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is hoped, will be given to all who may favor the institution
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GEORGE THOMAS.



# Visitor. Christian

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

Vol. V., No. 4. Whole No. 212.

#### STABAT MATER.

Next to the Dies Ire the Stabat Mater was the most renowned of the medizeval hymns. It is intended to represent the mother of Jesus at his cross. A writer in the Christian Intelligencer furnishes the following English version which preserves the peculiar measure of the original:

Weeping stood his mother, sighing By the cross where Jesus, dying, Hung aloft on Calvary; Through her soul, in sorrow moaning, Bowed in grief, in spirit groaning, Pierced the sword in misery.

Filled with grief beyond all others, Mother—blessed among mothers— Of the God-begotten one! O! how sorrowing and grieving, Trembling with her sad bereaving Of her dying, dearest one!

Who could there refrain from weeping, Seeing Christ's dear mother keeping. In her grief, so bitterly?
Who could fail to see her anguish, Seeing thus the mother languish, Lost in woe so utterly ?

She beheld her dearest taken, Crucified, and God-forsaken, Dying by their torturing; For His nation's deep transgression, Offering up his intercession, In His cruel suffering!

Mother, fountain of affection, Let me share thy deep dejection, Let me feel thy tenderness; Let my beart, thy sorrow feeling, Love of Christ, the Lord, revealing, Be like thine in holiness!

All His wounds, O! let me feel them, On my heart forever seal them, Printed there enduringly. All His woes, beyond comparing, For my sake in auguish bearing, Let me share them willingly.

By thy side let me be weeping. True condolence ever keeping, Weeping all my life with thee; Near the cross, with thee abiding, Freely all thy woes dividing, In thy sorrow joined with thee.

Virgin, of all virgins fairest, Let me feel the love thou bearest, Sharing all thy suffering; Let me feel the death they gave him, Crucified in shame to save them, Dring without murmuring.

Let me feel his blows so crushing, Let me drink the current gushing From His wounds when crucified. By thy heavenly zeal excited, When the judgment fires are lighted, Then may I be justified.

On the cross of Christ relying, Through his death redeemed from dying, By his favour fortified; When my mortal trame to passhed. Let my spirit then be cherished, And in heaven be glorified.

#### HOW TO BEGIN YOUR ACCOUNT WITH THE YEAR.

"And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle."—

Why was the first day of the first month chosen for the erection of the tabernacle! God has always reasons for what He does, and for the time in which He does it; but He does not always give an account of His ways to man. Perhaps it was to render the work more solemn, impressive and memorable to the people, and doubtless as a standing memorial to all generations, and to teach us that we ought to begin a new year with some good work, and begin to serve God after a new manner; that God, who is the Great First. should have our first services, and that the great things of His kingdom should be first attended to and sought after, " Seek first the kingdom Have we done so; or have we no tabernacle to set up on the first Sabbath of this first

Let me entreat you to begin this year with serious reflection. Before its close you may "go the way whence you shall not return." Think of this till your heart feels its momentons consequences. In a little time you shall be no more seen. The places which now know you shall know you no more for ever. Where shall you be then? Will your death be a curse, or a blessing ! Should you die in your sins, you can no more return at the call of mercy, nor approach the throne of mercy, nor go to the house of prayer. But if you "die in the Lord," you shall no more return-O blessed assurance !- to: your temptations and troubles and sorrows and sins.

month?

Forget not that this year may make its last record of your accountability to God; therefore it becomes you to begin it with a thorough and impartial self-examination of your past life and present condition in the sight of Heaven. Say, then, with David, "I thought on my ways, and turned my feet into Thy testimonies." Think how provoking many of your ways have been to God; how injurious they have been to the prosperity of His cause, and to the everlasting welfare of your own soul and the soul of others. Call back the thoughts of your heart, the words of your tongue, and the actions of your life. What have been your motives and designs, and, if pursued, what will be the end of them? If you will deal thus faithfully with yourself, you will have good reason to say with Pharoah's butler, " I do remember my faults this day."

We are prone to think of the faults of our fellow-men, and to flatter ourselves that because we are free from their faults we are faultless. But nowhere has the power of education in churches been more signally illustrated than there; but and while a mote is in our brother's eye, a beam may be in our own. Be honest with yourself, and pray as David did: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Do not compare yourself with those who profess to fear and serve the Lord, nor with the more vile of your fellow-creatures; but with God's most boly law, and your own advantages, knowledge and pro-

SAINT JOHN, N. B., THURSDAY, JANUARY 24, 1867.

your own, until your are wholly His.

place for "the mighty God of Jacob," resolving with Joshua, " As for me and my house, we will homet and the devotees of Juggernaut to learn their duty to worship God in their families? Tell kelon!" A family without prayer is like an unwatched and defenceless city -a ship without a understand, nor hearts to feel the foving kindness our brethren .- Examiner and Chroniele. of the Lord, nor their obligations to Him-like houses without roofs, uncovered and exposed to the outpourings of His indignation, who says that He will " pour out His fury upon the heathen, and upon the families which call not upon

His name." Jer. x. 25.

Begin this year with a concern to be useful, and ask, with Saul of Tarsus, "Lord, what will Thou have me to do?" Consider your sphere, your example, your influence, resources and opportunities, and inquire, How can I most glorify my God and Saviour, and benefit my fellow-men? If you cannot do all that you would, see that you refuse or neglect not to do all that you can. If you cannot do great things, be ready and willing to do little things, remembering who has taught us not to despise "the day of small things," and who can make a little cause produce a mighty effect. If you cannot speak to nor warn your friends and fellow-sinners personally, your thoughts, feelings and desires can be conveyed to them by handbills, tracts and Bibles. If you cannot bring them into " the kingdom," you can at least invite them to come in with you to the house of God, or you can lure their offspring to the Sabbath school, and feed their lambs with the sincere milk of God's word. You can at least relieve the poor, and visit the widow and the

fatherless. Remember the brevity and uncertainty of time, and leave nothing for to-morrow that can or ought to be done to-day. Resolve to redeem it, and "gather up its fragments, that nothing be lost." Keep to mind that time is a talent for which we must account. If we know these things, happy are we if we do them, and if we are resolved, through grace, to erect the tabernacles of God in our hearts, our families, and in the world, this "first mouth" will date our happiness, and God himself will say, " From this day will I bless you." Oh, that he may bless you indeed; that His hand may be with you, and that He may "keep you from evil, that it may not grieve you."-American Exchange.

# NOT FOR ONE CLASS, BUT FOR ALL.

It was remarked to us not long since by a dis tinguished teacher of Theology, that the future prosperity of the Baptist denomination turned did not mean that it is sufficient to the character of a ministry that they be educated, nor that any means are effectual to Christian ends, irrespective of the divine blessing. He meant that education, as a means, is power, that the age is an age of ideas, of thinking, and independent thinking, and that men cannot be, in the best sense, intellectual and moral leaders, who are not men of real discipline and culture. He meant that in such an age as ours, such men will be sought as leaders, and that the multitude will go where they are to be

There is undoubtedly a great truth here, but we are inclined to think it is not the whole truth. The whole truth is far broader. The clergy are in no such sense leaders of thought and opinion now as they were in former ages. Time was when they were the only educated men. Now, education is general, and the scholarship of other professions is as high as that of the clerical. In other words, society abounds with educated men, and public opinion is formed and guided by the culture of no single class.

Bearing this in mind, let the mission of Chris tianity to society be also remembered. The Gospel finds the readiest access to the poor-to those to whom this world is least seductive—but it is not a Gospel for the poor alone, or specially. It is a Gospel for sinners, and therefore a Gospel for man—for rich and for poor, for learned and for rustic. It has been the error of some of our brothren that the mission of Baptists is to a section of society-neither to the highest nor to the lowest, but to an intermediate class—that in that class we shall win our triumphs, never holding permanently the highest, and never quite reach ing the lowest. A moment's reflection should

show them that this view renounces the catholicity of the Baptist system, and of course its New Testament character. Baptist churches profess to be Christianity organized; and if so, their mission, like that of Christianity, is to the whole of society-to the very highest, to the very lowest, and to all the intermediate classes. Any system professing to be a complete embodiment of Christianity, must be as universal in the adaptation of

Assuming this to be the character and mission of Baptist churches, we shall find the sphere and influence of education to be precisely the same in them which it is in society generally—that the proper power of education in them is not alone proper power of education in them is not alone the power of an educated ministry, but the power of an educated laity as well. Nor is this merely, a speculative view. No clergy of any denomina-tion, of any age, or of any country, have been, as a whole, better educated than the clergy of the Congregational churches of New England, and trated in the laity not less than in the clergy. The truth is, the two things go together, and cannot long be sundered. There are illustrious

Him who is "the way," vield yourself unto God. the churches nor sustained by them, unless the It is your reasonable service. God has infinite churches themselves are intelligent—unless they claims upon you; and you will never be truly embrace not merely the average intelligence of the general popular mind, but the leading intelli-Begin this year not only with personal, but gence of educated minds. In other words, we with family religion. If the worship of God need an educated laity as truly as an educated has not yet been observed in your family, begin ministry. We need each that we may have the it now. Set up your tabernacle this "first other, and we need both for the sake of their month," and consecrate your house a dwelling- power as a means of the triumphs of the Gospel among all classes. We need that educated minds should unite their forces as leaders of thought serve the Lord." A prayerless family is worse and opinion and action in our churches, just exthan a heathen family. Shall we send Americans actly as they are doing in the outer world of so--Christian Americans !- to the votaries of Ma- ciety-that they shall sustain the same conjoint relation to the progress of the Gospel which they are sustaining to the progress of civilization. In it not in Gath, publish it not in the streets of As | this respect it is in the power of our ministers to exert an effective influence, and a material purpose which we had in mind in calling attention rudder or compass—a stranger without a guide to this topic, was to unite their effort with ours—an unnatural brood, who have neither heads to in urging these considerations on the minds of

# HOW JESUS COMES.

One evening the children at Falks' reformatory at Weimar sat down to supper. When one of the boys had said the pious grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided, a little fellow looked up and said:

"Do tell me why the Lord Jesus never comes? We ask him every meal to ait with us, and he never comes."

"Dear child, only believe, and you may be sure he will come, for he does not despise our invita-"I shall set him a seat," said the little fellow,

and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome; the chair stood ready for him; every child wanted him to have his plate, and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all this time:

" Jesus could not come, and so he sent this boy in his place—is that it?"

"Yes, dear child, that's just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to Him, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The children sang a hymn of the love of God

to their guest before they parted for the night, and neither he nor they were likely to forget the simple Bible comment.

# WHAT IS YOUR HOPE?

Some Hindus were on a journey in India. The road was rough and long, and the sun burned way, and as one day after another came to an end, many of the party grew faint and weary. There was one poor man who seemed a stranger to the rest. He was old and feeble, and was ready to sink from the heat and labour of the way. At last he fell, and could not rise again. The Hindus looked upon him, and finding that he was likely to die, they left him to perish with-the pity of help; for these heathen are unkind to the pity and missionary, on his way to a distant place to preach the gospel; he saw the old man fall, and ran to aid him, while the rest passed along. But all his help could not now save his life. He knelt by the poor man's side, and softly said in his ear, "Brother, what is your hope i The dying traveller raised himself to reply, and with a great effort said, "The blood of Jesus Christ cleanseth from all sin," and then laid down his head again and died. The missionary was greatly astonished at the answer; and from the calm and thoughtful manner in which the words were spoken, he could not but feel that the man died safely in Christ.

"How or where," thought he, " could this Hindu have got this hope?" And as he looked at the dead body, he saw a piece of paper grasped tightly in one of the hands. He carefully took it out; and what was his surprise and delight, when he saw it was a single leaf of the Biole, on which was the first chapter of the first Epistle of John, where these words are found. On that page a heathen man had met with the gospel. This short account of a Hindu, and the one leaf, may teach a useful lesson.

# TESTIMONY OF REV. ANDREW FULLER.

"There was a period in my ministry marked by the most pointed and systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. Wherever I went among them, one famentation met my ear, 'Ab, sir, can get no comfart Lam unable to appropriate any of the great and precious promises to my-self; I looked for light, and behold darkness.' I knew not what to do, nor what to think; for had done my best to comfort the mourners in Zion. I was therefore at my wit's end. At this time it pleased God to direct my attention to the claims of the perishing heathen in India. I felt that we had been living for ourselves, and not carring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to this subject. They began to talk about a Baptist mission. The females especially began to collect money for the spread of the Gospel. We met, and prayed for the heathenmet, and considered what could be done among ourselves for them—met, and did what we could. While all this was going on, the lamentations ceased; the sad became cheerful, and the desponding calm. No one complained of a want of comfort; and I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves; that was the real secret of the whole matter. God blessed them when they tried to be a blessing.'

#### JOHN QUINCY ADAMS' MOTHER "Twelve or fifteen years ago," says ex-Govern-

or Briggs, "1 left Washington three or four instances of highly cultivated men, who have been content to labor for life among the poor and myself of the letters of Mr. Adams' mother, and

when I pronounced the name of his mother. He stood up in his peculiar manner, and emphatically said, 'Yes, Mr. Briggs, all that is good in me I owe to my mother.

Old Series,

(Vol. XX., No. 4.

"O what a testimony was that from this veneable man to his mother, who had, in his remembrance, all the stages of his manhood, 'All that good in me I owe to my mother?' Mothers, hink of this when your bright eyed little boy is about. Mothers make the first impressions upon their children, and these are last to be effaced.'

#### GETTING UP A REVIVAL.

H. W. Beecher thus answers those who snccr it the labors of Christians to promote revivals:--I believe in instrumentalities. I do not feel

hocked in the least when a man says, "You are trying to get up a revival." Well, a man is trying to get up a school. Nobody is shocked at that. And when a man says, "You are trying to get up a revival," though there is a sense in which might be shocked, yet there is a sense in which Lown it. And when men say, "I see how it is that you get up an interest in religiou," I ask, Who could not? You would see it plainer yet, f you would let me carry you through it. I do bring the influence of the church and my influence to bear upon you; and I ask others to do the same. I say to parents, Help your children; and to children, Help your parents. I employ singing, and prayer, and every means that I know will aid in bringing about the desired end. I do all in my power to subdue the passions, and to bring the mind into its higher condition, that it may become receptive, and that the shining of God's personal influence may become operative upon it. All these things are causes, I acknowedge, to be set in motion; but it does not touch the great truth that they are causes to bring us under the influence of this great personal Mind, in whom is our life, and in whom is the causative power of every other cause. And when men ridicule religion as consisting of forms, I say that if you mean that we use instrumentalities, we agree; but when men say there is no religion, then we differ. Religion is simply the state of the mind on which the personal influence of God has been received, which it recognizes and courts. It is the state of the mind that is attempting, under this premature influence, to walk better, to think better, to act better, and to be better.

#### CHURCH VENTILATION.

As the season approaches in which many churches select their plans and perfect their arrangements for building, we call attention to the importance of proper ventilation of houses of worship. At the ordinary rate of breathing, a single person will use up the air in a room ten feet square and ten feet high in seven hours, and will die if no more air be admitted. We coinmend to our readers the following article from the N. Y. Examiner :

In visiting our city churches, one is struck with the beauty of finish and design, and various arrangements for comfort, characterizing most of them, but there is soon apparent one serious defect. While in respect to general comfort and are but little in advance of tortant reticular we In nine-tenths of our church edifices there is no adequate provision for ventilation.

The importance of this oversight will be seen by reference to a few facts. At a low estimate an adult consumes each minute four hundred cubic inches of pure air : in other words, renders so much unfit for use, either by himself or by any other animal. Now let the audience room be supposed to contain twenty thousand cubic feet of air, and with fifteen hundred persons in it, in less than an hour the oxygen will be wholly consumed: but long before the consumption of oxygen, the entire mass will be so contaminated as to be a source of disease to those who inhale it. And this from respiration alone. But there are other corrupting agencies at work. A diseased cuticle : personal uncleanliness ; decayed teeth : gastric derangement; unwashed garments and usensible perspiration, all combine to load the atmosphere with the most virulent poisons, which, if concentrated in the system, will produce in stant death. But while perhaps the worst effects of breathing this loathsome compound are not at once experienced, there are immediate results of a most grave character. The physical discomfort is seen in the general restlessness of the congregation; while the excess of carbonic acid in the air produces drowsiness and a stupefaction of the mental powers, rendering the hearer incapable of profiting by the exercises of the hour. Thus an incalculable amount of ministerial labour is lost while the conscientious but uninformed Christian faments his want of interest in the service, and reproaches himself for what is wholly due to nat-

Such an atmosphere may quicken the growth of a cabbage, but it effectually stops all the ma-chinery of mind. Let it be remembered, too, that inhaling, by the hour, this disgusting mixture of foetid matter, we are introducing all its impurities to the blood; and probably from no part of the system is it so difficult to expel foreign and unhealthy substances, as from this life current flowing through all parts of the body.

The only remedy for this defective ventilation is to provide ample means of escape for the vitiated air near the ceiling; and suitable opening, near the floor for the admission of pure air, and the flowing out of the carbonic acid, which should be treated like water. The latter is, of itself, not sufficient; there must be means of escape for the contaminated air near the highest part of the room, and the arrangement is quite as necessary in winter as in summer. That pastor who gives attention to this, will be rewarded by increased attention to his ministrations, and by the lodgment of more truth in the hearts of his hearers.

## CONGRESS AND THE COURT. If anything more were needed to show how

radical in their tendencies have been the events instances of highly cultivated men, who have been content to labor for life among the poor and the ignorant, with no associations whatever corresponding to their own tastes and habits. There may have been instances in which the unlettered and rustic have sought, of their own motion the land instructions of the cultivated and re
The instances of highly cultivated men, who have been content to labor for life among the poor and myself of the letters of Mr. Adams' mother, and the National Legislature and the National Legislature and the National Legislature and the National Judicators. It was a startling thought to the people, when they found, mouths ago, into what relations in Europe. Says she, "I would rather see you in your grave, than you should grow up a profane in your grave, than you should grow up a profane none the less to find that their representatives and difficult controversy to settle with the of the last five or six years, it would be supplied and your own advantages, knowledge and professions.

Begin this year with a determination that, by
the help of God, you will put away whatsoever
appears sinful, saying with Eliha: "If I have
appears sinful, saying with Eliha: "If I have
appears injurity I will do no more." Should the

# THE OFFICE OF THE CHRISTIAN VISITOR,

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SAINT JOHN, N. B.

REV. I. E. BILL.

Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 124, St. John, N. P.

# The Christian Bisitor

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

and found guilty of giving aid and comfort to the

enemy, was carried up from a lower court to the tribunal at Washington. Five of the nine judges have united in declaring the trial in this case unconstitutional, because conducted by a military commission, for which the Constitution not only makes no provision, but which, in the spirit at least, it is claimed that it forbids. The decision this one case carries with it consequences of the most sweeping character. It virtually condemns all the trials of civilians held before military commissions; sets at liberty, if carried out, those men in the Dry Tortugas, who took part in the assassination of Mr. Lincoln, and those also who plotted for the release of rebel prisoners and the burning of Chicago; pronounces illegal and null every conviction of a civilian before a military court during the whole of the war, and makes hose who took part in such trials liable to punshment for violations of law. Andrew Johnson himself will not escape, since it was under his commission that the court was organized for the trial of Mr. Lincoln's murderers.

## MISCELLANEOUS.

According to the British Review, the overland telegraphic communication from England to India is now by way of Mesopotamia and the Persian Gulf to Kurrachee, and thence to Calcutta, Bombay, Madras and Rangoon. This line is in work: ing order through its entire length. From Rangoon the line will be continued to Singapore, and thence to Batavia, and onwards to Austria. Another line will be constructed from Singapore to

The Garrow women, on the Assam hills, are excessively fond of ornaments. A dozen brass ings, each as large as a goose quill, are often seen hanging from the lobe of a single ear, stretching t down to the shoulder, while the neck is covered with as many chains as it is possible to put

In 1864 the population of Prussia was 12,000,-000 Protestants and 7,000,000 Catholics. The ceritories recently annexed number about 4,000,-000 Protestants and 1.000.000 Catholics. Thus the entire population of Prussia stands, 16,000-000 Protestants and 8,000,000 Catholics

The Princess de Metternich recently asked M. Alex. Dumas, " Pray tell me how comes it that the Jews are so ugly, and the Jewesses so beantiful." "Because the men crucified our Lord, and the women wept for him!"

It is said that in every part of Prussia the churches have never been better filled, nor the hearers more serious than since the beginning of the late war. In a country town, two hundred Jews were present at a meeting where Jesus was faithfully preached by a Lutheran pastor. The soldiers engerly receive the Bible, and read it : and in the hospitals they read the Bible and religious The authorities of all grades facilitate in every way the work of evangelization in the army. Missionary physicians have access to great num-

bers of the heathen, who come to them for heating. Dr. Chester, of the Madura mission, India. sometimes sees seventy in a day. Dr. Green, of Ceylon, had in six months, 3.510 out patients and 172 in-patients. Dr. Parker, of China, states that in ten years there were received at his dis-Word of odd, and the way of shi ation.

The Japanese pury their dead in a sitting posture; but in some parts of the country the cornse is burned. White is worn for mourning as in China. At the head of the procession march the priests and their attendants; then the body; next the male mourners, and finally the females. Funeral music is used on the occasion, it att but

The whole number of Indians now within the limits of the United States is 307,842. There have been established among them 48 schools. with 71 teachers, and 2,165 scholars. Among the entire Indian tribes there are only 26 ordained

Among the sights to be seen at Paris at the Great Exposition, will be "an universal exhibition of horticulture." It will be held in the carden: every fortnight there will be a showe of exotic plants in a hot-house, thirty-seven wards wide and twenty wards high; there will be a Dutch hot-house for Dutch flowers, an English hot-house for Euglish flowers, a hot-house for orchards, a cold-house for winter plants, while all the plants which can bear the open air will be arranged in round or oval beds on both sides of the walks. There will be a diorama too. The eighteen hundred diplomatic agents of France have photographed, by orders of the Government, every species of plant indigenous to their official residence. Four thousand photographs have been collected in this way. Fifty magnifying glasses will enable visitors to see them in their natural size; every magnifying-glass has a handle which enables the visitor to change the object seen at

THE WORK IN GERMANY.-The question has often been asked us of late, what influence the recent political changes in Germany will be likely to exert on the work of spreading the Gospel among the people of that land. We are able to state that the general result of the success of the Prussian arms and policy will be a large increase of religious liberty in all parts of Northern Germany. Hanover, which a few years ago pronounced sentence of perpetual banishment against Oneken, is now incorporated in the kingdom of Prussia, and Mr. Oncken can preach henceforth to in people the Gospel of salvation, when and where he pleases. Saxony has been a bitterly persecuting power; but henceforth she will be under the more liberal policy of Prussia. Though not formally incorporated with Prussia, she is so united with her that Prussian laws and ideas will be prevalent in all matters of social and religious life. It is presumed that the North German Diet about to assemble will adopt substantially the free constitution of 1848, which secures religious freedom to all the states in the new confederation. This will be a result as wonderful as it is glorious. Then the word of the Lord will have free course and be glorified in Germany, among all its states and among all its people. This is the Lord's doing, and it is marvellous in our eyes.

Mussing Trouble.—Some people are careful of their troubles as mothers are of their babies; they cuddle them, they rock them, and hig them, and fly into a passion with you if you try to take them away from them; they want you to done iniquity, I will do no more." Should the desh, or the deviltempt you to sin, eall to mind the command of the Saviour, the Judge: "If thy right eye offend thee, pluck it out. If thy right hand offend thee, cut it off, and cast it from thee."

Begin this year with plous and unreserved dedication of yourself to God, and say with the Psalmist, "Lord, I am thine: save me." Through the design of the National Government thus mutually argued in opposition, the power of the Government thus mutually argued in a gold frame, huag over the mantle shelf in opposition, the power of the Government thus mutually argued in a gold frame, huag over the mantle shelf in the star is in a gold frame, huag over the mantle shelf in the star is in a gold frame, huag over the ma