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Songs in the Night.

Sing out, O, singers I sweet and loud, sing up

They may not wake the sleeping crowd or make

But there shall be a sun for thee uprising strong

What though the sheets of darkness lie about thy

The light that never sets beams forth above thy

And thy glad heart sings out its songs, nor knows

What shall we sing? That God is good, and

Let grateful lips not silent be while they may

Sing out, O, singers ! through the night, let oth

He makes the night not night to thee, but glad

He lifts the clouds that lay in folds of massive

And lifts His golden sunrise up, to break upon

Sing out, O, singers! Men may hear, and in their

May wonder with their softened hearts what the

And learn that this still night of life is gladder

For though it be the night to them, ve go where

Where darkness, silence, weariness, shall break

And you shall sing far sweeter songs than you

Sing out, O, singers! through the night, sing out,

And let it be the anthem sung by the scraphic

And they shall echo praise of God, in answer to

Bends to the storm that breaks the flowers

your song. MARIANNE FARNINGHAM.

Bowing and Leaning and lord to

than it seems. Action two out springle

thy way. the sid sol staffed against a well

ers praise or blame.

your songs to-night,

the midnight light,

quiet bed; beaten

nor fear nor dread.

bless'd be His name.

spread His fame ;

and fair as day,

black and gray,

pleasant dreams

night is o'er.

sweet music means,

have known before.

Like as the frail convolvolus.

Nor struggle to be free;

Not so the gain to thee!

In heaven's rich robe of blue,

So, mourner, bow beneath the blast,

The heavy shower will soon be past,

And, as the same dependent flower

Nor dare uncurl, a single hour,

Clings to its gnardian strong,

O, voices strong!

throng, balance od

and bright.

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

College of the same of the sam

SAINT JOHN, N. B., THURSDAY, NOVEMBER 7, 1867.

nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free." Simply, every
one that believe the Believe on the Lord Jesus
Christ and thou shalt be saved, is the clear and
concise statement of the gospel. No useless ornaconcise statement of the gospel. No useless ornaco ments here. "No meretricious graces to beguile" and we unto the world."
the awakened sinner; nothing but faith—simple, Christ and His cross are Christ and His cross are all our theme ; The mysteries that we speak Are scandal in the Jews' esteem, child-like faith in the Son of God. Faith in the testimony that God has given of His Son, and And folly to the Greek. preserved to us in the inspired records, in the But souls enlightened from above, With joy receive the word:
They see what wisdom, power, and love
Shine in their dying Lord. scriptures of truth, that Jesus the Christ " was deivered for our offences, and was raised again for our justification; that he was wounded for our transgressions, and bruised for our iniquities; that Obituary. the chastisement of our peace was upon Him; and that with His stripes we are healed." Believing in Christ, receiving Christ, and coming to Christ,

of the entire being, body, soul and spirit, to Him who loved us and gave Himself for us. This involves the operation of the Divine Spirit in awakening the conscience and causing the sinner to ery out, "What must I do to be saved?" It is hose that labour and are heavy laden that the tegrity, a benevolent and kind-hearted friend, and gracious Saviour invites to come to Him for rest. a citizen of liberality and patriotism. The spirit glorifies Christ, and leads to Christ .-The awakened sinner is led to Calvary, and urged o believe in the Lamb of God that taketh away the sin of the world. He is led to the rifled se-pulchre, and assured that the Saviour is risen rom the dead-to the Mount of Olivet, and coninced that Emmanuel has ascended and is seated at the right hand of the Majesty on high, that He ever liveth to make intercession, and is able

all signify one spiritual exercise, the surrender

to save to the utternost them that come unto God by Him. Faith in Christ as God manifest in the flesh, in what He has accomplished, in what lived to enjoy the fruition of his labors, and re-He is now doing, and what He shall assuredly perform, brings relief, rest, and repose to the wounded heart and wearied spirit of the convicted sinner. Faith does not save in itself. It connects the soul that believes with the Saviour that saves. It is like the link which connects the train of cars to the locomotive. If the connection is not made there is no movement—there can be none. Believing the gospel is the indispensable condition of salvation. "He that believeth not is condemned already." " He that believeth not shall be dammed." In the very nature of the case it must be so. No Saviour but Christ; no way of appre-

hending the salvation but by faith. In the 17th

verse, the Apostle states, "That the righteons ness of God, i. e., the justification which God has More hardy to our view to show at all w furnished for guilty man in the obedience, death and resurrection of His son, is revealed from faith to faith; or, in other words, this righteousness which can be appropriated only by faith, is revealed in order that it may be believed. It is not of works, but of grace; it is not of the law, but of faith. God has revealed it and preserved to us the revelation for the express purpose that we should believe it; and if we do not, we are left without excuse. Faith in the word of God and in the gospel regulates the conscience by bringing

it continually to Christ, the standard of right, the

Having viewed the text in its doctrinal aspect,

we may now briefly regard it as experimental. "

wrote the text. The passage may be regarded as

confession of the Apostle's faith, as an epitome

of his Christian experience. What a contrast

between Saul the persecutor as he left the streets

of Jerusalem on his mad and bloody errand, and

Paul the chosen preacher and Apostle, as, blind

and led by the hand, he entered the streets of

ing out threatenings and slaughter against the

when he next appeared in Jerusalem! The lion had become a lamb. Faith in the Gospel had

produced this change. The youth that had stu-

lied in the schools of Tarsus, and had passed to

Jerusalem to sit at the feet of Gamaliel and be

Jesus his Lord. Hear him exclaim, "I am crucified with Christ: nevertheles I live; yet not I, but Christ liveth in me; and the life which I now live

in the flesh, I live by the faith of the Son of God,

So, tried one, in thy weakness lean sum and embodiment of perfection. It raises On Him who is thy strength, the affections to things above. It purifies the He'll shield thee through this changeful scene, heart, and works by love. A man must believe that an object is lovable and desirable before he And be thy praise at length. can set his heart upon it. To faith, Christ is the chief among ten thousand and altogether lovely. Rev. G. M. W. Carey's Sermon before the If we believe in Him, we must love Him and hope Western Association. in Him. "Faith is the substance of things hoped Epistle to the Romans-1st chapter, 16th verse for, the evidence of things not seen." Faith con-"For I am not ashamed of the go pel of Christ : for it is trols the will, and makes it choose and decide for the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Christ. It regulates the entire man. Faith, as

Bunyan has it, is "The root grace, the mother grace, the grace that has all others in it and from (Concluded.) The gospel is the power of God unto salvation which all others proceed." "Without faith it is to every one that believeth; to the Jew first, and impossible to rlease God." "The just shall live also to the Greek. by faith." It is impossible to believe the gospel, and not be saved by it. "The gospel of Christ In this feature of the gospel the Apostle rejoi-ces. Here there is no respect of persons. There is the power of God unto salvation to every one is a gracious breadth to the invitations of the that beieveth; to the Jew first, and also to the gospel, "Whosoever shall call on the name of the Lord shall be saved," "Whosoever believeth in

Him shall not perial but have everlasting life.' As there is no difference between the Jew and the Greek in the fact of sin, as both are proved under sin, so both are invited to come to Christto believe and live. The gospel, in its errand of mercy, goes forth from Jerusalem to the very ends of the earth; embracing all countries, and peoples, and tongues. Christ taught his disciples, before his ascension, that "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." It was to commence there, but not to stay there. The gift of tongues, on the day of Pentecost, clearly indicated the world-wide mission of the gospel. On that day, and in the city of Jerusalem, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, and in Pontus and Asia, Phyrgia and Pamphylia, and in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians," were heard to speak the wonderful works of God .-The Apostle declares "That there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." He says "the sound of the gospel went into all the earth, and its words unto the end of the world." He further states that "from Jerusalem round about unto Illyricum, he had fully preached the gospel of Christ," and for the same purpose he hoped to take his journey into Spain. In holy vision, on the Island of Patmos, John saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. In the grand consummation after the preserved of Israel were numbered, the one hundred, forty-and-four thousand, who stood with the Lambor Mount Zion, having his Father's name written on their foreheads, John "beheld, and, lo! a great multitude, which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and unto the Lamb." The gospel is designed for all nations. It is adapted to their wants. The field is the world. "Go and teach all nations; baptizing

them in the name of the Father, and of the Son

and of the Holy Ghost : teaching them to ob-

tory. "I am not ashamed of the Gospel," saith Paul; and let no one be ashamed of the Gospel, whether at Rome or Jerusalem, or elsewhere. scree all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." "Go ye into all the world, Let no one be ashamed of the Gospel in the pa-lace, or in the prison, in the presence of kings, or in the presence of slaves. Let us never be ashaand preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Such is the mission of the gospel, and such is the commission of Christ to His disciples; and it is just as binding on us as it was on the Apostles. How shall the people lying in darkness and in the shadow of death "call on Him in whom they have not bemed of Christ or his Gospel. We are not ashamed of power, for it is that which every one earnestly desires. The Gospel is the power of God—and that to the most benevolent end to salvation—to every one that believeth. It is reasonable and praise-

ELIAS HOWE, jr., the inventor of the Sewing Machine, died at his residence in Franklin, New York, on Tuesday, the 3d ult., in his 48th year. His name is familiar in almost every household. The papers state that in his death his country is called to mourn the loss of an inventor of genius and ability, a business man of industry and in-

History will assign to him a prominent place n connection with the Sewing Machine. Inspied with confidence in its utility and ultimate success, he devoted all his powers to its improvement and introduction into popular use. The following brief biography will go to show that while he encountered many of the trials which oppose the progress of innovators upon old customs whether in morals or mechanics, that he

ceived their abundant reward: Elias Howe, son of Elias Howe, the miller and farmer of Spencer, Mass, was born in that village in the year 1819. As was then customary in New England homes, in that of the young Elias, where he was one of eight children, the younger branches were taught to assist at some small manufacture carried on within doors to add to the slender revenue of the mill and farm. When six ears old Elias began his labors, his first essay being to aid his brothers in making cards used in the manufacture of cotion. When old enough he assisted his father on the mill and farm, and it was when employed in the former, it is said that he acquired that direction of taste and talent which developed itself so fruitfully both for him self and for his country. In 1885 he went to Lowell, and was employed there as a learner in a manufactory of cotton machinery, where he remained until the financial panic of 1837, when, like others, the stoppage of the mills left him unemployed. He next found work at Cambridge, but remained there but a few months, having in the meantime succeeded in obtaining employ-ment in the shop of Ari Davis. Here the feasibility of constructing a sewing machine was talk ed of in his presence, and to this circumstance, no doubt, he is entitled to priority as the inventor. He nursed his idea, it appears, for many years, unable to envelop it with steel or iron. Three years after his first introduction to the workshop of Davis, we find him, when in the receipt of but \$9 per week, and with but a delicate constitution, adding to his cares by getting married. His health was not bettered by his new life, and its burdens bore heavily upon him. It was at this time that he gave heart and soul to perfect the invention which has since made him famous and a millionaire. But despite the labors of many weary months and the wakeful nights when he needed rest so much after his ordinary day's work, it was not until late in 1844 that he at last arose from his work satisfied that he had embodied his idea. But even now, ready to put his invention before the world, he was without the means even to purchase the material necessary to the construction of a perfect model. He then met George Fisher, a wood and coal merchant at Cambridge, who, believing, and justly so, that there was a fortune in the discovery, formed a partnership with Howe, taking bim and his family to board with him that am not ashamed of the Gospel of Christ," is the honest declaration of the Apostle. He had felt and known the power of the Gospel before he

Elias might use the garret they had occupied as a workshop, and advancing the sum of \$500 wherewith to provide the necessary tools and ma-terial for the work. Here Howe slaved day and night, completing his first machine in May, 1845. It might be thought that at this point, if the la-borer did not rest, at least his fitting reward began; but it was not so. Strange as it may read, he met opposition on every side from those most interested in the labor-saving machine. He exthe old Syrian capital. He left Jerusalem breathhibited it in Boston, where he convinced the tail disciples of the Lord; he entered Damascus meekly inquiring, "Lord, what wilt thou have me to do?" What different feelings animated him ors of its usefulness, and won their commendation, qualified by the expression of their opinion which accompanied it, that it would rain the trade. Their praise of the machine was all the support its inventor received. Not one of them would invest a dollar in it. Again in despair, with all his money gone, his friend Fisher came once more to his rescue, and between them the machine was patented. This was the extent of his friend's support; the failure of further efforts to introduce the invention to public notice and patented. taught according to the perfect manner of the law of the fathers, has been led through the transforming power of the Gospel, to consider all things but loss for the excellency of the knowledge of Christ tronage broke down the confidence of Fisher, and Howe moved back to his father's house in Cambridge, where he had resided prior to his acquaintance with Fisher, his father having removed there where he carried on the manufacture of palm leaf who loved me and gave himself for me." How intensely experimental this passage is. The first personal pronoun is used eight times in it. And strips for hat making. For a brief time he obtained employment on a railroad as engineer, and drove a focomotive until he broke down comyet this is only an expansion of the expression in pletely in health. Still hopeful, however, he con the text-" I am not ashamed of the Gospel of cluded to seek the patronage in England denied him at home, and, assisted by his father, his bro-Christ." This was not only true in Paul's experience, but it was true in the case of every one that ther Amasa left with the machine in October. believed the Gospel, and it is true now in the case of every one that believeth. The Apostle 1840. Amasa found there, in William Thomas of Cheapside, London, the first financial success, saw innumerable instances of the power of the Gospel in Jerusalem, Damascus, Ephesus, Laodicea, Colosse, Philippi, Corinth, Athens and Rome. and Mr. Thomas got a bargain, receiving for £250 sterling the machine which the brother had brought with him, and the right to use as many We have seen proofs of the power.

We ourselves, my brethren, are monuments of the power of the Gospel. We are not ashamed of the Gospel of Christ; for it has proved the power of God unto our salvation; and it will do as the £250 were only temporary relief, Elias concluded to go to England and accept the offer of Mr. Thomas, which he did, accompanied by Here he worked eight months, but Thomas, left him at the expiration.

ration of that time In the meantime, his sick wife and three children had joined him. The story of his life for several months after his dismissal from the workshop of Thomas, is most painful in its details, ending in absolute penury and his return home, after an absence of two years, with an empty pocket. He landed at New York, where he landed at one that believeth. It is reasonable and praise- learned that his wife, who had preceded him, was thee ruler over many things." The night cometh by at his residence in Manhattanville, New York, worthy to rejoice in such a Gospel — such dying of consumption at Cambridge. He had not in which you cannot work. Keep your hand to in the 71st year of his age. Dr. Ives had done

places had been actually introduced in important manufactures. Howe now found friends, and after some delay, the necessary funds to establish his rights. In 1850 he was superintending in this city the construction of machines to order. With the litigation which accompanied the first steps of the inventor on the road to fortune, our readers are familiar. It is known that so protracted were these law proceedings that it was not until 1854, four years after his return from England, hat Mr. Howe established his prior claim to the nvention. Then sole proprietor of his patent, his

Old Series, Vol. XX., No. 45.

classes the rick alter the man we fall to not the constitution of the constitution of

sed from \$300, it is stated, to \$200,000. On the 10th of last month his patent expired, t which time it was calculated he had realized ose on \$2,000,000.

cars of increasing revenue began, which increa-

With this princely fortune he enjoyed fame enough to satisfy him, had he worked for that alone, the last acknowledgment of his genius being the gold medal of the Paris Exposition.

## Young Married Women in Society. Young women in America withdraw themselves

from society almost as soon as the marriage vows are exchanged, and do not expect to emerge from heir seclusion until they do so as mothers with marriageable daughters. This is the one great fault of our society. It consists almost entirely of young girls, young men, the mothers of the girls, and the fathers, whom the mothers occasionally drag into the drawing-room. Women, at the age when they are most interesting, very seldom appear at all. They shut themselves up with their husbands and their young children .--They are not expected to be seen. Society is supposed to be too much engaged in pairing off the younger folks to pay any attention to them. In no country in the world is society so truly and unmistakably a public matrimonial market as in this. Mothers exhibit their daughters in the prettiest possible dresses, with ribbons and flowers. Young men make their offers-hearts generally—sometimes fortunes—and the fair young reatures are led away, never to appear again unil they have goods of their own to offer. They are considered "out of the market," and seem hemselves to lose all interest in the social gaveties which they should do their share in sustaining. Society is thus robbed of its brightest ornaments. Woman, when she is at the fullness of maturity, yet still young, when she combines matronly dignity with the animation and vigor of girlhood, retires from the social world. She leaves society imperfect—there is a vacuum—a want of all felt, and the place of which dancing and smalltalk cannot supply. How often we hear complaints of the " frivolities" of society - not from those only who think religion and social pleasures antagonistic, but from those who long for the intellectual sparkle of conversation. What have we to compare with the wit, the life, the brilliancy of French society? This is due to young married women, who in France enjoy society, and are, in fact, its life. We cannot afford to lose the society of women the moment they are married and lay aside, if not the timidity, certainly the verdancy, of girlhood. It does onr young girls no good, either, to monopolize the drawing room. We would not have them secluded as they are, and very foolishly, in Europe, but we would have them stand modestly behind their elder and more experienced sisters. They would be more interestng themselves, and society would not be the incomplete and unsatisfactory thing it is. Young married women are needed in society.

"I Cannot go Home."

After an evening meeting, where much tender and earnest prayer was offered, and the Holy Spirit seemed to have touched many hearts, the paster on his way homeward, found a lady leaning in the dark against an iron railing, under a tree, and weeping as if in pain or distress. Afraid that she had met with some hurt, he asked: " What is the matter ?"

"Oh," said she, " I cannot go home; almost very woman has a husband that prays, except I. Cannot God bless me ?"

The next morning the husband of that lady, ander deep conviction, declared his purpose to seek salvation for his soul. His chief stumbling block had been his dependence upon the sale of intoxicating liquors as a part of his business as a rocer. He determined to give it up, though he hould lost the rest of his trade. He became an ardent christian, and bears now the testimony with joy, that his "business has increased threesince the stand he took for Christ and, for temperance. Several other grocers in the town have been influenced by his example to banish intoxicating liquors from their store. Courage praying wife land and a land of the second

BEAUTIFUL INCIDENT .--- A naval officer being at sea in a dreadful storm, his lady was sitting in the cabin near him, and filled with alarm for the safety of his vessel, was so surprised at his'composure and serenity that she cried out:

"My dear are you not afraid? How is it pos sible you can be so calm in such a dreadful

He rose from his chair lashed to the deck, and supporting himself by a pillar of the bed place, drew his sword and pointed it to the breast of his

wife, exclaiming : "Are you not alraid?"

She instantly answered " No." "Why," said the officer.

"Because, rejoined the lady, I know the sword is in the hands of my husband, and he loves me too well to hurt me. "Then said he, remember I know in whom

believe, and that He holds the winds in His fist, and the waters in the hollow of His hand." It is not the will of God to give us more trou-bles than will bring us to live by faith simply on Him; He loves us too well to give us a moment

WORKING FOR CHRIST.-Rev. T. L. Cuyler, in the Independent, forcibly says :

My brother, opposite to your name on the church roll stand these words: "Servant of Jesus Christ." Underneath it methinks I see a pierced,

THE OFFICE OF THE

58 PRINCE WILLIAM STREET.

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Che Christian Visitor

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

The Famine in India.

The Calcutta correspondent of the London imes thus gathers up the result of the terrible famine that visited Behar, Bengal, and Gamjam, as well as Orissa, in 1866:

We find that the great famine of 1866 affected an area of 77,419 square miles - nearly as large as Great Britain-and a population of 20,000,000. The deaths were 1,350,000. I have added 150,-000 for the hill district of Orissa, which must have suffered more terribly than the plains; for there was no relief there, and hundreds poured into Baslsore only to die. The area and population severely and intensely visited by famine were not quite half the above.

The Orissa commission accept the estimate of one-fourth of the population as dead as not too nigh, and of one eighth in Chota Nagpore. Of all the other districts the statement continually that the number of deaths given refers to only those recorded, that it is much too low, &c. On the whole, if we add the unavoidable deaths this year as the result of the starvation of last year. and allow even for ordinary mortality, I fear we must estimate the number of victims in all Eastern India, in a tract of land going north from the coast, between the mouth of the Hoogly and Gamjam, to the Nepaul border, at not less than 1,500,-000-half the population of London, or of all

Rev. Mr. Miller, a missionary of Balasore, says: Nothing that I have ever read has enabled me to conceive anything equal to this famine. I have known no instance of the Hindoos eating dogs or cats or cows, but they did eat their own children when they were dead. I heard a well-authenticated instance, in which a mother and son were eating a dead child. I know of nothing to surpass this famine, either as to extent or severity.

How FORTUNES ARE MADE. Fortunes are made by advertising. Two of the most remarkable ilestrations of successful advertising are George Peabody, of London, and Robert Bonner, of New York. The latter has made a colossal fortune out of a weekly newspaper called the Ledger, and the former found himself a millionaire in his ledger' after a few years of successful speculations in American securities." In both cases newspaper notoriety did the business. But there are different ways of advertising. Bonner used to take entire pages of the New York Herald, Times and Tribune, sometimes with only the line a thousand times repeated-" See Bonner's Ledger." For one insertion he has paid the Tribune as high as £1000. Now he has grown shrewder still. He pays £10,000 for a trotting horse, and all the three thousand newspapers announce the fact, some of them devoting columns of comment on Bonner's something in the drawing room which we have wonderful success. Of course all the world and its wife run to buy the Ledger. Mr. Peabody gained the same end by a different plan, but equally effective. He used to give a grand Fourthof July banquet every year in London, and all the leading journals of Europe and America reported the eloquence of the guests and the munificence of the host. As a matter of course, Mr. George Peabody, the "eminent American banker." became identified with the American Eagle, which always rose and spread his wings in England at Mr. Peabody's inspiration. A family of five brothers congregated in Sara-

years and 6 months. They were the sons of James Webster of Litchfield, Conn., who lived to the age of 92 years. Their names and respective ages are : James Webster, aged 77 : Russell Webster, aged 76; Jarvis Webster, aged 74; Lyman Webster, aged 73; Chester Webster, aged 68. Russell Webster is the father of Mrs. William Carpenter of Saratoga, at whose house the gathering took place. They have been one unbroken band of brothers for over 68 years, though this was the second time in fifty years they have all met together. All have been widowers, and two remain so yet. They are all professors of religion, and members of the Baptist Church. On he evening before parting, as they believed, never to meet again on earth," they held religious services, in which expressions of affection were freely mingled with praise and thanksgiving to God for His care and protection of them all and during which they exhorted each other to meet again in heaven. The scene is described as intensely affecting and interesting.

A new use for the tongue is to make it serve as a thief, by licking up diamonds at a jeweler's the practitioner pretending to be very shortsighted, and so bringing the jewels near enough to his face to lick them up.

A heavy cloud recently passed over Macon, deorgia, in an otherwise clear sky, at such a rate hat from its first appearance on the eastern horizon to its disappearance on the northwest, was not more than three minutes. It was densely black except at the edges, which were lighted by the moon. It was accompanied by a roaring sound of wind, and the air for a moment grew cold, though the foliage hardly rustled in the

Cambridge University of England has gone into wholesale trade, having dubbed as Doctor of Laws every one of the American bishops present at the Pan Anglican Synod.

DESERVED HIS DEGREE.—The pleasant story is told that when the Rev. Dr. B—, of Scotland, obtained the honorary degree of Doctor of Divinity, a farmer in the Parish took an early opportunity of stating the news to his shepherd, with whom the minister was a particular favorite. You will be glad to hear, Johnny, that the University of St. Andrew's has conferred on our minister a doctor's degree." "I am in no ways surprised at that," said the shepherd, "mair than twenty years ago he cured my wife of the colic. He should have been a doctor lang syne!"

NEVER GROW OLD .- Rev. Dr. Guthrie, the eloquent preacher of Scotland, thus moralizes on his advancing years: "They say I am growing old, because my hair is silvered, and there are crows' feet upon my forehead, and my step is not so firm and clastic as of vore. But they are mistaken. That is not me. The knees are weak, but the knees are not me. The brow is wrinkled. but the brow is not me. This is the house in which I live; but I am young-younger now than I ever was before."

DEATH OF DR. L. S. IVES .- The President of the Society for the Protection of Destitute Catholie Children, L. Silliman Ives, L. L. D., died lateof death "call on Him in whom they have not beliewed and how shall they believe in Him of whom
they have not heard? and how shall they preach
without a preacher? and how shall they preach
except they be sent? Faith cometh by hearing,
and hearing by the word of God."

The great salvation proclaimed in the gospel is
to every one that believeth. The gospel ignores
all factitious distinctious." There is neither Greek

Assystem of power—power of the Infinite God.
The money enough to enable him to reach her. In a system of power—power of the Society, which
the plough until death loosens its grap; and
the plough until death loosens, it is much to promote the objects of the Society, which
when you exhance work. Deep by or land to
the plough until death loosens, it is much to promote the objects of the Society, which
when you exhance work. Deep by or land to
the plough until death loosens, it is much to promote the objects of the Society, when the reach her.
The succeeded in reaching her
they have not heard? and how shall they preach
few days, however, he succeeded in reaching her
sweep of the laboring man is sweet. I have just
done her worst. The ship in which he had emsleep of the laboring man is sweet. I have just
done her worst. The ship in which he had emsleep of the laboring man is sweet. I have just
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