

# The Christian Visitor.

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THE OFFICE OF THE  
CHRISTIAN VISITOR,  
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REV. I. E. BILL,  
Editor and Proprietor.

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The Christian Visitor

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

## THE CHRISTIAN'S HOME.

I have a home above.—2 Cor. v. 1.  
From sin and sorrow free.—Rev. xxi. 4, 27  
A mansion which eternal love—John xv. 2  
Designed and formed for me.—Mat. xiv. 34  
My Father's gracious hand.—Eph. i. 3  
Has built this sweet abode.—Heb. ix. 16  
From everlasting it was planned.—Eph. i. 11  
My dwelling-place with God.—Exod. xv. 17  
My Saviour's precious blood.—Heb. xi. 12  
Has made my title sure.—Heb. xi. 14  
He passed through death's dark raging flood—  
Ps. xlii. 7  
To make my rest secure.—Heb. x. 15  
The Comforter is come.—Acts ii. 2, 4  
The Earnest has been given.—Eph. i. 13, 14  
He leads me onward to the home.—Rom. viii. 14  
Reserved for me in heaven.—1 Pet. i. 4, 5  
Bright angels guard my way.—Heb. i. 14  
His ministers of power.—Ps. ciii. 20  
Encamping round me night and day.—Ps. xxxiv. 7  
Preserve in danger's hour.—2 Kings iv. 16, 17  
Loved ones are gone before.—1 Thess. iv. 13  
Whose pilgrim days are done.—Heb. xi. 13  
I soon shall greet them on that shore.—1 Thess. ii. 10  
Where partings are unknown.—1 Thess. iv. 17  
But more than all I long.—Exod. xxxiii. 18  
His glories to behold.—John xvii. 24  
Whose smile fills all that radiant throne.—Ps. v. 7  
With ecstasy untold.—1 Cor. ii. 6  
That bright yet tender smile.—Num. iv. 26, 28  
My sweetest welcome there.—Matt. xxv. 34  
Shall cheer me through the "little while"—John xv. 18, 19  
I tarry for Him here.—1 Thess. i. 10  
Thy love thou precious Lord.—S. Songs i. 2  
My joy and strength shall be.—John xv. 10, 11  
Till thou shalt speak the gladdening word.—S. Songs ii. 10  
That bids me rise to thee.—S. Songs ii. 13  
And then through endless days.—Ps. cxlv. 2  
Where all Thy glories shine.—Rev. xxi. 23  
In happier, holier strains I'll praise.—Rev. v. 9, 10  
The grace that made me thine.—Eph. ii. 8  
Before the great I AM.—Ex. iii. 14  
Around His throne above.—Rev. xiv. 3  
The Song of Moses and the Lamb.—Rev. xv. 3  
We'll sing with deathless love.—S. Songs viii. 7

For the Christian Visitor.  
**SERMON BY HENRY WARD BEECHER.**  
"A good name is rather to be chosen than great riches."  
—Prov. xiii. 15  
The identity of human nature in all ages, is shown by the observations and moral maxims of every period of life. They are as true and as important in our day—these wonderful proverbs of wisdom—as they were three thousand years ago. We have gone through great evolutions of society, and have found out a great many things since Solomon sat on his throne, the wisest and the most foolish monarch that ever reigned. But we have not advanced one single step beyond his day in the wisdom which controls individual prosperity. Civic and economic wisdom has not advanced beyond the point at which he left it. We have nothing to add to his Proverbs. They are fresh and applicable to-day, as if he now lived, and had just spoken them. If walking through the streets of our city these had been his observations and reflections, they would not have touched life more in the marrow than they do now. A commercial age, a manufacturing people, are yet indebted to the maxims of the king of an agricultural people, almost without a port, a ship, or a manufactory, for the wisdom that shall make daily life decent, wise, and happy. And this particular proverb—"A good name is rather to be chosen than great riches"—is singularly felicitous in its application to our age. We might have supposed that in old Jerusalem there was but little need of it. We are surprised, rather, to find it spoken in that time, and to the young men and the old men of that city. It seems exactly suited to our time, and to our men, young and old. For money is a god among us, and success is an idol. Men worship genius, wealth, smartness, skill. We praise industry, enterprise, indomitable perseverance. We like executive forces, and the results thereof. We are strongly tempted to be a material people, and to esteem virtues that relate to material things. Many forget, therefore, the power of a good name, and some even ridicule it. Thousands barter it, but above all heresies that secretly coax men's belief, is that which teaches that wealth is a substitute for a good name; and that although it is a misfortune for a man to lose his good name, if also he is rich, it is, after all, no great misfortune for him to lose it. As if riches could cover a multitude of sins and deficiencies! Now the declaration of the wise, and in that respect, inspired king, is that if the two things—a good name and great riches—were set before a man, it would be better for him to choose the former than the latter. Let us consider, then, whether the saying is not just as good for the young men of our day, and for us, as it was for the dashing young men of Jerusalem in the days of Solomon. I. What is meant by a good name? Of course not the name given to one by his parents—although there is a good deal in that. A father's name morally carries with it great weight, and opens like a key many and many a door that is shut fast without it. And there is something, also, in a good name, quite independent of any relation of moral things. I think it is a shame for a man to bring a prejudice upon a child's brow by giving him an ugly name—for an ugly name is a perpetual source of prejudice against him that bears it; whereas, a sweet and pleasant name is a perpetual introduction to him that bears it. Because some uncles, or some aunts, venerated an ugly name, seems to be a reason with many why it should be perpetual through their generation. It may please your pride or vanity, but it is a shame to wound a child's feelings for the sake of gratifying your own. Every one has a right at least to a pleasant name; and there ought to be a law by which one could rid himself of an ugly name, as easily as you can rid a tree of a wart. This, however, is not to the text. A man's name is himself—the whole of himself. It is all that which rises up to your mind when his name is mentioned to you. This conjuring power of words is wonderful. If you call the roll of names, you set forth to the inward eye a whole gallery of pictures, in succession. As you call up one by one, the names of your childhood companions, what a vision-gallery rises to the touch of each pronounced word! Call up your school-mates, and one by one they come with tender faces, as they stood to your thoughts, to your feelings, to your impression, in your boyhood or girlhood days, individual, distinct, portrait-like. Summon up your acquaintances by their names—now how do they rise—this one

your notes, while you are looking into Genesis or Olshausen, and ere you suspect much harm, your "secondly" and "thirdly" are going into his mouth—anticipating the application of Ezekiel instead of Paul, and rather early at that. Then in comes the little girl of three summers; and while your mind is laboring to state a proposition or construct a sentence, her finger is in the inkstand, and making images on your port-folio. By the time her ears and your spirit are recovered from the punishment occasioned by the little sin, she wants your pencil—the very one you are using—and a piece of paper, as a matter of course; and finally you must make a house for her. Presently she wants to "see pictures," and down comes "Coneybear and Howson" upon the floor, breaking one side of the cover. Then the baby wants sister's things; sister objects, and the sermon must stop till the war is settled. By this time the preacher is not exactly in that frame of mind which enables him to write successfully upon the finer graces of religion, though he feels very forcibly the truth of the proverb, "He that ruleth his own spirit is greater than he that taketh a city." Sundry and diverse small jobs are to be done. He must lay aside his pen, and go for groceries. He desires to bear the test of conjugal love given by Albert Barnes; so he must anticipate his wife's wants, not waiting to be called.

Then some weighty considerations are presenting themselves concerning the purchase of dry goods, which appeal rather painfully to a collapsed purse. However proper and timely these presentations may be, they do not help to a "point" in doctrine, or appertain very closely to the subject of the embryo sermon. Perchance the sexton is remiss, or oil and fuel are wanting, and the brethren are all at a distance involved in their ordinary affairs. Who is to do the worrying necessary to the approaching prayer meeting? The Sabbath school convenes. The little lambs, with upturned faces, watch expectantly for their appointed shepherds. Where are they? They did not feel like coming (though the little ones like having them come), or there was some excitement at the other church. So they must have some extemporized and ill-prepared food; and finally, perhaps, go to another school, where they can be regularly fed, as well as the sheep. Is it surprising that the pastor's sermon lacks a sweet temper?

No doubt one of the greatest achievements of the ministry is to learn how to get along smoothly with all the little worries of pastoral life. We have heard of easy-pastors, whose wives do most of the worrying for the family. Such women are helpmeets indeed. Still, we would prefer to bear our own ills, rather than compel a wife to bear a double portion. We need much grace and self-discipline, no doubt; but while the lady tells us so, we would ask if they do not need some grace, too, to enable them to do their duties! Who is responsible for the poverty of the pastor's sermons? Echo answers, Who? He desires to be a scholar, a preacher, and a pastor; but how few among the members appreciate and encourage the desire! How often is he disheartened, until he abandons the hopes of becoming either! If the churches would value the institutions of the gospel so much as to labor faithfully for their promotion, and to lay aside a fair percentage of their income for the same object, then might the pastors be relieved of the necessity of looking after the temporal affairs of the church, be able to procure house room and help, and have a fair opportunity to grow. The members then would not complain of poor preaching, and be "desirous of a change," but would receive back into their bosoms fourfold for all they should thus expend, would constantly "grow in grace, and in the knowledge of our Lord Jesus Christ," and become more fit for heaven than most of them are.

QUIET MAN.  
A TIME TO PAY.  
Reader, now is the time to pay your debts. Good resolutions are very good as far as they go, but in the opinion of your creditors, they don't pay either the butcher, the doctor, or the merchant. We beg of you, therefore, to give your attention to the following "practical remarks." They are not intended, we will say privately, for either of your neighbours, but specially for yourself. The teaching of the Good Book is that there is a time and season for all things—"a time to plant and a time to pluck up, a time to keep and a time to cast away, a time to weep and a time to laugh, a time to mourn and a time to dance," and a time for sundry other good and important things which for want of space we cannot here specify. Now it is well known that during the past few years there has been a good time for running into debt, and the present moment by most people, at the North especially, where the crops have been good, is regarded as a first-rate time to "pay up." Those who don't pay now will be set down as "used up," "gone by the board," "fizzled out." Never mind how much you are reputed to be worth, or how you stand on the assessor's book. If you don't "go into liquidation" now—don't soon call on every creditor and settle, your reputation won't be worth a brass farthing. Your time, therefore, has at length come. You can't postpone it on account of poor crops, neither can you complain of prices. No, sir, your month must now be closed on these matters. Indeed, all your old, stereotyped, whining excuses are now unavailing. They won't pass anywhere. And in regard to the long face you have worn during the whole time you have been running into debt, we will say plainly that such a dodge won't go down now, at all. Please dispense with any such demonstration, therefore, short meter, or you will be called a lunatic. Smile once, just for the novelty of it, and if no fatal consequences follow, then "blossom all over." A capital start that will be.

Now, lest we shall be misunderstood, we will "take aim," and "fire" directly at the mark. In paying up, therefore, please—  
Pay your borrowed money. Don't longer burden your friends. Let those who have been kind in aiding you now understand that you are a "free and independent" citizen.  
Pay your bank debts. Don't lean a day longer, if you can help it, on a corporation. When a pinch comes some such institutions, it has been found, are a broken reed.  
Pay immediately; or, if that is not desirable, safely invest at once all trust funds in your possession. Don't die in debt to the widow, the orphan, or a relative.  
Pay the poor, for they need every dollar you owe them, and your indifference or delay may cost them inconvenience, suffering, tears, and death.  
Pay your servants before you sleep. Don't delay that Christian duty an hour. To such especially be ever prompt, just, and liberal.  
Pay your taxes—yes, your taxes! Although the impression extensively prevails that procrastina-

tion in that direction is not quite as bad as theft or robbery.  
Pay your subscriptions—your long-postponed, renewed, and again postponed, benevolent and charitable, written and verbal promises—your subscriptions to benevolent objects. Delay now in such matters will be scandalous.  
Pay your store and grocery bill. Yes, sir, pay up, and never again run into debt for what you eat, drink, or wear. Financiering for time in that direction is evidence of a want of brains, and if continued, your friends should demand the services of a coroner to see if you are not dead—to all wisdom.  
Pay your minister. In this matter you have had too little either of conscience or honesty. He, good man, may live by faith, but not on faith. A barrel of flour, a sirloin steak, a new garment, or an American eagle, may be a stranger to his family, but a speedy introduction of such tangible evidences of life, health, and prosperity would, doubtless, prove a "glorious vision."  
Pay your physician—faithful man, who has patiently watched by your bedside or by the dead departed, never delaying, night or day, to obey your anxious summons. Forget not this Christian duty.  
Pay your lawyer—what! do you owe him? Well then, pay up speedily; for who ever heard of peace with such a debt hanging over him. It is impossible. For pity sake pay him.  
Pay your debts to the community, for which no verbal or written promise ever has been given. Public improvements have been made. Your town or village has been beautified, and you have been benefited. For this you are in debt. Now quiet your conscience in that quarter.  
Pay off that old mortgage, which has so long been a burden to you and yours. Stop short, economize, wear out your old garments, deny yourself luxuries, shoulder the load, and send daylight once more through your dwelling.  
Pay your newspaper debts. Reader, if you owe a single dime to this journal, we have preached in vain and spent our strength for nought, unless you act immediately. You will indeed prove a stony ground, hearer, if you do not sit down quickly and write—"here's your money!"  
Finally, what we say to one, we say to all: Pay up! Thus endeth this lesson.

For the Christian Visitor.  
**Second Annual Report of the Home, or House of Reformation, for Fallen Women.**  
In presenting the second annual Report of the proceedings of this institution for the reformation of the fallen, the Directors desire to record their humble gratitude to a God of mercy and grace, for that success which has been granted to the undertaking during another year.  
The difficulties attending the commencement of such an establishment (especially at a time when a general commercial depression has prevailed) have been struggled through, and are now nearly overcome. In great measure the Institution is becoming able to meet its daily expenditure by proceeds of washing and other work done by the inmates, under the constant and indefatigable care of a committee of Lady Directors, in providing for its wants and managing its concerns. The greater part of the purchase money for the building (which has been found most commodious and suitable for the purpose required), has been obtained by general contributions; a balance of eight hundred dollars remains to be paid. Bills for medical attendance for two years have also to be discharged. The salary of the Matron, groceries, and fuel, besides clothing for the inmates, have to be met from sources beyond the present income from work. The probable amount to meet these items for the year, supposing they continue as they have been, would be about six hundred dollars.

The number of inmates that have been admitted into the institution from its commencement is as follows:—  
During the first three months, at a Temporary Home, from January to March, 1861, 9  
Restored to parents or friends, 8  
Placed in respectable situations, 18  
Sent to Alms House for Medical treatment, 1  
Total, 36  
Of the above there were discharged at their own request, or left shortly after their admission, 14  
Dismissed for insubordination, 2  
Restored to parents or friends, 8  
Placed in respectable situations, 18  
Sent to Alms House for Medical treatment, 1  
Total who have left, 41  
At present in the Home, and which is a little above the past average number of inmates, 14

The average age of those admitted have been twenty-four years. Of the whole number admitted, who have left the Home (viz. 41), though many of them did not remain the necessary time for probation, we fear some ten or twelve may have relapsed into their former vicious habits, but we have good reason to believe that of the twenty-one who have been restored to friends or placed in respectable situations, as many as eleven have been permanently benefited in the reformation of their character. A very good report may be also given of all the present inmates.  
The present excellent Matron, Mrs. Maxwell, gives entire satisfaction, and in all respects promotes the interests of the institution, having been very successful in her management of the persons under her charge, giving every attention to their moral conduct and general behaviour, and in which she finds great encouragement, and seldom has any difficulty.  
Regular religious instruction is given by ministers of the Gospel of different Protestant denominations, and two or three lay instructors.  
During the past year, services for the worship of God have been conducted twice on the Sabbath, and on one evening in the week; and there has been cause to believe that the Divine blessing has accompanied these means of grace, and that in more than one case has there been true conversion of souls as the result. The inmates have also stated instruction in the Scriptures on one or two days in the week, and when those needing it are taught to read, by a lady who has kindly undertaken the task, and who states that she uniformly experiences much pleasure and satisfaction in it, always finding the women most attentive, their manners becoming respectful, and expressive of their gratitude.  
It had been found difficult to get at the parties for whom the Home is intended as a refuge; but efforts in that way, made during the past year, have been attended with some success, and as the institution is becoming more generally known, persons present themselves unsought, thankful for the opportunity of reforming their lives; and such always prove themselves deserving of what is done for them, and, in this way, it may be remarked, is the object of the institution most effectually secured.  
In seeking the welfare of the unhappy class of your fellow-creatures whose lot we deplore, however much we would desire its extinction, we can only expect to be able to mitigate the evil by the success of comparatively a few individuals in it from the vortex which is whirling them down

to perdition; and but a small result in this may well amply repay the outlay that may be made either in trouble or money to obtain it.  
The true Christian, or even any moral person, must deplore the existence of the enormous evil arising from a vice which, it is to be feared, has of late been much on the increase in this city, though the sad consequences resulting from it are little thought of or supposed, while, alas! they are but too fatally finding their way into different, if not, as is generally reported, into almost all classes of the community. But the very enormity and universality of the evil is regarded by many as useless to contend against; and that, should any of the fallen be recovered from their vicious ways, the ranks they leave would be quickly filled up by others in their stead.  
Is, then, the world to be ever going on in this particular vice, and no exertions to be made to stem the torrent? Are efforts to be made in the restraint of other crimes, and this most lamentable one, which, though exempt from the grasp of human laws, so generally entails its own punishment by a divine retribution, be suffered to go on unchecked? Shall the teaching of the pulpit, and the voice of public opinion, be extended to others, and the unhappy victims, for whom we would plead, be left to go on unwarned, unheeded, till they have run out their vicious course, to meet its direful consequences here and hereafter? Are they to be left in their sad state of ignorance and sin, without anything to arouse them to a sense of their danger, or any Sabbath instruction to encourage them in their wishes or efforts to forsake their evil paths? But if this were not the case, and the kindly influences that are brought to bear upon other parts of the community were extended to them, but little benefit could thereby accrue without special aid, since they could never leave the position to which they are degraded and rise to one of moral respectability; for in vain would they look for any door of admittance, however much they might desire to find one opened to them.  
Little, indeed, is it supposed (but which has been fully tested), what painfully trying circumstances have been endured by some before this refuge was provided, and of which they afterwards availed themselves, who despairing, longed and prayed, and struggled to extricate themselves from their wretched and detested ways.  
The great evil against which we would contend, may indeed be forced to confess, cannot be effectually arrested, but we are confident of rescuing some of our unhappy fellow-creatures from its hold, and of affording a peaceful shelter and opportunity for amendment to those who, but for such means, would have no other course but that which despair or recklessness would point to.  
Now, such a refuge as the above statement shows, has been gladly fled to, in this city, by not a few of the class for whom it is intended, who have received the benefit it was designed to secure them in a moral point of view, and some also, it may be fully believed, to their spiritual gain, thus carrying out the fullest intention of the institution in the promotion of their eternal as well as temporal welfare.  
Having then given a good trial for more than two years of the object sought for, and being able to point to that degree of success that has attended the efforts made, the Directors feel that they can justly appeal to the sympathies and liberality of the public to enable them to carry on the undertaking free from embarrassment.  
Saint John, N. B., April, 1863.

**THIRTY SECONDS TOO LATE.**  
Rev. Mr. Bell was always punctual. Whoever might be late at meeting, at the funeral, or anywhere else, they all knew that Mr. Bell would be there. If called to attend a wedding, his foot was on the door step and his hand on the bell-handle when the clock was striking the hour. It was, at first, quite annoying to his flock, to go according to their old habits to a funeral, and meet it on the way to the grave, or to go to a wedding, and find it all over, before they thought of getting there. So old Mr. Slow waited on the minister to ask him why he "was always in such a hurry, and so afraid of being too late."  
"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am about right in this thing, I will try to alter."  
"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.  
"When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain-town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to be back, without fail, the next Sabbath. Well, I had a pleasant week among my kind relatives, and was so much engaged that I hardly thought of my solemn duties, till Saturday returned, and then my sister and a beautiful friend of hers persuaded me to go out on a little while in the little white boat *Cinderella*, on our beautiful lake. The day was fine, and *Cinderella* spun and darted under my oars as if a thing of life. When we got ashore, I found it two o'clock, and I knew the cars started in fifteen minutes! I left the ladies and ran home, and caught up my carpet-bag, and ran for the depot. I saw that the cars had arrived. I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts, and got within fifteen feet of the cars! Oh, for thirty seconds more! Thirty seconds too late! No more! The next day was a fair, still, sweet Sabbath. My mountain-people gathering, coming down from the glens and following the rills, filled the house of worship. But there was no minister; and the hungry sheep had no shepherd to feed them! He was thirty seconds too late!  
"There was a poor old blind man, who lived four miles from the church, and seldom could he get to meeting. That morning he ate breakfast early, and his little grand-daughter led him all the way down the mountain to the church. How weary, and sad, and disappointed he was! There was no minister to speak to him. He was thirty seconds too late! There was a great gathering of children to the Sabbath school. And their little eyes glistened, for their minister had promised to preach them "a little sermon" to-day! But he was not there. He was thirty seconds too late! There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for her minister. She was so anxious to see him, and have him pray with her. How she hailed the Sabbath, when he would be there! But no! he was not there. "That poor old blind man never came to the church again. He was too feeble, and never heard another sermon or prayer. The minister was thirty seconds too late! That little girl was dead before I got back, and I could only shed tears over her cold corpse! I had been thirty seconds too late!  
"On my bended knees I asked God's forgiveness, and promised Him, that if possible, I would never be thirty seconds too late again!  
"And now, Mr. Slow, am I not about right in my punctuality?"  
"Well, I guess it don't look quite so unreasonable as it might!"

**GEORGE DUVAL,**  
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Every description of the above class of Goods found at this establishment. Wholesale Orders executed with dispatch, and sold as low as any House in the trade. Dec 4.

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Pianos for rent on hire. Recased, and carefully finished. Goods from England or the United States, can have them forwarded to their places of business, either in this Province, Nova Scotia, or P. E. Island, by consigning the same to G. A. G. with the latest Freight Strangers arriving in the City, wanting information, will meet with due attention. Dec 4.

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Orders from the country promptly attended to. Dec 4.

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On and after the 1st May next, will be found (D. V.) at his Office in Mrs. Ansley's Brick Building, KING'S SQUARE, next door to Milligan's Marble Yard. As Dr. Day has enjoyed the benefit of the treatment and practice of Dr. Green and Dr. Green and S. Fish, of New York, the most celebrated Throat and Lung Doctors in the world, he will pay special attention to Throat and Lung Diseases. apr 20.

**DR. W. F. HUMPHREYS,**  
No. 1 Germain Street (cor. Union and Germain Sts.)  
At home for consultation from 9 to 10 1/2 a.m., from 2 to 3 p.m., and 7 to 8 p.m. Dec 4.

**Medical Card.**  
**D. & J. K. N. R.**  
Having returned from a tour through fifteen States of the Union—visiting their chief Cities, Hospitals, &c., observing the treatment of wounds, and of every variety of disease peculiar to camp life, Green and S. Fish, of New York, in the South and West—would now state that he may be found at his old stand in Germain Street, where he still continues to pay special attention to the Medical and Surgical treatment of diseases of the Eye and Ear, with General Practice. St. John, N. B., Dec 4. 31.

**BOWES & KENNEDY,**  
Copper, Sheet-iron, Zinc, and Tin Plate Workers, Manufacturers of Superior Coal Scutes.  
No. 4 Cross Street, St. John, N. B.  
Tin and Zinc Wares, Spouts, Stores, Store Pipe, and Tin Ware constantly on hand.  
All kinds of Jobbing and Repairing in our line thankfully received and punctually attended to. Dec 4.

**Ladies' and Gentlemen's Hair Cutting and Dressing Rooms.**  
**RICHARD HEFFER,**  
No. 25 GERMAIN STREET.  
A large assortment of Ladies' Fribrets constantly on hand. Particular attention paid to Hair Dyeing, Cutting Ladies' and Children's Hair.  
Hair Cutting, 18 cents; Razors Honeed, 18 cents. Dec 4.

**ALFRED PENDELBURY,**  
Plain and Decorative Painter,  
Dec 4. 95 Germain Street, St. John, N. B.

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Dealer in Furniture, and Finisher of Wood and CANE SEAT CHAIRS.  
At the Furniture Depot, Market Square, St. John, N. B. Dec 4.

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Manufacturers and Wholesale and Retail Dealers in Parlour, Dining Room, and Chamber Furniture, Featherbeds, Mattresses, Looking Glasses, Willow Ware, &c. &c.  
Warehouses, 60 Charlotte Street,  
Four doors south St. John Hotel,  
Factory in Alline's Building, Princess-st., St. John, N. B. Dec 4.

**W. WEDDERBURN,**  
Attorney and Barrister at Law,  
NOTARY PUBLIC, CONVEYANCER, &c.  
Dec 4. 15 Princess Street, St. John, N. B.

**G. N. SKINNER,**  
Barrister and Attorney at Law, &c.  
Dec 4. Saint John, N. B.

**G. W. STOCKTON,**  
Attorney and Barrister, Notary Public &c.  
Dec 4. Prince William Street, St. John, N. B.

**G. H. BEARDSLEY,**  
ATTORNEY AT LAW,  
Next Door to the Post Office, St. John, N. B. Dec 4.

**DAVID S. KERR,**  
Attorney and Barrister at Law,  
No. 54 Prince William Street, Saint John, New Brunswick, British North America. Dec 4.

**SAMUEL J. SCOVILL,**  
Barrister and Attorney at Law.  
Office No. 5 Water Street, Market Square.  
Drafts on New York, Boston, England. Uncurrent Funds bought and sold. Dividends and other moneys collected. Investments made in and sales effected of Bank Stock, Mortgages, and securities of every description. Sums of £10 and upwards received on deposit, for which receipts will be given, bearing interest, payable either at call or fixed periods, as may be agreed on. Dec 4.