of people. He reproved those who hear the gospel, but who are not brought to humiliation and repentance; he rebuked them by the example of the Ninevites, who, having one short and terrible warning from the prophet Jonah, clothed themselves in sackcloth, turned unto God in penitence, and so preserved their city. He then rebukes another class -those who have not curiosity enough to care to hear the gospel, or who, if they hear it, give it no attention, as though it were not worthy of human thought. First, he rebukes those who hear and despise the Word, and then those who are of so stolid a heart as to refuse to give it an honest and candid hearing; these are shamed by the example of this queen of the south, who came from the uttermost parts of the earth, enticed by fame, to listen to the wisdom of King Solomon, her to journey so far to profit by the wisdom of a man, will, in the day of judgment, condemn us, improve house accommodation for the working and are not moved to inquire concerning the heavenly wisdom which he reveals,

Will you kindly open your Bibles at the tenth chapter of the First of Kings, for I shall have constantly to refer to the historical narrative, in order to bring out in full relief the conduct of the ancient queen. O that the Spirit of God may convince some of you of sin, by the example of that wise-hearted woman!

The three points we shall consider this mornng, with regard to the Queen of Sheba, are these: first, let us commend her for the possession of an enquiring spirit; then let us observe how she conducted her enquiry; and, in closing, let us remark the result of an enquiry so well conducted.

I. First, LET US COMMEND HER FOR HER EN-QUIRING SPIRIT. In this point she will rise up in

udgment against many here present. She was queen. Queens have many cares, multitudes of occupations and engagements, but she neither considered it beneath her dignity to search into the wisdom of Solomon, nor a waste of valuable time to journey to his dominions. How many offer the vain excuse that they cannot give due attention to the religion of Jesus Christ for want of time; they have a large family, or a very difficult business to manage. This woman re-bukes such, for she left her kingdom, and threw off the cares of State to take a long journey, that she might listen to the royal sage. How much the rather ought men even to be willing, i it were absolutely necessary (and I believe it never is), to neglect their business for a season, that they might find out the way of salvation for their souls. "What shall it profit a man if he gain the whole world and lose his own soul?" And, on the other hand, of what account would be his loss, though he should lose his all, if he did but find his soul, and were saved at the last? You cannot say, any of you, henceforward, that you have an excuse in the shortness of your time, or in the difficulties of your position; if the Queen of the South can come to Solomon, you also can consider the teaching of Christ.

Her royal court was, doubtless, already stored with wisdom. The princes of the eastern realms were always careful to gather to themselves a band of wise men, who found in their patronage both subsistence and honor. In the court of so great a lover of learning as was the Queen of Sheba, there would certainly be a little congress of magi and wise men, but yet she was not content with what she knew already, she was determined to search after this divine wisdom, of which she had heard the fame. In this she rebukes those of you who think you know enough; who suppose that your own home-spun intelligence will suffice, without sitting at the feet of Jesus. If you dream that human wisdom can be a sufficient light with out receiving the brighter beams of revelation; if you say, "These things are for the unintelligen and the poor, we will not listen to them," this queen, whose court was full of wisdom, and ye who leaves it all to find the wisdom which God had given to Solomon, rebnkes you. The wisdom of Jesus Christ as much surpasses all human knowledge as the sun outshines a candle. Comarison there can be none, contrast there is much He who will not come to the fountain which brims with wisdom, but trusts to his own leaking cisterns, shall wake up too late to find himself a

Consider, too, that the queen came from a very great distance to hear the wisdom of Solomon. The journey from Arabia Felix, or from Abyssinia, whichever the country may have been, was a matter than it would be in these times; and per-formed by the slow process of camel-back, the journey must have occupied a very long season. Coming, as Matthew says, "from the uttermost parts of the earth," there were doubtless mounains to be climbed, if not seas to be navigated, and descrits to be crossed; but none of these diffi-culties could keep her back. She hears of wis-They stood before the marriage altar in the first flush of manhood and beauty, and before the assembled throng recorded those vows, perchance long ago whispered amid the solemn cloisters of the "grand old forest," where none listened to the charmed accents save themselves, and the dainty leave they lie about at home; and there are hundreds of others who when they do come, are inSAINT JOHN, N. B., THURSDAY, NOVEMBER 13, 1863.

against those who neglect the great salvation and into the fearful scenes of this locality

already-probably one of the older forms of idol- and by small payments become possessors of it you have me change my religion?" It is sup- stances been truly born into his kingdom. Her posed to be an impertinence to imagine that a heart yearning to do good, she was employed, Roman Catholic could give any considerations to Mrs. Ranyard herself engaging to superintend the claims of the religion of free grace; or that and direct the benevolent work. A short experithe claims of the religion of free grace; or that men belonging to another church should listen with anything like candid attention to a doctrine at variance with that which they have heard from their youth. "Would you have me change my religion?" Yes, that I would, if your religion is false. If your religion has not changed you, I would that you would change your religion for a religion which does not renew a man's speedy entrance of the book of life. gion, for a religion which does not renew a man's speedy entrance of the book of life. character and make him holy—which does not From this small beginning, as from a seed, mother happened to be blind, why am I to be counsellors. man should search in solitary earnestness, apart from all the rest of the world, to know what the truth is, and knowing it, it is to come out alone on the Lord's side.

coming from afar, made a journey which cost her very much expense. She came with a great train, with camels bearing spices and very much gold and precious stones. She, looked upon the treasures of her kingdom as only valuable, because country. In our large cities, particularly in New they would admit her into the presence of the York and Brooklyn, the employment of Bible keeper of the storehouse of wisdom. Now, our Lord Jesus Christ asks nothing of men except Most of these women have themselves been poor their hearts. He doth not sell the truth to any and wretched. They can therefore from experiof them, but gives it freely without money and ence speak feelingly when they declare that rewithout price. And what if men will not have ligion is profitable, both for the life that now is, it, if they refuse to lend their ears, and to give and also for that which is to come. Their one their they exist to divine the results and also for that which is to come. their thoughts to divine things, shall they not be great object is to get the Bible read and underutterly inexcusable when this heathen queen shall stood, so that its savor may be felt throughout

and if he would give all that for his temporal bodies are perishing from want, but personal relife, oh! how much more costly is the spiritual tief is not the Bible woman's chief work. It comes life, and how cheap were the price if he could in only as a means to an end ever to be kept upgive a thousand martyrdoms to redeem his soul.

But the gospel presents freely to every needy soul just that which he requires. It cries—"He "Bible-classes for poor mothers," "mothers'

judgment against you unsought for, unexpected. You have been bidden to come—hundreds of times in this house of prayer has the voice been heard crying, "The Spirit and the Bride say, Come." Even you who are strangers in this house, in every corner of the streets of this city, may hear the invitation of Christ. The Bible, which is God's written invitation, is in all your houses, and ve may search in it if ye will. Therefore, if you, followed with invitations, and urged with line upon line, and precept upon precept, will not come when God's providence brings the gospel to your very gates, if you will not seek King Jesus, then shall ye be condemned indeed by this Queen of Sheba. Li-

is proposed to our enquiry. We bid the carcless soul bethink himself of the Son of God; she went that distance to see a son of man, a mere man who, with all his wisdom, was a fool. She journeyed all that way to see one who was wise himself, but who had power to impart but a versmall portion of his wisdom, whereas, we invitate sinner to come to one who is made of Go unto us wisdom, righteousness, sanctification, and redemption; we tell him that all Christ hath is ready to bestow, that his abundance is only as abundance for others, and his fulness is that out on which all of us have received. She went to hem a man who had wisdom; we bid you come to one who is wisdom, wisdom itself consolidated. Take ye of the royalty of Solomon —we invit you to a greater king than he, who is Lord of heaven, and earth, and hell. Speak ye of his riches t—we tell you of one who hath unspeaks ble riches of grace and glory. True, she mighting in hy the journey, it was but a probability, but whoosever cometh to Christ, becomes rich to a the intents of bliss. No soul ever trafficked with our Solomon without being at once enriched; I he came empty-handed, poor, feeble, naked, and dispise the gospel, who go in and out of the place of worship as those doors turn upon their hinges take heed, lest this Queen of the South rise up in judgment against you to condemn you.

Take Continued.

BIBLE WOMEN.

spectable custom to hear, but which could not not something be done? was the question which possibly be of any service to them. The Queen pressed heavily upon her heart. Ordinary means of Sheba, toiling across the desert, of the weaker utterly failed, as city missionaries, truct visitors, sex though she was, shall rise up in judgment and Bible sellers could not and dared not venture

treat the Saviour as though it were nothing to The idea occurred of employing some Christhem that Jesus should die. Do not forget, too, that this woman was a for- such life, who might freely visit the poor women, eigner to Solomon, and that she had a religion and seek to induce them to hear the Bible read. atry, perhaps the Sabean worship of the sun. Such a woman was found, who by reading God's Now, many persons argue in these times, "Would word had through a train of interesting circum-

as I can an account of the manner in which God

change his confidence, and make him rest upon sprang the goodly tree which now overhangs the Christ—a religion which does not make altoge whole vast city of London. In every needy disther a new man of him, from top to bottom, is a trict humble women are employed as working religion of no value, and the sooner he gives it agents or "Bible Women," while ladies of refineup the better. Because my mother or my grand-ment and culture act as superintendents and

blind too, if there is sight to be had? Heredi. It is considered essential that the Bible woman tary godliness, if it be not personal godliness, is should reside in the midst of her district, where ever a thing of small value; but hereditary un-godliness is a most damnable heritage—get rid of by the poor mothers whom she seeks to elevate. it, I pray you. Remember to your own master, Daily she goes out with her bag of Bibles to you stand or fall on your own account. Each soul visit homes darkened by long years of sin. Her enters through the gate of life alone; and through womanly ways, and best of all, her womanly the iron gate of death it departs alone; every sympathy, so new and strange, yet so sweet to the fallen, degraded beings upon whom she calls, win attention to the heavenly message; then follows an invitation to the mothers' meeting in her own room, where new hopes and new wants soon It is worthy of observation, that this woman spring up, calling for a change of life and abstineuce from intoxicating drink.

Such is but a brief outline of the work of Bible women in London. The work has spread not only in England and Scotland, but also in this women has been attended with marked success. rise up and declare that she gave her rubies and every home of their appointed district. Of course her pearls, her spices and her camels to King Solomon, that she might learn his human wisdom!

"All that a man hath will he give for his life;" for at the hands of the rich for those whose

that hath no money, let him come, buy wine and meetings," and "praying circles," are the almost milk without money and without price." O my dear hearers, if you have refused the invitation of Christ's gospel, well may you tremble at the thought, that the Queen of Sheba shall rise up in

It is refreshing to know that, while so much Note that this queen had received no invitation; is done by the servants of sin and Satan to des-King Solomon never bade her come; she came troy and break down the sanctity and peace of unsought for, unexpected. You have been bid- "home," to blacken and deface the fair name of

if you will not seek King Jesus, then shall ye be condemned indeed by this Queen of Sheba. Lattle had she ever heard of Solomon, remember that — nothing but a rumour of his fame. She had heard of his throne of gold and ivory, of the glory of his army, and the multitude of his charicots; above all, she had heard something concerning the temple and his God. She, influenced merely by rumour, comes that distance. Well but we, we have a sure word of testimony brought to us by prophets and priests innumerable, we have it here in this book, written by the divine finger and stamped with the eternal seal. We, ourselves, know that there is wisdom in Christ, our own consciences tell us that he is no deceiver that his gospel is most true and precious.

One might continue thus to show the excellence of this woman's enquiring spirit, but we have only space to notice that the object which signorneyed after was vastly inferior to that which is proposed to our enquiry. We bid the carcless soul bethink himself of the Son of God; she went that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man, a mere man that distance to see a son of man a mere man that distance to see a son of man a mere man that distance to see a son of man a mere man that distance to see a son of man a mere man th THE FULTON STREET PRAYER MEETING.

wrestling, prevailing prayer, saying that the sword required a strong arm to wield it effectually, and the implements of successful trade demanded

strong muscles, but prayer is mightiest where the man is weakest. Rev. Dr. Porter felt that there This distinctive title, as applied to one branch was no exaggeration in saying that the trophies of Christian female activity, was first used in London in connection with efforts to reach the street prayer-meeting would far exceed those of Vol. XVI., No. 46

Old Series,

classes that the world was to be converted. Mr. Stuart spoke with his accustomed earnestness and unction in reference to the great work of God in many parts of our army, and said that as the providences of God were being developed in the struggle now going on in our country for the maintenance of the best government that God had ever given to man, he understood why that little band of praying men were led by God's Spirit to commence the Fulton-street daily prayermeeting as he never did before.

HOW HAPPY THESE CHILDREN SEEM."

- I want of the same of the sa

The following letter from a young lady in Canada to Rev. Edward Payson Hammond, whose labors have been blessed in revivals on both sides of the Atlantic, was listened to with deep interest in a late public meeting in New York, and may find a response in many a bright and buoy-"It is now my intention to give you as briefly

in his mercy arrested me in my wanderings, and caused me to throw myself at the foot of the cross, and look upon him whom I had offended. "I was early instructed in the great truths of God's word: but In 1856 my dear paps died, and mamma has been so delicate, that I have been left very much to my own free will. I was but ten years old then, and among my wild and giddy companions I soon began to wander from the right path. The last two years I have, I might say, entirely devoted to worldly enjoyments, parties being my greatest anticipation and pleasure. And what benefit have I derived from them? I have almost ruined by health; and I may truly say, that the last summer has been the most wretched one I ever passed, both in body and mind. My conscience often smote me. knew I was doing wrong, but thought that if I became a Christian, I must give up all my pleasures: that I would never agree to do. I was getting harder day by day, until at last I seldom thought of God. Prayer was entirely neglected, and my Bible never opened except when I was compelled to do so. It was with the feeling of weariness with myself and all around me that I attended some of your meetings. 'Any thing for a change,' I said, and it was indeed a change. had so often expressed my aversion to anything like an approach to religion, that even mamma was astonished at my going. I could not say whether I liked the meetings or not. I certainly did not feel easy or at home during them, but I continued to attend as many as I could. At one of the morning children's meetings a friend who was sitting beside me said, 'How happy the children seem! it makes me happy to look at them.

"Happy! I was struck with the word. I repeated it to myself several times, as though I did not understand the meaning. I reasoned with stantly replied, 'No;' but why not? Had I not every indulgence I could wish? True, but I was not 'happy.'

"I returned home with the word still ringing in my ears. I went again in the evening, and your text was, 'Say ye to the righteous, it shall be well with him; but woe unto the wicked, it shall be ill with him. I shall never forget it. You dwelt particularly on the last clause, and ended by commenting on a few verses from 1 Thessalonians, fifth chapter: 'Pray without ceas-

ing.' 'Quench not the Spirit.' Oh the agony of that night! I felt the whole discourse was intended for me. It seemed as though some awful fate was awaiting me, that I had no means of escape from. My sins, one by one, came up before my eyes; but I felt I had committed them, and I must bear the punishment.

"Towards evening I began to have a faint hope of some means of escape; but how or where it was to come from, I had not the remotest idea. I went to the meeting that night, and your discourse was pointing to the 'blood of Christ, which cleanseth from all sin.' It was all a mystery to me; I could not understand it-to go and cast my sins at the feet of Jesus, and say, 'Lord, take me just as I am.' It seemed presumptuous.

"I waited for the 'inquiry meeting,' and you asked me if I was happy. I was taken by sur-prise, but answered, 'No.' You looked grieved, nd said, 'Can you not trust Jesus? Is he not knocking at the door of your heart, and asking admittance? and will you reject him longer? Oh, sir, the whole truth dawned upon my soul. My eyes were opened, and I saw that instead of Christ rejecting me, I had been rejecting him. After offering a short prayer, you hade me read the third chapter of St. John and give myself to Christ. I returned home; but before reading the chapter, I prayed as I had never prayed before, that God would forgive and accept me, and my prayer was heard; for, while yet on my knees, felt I was pardoned, and that though my 'sins had been as scarlet,' and 'red like crimson,' they were all hid in Christ. His blood had washed them all away. I then knew what happiness was,

DELICACY.—The most intimate family relations derive their sweetest charm from this trait; indeed the very nearest of all relations loses its sanctity and loveliness if delicacy do not enter largely into the natures it seeks to blend. It adds greatly to the power of the child to discharge all filial duties, pointing them out with accuracy, and giving the degree of tact which will make their performance a grace in themselves, and a delight to others. I saw, recently, an illustration of the service it does in making the sister's cares and favors acceptable. A young girl, of good heart, but rather rough manners, said to me "There is no chance for me at home with my

brothers, while Ruthy's there. She gets more credit and more love for the simplest thing she does for them than I can for the most devoted attentions. If I make Robert a vest, he cares not seem to know that I have done any more for him. If I prepare his whole breakfast when he rises late, he considers it less than the tumbler of water she pours out for him. How can I help feeling aggrieved, and scolding about it?" The whole truth was told when I saw how Ruth's delicate and thoughtful manner appealed to Robert more than all Jane's self-sacrifice, accompanied as it was, by reminders of the favor she was doing, or of the trouble he made, or by

reproaches, unavailing, because untimely, for the habits in which he was indulging. The young man heeded Ruth's sigh, or her one tender word, more than all the torrent of language with which Jane accompanied her services.

Nowhere is delicacy more needed than in the lers in attendance. London in connection with efforts to reach he degraded poor of that city through the punifug influence of God's word.

A Christian lady, Mrs. Ranyard, found erheart deeply impressed with the benighted endition of the poor in the district of St. Gile a portion of the city in which at that time, su years ago, there were whole streets where secre a family could be found in which the wife ad mother was not a drunkard. The misery of the minister, but fellow workers with the Lord Jeans Christ. It was by the united effort of lay men and women of all contents of the comportance of the sessential to preserve from the first day of Pentecost. The meeting was corroding rust the links formed by Nature. There established with a simple evangelical purpose, and the Christian unity characterizing it had never been disturbed, never marred. Rev. Dr. Newman said that this meeting had evolved the grade and that the gospel can reach all classes of the people, and that Christian laymen were not only the co-operators of the minister, but fellow workers with the Lord Jeans Christ. It was by the united effort of lay men and women of all contents in the intuitively gifted wife, or sister, or daughter, will have innumerable opportunities and advantages to secure, in the most unobtrusive ways, the comportance of those of the stablished with a simple evangelical purpose, and the Christian nuity characterizing it had never been disturbed, never marred. Rev. Dr. Newman said that this meeting had evolved the But the intuitively gifted wife, or sister, or daughter, will have innumerable opportunities and advantages to secure, in the most unobtrusive ways, the comportance of those of the stablished with a simple evangelical purpose, and the Christian laymen were not only the united effort of the stable of the stable of the stable of the same of the natural gift has its true value; for the assumed, or even the truly ingrafted trait will some the natural gift has its true value; for the assumed, or even the truly ingrafted trait will some the natu

THE OFFICE OF THE CHRISTIAN VISITOR,

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

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Dec 4.

Washington House. THE Subscriber begs leave to inform his friends and the public generally, that he has recently fitted up the Hotel on Waser Street, EASTPORT, known as "Washing-

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