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THE CHRISTIAN VISITOR, affords an excellent medium for advertising.

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful, That stirred our hearts in youth, The impulse to a wordless prayer, The dreams of love and truth; The longings after something lost, The spirit's yearning cry, The strivings after better hopes-These things can never die.

The timid hand stretched forth to aid A brother in his need, The kindly word in grief's dark hour, That proves a friend indeed-The plea for mercy softly breathed, When justice threatens high. The sorrow of a contrite heart-These things shall never die.

The memory of a clasping hand, The pressure of a kiss, And all the trifles, sweet and frail, That make up love's first bliss; If with a firm, unchanging faith, And holy trust and high,

Those hands have clasped, those lips have met,

These things shall never die.

The cruel and the bitter word, That wounded as it fell; The chilling want of sympathy We feel, but never tell; The hard repulse, that chills the heart Whose hopes were bounding high-In an unfading record kept, These things shall never die.

Let nothing pass, for every hand Must find some work to do : Lose not a chance to weaken love-Be firm, and just, and true, So shall a light that cannot fade Beam on thee from on high, And angel voices say to thee-These things shall never die. -All the Year Round.

MINISTERIAL SUPPORT.

The frequent calls made upon the benevolence of christians may be felt irksome at times, yet when the "Master has need" of our money for the support of his poor, or for the extension of his cause, we who are the constant recipients of his bounty should consider it an especial privilege to devote a portion of what he has given in answer to his call. Each day brings its returning household wants, which have to be met. The cry continually is, "Give! give!" The frequency of such calls does not cause the provider to say I will buy no more, for he knows that the necessary things should be provided. The farmer is constantly called upon to procure relays of agricultural implements, and to repair the old ones. Mechanics require to expend many dollars for the demands of their occupation. All human under-takings must be prosecuted with less or more cost. So it is with religious matters. Christ has claims upon his followers which affect more than the heart. He requires their labor and their contributions as well as their affections. Establishments which receive large revenues from the State are not called upon to contribute so largely as others who are conscientiously opposed to having the church a pensioner upon the government. We are pure voluntaries, and as a consequence, all that is raised for the maintenance and extension of our principles must be obtained by voluntary contributions.

We compare favorably with other denominations in proportion to our numbers and wealth in respect of giving; "but we dare not make ourselves of the number, or compare ourselves with some that commend themselves." When the contributions of Baptists are compared with the claims of Christ upon us, and the calls for help sure that there is still much room for improve-

But we will now advert to a matter, concerning which we believe seriously erroneous views are entertained by many church-members. It is a mistaken policy which we have heard advocated with respect to ministers, viz. "If you would keep them humble, keep them poor." The poverty which is acceptable to God is poverty of

"Pride may be pampered while the flesh grows lean; Humility may clothe an English dean."

If you would have your minister humble, pray much for him. If you would have his undivided labors, support him liberally. There is room for improvement in this respect. Many laborious, useful men have only a very meagre subsistence, and are constantly harassed by the fear of want. If poverty is the best conservator of humility, we would ask, why are the members so anxious to avoid it? They have no fears for themselves although they should add farm to farm and house to house. They very properly desire to have a balance of income on hand at the end of every year, which they may store away against the day of sickness, old age, or for their children. The minister is generally as highly favored in respect of the number of his family as his neighbors. He likewise is called upon to exercise hospitality to a greater extent than most of the members; his name is known, and travelling brethren can find him out as a general thing with greater ease than they can others. He fretleman, and his family must keep up a respect-able appearance. His children require education, and if he have sons who look forward to professions, he requires to give them a collegiate education. His studies are exhausting to the re-sources of his mind, and he therefore requires to books, and that at considerable expense. A good library is as essential to a minister as a good chest of tools is to a mechanic. Our gracious Master accomplishes all his purposes on earth by the use of means. He does not give a harvest, unless the work of seed time be attended to. He does not give an education unless the necessary course of study be prosecuted. Nor does he give his ministers sermons by inspiration; they have to do more than to open their mouths and allow the words to pour forth spontaneously. have to do more than to open their mouths and allow the words to pour forth spontaneously. They have to study to show themselves approved, workmen not needing to feel ashamed, rightly dividing the word of truth. They, moreover, as teachers of the people, require to keep in the front rank in general information, in science, his to the minister's library. Such thoughts as the

Christian Visitor.

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

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of such a necessary fund. A substitute, which would operate well in individual cases, would be found in assuring the minister's life. By the means of a comparatively small sum paid annually to a reliable life assurance company, a church might provide a handsome legacy for the family of their minister in case of his death. We heartily commend the project to the consideration of our churches. - Canadian Baptest.

IMPERISHABLE.

God's word, shall endure forever. Other things may perish, but it shall never die or decay. O, what wreck and ruin meet the eye as it glances at the past! Thrones have crumbled, empires have fallen, and philosophers and their systems have vanished away. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in the ruins; the serpent hisses in the cabinet where he planned his empire, and echo is startled by the foot which breaks the silence that has reigned for ages in his hall of feast and song. Yet, notwithstanding all this desolation, the stream of truth, which first bubbled up at the foot of the Eternal Throne, has continued to roll on with silent majesty and might, bearing down each opposing barrier, and declaring to perishing multitudes on its brink, that, "while all flesh is

grass, and all the glory of man as the flower of

No weapon that has ever been formed against

grass, the word of the Lord endureth forever."

the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Numerous foes have risen up against it-Pagans who have aimed to destroy it, Papists who have striven to monopolize it, and ungodly men who have hated it for its purity and penalties; but from all these assaults it has been preserved. Though cast into the fire, it has risen triumphantly from its ashes; though crushed, yet, like the diamond, every part of which, when broken, exhibits the beauty of the whole, it has proved its indestructibility, and, though sunk in the waters, it has come up again studded with the costliest pearls. It has survived the shocks of all its enemies, and withstood the ravages of time. Like the fabled pillars of Seth, which are said to have bid defiance to the deluge, it has stood unmoved in the midst of that flood which sweeps away men, with their labours, into oblivion. Infidelity has fought against it with re-lentless malignity; but it has successfully resisted all its potency, passing unhurt through the hands of Julians, Celsuses and Porphyrys, and defying all the sophistries of Hume, the cloquence of Gibbon, inuendoes of Rosseau, the blasphemy of Paine, and the vituperations of Voltaire. The identical press, indeed, which was employed by Voltaire and the French Institute to di their attacks upon the Bible has since been used to print the very volume they so vainly sought to destroy. Thus has the word of the Lord lived and triumphed, while its adversaries, one after another, have been blasted .- Dr. Nevin.

SIGNS OF THE TIMES.

We have had in Zion a long season of spiritual dearth. In many sections of the country outward prosperity has attended the churches of Christ. but their spirituality has not been commensurate with it. Multitudes of churches have languished and died. A multitude more are ready to die. But the most alarming feature of all has been the ease with which this state of things has been contemplated. "Wo to them that are at ease in Zion" has not only had applicability, but has found painful illustration.

It is no part of our purpose to inquire into the cause or causes of this state of things. In our judgment the causes have been multitudinous in their outward manifestations, yet one in their origin—a departure from God. When the soul which come from various quarters, we are quite forsakes Christ, it is exposed to the varied assaults of Satan; and he knows how to make a backslidden christian do his bidding the most successfully, even without knowing that he is doing the devil's

But we are glad to note cheering indications of better day soon to dawn upon Zion. Her repose is beginning to be disturbed. The ordinary means of grace, as they are often termed, have so long failed to accomplish the desired object, and under them so many churches have either died out or become enfeebled, that both pastors and people are now beginning to look about and inquire whereunto this evil will grow. The gospel has been clearly and plainly preached, still it has not, except in a few places, achieved its intended conquests. This spirit of inquiry which has thus been awakened, is hopeful. Such inquiry will lead to that kind of examination which is always productive of good results. Why has the preached gospel failed to win converts to Christ? Why has the Holy Spirit failed to work in the hearts of men? It is believed that this unrest and this spirit of inquiry are already more widespread and general than they have been in many years. Perhaps our national calamities have contributed to this general result, but whether so or not, the earnest longings in our churches for a revival of religion are more manifest now than they have been in a long time. The meetings of associations, all through New England particularly, clearly indicate this. "No revivals" has been the general burthen of the letters from the churches. As ministers and quently receives the company of his own flock. churches contemplate it, they are inquiring what He is expected to appear in the attire of a gencan be done? Something must be done, and what shall it be?

The natural effect of such inquiries is to devise some extra or neglected means of grace. Churches and pastors are beginning to feel willing that God shall work in his own way, and they are ready to employ any instrumentalities which he will bless. Hence the desire for "protracted meetings," which is now far greater than it has been in many years. From every part of the country, and almost every Free State comes up the earnest request for special and continued meetings through a series of days. In New England especially, the almost miraculous displays of almighty power in Fall River and Haverhill early in this year, has had a powerful influence. The results pro-

Educational Institutions of a high order. A christian body, which deems its views and practices so binding as to warrant a separation from other sects, needs not only theological schools for the special training of its ministry, but also more strictly literary seminaries of a high order, in which shall be provided the means of the very highest mental culture.

It should have such institutions as a way of fulfilling its obligation to the general cause of christian education, or education on a christian basis and pervaded by christian elements. Education is a handmaid of religion. An intelligent christian is the best christian, provided he have grace equally with others. Hence the duty of the selves and in society generally. But sanctified learning, learning on christian principles, learning involving the least error, whether secular or religious, is best of all for any person, and especially for the religious man. A christian education, therefore, a religious denomination is bound to promote with its best available strength. But speaking of a christian education; is every sochurches to promote intelligence among themcalled christian education alike? Every christian, if he be such, has certain positions, views of | ing, converted and amended their evil living, and christianity, which ally him with one denomination more than with another. There are no en- sermon of Jonah, is no great curiousness, no great tirely undenominational christians. At least we clerkliness, no great affectation of words, nor of have never met one, and we hardly expect to in painted eloquence; it was none other but "Yet this life. Christianity inevitably takes, in many respects, a denominational form. For a denomination to sacrifice its denominationalism is the same thing to it as sacrificing a portion of its christianity. Therefore, if a sect would promote the purest form of christian education, it must do so to some extent in its own denominational way, teaching error. Provided its separate existence as a sect is justifiable, it is doing the most for true education, by promoting it under its own

Again, a denomination is itself educated and clevated by promoting most directly the cause of learning, within its own province. Let it bring into existence and cherish a noble educational establishment, and it is disciplined and ennobled by the very effort and interest. · Sympathy with refined culture and vigorous training is necessarily enlivened. For, the enterprise is near at home, and under the immediate fostering care of the denomination. The members of the body feel that in a peculiar sense the institution is theirs. And while deep sympathies are enlisted, activity is more earnest, and thus the more beneficial in its reflex influence. The life forces of the member hip are developed in relation to an enterprise in hand. The common mind is liberalized by the in the heavenly kingdom. very idea of promoting liberal education, and the . "Who, finding himself in a strange country, very conception of a christian educational scheme for which it shall be responsible. Besides, the consciousness of having part in the enterprise cultivates that self-respect and calls out that res pect from others which are favorable to the peculiar mission of a christian denomination.

Leading institutions of learning in a denomina tion are, moreover, wonderfully promotive of its unity and social well-being. The churches are therein performing a common work, which practically unites them. And ministers and members meeting together on the anniversary occasions, and otherwise counseling together on their common institutions, improve their social relations and mutual literary feasts, and find a kind of home, and act and feel in a measure as one family. There is a feast of reason and a flow of soul. In this connection we are led to say that a denomination which does not have its own resto find literary advantages, will in process of time go elsewhere for its literary associations and its more refined society. Instead of developing social life, and a refined circle, within itself, it becomes dependent on external privileges and the most intelligent of its members become appendages of circles of society, and social powers, created in other religious connections. But having our own highest literary advantages, we retain our best minds and influence with ourselves, where they of right ought to be, and build up beneath the banner of the denomination a social fabric, such as we shall be satisfied in being joined to, and such as will serve to bind the rising generation to the associations and religion of their

Two or three other and perhaps even more important considerations, bearing upon the present subject will be offered in a subsequent paper.-

oet calls "the melancholy days," have joined if the bloom and beauty of June and July, and the golden luxury of August had culminated gave no heed to the poet. There was no melancholy on earth or in the air, but everywhere an illumination and an expressive joy, which glori-fied street, and tree, and sky, and floating cloud, and the face of man, and filled the heart with a They have not the courage to say, "This is my

But the summer has gone, and the sunshine and the blossom are waning and fading. The days will soon be gray and cool and vapory. We are stepping out of a land of flowers into a land of harvest, out of the bloom and dazzle of the ripening year into the soberer and fairest light of its maturity and its hastening end. We are pass-

Yet as we sat at our window on Sunday, and looked out upon the first day of Autumn, it was not a melancholy day. It was a day full of glery and joy. As the sweet notes of Sabbath bells stole upon the air, voices of thanksgiving, and canticles of praise, and the music of trumpets. and shawms, seems to rise from the earth on every side and to float down the arches of the sky. It was a day to delight the soul of saintly Herbert, sweet singer of the Temple—for its outward seeming was akin to its inward spirit.

to the minister's library. Such thoughts as the foregoing should induce churches to take the amount they contribute towards their pastors support into careful consideration. And if they can, without detriment to other claims, increase can, without detriment to other claims, increase the is income, on finding it to be too small, let them do so. Other denominations, and our denomination in other hands, have a fund for the support of their aged and infirm ministers, together with provision for the support of the support of the widows and orphans of ministers deceased. We are destirate the man this is necessative, which is demanded by the churches. But while we recognize them as hee death and the varied picture of creation became a dream of beauty. White clouds and great woodlands, and the purple crests of far off in the first of the half of it will be large enough for grandfather, and said to him, "Father, cut it in two; the half of it will be large enough for grandfather, and said to him, "Father, cut it in two; the half of it will be large enough for grandfather, and perhaps you may want the other half when I work and our denominations, and our denominations, and our denominations and our denomination in other lands, have a fund for the support of their aged and infirm ministers, together with has done in other days, to the recialming of his children. The mood of nature fell upon the heart like dew and balm, and the varied picture of creation became a dream of beauty. White clouds and great woodlands, and the purple crests of far off in the range of the father, and said to him, "Father, cut it in two; the father, and said to him, "Father, cut it in two; the father, and said to him, "Father, cut it in two; the father, and said to him, "Father, cut it in two; the half of it will be large enough for grandfather, and said to him, "Father, cut it in two; the father, and said to him, "Father, and the volutions and the volutions of the half when I was a faction of the half of it will be large enough to him and go of re

A Christian Denomination should have its own around him, arched his mottled neck and crowed with a lusty will, exalting his beak like a silver

> There was no melancholy in the first day of autumn. The beauty of the departing summer still shone in the street and garden, on the meadow, on the river, and on the hill. It seemed like a pleasant harbinger of pleasant days yet to come. It cheered the prospect of windy and stormy months, and irradiated the gloomy visage of the impending winter, breaking its clouds with rifts of sunshine, and changing its frowns to beaming smiles .- Exchange.

AN EFFECTIVE SERMON.

"The men of Ninevah repented at the preaching of Jonah."-Luks xii. 15.

his sermon did, that the whole city, at his preachdid penance in sackcloth. And yet here, in this forty days and Ninevah will be destroyed!" It was no more. This was no great curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon; it had a full bite, it was a rough sermon, and a sharp, biting sermon. Do you not here marvel that these Ninevites cast Jonah into prison. They did not revile nor refor only so will it avoid the responsibility of buke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—Bishop Latimer, 1530.

"I BELIEVE IN THE COMMUNION OF SAINTS."

If the heart of Socrates, at his death, bounded with joy at the thought of meeting and conversing with Orpheus, Homer, Hesiod, and others, should not our hearts leap into raptures at the idea of seeing Abraham and Moses, Paul and John, Polycarp and Ignatius, and other illustrious worthies of the inspired and uninspired annals? In the touchingly beautiful sentiments of the sainted Cyprian—"Precious to us will be the day that shall assign to each of us our place of abode, that shall remove us hence and release us from the snares of earth, and bring us to paradise

christian church is enlarged in its views by the does not earnestly desire to return to his Fatherand his friends across the sea, does not long for a friendly wind, that he may the sooner throw his arms around his beloved ones? We believe paradise to be our fatherland: our parents are the patriarchs; why should we not haste and fly to see our home and greet our parents? A great the gratification of such of her subjects as might host of beloved friends await us there; a numerous and various crowd, parents, brethren, children, who are secure in a blessed immortality. and only still concerned for us, are looking with desire for our arrival. To see and embrace these -what a mutual joy will this be to us and them ! What bliss, without the fear of death, to live eternally in the heavenly kingdom! How vast, and of eternal duration, is our celestial blessedness! There is the glorious choir of the apostles -there the host of joyful prophets-there the innumerable company of the martyrs, crowned on pectable seminaries of learning, going elsewhere account of their victory in the conflict of suffering. There in triumph are the virgins. There the merciful, who have fed and blest the poor, and, according to their Lord's directions, have exchanged earthly for heavenly treasures, now receive their glorious reward. To these, dearly beloved brethren, let us hasten with strong desire, and ardently wish soon to be with them, and with Christ."-Rev. J. P. Fugits.

TEMPTATIONS TO DISHONETY.

There are temptations to dishonesty that spring from extravagance. Our society is very vicious in its whole structure in this regard. We make no provision for the respectability of people who are in humble circumstances. We hold out inducements to them to live beyond their means. In European society, people that are intelligent and refined can entertain their friends in a plain room, with plain furniture, and treat them to a plain repast, and nothing will be thought of it. A German will invite his friends to come and see him, and they together will sit in common fellow-Autumn has come, and the days which the ship and in pleasing conversation, and make their repast from a loaf of bread and a pitcher of the procession of the seasons. Yet it seemed on water, and there will be no thought but that the the first day of autumn, as we sat at our window, host is respectable. And I think that if a loaf which overlooks the city just behind us, and a broad expanse of hill and forest in the distance, as quent meal, there would be less dyspepsia. In Europe they are not ashamed to live plainly, even for economic reasons: and men respect each again into the paradise of midsummer. Nature other for it. But in American society we have a victous tendency to make men ashamed to live within their means. They say, "I will not have company unless I can have it as my neighbors place, here are my means, and I can afford to entertain my friends in my way; but if they cannot come to see me as I am they need not come at

Young people want to begin further along than they are able to. They want to keep house as twenty years of successful and fruitful industry have enabled men to do it. They measure everying from the promise to the fruition, from hope to memory, from noontide into the shadows of evening, from the fulness and brightness of life into decay and death.

The pass that the passes the fruition, from hope thing on the pattern of somebody else. There is a want of self-respect founded on one's good breeding and fundamental honesty. And extrainto decay and death. nesty .- Watchman and Reflector.

THE UNKIND SON REBUKED .- There was once man who had an only son, to whom he was very kind, and gave everything that he had. When his son grew up, and dwelt in his own house, he was very unkind to his poor old father, Herbert, sweet singer of the Temple—for its outward seeming was akin to its inward spirit.

The fruit of this the next world's bud.

The mood of nature fell upon the heart like doors. The old man said to his grandson, "Go and fetch the covering from my bed, that I may go and sit by the wayside and beg." The child burst into tears, and ran for the covering. He met his father, to whom he said, "I am going to fetch the rug from my grandfathers's bed, that he covering fr

ONE HUNDRED AND ONE.—The New York Observer contains an account of a venerable Independent minister in Syracuse, U.S., named Daniel Waldo, who is now one hundred and one years old, and is still in good health:-

Old Series, Vol. XVI., No. 44.

He attends church regularly on the Sabbath, sits in the pulpit, and generally offers at least one prayer; and but a few Sabbaths since he preached twice in a neighboring town, and at the close of the second service said he was not conscious of the least fatigue. The loss of his sight is no serious obstacle to his preaching, as many of his sermons are so familar that the train of thought readily comes to him, and he can trust to the moment for language.
"Father Waldo is really a sublime model of

domestic kindliness, cheerfulness, dignity and piety. When he was about to offer an evening prayer in the family, he turned to me and said-I cannot kneel comfortably, and therefore I pray, like Jacob, leaning on the top of my staff;' and he actually leaned over upon his staff, imitating Jacob to the letter. He says that the happiest ten years of his life were those between the age of ninety and a hundred, and he had never a deeper sense of the goodness of God towards him than at this hour.—I asked him if he was ever troubled with evil thoughts, and he said, "Very rarely; but when one comes along, I find it easy to chase it away by prayer." He lives in a community who know how to appreciate and honour him, and his grand daughter, an accomplished and agreeable young lady, acts towards him the part of a ministering angel. I have known him many years, but never saw him so interesting as he is at the age of one hundred and one!

THE SUNSHINY MEMBER.—Let us try to be like he sunshiny member of the family, who has the inestimable art to make all duty seem pleasant, all self-denial and exertion easy and desirableeven disappointment not so blank and crushing; who is like a bracing, crispy, frosty atmosphere throughout the home, without a suspicion of the element that chills and pinches. You have known people within whose influence you felt cheerful, amiable, hopeful, equal to anything! O, for that blessed power, and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good-to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent—not entirely a matter of great energy; but rather of earnestness and honesty, and of that quiet, constant energy which is like soft rain gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely for the

QUEEN VICTORIA'S PRUDENCE.—The London correspondent of the New York Sun says:-I was told the other day an anecdote of the

Queen which illustrates her good sense and real desire to promote the welfare of her subjects. She had agreed to have her photograph taken for desire to possess the counterfeit presentment of their ruler. She presented herself in a plain black silk without a practicle of ornament. photographer ventured to suggest that she should send for some jewellery. "No," said the Queen, "this photograph is to go among my people, and I wish to do all I can to discourage extravagance." It is such little anecdotes as these that have secured the Queen a high place in the regard of the people. I have everywhere heard her spoken of with affectionate respect.

THE SIEVES OF SOCIETY.—Beward of oozyheaded people, between whose ears and mouth there is no partition. Before you make a bosom friend of any man, be sure that he is secret-tight. The mischief that the non-retentive do is infinite. In social life they often set whole communities by the ears, frequently break up families, and are the cause of numerous misfortunes, miseries and crimes. In business they spoil many a promising speculation, and involve hundreds in bankruptcy and ruin. Therefore, be very careful to whom you entrust information of vital importance to your own happiness, to the interests of those you hold dear. Every man has a natural inclination to communicate what he knows; and if he does not do so, it is because his reason and judgment are strong enough to correct his inherent propensity. When you find a friend who can exercise absolute power over the communicative instinct -if we may so term it-wear him in your heart. If you have no friend, keep your own counsel.

LEARNED BIBLE READERS .- The learned Le Clerc tells us, that while he was compiling his Harmony, he was so struck with admiration of the excellent discourses of Jesus, and so inflamed with the love of his most holy doctrine, that he thought that he had then but just begun to be acquainted with what he scarcely ever laid out of his hands from infancy. During the time that Dr. Kennicott was employed on his Polyglot Bible, it was the constant office of his wife, in their daily airings, to read to him those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her sking him what book she should take, "Oh," said he, "let us begin the Bible."

THE GREAT END OF SOCIETY .- Property coninually tends to become a more vivid idea than right. In the struggle for private accumulation, the worth of every human being is overlooked. The importance of every man's progress is forgotten. We must contend for this great idea. They who hold it, must spread it around them. The truth must be sounded in the ears of men. that the grand end of society is to place within reach of all its members the means of improvement, of elevation, of the true happiness of man. There is a higher duty than to build alms-houses for the poor, and that is, to save men from being degraded to the blighting influence of an almshouse. Men has a right to something more than bread to keep him from starving. He has a right to the aids, and encouragements, and culture, by which he may fulfill the destiny of a man; and whom he refused to support, and turned out of doors. The old man said to his grandson, "Go this it will continue to groan under its present

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Saint John, N. B. Every description of the above class of Goods found at his establishment. Wholesale Orders executed with dispatch, and sold as low as any House in the trade. Dec 4. George A. Garrison,

COMMERCIAL AND FORWARDING AGENT,

And Custom House and Ship Broker,
129 Custom House Building, St. John, N. B.
Also—NOTARY PUBLIC. All business entrusted to his
care will meet with prompt attention. ***Parties residing out of the City, desirous of Importing Goods from England or the United States, can have them forwarded to their places of business, either in this

Province, Nova Scotta, or P. E. Island, by consigning the same to G. A. G. with the Invoice. Strangers arriving in the City, wanting information, will meet with due attention. F. A. COSGROVE,

Watch Materials, English, American, French and German Fancy Goods, Toys, Fancy Bird Cages, &c. Also, Ambro-type and Photographic Stock and Materials. 75 Prince Wm. street, St. John, N. B. Orders from the country promptly attended to. Dec 4.

REVERE HOUSE. ermanent and Transient Boarders accommodated upon the most reasonable terms.
THOMAS TRUEMAN,

21 King Street, St. John, N. B. UNION HOTEL, 112 Union Street,

ST. JOHN, N. B.

PHIS HOTEL being centrally located, neatly furnished, and thoroughly conducted, is highly appreciated by the Travelling Public. Charge 85 cents per day.

Extensive Stabling attached, and experienced Host-

Morton's Hotel, Union Street. THE subscriber begs to inform his friends and the pub-

Lic generally that he has opened the House on Union Street. No. 96, lately occupied by E. S. Flaglor, Esquire,

kindly attention to customers, to meet the wishes of all who may favor him with their patronage. Terms moderate. Good Stabling, and a hostler in attendance.
may 14.—vi GEORGE MORTON. WAVERLEY HOUSE.

No. 73 King Street, Saint John, N. B. JOHN GUTHRIE, Proprietor. Washington House. HE Subscriber begs leave to inform his friends and the

public generally, that he has recently fitted up the Hotel on Water Street, EASTPORT, known as "Washington House," in comfortable style, where he will be happy to receive Permanent or Transient BOARDERS, at reason able rates. Aug. 13, 1863—v3m G. F. CAMPBELL. "NORTH AMERICAN HOUSE."

No. 7, King's Square, Saint John, N. B. E. W. FLAGLOR, Proprietor. Good Stabling and attentive Hostler.

JAMES S. MAY. MERCHANT TAILOR.

87 Germain Street, St. John, N. B. Always on hand a good assortment of Cloths, &c. 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 Clothing, Cloths, Furnishing Goods, &c. &c. *, *Garments made to order in the most fashionable style.
by the best workmen, at the shortest notice. Dec. 4.

WOOLLEN HALL. JAMES M'NICHOL & SON, Clothiers, and dealers in Gent's. Furnishing Goods, No. 25 King Street, St. John, N. B.

Clothing made to order. SAMUEL WILSON,

Sears' Brick Building, No. 23 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 Fashionable Style by best Workmen, at the shortest notice.

Dec. 4. SAMUEL WILSON. A. & T. GILMOUR. MERCHANT TAILORS,

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

John Mullin's Boot and Shoe Factory. 18 SOUTH SIDE OF KING STREET, St. John, N. B. —Boots, Shoes, and Rubbers, of every description—Wholesale and Ketail. Constantly on hand—Mens', Boys' and Youths' Wellington Boots. Also—made to order at the shortest notice—Ladies' Double Soled Calf and Prunella Boots. A good assortment of Trunks, Valises.

and Carpet Bags, constantly on band at 18 KING STREET, St John, N. B. M. FRANCIS, BOOT AND SHOE MANUFACTORY

New Boot and Shoe Factory. A Lawrence's Brick Building, Head of King Street.

A LARGE Assortment of Mens' and Boys' BOOTS and
SHOES on hand, to which the attention of Mechames and Lumbermen are particularly requested. The whole of which is offered at the lowest prices for Cash.

Custom Work attended to with neatness and despatch. ELLIAD D. PLIA

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

(Successor to D. H. Hall.)

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

Wholesale and Retail.

41 King street, St. John, N. B.

Boots, Shoes, Hats, and Caps made to order at short
Dec 4.