# mids where of AS GOD WILL." 114

THE CHRISTIAN VISITOR affords an excellent medium for advertising.

Pain's furnace-heat within me quivers, And all my heart in anguish shivers

And trembles at the fiery glow: And yet I whisper: As God will!

He comes, and lays my heart, all heated, On the hard anvil, minded so,
Into his own fair shape to beat it
With his great hammer, blow on blow:
And yet I whisper: As God will!
And at his heaviest blows hold still.

He takes my softened heart and beats it; The sparks fly off at every blow; He turns it o'er and o'er and heats it, And lets it cool, and makes it glow: And yet I whisper: As God will!

And in his mighty hand hold still.

Why should I murmar f for the sorrow Thus only longer-lived would be; Its end may come, and will to-morrow, When God has done his work in me. So I say trusting : As God will ! And, trusting to the end hold still.

He kindles, for my profit purely, Affliction's glowing, fiery brand:
And all his heaviest blows are surely Inflicted by a Master hand: So I say praising : As God will! And hope in him, and suffer still. BONIGEROOMS AVIJULES Sturm.

#### For the Christian Visitor. THE PASTORAL RELATION AND ITS RESgride not site PONSIBILITIES. BY REV. SAMUEL ROBINSON.

et gottibba ai sau Non6.1 Lun Wrong and unscriptural views of the indepenance of our churches have affected the happiness, usefulness, and stability of the ministers, and the union and fellowship, which should exist among

Many wrong things have been done among Baptists under the name of the independence of the church, which makes it necessary for us to enquire what is the form of church government taught in the Bible? We proceed first to state the great principle which all Baptists hold and maintain, that the Scriptures alone furnish the only rules and laws for the order and government of christian churches.

We manimously appeal to the instructions of Christ and his Apostles, illustrated by the prac-tice of the apostolic churches, as recorded in the New Testament, and as comprising the standing law, rule, and authoritative example for christian ministers and churches, through all succeeding time. For if the scriptures are the infallible, sufficient, and only rule of faith and practice for individual christians, they must also be the same for churches. Hence the churches formed under the ministry of the apostles are the models after which all others should be formed.

Is there any reason to believe that the commands, warnings, and promises to churches, in relations to their order, discipline, and government are adequate, or stand in need of inspired additions more than those adapted to individual

If tradition or human invention is necessary to the one, it is equally so to the other. Whoever, therefore, presumes to in intain that the inspired olume does not contain all needful instruction for the government of churches, must remember he is denying the sufficiency and authority of the Divine word which opens the only way of salva-

tion to sinful men.

If this view is correct, the first great principle to which we have referred, that Christ is the lawgiver, and his word contains his laws, be true then it must of necessity follow that no power in the nation such as a king, parliament, or legislature; or in the church, such as councils, synods, conventions, associations, or conferences, has any right to make one law for the church of God, or to do away with a law Christ has made.

Here it may be right to consider—did Christ or his apostles establish or intend to establish. ble organization to be called the Church, of which all the local churches in a nation or pro-vince were to form subordinate parts? Did they establish a great and extensive hierarchy or na-by its sunshine; his voice was one of those that establish a great and extensive hierarchy or national church, such as we now have called the Church of Rome, the Church of England, or the

Church of Scotland!
We read of no such national, or provincial, or saking of the churches in any country or

In Acts xv. 41, it is said, "He went through Syria and Cilicia, confirming the churches." In Christ." In 2 Thess. i. 4, we read of the "Churches of God." In Rev. i. 4, it reads: "John to the seven churches which are in Asia." And in Rev. ii. 7: "What the Spirit saith unto the churches." In Rev. xxii. 16, it is written, "I lesus have sent mine angel to testify unto you

these things in the churches."horroger the same place or city, but scattered over a country or province, were never called a church, but churches, as the above scriptures clearly prove.

We read in the Scriptures of the "Church of Christ," by which we are to understand believers of grace : it is said of this church that it is "built the rock, and the gates of hell shalf not pre-il against it," and "He loved the church, and we himself for it." "He will present it to the Father a glorious church, without spot or wrinkle or any such thing." "The church of the first born written in heaven."

of men in any country, or any one age of the world, but to God's redeeme 1 people, to Christ's church, to all those who will be found at the right re we find a number of churches it

# The bright size of the desired of the size of the desired of the size of the s

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

New Series, (Vol. I., No. 11.) SAINT JOHN, N. B., THURSDAY, MARCH 12, 1863.

church in Jerusalem where three thousand, five thousand, and a great multitude were added. If our modern system had then prevailed, they

would have had more than twenty churches. The word church is translated from the Greek word "ecclesia," the primary meaning of which is an assembly or congregation called together for any purpose. The prevailing use of the word is to denote a company of christians, a congregation assembled for worship. For instance— At that time there was great persecution against the church which was at Jerusalem." Now there was in the church that was at Antioch certain prophets and teachers." "Unto the church of God which is at Corinth." "If the whole

church become together unto one place. they had only one church in the same place. And no matter how many believers the place contained, or in how many places they met, they were called "the church."

Having no buildings for christian worship at

that early age, they could not be expected to all assemble in any one private dwelling. They have met on some special occasions together, such as at the temple, but they could not do this statedly.

If we had the spirit of apostolic times, and all were of " one heart and one mind, perfectly joined together in the same judgment," "each esindependence, which weaken us and divide our strength, we, as a denomination, could do much more to advance the cause of God, both at home and abroad. We could bring our strength to bear on any given point; easily support our in-stitutions of learning, send the gospel to the hea-then, help our weak churches which are struggling for existence, and have the gospel preached nevery new settlement and destitute place in our Provinces sends at each years the st

#### For the Christlan Visitor. THE INFLUENCE OF CHRISTIANITY.

God honours his people by making them the neans in his hand of converting sinners. But they must lead a holy life or they will not be honoured. Every angry word, every bitter feeling, tends to harden the heart of the impenitent. But love for hatred will have a most powerful influence, and be the means of their conversion. When christians love one another and feel for the souls of perishing sinners, then we must expect to see good done. Real love leads us to car reproach for Christ's sake, to be ill-treated nd insulted without feeling any ill will. This is the spirit of Christ in his people, which is so effectual in winning souls to the Saviour. Every one who has ever felt this love knows whence it comes. It is sent down by the blessed Father into the heart. It leads us to say not unto us but unto Thy name give glory for this heavenly love. It is not of works lest any man should boast; -it is of faith that it might be by grace, the free gift of God to man. We love him because he first loved us. We love his people because they have his Spirit. We love poor sinners, because we have the same love which Jesus has. Oh! what an unspeakable blessing to have the Holy Spirit come into the heart, subduing all our sinful lusts, and conforming us to the image of Christ. Glory be to his name. He does all things according to the counsel of His own will, and that will is that his people are to be holy and without blame before him in love, for they were chosen to be so before the foundation of the world

#### all ratio warms of the bear of the aut on the A LESSON OR TWO ON SUDDEN DEATH. BY REV. THEODORE L. CUYLER.

A few mornings since a company of praying men and women gathered in Clinton-avenue chapel (Brooklyn) to commune with God, and to implore the descent of the Holy Spirit. It was wet and dreary without; warm and delightful within, for Jesus was there, and our hearts burned within us. Near the door I observed an accomplished seem to invite you to come into the heart and

make yourself atchome there redmen off ... sauc I noticed that his fair and delicate face looked We read of no such national, or provincial, or pale. Within four and twenty hours it was paler diocesan churches in the New Testament. The still, for the hand of God had touched it, and the churches, not the church, is the language used, genial life that had so long dwelt there was departed. On the very next morning, when the praying group assembled, our friend, Robert S. Oakley, was not with us. He was obeying the In Acts xv. 41, it is said, "He went through Syria and Cilicia, confirming the churches." In 1 Cor. xvi. 1: "As I have given order to the churches of Galatia, even so do ye." We read in 2 Cor. viii. 7, of the "Churches of Macedonia. And in Gal. is 22, of the "Churches of Judea which were in Christ." In 2 Thess. i. 4, we read of the "Churches face to face. Ere our morning song was ended, he had his morning song amid the ransomed before the throne.

" How sud len!" exclaimed each one with bated breath, as the tidings were brought into our meeting. "How well that he was prepared," said another. "He had just risen from family worship in heaven." My own thoughts ran back to my first acquaintance with Mr. Oakley, when, on a glorious summer morning, we had ascended one of the White Mountains together. We halted our steeds, and together looked away toward the birth-place of Daniel Webster. To the north rose the craggy peak of Chocorus; to the west, the sun was kindling the purple crown of Kearsarge. The shoulder of Mount Washington was discernible in the distance; but right down beneath us-like a silver mirror reflecting God's glory in its azure depths—lay happy Winnipe-saukee, with a hundred green islands floating on its peaceful bosom. This transporting scene all came back to me, and I said to myself, "Oh! translated friend, on what a mountain-top thou standest now! How, in an instant, as with chariot and horsemen of fire, hast thou pierced beyond the clouds into that full blaze of excessive brightness, where the adoring angels cast down their crowns 'inwove with amaranth and gold.' How clear are all things growing to thee now! How mysteries are dissolving! How emancipated, in the twinkling of an eye, from the life-long

plague and curse of sin !?

I never felt so confounded by the thought of sudden death. There is something in it beyond words. In this poor world we spend days and weeks in a journey of a few hundred leagues. But the journey from the footstool to the presence chamber of the Eternal King is the transit of an instant. In one moment our friend is bowing with his children in prayer: the next finds him before the throne of God.—One moment here, the next beyond the stars!

Most persons dread sudden death. The old English iterray has a special position to be death.

When we turn to the Bible, we read of the livered from it. But to a child of God, whose you must be sure to know in season to apply an sins are pardoned, whose labor has been well efficacious remedy. You must be Argus-eyed, wrought, and whose secular affairs are kept how and Briarian-handed, to see and help every body

bosom of his Redeemer.

There is one class of those who may read this Chronicle, misud and of brief paragraph, who may well dread sudden death. They are the impenitent, the unforgiven, the unprepared to die. To such, whether the summons comes in the bullet on the battle field, in the midnight stroke of disease, amid the crash teening others better than himself," "crueffied of rail-car or sinking ship, or by the apoplectic to the world and the world to us," we would find blow—to such it is but the instantaneous plunge very little difficulty, no matter how many of us into eternity, without the opportunity to put up resided in the same place, to be as one church, one pitcous cry to Christ for mercy. The transi-If it was not for our extreme views about church | tion, how terrific! One moment here amid the glow of life; the next amid the indescribable agonies of the damned. The laugh perhaps hardwhished from the lips, before the wild wails of the lost break upon the astonished ear. The very thought is harrowing beyond measure. - Yet there are myriads among us who now jeer at the warnings of God's word, who will, in all human probability, sink without the slightest opportunity for repentance, into the jaws of that perdition which they have prepared for themselves. To the eye of an angel it must seem wonderful that a man whosly unprepared to die should ever dare to close his eyes on his pillow, or to venture out into the unseen perils of a single day.

# " Great God! on what a slender thread Hang everlasting things. The eternal state of all the dead Upon life's feeble strings."

A single other thought comes to me now in this reverie over my late departed friend. He was too wise to trust in any death-bed repentance. To him Christ's religion was something better than a mere policy of insurance, laid away for a dying hour.—He would not cheat himself life. And even if he were willing to lose all the sweet satisfaction of Christ's service for a life-time, he knew too well the fearful peril of leaving his everlasting destiny to the thousand possible contingencies, to the racking pains,—the distressng sufferings-or the probable delirium of mind

that may attend the chamber of death. A genuine death bed conversion is rare. We have never known a dozen satisfactory instances in a fifteen year's ministry. Seeming conversions are often the illusion of disease, or the false peace inspired by false consolations. And what a place is a dying bed to fight the battle for eternity and to win the crown of immortality! A languid, weary, agitated death bed! In that scene of pitiable feebleness, when he cannot help himself to draught of water, or compose his mind to make a single request; when he must look to his attendants to turn his poor head on the pillow, and to wipe the fast gathering death-sweat from his brow—in that hour of besetting pain and gathering agonies, who but a madman would deliberately choose to settle those momentous questions on which the eternity of the soul depends? With affectionate frankness let me say to you kind reader, that if you do not reach the cross of Christ before fatal sickness reaches you, there is but small probability that you will ever reach the kingdom of heaven. Independent.

# THE MINISTER A MAN OF ALL WORK.

Detail is indispensable to the pastoral calling. The minister must not envelope himself in the buckram of professional dignity, so that he cannot bend without breaking. He must not be the hereditary cobbler who can only mend shoes because that was the work of his fathers before him. Some young men start off with their calling labelled on their hats, like railroad conductors, They virtually say to everybody, "I can preach, I can talk eloquently, only give me a pulpit to talk in; but I'd have you know that I am not great at visiting, cannot teach a Bible-class, cannot appear to advantage in the sick-room, cannot act as agent in collecting for a charity, or in circulating a religious newspaper." And the poor dolt prides himself upon being good for little else, but to preach two sermons each week. But is this all of a useful minister? Did not Paul in Ephesus teach "from house to house," as well as "publicly?" Did he not "warn every man night and day with tears?" Did he not "keep himself pure from the blood of all men," and from "coveting any man's silver or gold, or apparel?" Did he not make tents, and make them well? O, ye knights of the pulpit, ye who glory in your public exhibitions as if they were all that ought to be expected of you, look at an Apostle's example and let it rebuke your folly

sters are absolutely ensuared and ruined by a The hour and the man had both come.

sins are pardoned, whose labor has been well wrought, and whose secular affairs are kept hose nestly in order,—there should be no terror in a sudden painless translation to his Father's house.

That home is waiting. The door stands open. The brotherhood and kindred are already there. The crown and the harp are prepared. Why should the heir stay away from his inheritance one hour longer than is possible.—And why should he choose to reach it only through a long and painful probation of the sick chamber when God can surprise him into heaven in an instant?

The best of men are often held in terror of death coming on them mexpectedly. Good Father there wilkinson, of London—well known for his Golden Lectures—one evening told his daughters that for years he had prayed God that he might not be taken away suddenly. "But," said he, "this night I have withdrawn that petition; I am ready to leave this too in the hands of God." It was the last link of bondage broken—the last vestige of self-will uprooted. That very night, amid the solemn silences, he was translated to the bosom of his Redeemer. "The street and the solemn silences, he was translated to the bosom of his Redeemer, "The street and the strength suppose.—N. Y. Chrimiles and the solemn silences, he was translated to the fewer than ministers generally suppose.—N. Y. fewer than ministers generally suppose ... N. Y.

# HOW TO BEAR LITTLE TROUBLES.

There is a kind of narrowness into which in our everyday experience we are aptito fall, and against which we should most carefully guard. When a man who is in perfect health has a wound inflicted upon him—a wound in his foot, a cut in his finger, a pain in his hand—he is almost al-ways sure to feel, even though it be a small member that suffers, and the suffering itself be unvorthy the name, that the perfect soundness of all the rest of his body counts as nothing; and a little annovance is magnified into a universal pain. Only a single point may be hart, and yet he feels himself clothed with uncasiness, as with garment of torture. So God may send ten housand mercies upon us, but if there happen to be only one discomfort among them, one little worry, or fret, or bickers all the mercies and all the comforts are forgotten, and counted as nothing! One little trouble is enough to set them all aside! There may be an innumerable train of mercies which, if they were stopped one by one, and questioned, would seem like angels bearing God's gifts in their hands! But we forget them all in the remembrance of the most trivial inconvenience! A man may go about all day ong discontented, fretting out of humor who. at evening, on asking himself the question, "What has ailed me to-day?" may be filled with shame, unable to tell! The annoyance is so small and slight that he cannot recognize it; yet its power over him is almost incredible. He is

ually ashamed with the cause and its result. We may fall into such a state merely through ndifference, and remain there simply because we have fallen into it, and make no effort to get out. When a man starts wrong early in the morning, unless he is careful to set himself right before he has gone far, he will hardly be able to straighten out his crookedness until noon or afternoon if haply then; for a man is like a age ship, he cannot turn round in a small space, and must make his sweep in a large curve. If we wake up with a heavenly mind, we are apt to carry it through the day; but if we wake up

with a fretful, prevish, discontented disposition, we are apt/to carry that all the day, and all the next day too! I have comforted myself, and risen out of this state of mind by saying to my-self, "Well, you are in trouble, something has come upon you which is painful; but will you let it clasp its arms around you, and shut you in its embrace from the sight of all the many other. things that are accounted joys? Will you suffer ourself to be harnessed and driven by it?" It s well to remember that there is a way of overcoming present troubles by a recognition of pre-sent or promised mercies. The Apostle Paul knew this, and so exhorted us to "look unto Jesus, who for the joy that was set before him, endured the cross, despising the shame." All that Christ had to bear he bore patiently—he carried his sorrow about him as a very little thing. Why? Because of the "joy that was set before him!" Oh! let us apply the exhortation faithfully to ourselves; and when we are worried, and tempted to give way to vexation, let us seek a sweet relief in the thought of the blessedness that is set before us to be an inherit-

#### rest from revolutioner excitement man PATRICK HENRY'S TREASON.

ence forever is the desireverof some

The youth of Patrick Henry, as our readers know, was passed in apparent indolence. He never loved books, was a laggard at school, and had no success in trade. But under the mask of indolence, he concealed the acutest observation. and was ever busy with a close study of nature and of man. When he was entertaining a social circle with spicy anecdotes and sallies of wit. he was carefully reading every face, and learning the inward feelings by the outward expression. It was a fine school for the future orator. An accomplished writer in the Century gives & graphic sketch of Henry's career, from which we

and your madness.

What, your two sermons a week the sole panacea for the treatment of all the spiritual diseases for which you are called to prescribe! This is like the doctor who in an Eastern city prescribed rain-water for all diseases, sud hence came to be called the rain-water doctor. What better are your sermons in the treatment of all spiritual dis-eases than this man's rain-water? Some mini- it came up for the action of that body, to all more mania for exclusive sermon-making. They dote upon making a fine show in the pulpit, uttering their dulcet tones, rolling off their rounded periods, holding out their lily hands, and thinking to captivate the people by their exquisite attitudes "What, feed us with moonshine when we are starving," the people would say to such a minister, if they were to express the language of their hearts. To be successful as ministers you must be men of all work. You must make it a point to be as good in visiting the sick, in talking to to be as good in visiting the sick, in talking to people about their souls in private, and in all the unseen details of the pastoral office, as in your pulpit labors. If you should entitivate a little farm to obtain in part the means of your support, you must strive to do it in a way to make yourself a model to the farmers around you. You must set your heart upon rendering the order of your household an example for all other families. You must have an eye out to the new members of your congregation, and to those who have come into your parish, and secure them as parmanent heavers if possible. Every brotain tooth and foot out of joint context parts.

aloft by golden rods. Beneath him, the clerk is writing at his desk, the mace lying upon the table to signify that the House is in full session. The body is imposing. It consists of the richest planters of the sea-board, men who own thousauds of acres and hundreds of servants, and who reign supreme on their great estates, like feudal barons surrounded by their serfs of the glebe.
As becomes their rank and social advantages, they are elegantly clade. They wear rich cloth and velvet, their coats and waistcoats are splendid with embroidery, and the long flaxen perukes are covered with snowy hair powder. They are wealthy aristocrats, with a hundred noble and generous traits of mind and heart, with brave, loyal souls, magnanimous natures, liberal hands, and kindly feelings but also with a jealous attachment to "degrees in a state," with pride of lineage, pride of position—as little of "demo-crats" in sentiment or conviction as it is possible to conceive. They are, in their own opinion, the authoritative guardians of the State-not simply by legal election of the freeholders, but by birth, rank and position. Not unkind or overbearing they yet look down from an immense height upon the common people—yeomen factors and tradesmen—and calmly assume, as they verily believe themselves entitled to, the place of patrices

cians and constitutional rulers. This brief sketch may serve to explain the as tonishment, indignation and bitter opposition which the coarsely clad youth from Hanover aroused, when he quietly arose to dictate the course of action to be pursued by the barons. There was everything in his appearance and social status to provoke displeasure. He was clad in an old, faded, peach blossom coat, rude n fabric as in fashion; his knee breeches, instead of fine cloth or velvet, consisted of dressed leather; his head was covered with an old rusty tiewig, innocent of powder, and utterly insignificant beside the flowing perukes of the "nabobs," as they were then called . There was nothing in the earing of this shabbily-dressed figure to redeem its coarse appearance. The shoulders stooped; it moved stiffly, awkwardly; when the compressed lips opened to speak, the words which came forth were pronounced in a way to grate painfully upon the cultivated ears of the listeners. Earth arth, learning, larnin, and natural, naiteral. Dec. 4. The effect was as disagreeable as that produced o day upon an American by the pronunciation of foreigner. This alone threw a gulf between Dec. 4. he rustic youth and the Oxford educated gentlenen. But all personal objections sank into insignificance besides the audacity of the propositions offered by the coarsely-apparelled young man. His assumption of leadership would at any time have been regarded by the old barons himself in determined hostility to each and allfor his celebrated resolutions were the gauntlet of defiance, thrown down to all the prejudices of the oast the old world theories in their very esence and foundation. They fell like a thunderbolt. They distinctly denied the right of Parliament to legislate upon matters concerning the

American colonies hence their right to lay imposts—hence the constitutionality of the Stamp Act. The reading of the resolutions was the signal for a storm. The lightning was succeeded by the roar of the opposition thunder. The adocates of further petition, protest, and memorial fought with all the passion, virulence and aniconvictions, their personal vanity, and their views of social propriety. Henry says that a storm of abuse was visited upon him, and Jefferson, then a youth and a listener from the lobby, declares hat "the debate was most bloody." It was in the midst of his speech that Henry, with arms extended aloft and flashing eyes, thundered out his celebrated words, the Casar had his Brutus! Charles the First his Cromwell! and George the Third ......" His voice was drowned in violent and indignant cries of "Treason! Treason!" rolling upward from every part of the house, and from the lips of the Speaker. It was a moment which tries manhood, and tests the fibre of the soul—Henry's bore the strain. His figure rose aloft with a prouder defiance; his eyes flashed with fires more haughty and determined. Confronting his opponents with the scornful wrath of an aroused giant, his voice rang out clear and strong. "And George the Third," he repeated, "may profit by their example! If this be treason, make their most of it." The resolutions were carried. Driven through, over all opposition, and in spite of the most tremendous attacks, they were adopted—the last by a bare majority. Peyton Randolph, in passing through the lobby, was heard to exclaim, with a bitter oath, that he would have given "five hundred guineas for a single vote." It was little to offer. The triumph of Henry was the overthrow forever of the pastthe regime of the aristocracy, as it was of the eadership of the great class to which the opconeuts of the orator belonged. Their policy of nemorials and petitions was swept away in a moment. Their prestige was gone. The old world was dead—the tocsin of revolution had been sounded. One vote would have silenced the slarm bell, and five hundred guineas was not

much to offer for it. The action of the great House of Burgesses of Virginia, sent a thrill through the whole land, from North to South; and the ten years war of constitutional struggle which would terminate in seven years war of revolutionary combat, began on that day when Patrick Henry fought his resolves through the Assembly of Virginia, and

publicly defied the power of parliament.

It was in this manner that the indolent youth of Hanover entered upon that grand career which thereafter he never abandoned. At twenty-nine he stood up, alone and unsupported, to inaugurate a new world. The opposition which he encountered would have crushed an ordinary nan, though a trained and full-armed veteran; but the fire of Henry's genius burnt up all that stood in his path. He beat down everything before him, as a giant armed with a sledge hammer might have done, and seized upon the sceptre of influence and rule, with a grasp so powerful that no one could wrest it from his hand. That the service which he performed for the great cause of human freedom was immeasurable, no intelligent student of that time will doubt. Under his gigantic shoulder the ball of revolution began to move. It rolled through the length and breadth of the land, to rest at last at Yorktown, but a step from the spot whence it had departed. The patch, and sold as low as any flower in the trade. Des &

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REV. I. E. BILL. Editor and Proprietor.

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