WILLIAM O. SMITH.

Druggist, Market Square, St. John, N. B criptions carefully prepared. Sea and Family Medi-hests neatly fitted up.

—Keeps constantly for sale Medicines, Spices, Per-y, Surgeons' Instruments, Paints, Oils, and Colours, es, Dye Stuffs, Seeds, Plain and Fancy Snuffs, &c. atry orders speedily and carefully executed. Dec. 4.

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TURNER'S AMERICAN EXPRESS.

96 PRINCE WILLIAM STREET, ST. JOHN, N. B. Dec. 4. D. W. Turner, Proprietor. BALDWIN'S EXPRESS Running on the E. and N. A. Railway, Carrying Her Ma-jesty's Mails from Saint John to Shedine,

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Every description of the above class of Goods found at
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GEORGE DUVAL, CANE CHAIR MANUFACTURER, forner of Richmond and Brussels Streets, St. John, N. B Chairs Recaned and Repaired. CANE ALWAYS ON HAND FOR SALE. apr 16 "NORTH AMERICAN HOUSE,"

No. 7, King's Square, Saint John, N. B. E. W. FLAGLOR, Proprietor. od Stabling and attentive Hostler. Dec 4. WAVERLEY HOUSE, No. 73 King Street, Saint John, N. B

SCAMMELL & CO., Proprietors. NARD OF THANKS .- Notice of Removal .- VIC-CARD OF THANKS.—Notice of Removal.—VIO-TORIA HOUSE.—The subscriber thankful for the patronage bestowed upon him since his commencement of business at this city, would inform his friends and the pub-tic generally, that he has removed his Hotel to the New Brick Hause, in Regent Street, to be known as the "Vic-toria House," where he respectfully solicits a continuance their patronage. Permanent and Transient Boarders will be accommoda

Permasent and Transient Dyans and on the most reasonable terms.

Good Stabling and an obliging Hostler, always in attendMANZER ATHERTON. REVERE HOUSE.

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

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

Extensive Stabling attached, and experienced Hoslers in attendance. JOHN G. DAY.

Morton's Hotel, Union Street. HE subscriber begs to inform his friends and the public generally that he has opened the House on Union reet. No. 96, lately occupied by E. S. Flaglor, Esquire, here he knopes by unremitting attention to business, and adly attention to customers, to meet the wishes of all to may favor him with their patronage. Terms modele. Good Stabling, and a hostler in attendance. GEORGE MORTON. JAMES S. MAY.

MERCHANT TAILOR. 27 Germain Street, St. John, N. B. ways on hand a good assortment of Cloths, &c.

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y on hand, a Large and Splendid Asso othe, Furnishing Goods, &c. &c.
nats made to order in the most fushions workmen, at the shortest notice.

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SAMUEL WILSON nen's Clothing made to order in the most Fash-yle by the best Workmen, at the shortest notice, SAMUEL WILSON.

A & T. GILMOUR. MERCHANT TAILORS,

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arduous work; that while he gives you of his spiritual things, you may not be forgetful of him in temporal things, so he may not be in need while you have plenty.

And should not an extra and united effort be made this year to send the gospel of the Kingdom to the destitute thousands of our own land, and to the teeming millions of the benighted and perishing, in the "regions beyond," where our beloved Brother Crawley and others are pointing the heathen to Jesus.

We should endeavour to relieve our Institutions of Learning from the embarrassed circumstances in which they are placed, and thus make them more prosperous and efficient. It is the duty of every lover of Zion to promote her interests by every possible lawful means within our reach. If we love the cause of God in reality, we will thus exemat the shortest notice—Ladies' Double Soled Callella Boots. A good assortment of Trunks, Valises et Bags, constantly on band at

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M. FRANCIS BOOT AND SHOE MANUFACTORY No. 48 Prince William Street.

C. D. Everett & Son,
MANUFACTURERS OF HATS AND CAPS
No. 15, North side King Street, St., John, N. B.

Christian Visitor.

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

of a travelling agent.
Submitted.

unite to extend its circulation.

upports the traffic in them.

of intoxicants.

nicated would prompt

as possible in the spring.

from the 1st of June.

EASTERN N. B. B. ASSOCIATION.

Below we give to our readers extracts from the Minutes of the

Association, held at Sackville last month, which are now in course

of publication. We trust you are anxious to know what was done.

and we know of no more sure method of informing you than by

publishing the following reports of Committees and the Circular

UNION SOCIETIES.

That they are fully convinced that the Union organization is the most feasible and efficient means of sustaining the benevolent funds of our denomination yet introduced to our people, as the various objects of benevolence are united in one. We do therefore continue to urge renewed

activity and earnestness on the part of our ministers and churches in sustaining the Societies formed in their localities. This may be accomplished by quarterly subscriptions, and thus dispense with the services

HOME MISSIONS.

That we consider it of vast importance that the care of Home Missions should be attended to by us, as ministers and churches, with far greater

zeal and earnestness than in past years. There are many destitute lo-calities calling for the bread and water of eternal life through our instru-

nentality. In view of this, it becomes us to furnish the means that

God may give the blessing. The success with which the agency of our esteemed Bro. Cady has been crowned in collecting funds from several of our Churches gives us much encouragement to persevere in this good work. We earnestly recommend all our Churches to use every means in their power to increase the funds of the Union Society. All of which is respectfully submitted.

That they rejoice to believe that the Christian Visitor is giving universal satisfaction to its patrons. We therefore hope that this excellent periodical, which in every respect may be regarded as a most indispensible auxiliary to the denomination, should have a far wider circulation throughout the body. Useful knowledge would thereby be disseminated, and our beloved Bro. Bill, Editor and Proprietor, would be greatly encouraged in his arduous labor. We also consider the prepayment system the only safe basis on which the paper can be permanently established, and \$2.00 a year as cheap as it can be afforded in its present improved size. Pastors, missionaries, and churches, should, as one man

proved size. Pastors, missionaries, and churches, should, as one man,

TEMPERANCE.

We cannot regard the cause of Temperance as being in as healthy a state as in days that are past. We look upon Temperance not only as

an auxiliary, but also as a part of true religion, and consider that with

the light which at the present day has been thrown on the subject, no person can be a consistent christian who uses intoxicating drinks, or

In conclusion, your committee feel that it is the duty of all the mem-

bers of the Baptist denomination to set their faces against the cause of

so much sin, and that our ministers ought to warn the Churches to

which they preach, and over which they are Pastors, to avoid the use of intoxicants.

CHAS. E. KNAPP, Chairman.

SABBATH SCHOOLS.

That they have carefully prepared a statistical table of the Sabbath Schools connected with our Churches so far as they could be obtained

from the letters to the Association. Twenty-five churches reported

schools, and thirteen not. They would recommend the statistics to be published in the Minutes, believing that the information thus commu-

those God honored institutions. We also recommend to the Schools

the more frequent introduction of improved singing-books, such as the

Sabbath School Bell, and the Golden Chain; also, monthly or quarterly Concerts, or what in many cases would be as well, the holding of Celebrations in which a number of Schools can join. We also urge the necessity in all cases of furnishing every School with good Libraries and Children's Papers. "The Young Reaper," being a Baptist paper, and

one of the best, and as cheap as any, we hope it may be largely circulated. It can be obtained, free of all postage, through Juo. F. Marsters, St. John. We further would recommend that where the Schools can-

not be kept up during the whole year, they be re-commenced as early

HOME MISSIONARY SOCIETY.

Your Board in presenting their annual Report to the Society feel that

we have accomplished but little, simply from the want of funds. For

people, and desires to continue his efforts there to build up the cause of Christ. There are other fields, and many of them, where missionaries

should be sent. Shall we have the means to support them?

In view of the slowness and entire neglect of some of our Churches

In view of the slowness and entire neglect of some of our Churches to contribute anything for our benevolent objects, your Board thought it necessary that an Agent should be employed to visit the Churches of the Eastern Association before their Annual Meeting, and see if it was possible to raise any funds. Brethren David Crandall and E. C. Cady were requested to act as Agents to do this work. Bro. Cady complied with the request of the Board to spend twenty-one days as our Agent. The result of his labors will be seen by referring to his Report, and by looking at the amounts handed in by the Churches at the Association.

At the last meeting of the Board assistance was voted to be given to Bro. Hopper, in Shediac, for six months, from 1st of May, and to Brethren E. Hickson, W. A. Crandall, and H. Washburn, for six months, from the 1st of June.

CIRCULAR LETTER.

From the Ministers and Messengers of Eastern N. B. B. Associatio to the Churches to which they represents

We live in times by far the most important the world has ever seen. An age of great exertion and advancement in every department of the business of life: in political schemes, in mercantile affairs, in civil life, in literary pursuits, and in scientific enterprises. Should not earnestness and activity in a very marked and singular degree characterize our

christian profession and career. If the necessary transactions of this world have made this a pushing, driving, wonderful era in the history of time, how much more so with the kingdom of Christ, and its enlargement and extension, even to the remotest boundaries of the earth. Therefore we propose, as the subject of this letter, religious earnestness

God has established his cause here; in it we have a deep and lasting

interest. But what are we doing individually, to promote Jehovah's glory, is a grave, a stirring question. The nations are to be enlightened and converted, and that through the instrumentality of the people of God. As Baptists, we have a noble part to perform in this redeeming enterprise. Our fathers have accomplished their portion of labor; as their true sons, let us be faithfully engaged in the performance of the portion allotted unto us. When God converts a sinner he says to him,

portion allotted unto us. When God converts a sinner he says to him, "Son go work to-day in my vineyard. To-day we are to be about our Master's business; hence, "work while it is called to-day, for the night of death cometh when no man can work." "For there is neither device, nor wisdom, nor knowledge, in the grave to which we are hastening." All have a work to perform, a calling to fulfil; some are chosen by the Great Head of the Church to preach the "glorious gospel;" others to fill the office of the Deaconship, some to train in halls of human learning the rising Minister, and yet others to teach in the Sabbath School, "which is the nursery of the Church," the young and rising generations. It is of the utmost importance that special efforts should be made to support the preaching of the gospel in your midst, that the hands of your minister may be held up and his heart encouraged in his arduous work; that while he gives you of his spiritual things, you may

they could more justly refer to what they have failed to do than to what

PERIODICALS.

W. A. COREY, Chairman.

D. CRANDALL, Chairman.

T. TODD, Chairman.

E. C. CADY, Chairman.

E. C. CADY, Cor. Sec.

SAINT JOHN, N. B., THURSDAY, AUGUST 6, 1863.

vival influence, even a constant turning of sinners to God, and many in the day of the coming Jesus will call us blessed whose faces we never saw in the flesh. During the past year, God in his mercy has converted and added to the Churches many hundreds of precious souls, who, we trust, shall be saved to shine in the heavenly kingdom. And as a thank-offering to Almighty God for these manifestations of his saving power, we should give ourselves up to him and lay our talents, property and our all, upon his altar. What precious promises for our encouragement, what examples for our imitation, what precepts for our obedience are found in God's holy word, and should we not be guided by it into all

"Jesus went about doing good;" the long cloud of witnesses, of every age and nation, of which he was the leader, have left their foot-prints behind them for us to walk in; let us follow in their steps, and imitate

Who among Baptists, more, who among Christians, anywhere, can fail to see in the immortal Carey and Judson, amazing instances of strong attachment to Christ and his cause, whose lives were made up, in a very eminent degree, of untiring labours, toils, and sacrifices, to

convert the heathen world to God. And that devoted servant of the Most High, Brother Oncken, of Germany, whose Missionary exertions on the Continent of Europe stand foremost amongst the labourers in the Lord's vineyard now living; can the names of the sainted Hardings, Mannings, Dimocks, Ansley and Joseph Crandall, with others, men of precious memory, be forgotten, who won many a hard-fought battle on the grounds of these Lower Provinces, who travelled these countries when they man always a living the saintenance of who travelled these countries when they were almost a dense wilderness, preached the gospel to the scattered inhabitants, planted many of these churches, and watered them with prayers and tears, what examples they have left us of self-denial and perseverance. But they have gone; "the horsemen of Israel, and the chariots thereof," have borne them home to a glorious reward in the skies. May the mantle of the Elijahs fall upon the Elishas, and we be followers of those who, through faith and patience, are inheriting the promises.

From the London Freeman. MISSIONARY RECORD.

FRANCE.

Among the noteworthy results of the recent elections in France must be chronicled the rejection by the country of all the candidates known as devoted partisans of Rome. The occasion, moreover, has not passed away without collision between the Government and the priesthood. Seven archbishops and bishops united to sign a letter addressed to the electors, urgently exhorting them to elect only those representatives who would support the temporal sovereignty of the Pope. The Minister of Public Instruction thereupon reminded the prelates that by this act they were intruding upon the prerogatives of their colleagues in the episcopate; and that the law did not permit them thus "to form a species of particular council, which usurped the right of circulating through the newspapers political advice to the whole French empire." The Archbishop of Tours, who stands highest in rank of the seven, has since replied for himself and his companions that "he recognises only in the Sovereign Pontiff and the councils the right to instruct bishops in their duties." To a charge of affecting not to name the Emperor, he answers that the bishops have fulfilled their duties to the sovereign chosen by the people. "If posed on us by the misfortunes of the [Romish] Church. Put an and to the cause of all our sorrows: re-establish the Holy Father in all his rights, as you promised, and you will again find in the writings of the bishops the sincere language of gratitude and thanksgiving." This letter, as well as the original address, has been submitted to the Council of State as an "abuse" of power. Meanwhile it is remarked that never were the people so disposed to listen to anything Protestant. "The word is a passport to any book, tract, or conversation, and secures a good reception. Nevertheless, infidelity spreads among the educated classes.

There are this month few incidents of importance to be recorded in the history of the continental churches. But the rapid spread of Mormonism in Denmark is a feature in our intelligence that should be noted. "In no part of the world," we are informed, "does this preposterous system make more progress; not merely individuals, but entire families, attach themselves to it." During We have accomplished but little, simply from the want of funds. For nearly two years we have been looking to our Union Societies to replemish the treasury, but this they have done so poorly that we have only been able to pay our Missionaries what was pledged to them two years ago, rather than employ new ones or make new promises to those already in the field. But this we can say with pleasure, we are now out of debt, and hope immediately to enter upon a new and more prosperous career. The most of those who were our missionaries two years ago are toiling on in their respective fields with unabated zeal and increased self-denial. With a few exceptions, they still need our aid. Bro. Hickson, at Newcastle, Miramichi, Bro. W. A. Grandall, in the Restigouche County, Bro. Washburn, in Loch Lomond and the County round about, Bro. Edwards, and others, have all shown by their continuance in the same field the esteem in which they are held by the people, and their worthiness of renewed assistance. The seed formerly sown in Shediac has not been lost; God caused it to spring up, and during the past winter a glorious harvest has been gathered in. But the cry from that field is still "come over and help us."

Your Board have, of late, engaged to assist Bro. Alex. Estabrooks, who has for some years past been teaching and preaching in St. Francis. His labors have been much blessed, and he feels at home among the people, and desires to continue his efforts there to build up the cause of Christ. There are other fields, and many of them where wice residences in the control of them where wice residences in the cause of Christ. There are other fields, and many of them where wice residences in the control of them are not the proper in the cause of Christ. There are other fields, and many of them where wice residences in the cause of Christ. There are other fields and many of them where wice residences in the cause of them are not t the present year about 1,000 persons have emigrated in hope of reaching the sacred settlement of the Salt Lake, but by far the greater majority of converts remain behind. On the average every fifth Mormon in the country is a priest, a circumstance which influences the ambition of these uneducated people. The delusion has extended itself into Norway, and in Sweden also it has found disciples.

From Syria we continue to receive the most cheering accounts of the progress of the truth. "There is," says one missionary, "not only encouragement to labour, but so numerous are the calls for missionary visiting and preaching, and so many the applications for schools and instruction, that we know not what to do. Seed sown years ago is springing up, and the places where we least expected it. Delegation after delegation of men from various villages and different sects, call upon and write to us, entreating us not to neglect them. A few Sabbaths since, while we were assembled for Divine service in the Beyrout chapel, a crowd of thirty men came in and with difficulty found seats, so full was the chapel already. Upon inquiry after service, we learnt that they were from the viltage of Rasheiya-el-Wady, north of Mount Hermon, hallowed excitement. From Fort Peddie, D'Urban, we have some begun to search after the truth, and are ready to declare themselves from the village of Amyon, Near Tripoli. They declare their wish to become Protestants, and beg most earnestly for a school. use them, as the entering wedge, to open that strong Greek district to the Gospel." Another missionary gives further particulars, and states also that he had received information that nearly a hundred families in the Bukaa, south of Zahleh, were desirous of becoming

The letters and journals of missionaries, stationary or itinerant, in India embrace a great variety of details, and illustrate in almost every phase the work of evangelisation, with its difficulties and encouragements, its diversities of method, and its sure success through the Divine accompanying presence. From Calcutta we have an account of the reception into the Christian church, on the same Sabbath, of two Kulin Brahmins, of the highest order of the Hindoo priesthood, one of whom was baptized by a native minister himself formerly of the same caste. Both converts were Hindoo priesthood, one of whom was baptized by a native minister himself formerly of the same caste. Both converts were students of the Government Presidency College; and as they came under the influence of enlightened thought, lost faith in the religion of their fathers. Their history strikingly shows the subversive tendencies of a good secular English education in minds able to apply the principles of scientific inquiry. One question led to another; and through Deism and Unitarianism, after much conflict and earnest research, they were brought to the knowledge of Christ as their Saviour.

was repeatedly broken into, its furniture and books carried away, and its walls soiled under circumstances which left no room to doubt that spiteful feelings were the actuating motives. Those were troublous months; but now that their anger has in a measure lost its fierceness, even this wrath of man may be overruled for good, if some be led to inquire what that religion is which can induce a man to leave his parents and friends, and endure persecution in order to follow Christ."

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In the ingred of the infant churches; and the missionary collections had doubled within the year.

From the Friendly Islands, a Wesleyan Missionary, writing from Vavan, reports that nearly eleven hundred children were present at the annual examination of the schools; and that of these five hundred and fifty-eight read the Holy Scriptures. The King, in conjunction with the chiefs, had made a law compelling parents to educate their children, and there was every probability of its being Taure.—Not the trouth which a man know, but

In the journal of one of the native catechists we get glimpses of one of those remarkable characters, who, in part adopting the doctrines of Christianity, have obtained an almost fanatical influence over their countrymen. Begar Mizza has some thousands of ad-

plify it. It is an honor to be permitted to give to Christ and to do for Christ—how gladly he accepts of our poor offerings. In proportion as he prospers us he requires us to give, and no more, and cheerfully, "For the Lord loveth a cheerful giver," accompanied with earnest prayer, "for the effectual fervent prayer of a righteous man availeth much." Let there be more benevolent action, more faith, more zeal, more boly charity, more self-consecration to the Lord, and there will be more revival influences even a constant towning of singurates of consecration to the Lord, and there will be more retrines are spreading; some of them are very unintelligible. We gave him a whole Bible in Persian, which he kept, and read a few of the prophecies in the presence of his followers. He says that Christ will come soon, and will have the whole dominion. He will give eternal life." Again he writes: "We saw Bagar again, and asked him whether he were in want of any kind. He said he wanted nothing except Christian society and true Christians, He yields too much to the mistakes of his hearers, but he has gained a great position in the people's hearts. According to his way, he is always preaching Christ. He acknowledges Christ as his only God and Saviour, and is a firm believer in the Trinity and other fundamental doctrines, with a few thoughts of his own. I found that many respectable ladies are among his hearers. They bring their children to have his blessing, and they all look towards him as their true father. He is a wonderful man. If he had said that ne was a prophet, or anything else, they would have followed him; but it is a matter of great thanksgiving that none of his doctrines are poisonous, and he points out Christ as their only Saviour. With all this he has his few peculiarities of a fanatic

The seed sown often slowly fructifies. One missionary mentions the case of a convert who had been for eight years debating in his own mind between the claims of Hindooism and Christianity. It finally appeared that the fear of breaking his mother's heart by abandoning his caste was the chief influence in prolonging his in-

The Bishop of Ceylon lately visited one of the temples in Kan ly, where he was received by about twenty of the priests of Buddna. He gave a simple statement of the leading doctrines of Christianity, and exhorted them to abandon the errors of their own system and embrace the truth as it is in Jesus. He was listened to with attention, and at the conclusion offered up a short prayer.

The Shanghai mission of the London Society is extending its sphere. At Lin-Ka-Ong, some miles distant from the city, a spirit of religious inquiry prevails. The district having been ravaged by the rebels, is now again in peace. Mr. Muirhead describes a recent visit: "I went, and was received with the utmost cordiality. The room was crowded, and many were gathered round the door unable to get in. I spoke to them for some time, and then asked various appropriate questions bearing on the truths of Christianity, and their own views and experience in the matter. I was struck with the knowledge and interest evinced by all present, young and old, which showed that the native teacher had done his part of the work well, and I trust also that there were signs of the power of God in that place. In all my missionary life I never saw anything of the kind, and as it has been of long standing, I was the more disposed to think well of it. Still, I rejoiced with trembling. I wenty were baptized, and about as many more were judged suitable by the cathecist, most of whom, however, were absent."

The Rev. Joseph Edkins, of the London Society, has paid frequent visits to Pekin. "I was there lately," he says, "at the new year. Some of the temples were thronged, especially at the gates called Tsien-men, which is the central one of three gates connecting the Tartar with the Chinese city. The enciente of the gate is of late years the bishops when speaking have been less expressive, days of the new year, the throng of worshippers was excessive. all thoughtful persons have understood that this reserve was imvery large. In it are two idol temples, and here, during the first mine. I cannot consent to lose what belongs to ties. Large heaps of half-burnt bundles of sandalwood incense were stacked in a part of the temple court. There was not room in the incense urns, and the priest, to make way for the next worshipper, dipped the burning incense in water to extinguish it, and then threw it aside. More liberal worshippers were offering scrolls, articles of ornament, and clothing for the god. These, for the time, hung in front of the shrine. The people came to pay their respects to the gods as they do to their friends. A hasty entrance in full holiday dress, a deep salutation, a knocking of the head on the kneeling-board, are followed at once by a hasty departure, and the performance of a similar act of religious homage at some other neighbouring shrine. The Pekinese are pleasant in their manners, but their morals are probably unutterably bad."

The Baptist mission at Chefoo has been reinforced by the arrival there of Mr. and Mrs. Laughton, Mr. and Mrs. M'Mechan sail immediately for the same field of labour.

A black cloud has suddenly overshadowed the bright prospects of the Madagascar mission. A brief telegram announces that Radama II. and his Ministers, have fallen victims to a conspiracy. and perished by strangulation. The concessions made to foreigners are said to have provoked this reaction; but the churches of this country will await with anxiety the fuller intelligence that is daily expected. The Queen has been confirmed on the throne, and has expressed her intention to maintain religious liberty. Contradictory statements are affoat as to the abrogation of the treaties with other nations; and remembering the false reports which have been conveyed hither in times past, it is just possible that the whole story may be the tragic invention of some intriguing agent; but we fear it is the truth, and that civil war may be expected. Four additional missionaries, of the London Society, have sailed for this land during the month. What shall be the changes which await their arrival? Later news, from Mr. Ellis, will be found in

and are a part of the residue of the people who escaped the mas, particulars. On the first Sunday of this year, as many as one sacre in that place in 1860. Their priests and bishops have abused hundred and forty-two persons formally renounced heathenism, them so cruelly and shamelessly—in depriving them of their indemnities granted by the Turkish Government—that they have forty-five others, children of native Christians, were also admitted to membership. "In many instances," we are told, "the heathen Protestants. They ask for a teacher or native preacher, but we can give them only the most indefinite promises." The same writer subsequently adds:—"This morning a white-bearded priest called, with his brother, an aged man, and several younger men, called, with his brother, an aged man, and several younger men, from the village of Amyon, Near Tripoli. They declare their persons, and gave them up. In some instances, we are told, the neather who attended these meetings came with their ornaments and their heathen charms about them. When struck down by conviction of sin, and by the power of grace made partakers of salvation, they instantly took these ornaments and charms from their persons, and gave them up. In some instances, we are told, the neather who attended these meetings came with their ornaments and their heathen charms about them. When struck down by conviction of sin, and by the power of grace made partakers of salvation, they instantly took these ornaments and charms from their persons, and gave them up. In some instances, we are told, the neather who attended these meetings came with their ornaments and their heathen charms about them. When struck down by conviction of sin, and by the power of grace made partakers of salvation, they instantly took these ornaments and charms from their persons, and gave them up. In some instances, we are told, the neather who attended these meetings came with their ornaments and their heathen charms about them. converted, walked a distance of twenty miles to gather together They belong to a large and powerful family, and the Lord may their children who were from home, that they, too, may be saved. In one instance a young man, hearing of the work wrought life. And so it is, to some extent, to break with on some of his friends, left his wagon and oxen by which he was any one; for 'have we not all one Father I' and conveying goods to a distance, and walked thirty miles to attend a prayer-meeting." The result was his conversion.

Northward, from the interior, we have intelligence that Moselikatse had forbidden the missionaries to enter his country, on the

plea that his people were opposed to the settlement of white people there. A letter from the Rev. John Smith Moffat, dated Kurnman, makes mention of a terrible massacre, but does not specify the exact locality, in which the principal victim was a man of advanced ideas.

In Old Calabar the proprieties of civilisation are not admitted without opposition. Several women, who are members of the church, wish to clothe themselves decently; and as the high

In Fiji tribal wars are still raging; and the work of the mission-aries is carried on amidst scenes of rapine and bloodshed. The worst evils of heathenism survive and flourish on this polluted soil. of Christ as their Saviour.

The conversion and baptism last year of a Parsee youth excited much opposition in Lower Scinde, and raised for a time the spirit of persecution. "Hindoos, Mohammedans, and Parsees," says a missionary, "seemed leagued together against us. Parents withdrew their boys from the school, and denounced the missionary as one sent to sow the seeds of discord in their families, to beguile their sons, and to bring sorrow into their homes. The schoolroom was repeatedly broken into, its furniture and books carried away, and its walls soiled under circumstances which left no room to

The Rev. P. G. Bird, of the London Society, describes his first year in Samoa. Prosperity had attended his labours, though he had been called to interfere as peacemaker in intestine strifes, and

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many additions had been made to the churc' But he had not been without experience of tri: the tribulation that worketh patience, and the bringeth sustaining hope. Twice had his hon been desolated by bereavements. In immine dangers his own life had been preserved. Cone occasion, when at night in an open boat a. sea they were overtaken by a storm, there seeme. scarcely a chance of escape; but after a desperate struggle with the waves, the party returning succeeded in reaching land.

The Baptist Missionary Society has for some time aided the Evangelical Society of Grand Ligne in its work among the French settlers c Lower Canada. It is now twenty-five years sinc: some six Canadian converts, including the tw missionaries, united together as a Church c Christ, and with the purpose of attempting t spread the Gospel among their countrymen There was darkness everywhere, and the priestare united in their efforts to repress the growth of Divine truth, and to rouse the angry passions of their followers against the innovators. By de grees the Word of God spread from house to house, and from parish to parish. About five hundred families have been delivered from the yoke of Popery; and about one thousand persons have made a profession of faith in Christ. Owing to the decrease of funds during the recent years of difficulty and trial, the number of laborers has decreased. Only eighteen persons have been engaged this last year on the funds of the mission; but they have been materially assisted by several of the pupils of the two institutes. These are situated at Grand Ligne and Longueuil. and contain seventy pupils. Fifteen stations ar occupied by the missionaries, but their labou are extended to the parishes surrounding the where they reside. More than thirty perso have been baptized in the year, and at nearly the stations there is a considerable number of in quirers and candidates for baptism.

JAMAICA.

Of the Baptist churches in Jamaica about one half are supplied with ministers trained in the Calabar Institution. For the still more thorough training of the native brethren, it has been a ranged that the last year of the course shall b spent with a settled pastor, with whom the neophyte may learn how to govern a church, and obtain practical insight into the work of the ministry.

From the American Messenger. THE TWO BROTHERS.

'No, my dear sir, that piece of ground is

Thus said a young farmer to his minister. His brother with whom he had hitherto been cordially united, had recently demanded as his own field which was a part of the property left them by father. Their feelings had become embittered towards each other about it, and they could not speak peaceaby one to another. 'But,' said the minister, 'how much is that

piece of ground bringing you in?" 'About ten dollars a year when the crop is

'Ten dollars! And what can you buy with ten dollars? A coat, a piece of furniture, a barrel of flour, or so ?"

'Yes, or even two barrels some years." 'It seems to me you might buy for that amount omething better than either.'

· What may that be, sir? 'If you could with that sum secure to wonreelf the affection of a friend—one who would help you in time of need, who would visit you at your fireside winter evenings, and welcome you to his own house, who would lend you a helping hand at

haying or harvesting, and would love your children and serve them as a protector for themwould not that be worth ten dollars to you? 'Certainly, sir; but what do you mean? 'I mean, my dear friend, that for the sake of gaining these ten dollars a year you are on the point of losing the brother who has been your companion from infancy; you will becloud your whole future life, and that of your family; you will grieve your mother in her old age, and alien-

ate from yourself the favor of God. What would

your father say if he could return to life and wit-

ness this quarrel of his children.' The young farmer was touched. He went and talked with his brother, and both together sought out their pastor to ask him settle all the questions between them. Great was his satisfaction when he saw them at the end of their conference heartily reconciled to each other.

How many bitter quarrels, the source of deplorable divisions in families, might be avoided or cut short at the outset by a little reflection. Even if charity did not induce us to forgive our brethren, should not self-interest oblige us to do so? Do you know of any one who ever gained anything by giving himself up to bitterness and revenge? To break with one's own kindred, is to break those natural ties with which God has bound us; it is to impoverish and despoil our own is not every man thus our brother?

A HINDOO SEEKING REST.

A rich Hindoo asked his priest what he must do to find rest and peace of mind. "You must wash yourself," said the priest, "in the sacred river" (Ganges). He did so, but without relief; the curse of sin weighed his soul to the very ground. A pilgrimage was then imposed upon him to an idol temple. He went a hundred and fifty hours through burning sands, but felt as much oppressed by the curse as before. He once more sought counsel of his priest. He said: "You shall be helped." The Hindoo promised every thing. He was then charged to drive sharp nails through the soles of his shoes, to take a heavy block on his shoulder, and in to take a heavy block on his shoulder, and in this manner to walk for fifty hours. He under-takes the severe penance. Already he has gone twenty hours amid the most dreadful pains; when he reaches a village where he observes a large congregation listening to a foreigner preach. He was a missionary, who was saying to his heathen brethren, "Behold the Lamb of God, who taketh away the sins of the world?" and declaring to them that the Saviour would give peace to all who believed in him. The bur

TRUTH.-Not the trouth which a man knows, but that which he feels and lives, becomes the soul's life. Truth cannot bless, except when it is lived,