affords an excellent medium for advertising.

No. 5.

Another cause of so many changes among our ninisters is, the want of union in our churches. Some for Paul, some for Apollos, and some for Cephas. Nothing is of more importance in our churches than that peace and union should exist mandment I give unto you, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." "Christ prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may be lieve that thou hast sent me." And this last prayer was wonderfully fulfilled; for of the first converts to Christ the multitude of believes. converts to Christ, the multitude of believers added to the Church on the day of Pentecost, and on subsequent occasions, the three thousand, the five thousand, and the great number of believers that filled Jerusalem with their doctrine; it was said-" And the multitude of them that believed were of one heart and of one soul."

The Apostles inculcated this doctrine in their preaching and in their prayers-" Finally, brethren, be perfect, be of good comfort, be of one mind." "And I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined to-gether in the same mind and in the same judgment." "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling." "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

No sin in the church does more injury to the cause of Christ than division and schism among the members. It wounds Christ in the house of his friends; causes the ways of God to be evil spoken of; brings religion into contempt; and instead of all men knowing that we are the disci-ples of Christ, by our loving one another, they conclude that there is no reality in our religious profession, and thus our strife and contention cause men to enquire what do ye more than others! and subject us to reproach, and to the threatening—" If ye bite and devour one another take care ye are not consumed one of another." How often does the minister of Christ conclude sions among them! It destroys the communion of saints! It prevents the execution of the governcipline of the church! No other evil does so much harm in independent churches. The proverb so common, is as true in its apdication to the church, as it is in the world, "Divide and scatter." How many churches, whose names appear in our minutes, are without the public worship of God, and ordinances of Christ, from this God dishonoring sin!

It is the evil to which churches are exposedwhen the vote of a majority is the ruling power; and all business is done by the suffrage of the

The pastor who can keep his church united and working in harmony, may expect to continue with them; but the pastor who does not succeed in this, may expect to leave with a sad heart, a broken and divided church. It is the good preacher that is now sought after and honored by the churches; but in apostolic times, it was the Elder who ruled well that was counted worthy of double honor.

condemned in the Scriptures than division and schism, and no sin so frequently and severely punished. In Rom. xvi. 17-18, we find the inspired direction given us, "Now I beseech you, brethren, mark them which cause division, and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Can anything be more pointed and severe on persons making trouble in the church on account of not having their own way in all things.

In Gal. v.12: "I would they were even cut off which trouble you." Cut off from the family of whose spiritual growth has been advanced by our prayers and labors!

Our friendships there will be perpetual. This is not the least important view of the subject. Everything here is fleeting. No sooner do we form associations than they are dissolved. To-

the church of God, and cause divisions among God's people. In Titus iii. 10-11, we have the direction given us-"A man that is an heretic after the first and second admonition, reject; knowing that he that is such is subverted and meth, being condemned of himself." We mistake when we only attach to the word heretic, e meaning: one who denies some of the essen tial doctrines of the Gospel; we get that defini-tion from the church of Rome. Its proper mean-ing is one who makes a party in the church, or causes division, and that, by perverting or deny-ing some precept or doctrine of the Bible.

ostle tells us that after one or two ad-

free, but we should not abuse that freem by making it a cloak for doing wrong. How much sin is committed in many churches by a party spirit. Some active popular member gets opposed to the action of the church or the pastor, and he withholds his support from the church. Soon he goes farther, he leaves the Lord's table, and it may be the social meetings of the church, and to justify himself he must blame the church, the pastor, or some members in the church. He talks of the supposed wrongs he has sustained from his brethren, until he forms a party, and without any intention of heinging. party, and without any intention of bringing bout such a sad state of things, he brings schism

Indeed this evil may go so far that the disaf-cted persons will talk about the wrong of the surch before their children and family, and thus e their minds. And has not instances

Division and party feeling has led to the for where they were not require there was not more means than was necessary support one church—where there was am-

ar a difu sold at odd beilygge dereole eili brure.

Christian Di

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

New Series, ol. I., No. 10. SAINT JOHN, N. B., THURSDAY, MARCH 5, 1863.

For the Christian Visitor MUTUAL RECOGNITION OF SAINTS IN ing the wicked business. HEAVEN.

BY REV. J. C. HURD, M. D. No. 5.

On earth we know each other, and enjoy the pleasures of frequent and familiar intercourse; we take sweet counsel together, and walk to the house of God in company; our associations are characterised by more than common friendship; they are founded in love, and are productive of among the members. "Behold how good and they are founded in love, and are productive of strong spiritual affection. We sympathize one unity." Christ taught its importance in his last with another in all our joys and sorrows, hopes address to his disciples, and in his last prayer to his Father before he suffered. "A new comother, not in word only, but in deed and in truth; other, not in word only, but in deed and in truth; and as the several members of one body, joined

In Jesus be so sweet,
What heights of rapture shall we know,
When round his throne we meet."

True, our friendships on earth are often marred and our mutual attachments weakened by a variety of causes beyond our control. We are constantly more or less influenced by passions and prejudices, and deeply impressed with a sense of our manifest deficiencies and in-bred corruptions: we say with the "sweet psalmist of our Israel,"

"In vain we boast perfection here,
While sin defiles our frame,
And sinks our virtues down so far,
They scarce deserve the name."

But in spite of all our imperfections, there are true friendships formed on earth; friendships which remind us of and resemble those above. The friendships of the saints here partake of the character of those in heaven, nay, they are the very same in kind, they differ only in degree. The one is in the furnace undergoing the process of purification, the other has passed the ordeal, and sparkles with purest ray in the diadem of the Saviour's glory; the one is a weak and tender plant in the garden of grace on earth, the other has reached its maturity, and transplanted in the paradise above, is blooming in all the richness and vigor of immortal life. There, the intercourse of the saints will be spiritual. Flesh and blood cannot enter into the kingdom of God, neither can corruption inherit incorruption. The nature of each will be changed, but the identity will be retained, though we are not able to comprehend or explain how that will be accomplished. Many of the relations proper and necessary on earth, as parents and children, husbands and wives, &c., will be unknown in neaven, but pleasing rea iscences of them will remain, and in ways which we may not now conceive, will be rendered conducive to our felicity. We shall be purified from all that is carnal, and be as the angels, and this will be the soul of the friendships and intercourse of the saints above. Sin is the source of all the disturbing elements which distract the church on earth, and the further we are removed from all such sordid elements here, the more lasting and satisfactory does our friendships become. From all these earthly evils we will then befree, hence, pure and holy friendship, and uninterrupted spiritual intercourse will constitute a large part of the felicity of saints in heaven.

"Love is the grace that keeps her power In all the realms above; There faith and hope are known no more, But saints forever love."

These mutual recognitions will be a subordinate source of joy and satisfaction. God will then as now, be all in all as a supreme delight; but the mutual intercourse of the redeemed will afford them a joy second only to that which they realize in their personal union to Christ. And There no sin more severely denounced and what christian has not looked forward with rapturous emotion to the happy meeting of friends in heaven? How delightful the prospect of seeing again, and conversing with those of our own flesh! How delightful the meeting between parents and children, teachers and pupils, pastor and flock; between those who have sustained high spiritual relations; between us and those who have been converted through our instrumentality, or whose spiritual growth has been ad-

which trouble you." Cut off from the family of day we become attached to friends, to-morrow the faithful, from the church of God on earth! we lose them. Death severs the tie. and tears How severe the punishment of such as trouble them away from us. In heaven there will be no sin—no changes—no separations. Our perfect bliss will be perpetuated, our love without alloy.

"Will it not then be joyful to meet to part no more." A few practical observations are reserved for the next and last article on this subject.

> For the Christian Visitor. PROHIBITORY LEGISLATION. BY A SON OF TEMPERANCE.

The success of the Temperance cause involves the suppression of the liquor traffic by law. Such legal suppression the people may demand at any time. If such demand be made with sufficient power, and in sufficient numbers, the legal supssion of the traffic would follow as a matter of course. The prevalent opinions on the subject can only be tested by its introduction in the Leforcement of the measure resting entirely on the opinions of the people, all efforts to violate its provisions would be void, and of no effect.

Some there are who urge that under the present system should the Magistrates in session concur in refusing to grant licences, the county so represented would possess a prohibitory law. where churches have been formed out To this the objections are both strong and nume-

ple church accommodation for all the people. At almost every Association we have trouble by churches thus formed, applying for admission.

How strong then the motive presented in Christ's last prayer for union and love among the people of God! And where should love be found if not in the Church of Christ: among the children of the same Father, adopted into the same family, begotten again to the same hope, and travelling to the same home.

The beloved disciple who leaned on the Saviour's bosom said, "This is the message that ye heard from the beginning, that we should love that is established by law; and no decided Tem-

perance advocate can ever be satisfied with licens-

The present law, then, differs in every important particular from the new measure under its provisions. In any town or district where a maority of two-thirds of the voters favor the suppression of the traffic: it is so suppressed, and suppressed forever. It cannot again have a legal xistence in such locality, and its illegal existence rendered impossible by the fact that so large a proportion of the inhabitants are interested in its ppression, having voted therefor.

Again, the embarrassing question of the Retotal, immediate, and general prohibition. The Permissive Bill would only gradually extend; its operations would, no doubt, be slow, and consequently secure. To the extent of its adoption by the people would be the consequent diminution of the drinking usages, to that extent would the quantity and value of imported liquors cease, and to that extent, finally, would the duties be depreciated.

In the meantime the consequent lessening of taxation would more than compensate for the decrease in the revenue, and the Province would thus financially, as well as morally, be benefitted by the change.

> EXEGESIS OF 1 COR. XV. 29. BY REV. JOHN M. GREENE.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? are they then baptized for the dead?"

Some of the Greek Testaments collecate the clauses of this text a little differently from that given in the English version. They join the second clause to the third instead of the first. "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?"

But this change so little affects the sense that it is exegetically of no importance. Therefore I proceed to say that the first step in ascertaining the exact meaning of a passage, is to discover the use to which the author puts it. Words or phrases signify different things in different connections: so that if we can get the precise relation of this text to the context, we shall have done much toward unfolding its meaning.

The first part of this chapter is an argument to prove the resurrection of the dead. Some of the Corinthians were in doubt respecting this doctrine, and the apostle enters largely into the proof of it, devoting to this the first twenty-four rection body, verse 35, "How are the dead raised it may seem, we are now upon the very ground up? and with what body do they come?"—then where once stood one of the mo of those who shall be alive at the Lord's coming, verse 51, and closes with practical remarks.

But the first thirty-four verses are an argument and there is in the whole compass of the Pauline epistles no finer specimen of Platonic reasoning founded by Menes, the first Egyptian king.

The oldest control of the oldest c The first eleven verses are the direct demonstration. He proves, (1.) from the Scriptures, which he assumes that they believed, that Christ had risen from the dead; "he was buried and rose again the third day according to the Scriptures."

(2.) He proves the same by the testimony of eyewitnesses. "He was seen of Cephas, then of the twelve. And after that he was seen of about five hundred brethren at once, of whom the greater part remain unto the present time. After that he was seen of me also, as of one who was born out of due time."

This establishes one point in his chain of reasonng-there is such a thing as the resurrection of the dead ; Christ has risen. Now the apostle turns and takes the indirect

demonstration to prove a general resurrection. That is, he proceeds to show the absurd and alarming consequences of a denial of this doc-

1. "If there be no resurrection of the dead"that is, general resurrection, since the apostle proves from the consideration of the doctrine as t relates to Christ, to it as it relates to all-"if there be no resurrection of the dead" then Christ is not risen, because Christ is declared to be in this respect only the first fruits; if there is to be no harvest then can there be no first fruits. But you will not admit this. We have just proved incontrovertibly that Christ had risen.

2. "If there is no resurrection of the dead, then our preaching is vain, there is no meaning in it, and your faith is vain, you are the dupes of conscience and reason, and are yet in your sins. But no true child of God among you will admit

3. "If there is no resurrection of the dead' then those who have fallen asleep in Christ are perished; that it, the doctrine of the soul's immorality rests on the same basis as that of the resurrection; if this fails that must. But you will not admit this conclusion.

4. If there is no resurrection of the dead, then we, Christians, are of all men most miserable. But this conclusion you will not admit-you expect better things in the future; you believe there are joys to come, when the righteous shall have their reward. But all your hopes depend on this doctrine.

5. Here is the text. If there is no resurrec tion of the dead what will [do] they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for the dead?

This verse, then, stands as a reductio ad absur dum argument for the resurrection of the dead, and has, as to its exegesis, the advantage of constituting, by itself, an entire argument. Or it points out one of the absurd or alarming consequences of denying the doctrine. What is the consequence? He had before shown that a denial of the doctrine made their faith vain, their hope groundless, and what so natural as that he should say it makes your baptism also groundless. It the fond affections of a doting father, to the hard was the apostle's custom to be exhaustive in his drudgery of a bond-slave in this land of strangers. argument, and it would be something very strange to be accounted for, if in his argument so comto be accounted for, if in his argument so complete in other respects, he would omit this. dark and dismal prison, and the companionship of guilty felons. How many would have sunk favor of anastaseos—that is, resurrection—being mentally supplied before dead, ton nekron—that is. of the dead. "If the dead rise not, why then are they baptized for the resurrection of the dead!"

import of the rite or not, your baptism has a special reference to the resurrection; it is a rite which is typical of it; so that if you deny the resurrection of the dead, you not only deny the resurrection of Christ, and make your faith and hope vain, but you also render your baptism meaningless and absurd." This, as we understand it, is the connection and meaning of this much

controverted passage.

As to supplying the word anastaseos—that is, resurrection—before ton nekron—that is, the dead-we would remark that all the interpretations supply some word at this place. Some supply en onomati-that is, in the name of the dead others supply en topo—that is, in the place of the dead; others supply pathemasi—that is, for the sufferings of death. But it is certainly most logical to supply what is in the direct line of the author's reasoning or argument. And it is very strange, since no one denies that the aim of the apostle in this part of the chapter is to prove the resurrection of the dead, that any one should ever have thought of supplying any other word than anustaseos-rusurrection.

foot note in his commentary, that "this explanation is the prevalent one among the Christian fathers. They argue from the practice of their times, according to which the candidates for baptism confessed a belief in the resurrection of the dead before baptism." Olshausen states this historical fact, though he himself gives a widely dif-ferent exegesis of the text. And it seems not only to be authority in favor of this exposition, but also against any recondite or lost custom. We cannot conclude without saying that the above interpretation seems to be both a natural and a necessary one. This gives the text a place in the apostle's argument, and shows at once the fullness and force of his reasoning. It shows that around the doctrine of the resurrection cluster all our hopes, and to it point all our re-ligious rites.—Congregationalist.

> From the New York Examiner. COURT OF THE PHARAOHS. BY REV. D. A. RANDALL.

A ride of about twelve miles in a north-west direction from Cairo was soon passed, and we were approaching the site of the ancient Memphis, the Noph of Scripture, and the home of the Pharaohs. But what do you see? An elevated portion of land covered with palm trees, and near by a miserable Arab village of mud huts, and ragged, wretched inmates. This village is a verses. Then he goes on to speak of the resur- modern affair, called Metrahenny, and strange as of the world. Here stood costly temples and magnificent palaces, and around them swarmed a dense population. It was one of the oldest ITS COMPLETE DESTRUCTION.

A few years since, had one been asked where the ancient city of the Pharaohs stood, they would have been answered, "Probably here, but modern researches in this land, a beautiful colossal statue was discovered here, nearly buried in he earth. It proved to be one described by Herodotus, connected with one of the great temples of Memphis. This discovery determined the site of the ancient city. But it is a wonder to many how a city of such great dimensions, containing such vast temples, palaces, and statues, should be so utterly destroyed.

It should be remembered that by far the greater portion of the buildings of these cities were of unburnt brick, a mixture of Nile mud and straw. When deserted, they would quickly be reduced to a shapeless mass of earth, and soon covered by a growth of vegetation. The temples and palaces of stone were more durable, but were pillaged and wasted by war. The work of destruction thus commenced, would soon be consummated by the removal of every useful portion. to build the edifices of more modern towns.

The heavy portions, that could not so easily be removed, would soon become imbedded in the yielding earth, the Nile would leave its deposits over and around them, and thus the city would soon entirely disappear, and ere long, perish from the remembrance of man. But so great a city could not be suddenly annihilated. Standing so near the banks of the Nile, no doubt its beds of hewn and sculptured stone afforded materials, for many years, for the modern cities along the river. Even as late as 1342, we read of very extensive ruins here, but they have gradually disappeared. Great mounds of earth, mixed with broken pottery, a few pieces of broken statuary and sculp-tured idols, picked up here and there by the natives, and this great statue of Remeses II., is all that remain to tell where so much power, wealth and greatness once existed.

Climb with me upon this fallen monument, and let us sit down and look about us, and recall some of the instructive and wonderful events that have here transpired. We have not time now to describe this gigancic statue, nor the wonderful palaces and temples that have crumbled into ruins. Here the Bull Apis was kept and worshipped, near by was the lake of the Dead, and Charon and his boat, and beyond it the Elysian Fields, which gave rise to many of the beautiful mythological fables, and which, with many others, shall be described in their appropriate place. Here was the palace of the Pharaohs, and here

JOSEPH AND HIS BRETHREN. Sitting here upon this fallen statue, how vividly the history of that young Hebrew slave comes before us! It was a sad and weary journey that he made from the comforts of a home, and of his temptations! But during all these cheerless months he waited in hope, trusting in God To this the objections are both strong and numerous. 1st. In but two cases has such a course been pursued, viz., the counties of Queens and Albert.

2nd. In both counties the Magistrates have seemed to be content with withholding licenses, and have not followed up or caused to be followed up, successfully, those who sell in violation of the law; hence, though licenses be not granted, there are some few places in which it is secretly sold. 3rd. The fact of even such limited protection being given under the provisions of the license law, does not, in reality, give that measure any prohibitionists: for, it is founded in error, and is wrong from the beginning. It seeks to regulate the whole liquor business; under its operations, the whole liquor business; under its operations the basiness is made as respectable and influential as it is possible for any iniquity to be made that is stabilished by isw; and no decided Tem-

He supposed he was addressing an utter stranger to his father's family; and had he been a stranger, would not that appeal have been suffi-cient to have touched the heart? Little did he know whom he was addressing! Little did he imagine how those tender allusions to a father's gray hairs, and a father's bitter sorrows, were awakening in that Prime Minister remembrances of childhood and youth, kindling anew the glow of filial affection, and stirring to profoundest

depths the living fountains of a yearning heart! Joseph could refrain himself no longer. The fountain of his heart was full. He cried. " Cause every man to go out from me," and he stood alone with his brethren. "I am Joseph: doth my father yet live?" He wept aloud, and the Egyptians, and the house of Pharaoh, heard him. He fell upon his brother Benjamin's neck, and wept, and Benjamin wept upon his neck. Where, in all the annals of our race, is there a more striking picture of brotherly affection than this? How strange it seems, to be standing upon the

very soil that witnessed this affecting meeting of

Old Series, Vol. XVI., No. 10

Joseph and his brethren! We might add that Olshausen remarks in a MOSES' CHOICE. From the waters of yonder river, the daughter of Pharaoh rescues the child Moses, and into this very palace he is brought. Here he became learned in all the wisdom of the Egyptians. But the schools and artful logic of their philosophers, the crafty teachings of their priests, the magnificence of their temples, and the pompous rituals

of their worship, could not eradicate or overcome that knowledge of Jehovah God, and that attachment for his people he inherited by his birth, and drinked in from his mother's breast. Buried for a season this purer knowledge and these holier instincts might have been, but like a living germ planted by the hand of Divinity, they sprung up, and took deep root in the soil of his sanctified heart. They flourished the more vigorously as they lifted themselves above the rotten systems

of philosophy and religion that surrounded them. Forty years he shared the privileges, the honors, the emoluments, the luxuries, of one of the most renowned and powerful courts in the world. But a great question was to be settled, and the time for a decision had come. I wonder if it was not just here where we are sitting, under the overshadowing walls of this great heathen temple, he came, pondering the great question that, like a crushing burden, was pressing upon him? It was in faith his mother had laid him in the bulrushes. That holy faith of a mother's heart had taken deep root in his own, and with mighty throes, was now struggling for the victory: "I am the son of Pharaoh's daughter. Yonder palace may be mine. The sceptre of power, the honors of royalty, the emoluments and luxuries of a royal No. 64 Prince William Street, Saint John, New Brunswick, home, are all within my reach. Shall I-can Igive them up! Yonder are my people-my kindred; I know the bitterness of their bondage; how the earth is stained with their blood, and watered with their tears. Can I become deaf to the groans of my brethren? Can I renounce the faith of my fathers? Can I deny the mother that bore me ?"

See! He bows his head, and buries his face in the folds of his garment. His strong frame trembles with the heaving emotions that, like a pent-up volcano, convulse his heart. It is but for a moment. Faith triumphs! With a calm serenity of countenance, and a fixed and holy purpose of heart, he stands a conqueror before

us. The conclusion is given in the words of inspiration: "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He turns his back upon them all. "Farewell, ye temples of the gods! I have chosen, and will serve a God who shall lay you even with the dust. Farewell, palace and court! I seek the honors of a kingdom that shall endure when thy thrones and monuments, thy mighty pyramids, yea, the great

world itself, shall have perished forever." What a place to meditate! What strange ensations one feels in walking over these ruins of former times! Here are great mounds, beneath which lie the wrecks of costly palaces and magnificent temples, with their altars and their gods. Here all was once vocal with the hum of life, and halls and streets echoed to the tramp of countless multitudes. Now the solitary palm trees make doleful music, as the stray winds of heaven play among their branches. A few reckless Arabs wander here and there, in stolid indifference of the past or future. They have picked up from the ruins a few fragments of mutilated heads, feet and hands of sculptured idols, in hopes of rathering from inquisitive visitors a few piasters y their exhibition; little thinking the pile of ruins they have thus gleaned are a standing witness to the truth of the prophetic declaration of God's word, "The idols of Noph shall be broken." -

ST. PATRICK'S PRAYER. AS HE WAS GOING TO PREACH AT TARA, EXPECTING

"At Tara to-day, the strength of God pilot me, the power of God preserve me; may the wisdom of God instruct me, the eye of God watch over me, the ear of God hear me, the word of God give me sweet talk, the hand of God defend me, the way of God guide me. Christ be with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me; Christ on my right hand; Christ on my left hand; Christ on this side, Christ on that side, Christ at my back; Christ in the heart of every person to whom I speak; Christ in the mouth of every person who speaks to me; Christ in the eye of every person who looks upon me; Christ in the ear of every person who hears me at Tara to-day." So prayed the reputed patron saint of the Romish church in Ireland. All to Christ. Not

a word to the Virgin Mary.

"BOY WANTED." Announcements similar to the above are notunfrequently seen in the columns of the daily newspapers, on bulletins, and in the windows of

shopkeepers.

Of course, boys are wanted! Who doubts it? None but the most superficial thinker, we are sure, could entertain such a thought for a moment. In a few brief years, the boys who are now living will be wanted to proclaim the gospel—will be wanted on the judges' bench—in the gubernatorial and presidential chairs—in the halls

of learning; in short, to fill the places now occupied by the mighty millions of earth.

Boys are wanted now! They are wanted to fill our public, private and Sabbath-schools; to store the intellect and the heart with the useful and the pure; to take the initiatory steps to be-

and the pure; to take the initiatory steps to becoming good and useful citizens.

Boys are wanted in heaven. Since we began this
article, a sorrow-stricken father, in a thread-bare
coat, passed our office with a little coffin under his
arm. His little boy had been wanted in heaven.
Othersmay soon be called. God desires and invites

Yes, boys, you are wanted, not only on earth, but in heaven. Are you ready?

THE OFFICE OF THE

Prince William and Church Streets. SAINT JOHN, N. B.

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

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December 4.

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Barrister and Attorney at Law. Agent at 'Saint John for the Saint Stephen Bank. Office No. 5 Water Street, Market Square. Drafts on New York, Boston, England. Uncurrent Funds bought and sold. Dividends, Interest, and other Monies d. Investments made in and sales effected of Bank Stock, Mortgages, and securities of every description.

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Dec. 4.

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