THE CHRISTIAN VISITOR. Published every THURSDAY, by BARNES & Co., AT THEIR OFFICE,

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Advertisements inserted at the usual rates.

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The Royal Insurance Company is one of the largest
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FIRE DEPARTMENT.

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FIRE DEPARTMENT.

The most gratifying proof of the expansion of the business is exhibited in the one following fact—that the increase alone of the last three years exceeds the entire business of some of the existing and of many of the recently defunct fire insurance companies of this kingdom.

The Premiums for the year 1855 being.

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\$\frac{2}{2}\$ \$180,060 While the Premiums tor the year 1855 are ... \$\frac{1}{2}\$ \$6,088 or upwards of 50 per cent. in three years.

The recent returns of duty made by Government for this tatter year (1858) again show the "Royal" as more than maintaining the ratio of its increase as stated in former years. Only one among the London insurance offices exhibits an advance to the extent of one-half the increase of the Company, while all the others respectively fall far short of the moiety of its advance.

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The amount of new Life Premiums received this year is by far the largest received in any similar period since the commencement of the business, and must far exceed the average of amount received by the most successful offices in the kingdom. The number of policies issued in the year was 832, the sum assured £387,752 6s. 8d., and the premium £12,354 8s. 4d. These figures show a very rapid extension of business during the last ten years. Thus:

Years. No. of Policies. Sums Assured. New Premiums.

1548 98 £48,764 17 0 £1,380 9 1
1859 190 95,650 9 11 2,627 4 7
1852 422 181,504 10 6 5,829 5 10
1859 190 99,650 9 11 2,627 4 7
1852 422 181,504 10 6 5,829 5 10
1856 708 297,660 15 8 8,850 3 11
1858 832 387,752 6 8 12,354 3 4

The remarkable increase in the business of the last four developed.

708 297,660 16 8 832 387,752 6 8 The remarkable increase in the business of the last four years, is mainly consequent upon the large bonus declared in 1855, which amounted to no less than £2 per cent. per annum on the sums assured and averaged 80 per cent. upon

the premiums paid.

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TOTAL CAPITAL, TWENTY-SIX MILLION DOLLARS. Risks taken at the lowest rates.

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St. John, March 8, 1866.

GRAND PRE SEMINARY, Wolfville, N. S. Wolfville, N. S.

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Delays incident to a change of management of the insti-

Light.

Delays incident to a change of management of the institution prevent us from giving, at present, full particulars but an arrangement will be made whereby sactisfaction, is hoped, will be given to all who may favor the institutio with their patronage.

W. J. HIGGINS, W. J. Wolfville, July, 19.

LORILLARD INSURANCE COMPANY, Capital \$1,000,000 all paid up and invested Surplus in hand, 1st Aug., 1865, \$312,194.

DOLICIES issued at the lowest rates, payaole in Ne Brunswick Currency, with an without participation profits, and every information afforded on application to W. J. STARR, Agent, Princess St., Oct. 12—vy Opposite Commercial Bank.

CONTINENTAL FIRE INSURANCE COMPY. Capital \$500,000 - all paid up and invested. Surplus in hand, 1st July, 1865, £250,000.

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formation given by Oct 12, 1865-v CITY OF GLASGOW LIFE ASSURANCE COMPANY OF GLASGOW. Incorporated by Act of Parliament. GOVERNOR—The Right Honorable the Earl of Glasgow

bscribed Capital

Partnership Assurances. Short Term Assurances. Short Term Assurances.

THE "City of Glasgow Life Assurance Company" was established in 1838, by special Act of Parliament. It has now been conducted with much success for 25 years, which is attributable not only to the perfect security which it affords for the due fulfilment of every contract, but likewise to the Company's extensive and influential connexions and to the liberality of its dealings.

The Premiums are equitably graduated. The Profits are distributed with a due regard to the claims of all classes of Policy-holders.

annually and allocated quinquennially.

I and allocated quinquennially.

I am the date o their issue, but the Bomiti they have been five years in existsurance and all other information may be Agent,

WILLIAM MACKAY,

Gustom, House Building.

GEORGE THOMAS

LIVERPOOL AND LONDON AND GLOBE FIRE AND LIFE INSURANCE COMPANY! Fund paid up and invested . . . £8,912,343 5s. 1d. stg.

Premiums received in Fire Risks, 1864, £743,674 stg.
Losses paid in Fire Risks, 1864, 520,459 "
Premiums in Life Risks, in 1864, 285,248 "
Losses paid in Life Risks, in 1864, 143,197 "
In addition to the above large paid up capital, the Share

Christian Visitor.

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

Vol. V., No. 3. Whole No. 211.

HINDER ME NOT!

"Hinder me not!" I'm pressing on, With earnest heart, to reach the shore Of my eternal home. Across my way Place not the thorns of earthly cares, To wound my feet; or, unawares,

Turn me astray. "Hinder me not!" Too long I've been Seeking the fading flowers that grow In the broad way of sin. Though when I've sought

To pluck the fairest, ever found They grew on Death's enchanted ground, With poison fraught. "Hinder me not!" The syren song

Of pleasure's voice, with music sweet, I've listened to full long; But now, mine car Hath caught the strains the ransomed sing,

As round the great white throne they bring The crowns they wear. "Hinder me not!" The storm-clouds lower

With fierce temptation's power. But look! afar Above the clouds, a clear, calm light Shines on thy way—faint heart—a bright And morning star.

The night is dark-I fear to meet

"Hinder me not!" That glorious ray, With heavenly beams, is chasing clouds, And night itself, away. And now, as near come to Jordan's stream, it throws A golden light the waves across, My soul to cheer.

"Hinder me not!" I fear no ill; Since Christ is mine, and I am His, I'll bravely do His will. The smile, the frown Of man must now be naught to me, But this, henceforth, my watchword be-

> For the Christian Visitor. ACQUAINTANCE WITH GOD.

How worthy of our deepest reflection is that thought-Acquaintance with God! It points u to an object who should hold our highest love who is the only remedy for our fallen condition and who has promised us that tranquility o mind, and that felicity for which we seek in vai Sums of £10 and upwards received on deposit, for which receipts will be given, bearing interest at the rate of six per cent. per annum, and payable either at call or fixed periods, as may be agreed upon.

mind, and that felicity for which we seek in vain in the world. Would that we could be persuaded to make a trial of that remedy, as we have done unasked, of the deceitful vanities which have reshould think of this when we imagine we hav sacrificed too much for Christ, and endeavour unite the pleasures and follies of the world wit decision on the Lord's side. We have alread gone many steps backward; we do not feel the keen relish for divine things which occupied on minds some months since; we feel less strongly the necessity of cleaving to the Saviour with our whole heart, and devoting outselves to him, a our Lord, our life, our all. When we wish to be come acquainted with a subject from which w expect to derive some benefit or pleasure, how eagerly we study any book which contains infor mation-how we delight in the society of thos who are familiar with that branch of that know ledge ! . What weary days and sleepless nights w pass! And should we be less ardent in th pursuit here mentioned? We are urged to an ac quaintance with God-an acquaintance which springs from love, and on which the present an eternal happiness of our soul depends. But w must remember that in seeking that acquaintance Jesus Christ is the only medium of communica tion between us. We can obtain no audience with the Father but by him. There is no way o commencing this acquaintance but by the Cros of Christ. Satisfaction to Divine justice, and cor diality to the sinner, meet only in the Cross They blend gorgeously, like the colors of the rain bow, and form a halo of glory around that celes tial centre. We are to accept the free terms of the Gospel, as a prisoner would hear the tiding of pardon—as a slave would welcome the new of liberty; to embrace it as a free gift—prize it as our only remedy—and be thankful to the Au thor for the blessings it imparts. On earth, on highest bliss is to love and serve our Lord; bu in heaven our love shall be perfected and uninter rupted. Lodged there, we shall have done wit mortal cares—we shall have done with sin. The what nnutterable joy, love, and wonder shall fi our redeemed spirits, when we hear the thousand and ten thousands before the throne, ponring fort their hosannas in celestial harmony, and welcom ing us to those glorious mansions prepared for us! O blessed Jesus! guide and guard us to that heavenly Paradise, and we will defy the combine!

[From the Christian Times and Witness.]

thee against that day."

St. John, N. B., Jan. 7, 1867.

powers of earth and hell; for "We know whom

we have believed, and are persuaded that thou are able to keep that which we have committed unti-

EMMA E.

MINISTERS' INSTITUTE LECTURES. PULPIT ELOQUENCE.

Dr. Gregory gave his third and last lecture of Thursday, July 19th. He commenced by givin black-board exhibition of the powers of speec first as it relates to the speaker, and secondly it relates to the hearer. The powers of the speal er exist in the voice—its melody, pitch and for —in gesture—of face, hands and body—in word —simple and combined. The answering power of the hearer are: the ear, eye, and bodily sensing general; the intellect, sensibility, will and synpathy. These are the simple mechanical power of speech. Besides these are to be reckoned at ments of thought and emotion, of ma ners, character and reputation, by which one min secures the attention and attracts the interest sympathy of another. The several kinds of terest felt by the hearer may be classified as f lows: First, the interest he feels in the speaker as a friend or a man of high reputation; &c.; scond, the interest he feels in the subject as a great question of the day, or a topic special y related to himself; third, the interest he feels in the manner of expression or delivery; fourth, the interest he feels in the effects of the discourse is interest he feels in the effects of the discourse is they may concern himself or his friends. Hapty the speaker who can combine all these elements if interest, and round their periods, and pile up beautiful epithets, to the exclusion of sound sense ken captive by strong drink, as he stands hes taking on the verge of ruin, "Don't go in! This is the way; walk ye in it." To obe collected and the same ruinous excess. Logic, hair-splitting and brain-splitting, is measured out with endless prolixity, to prove what everybody be washed in the blood of the Lamb. To despit interest, and round their periods, and pile up ken captive by strong drink, as he stands hes taking on the verge of ruin, "Don't go in! This is the way; walk ye in it." To obe to be admits till the tired heavers begin to don't saying to the firestories of ruin, as he stands hes taking on the verge of ruin, "Don't go in! This is the way; walk ye in it." To obe to be admits till she tired heavers begin to don't saying to the firestories of ruin, as he stands hes taking on the verge of ruin, "Don't go in! This is the way; walk ye in it." To obe to be admits till she tired heavers begin to don't say in the firestories by strong drink, as he stands hes taking on the verge of ruin, "Don't go in! This is the way; walk ye in it." To obe to be admits till she tired heavers begin to the firestories by strong drink, as he stands hes taking on the verge of ruin, "Don't go in! This is the way; walk ye in it." To obe to be admits till she tired heavers begin to the firestories by strong drink, as he stands hes taking on the verge of ruin, "Don't go in! This is the way; walk ye in it." To obe to be admits till she tired heavers begin to the firestories by strong drink, as he stands hes taking heavers begin to the firestories by strong drink, as he stands hes taking he

SAINT JOHN, N. B., THURSDAY, JANUARY 17, 1867.

things to be done by a minister, yet there is no speaking, and if he has not any natural capacity than he. for speaking-if he cannot speak, it is a very idle business to set him to speaking—nearly as idle as it would be to set a man, without arms, to

But these cases are far less frequent than are supposed. It requires far less of special gift and natural endowment to make a man an acceptable speaker, than people imagine. One of the most effective speakers I ever heard was the missionary Vinton. He never failed to set an audience on fire. Still he lacked all the graces of the orator. He lacked fluency, and ease, and voice-but he made it all up in fire.

The orator is not a simple ideal personage of one uniform type. There are a great many ships in the sea, but they are not all steamers. There are a great many fish in the sea, but they do not all swim by the same means. If a man excels in any one particular, as an orator, it may be better than a knowledge of all the rules. He may succeed by this one excellency, though defective in everything else. If a man desires to speak, and this desire is prompted by a consciousness that he has something to say, and furthermore, if he determines he will be heard, rules will help him to make himself heard. But if a man is a mere talker-talking simply because it is his trade, as a man working by the month, no rules or advice will help such a man—unless it helps him out of the ministry. I take it for granted, too, that the preacher has it in his mind to persuade and convince. The man wants, with all his heart, to do this.

With these things granted, I would say to the man who would be heard, cultivate all the powers used in speech, and cultivate them with these ends in view-to give them strength; to give them skill; to give them ease in action, and then, finally, to give them grace, if you can. Take, for example, a single department of these powersgesture. It was asked whether we would study gesture. I am aware that we meet here a formidable host of objections. You will say studied gestures are not honest, not true. Taken from the ordinary stand-point, I grant it. When used for mere show, they are contemptible, and mere stage tricks. But when used, as language is used, for effective speaking, gesture is proper and appropriate, and to make the most of these powers they should be studied and practiced till they can be made with skill and ease. There is no impropriety in it. It is the motive that makes the honesty or dishonesty of the thing, It is the ficant, but has thought of these gestures beforehand. I do not mean that he has practiced each specific gesture, but he has thought of the force and propriety of certain movements, and has by choice or chance made these motions till he has obtained such command over his muscles that he makes them easily and with grace. Teach the hand to obey promptly the heart, and it will always go right. It will not be necessary that attention shall be fixed upon these questions at the time. Train these powers to a skilful action, and the skilled hand, like the skilled tongue, will move at the bidding of thought or feeling. So also, train all the organs of speech till they execute the lightest mandate of the mind with the power and precision of a habit.

My second rule is to have some something to say, and to fill the mind full with it. Bantain, a French writer on the art of extempore preaching, and the best one I happen to know, upon this subject, says : " There are two methods. A man may plant himself right before his subject, and persistently dwell upon it, until his whole being becomes absorbed in it; or he may go about and get thoughts that come second-hand until he is aded down."
Third rule—Determination to be heard.

mean not a determination to make a speech, or your subject shall get attention -a determination

that your audience shall hear you, shall understand you, and shall pay attention to you. It was said of Napoleon, by one who had studied the art of war, " This youngster does not know enough to go into winter quarters. He fights campaigns in the winter." Such should be your feeling when you are before your audience. it, and you must win, even if it be by so unheard

of a plan as a winter campaign.

The fourth rule I give is that of change and variety. These will help him to hold the attention, and will aid the hearer to follow closely a long discourse. We may classify the speaker as Cousin classifies the elements of thought, into the good, the beautiful, and the true. one of these elements will predominate and characterize the speaker. For instance, the first class-the good-are your benevolent speakers. They feel, and appeal to the feelings. The second class are those whose tastes respond so readily to whatever is graceful and beautiful. They are your graceful, tasteful speakers. The third class are your logical speakers. They con-cern themselves chiefly with propositions and proofs, or arguments. Rarely does one man possess all these elements in the same degree. Some

one of them will predominate, and the speaker will be characterized by it. It will be his forte. Take vonr benevolent speaker. You will find them arguing from whatever pertains to the public and private good. They are winning speakers. And when this benevolent element is used with care and discretion, it carries all before it. These speakers win by the goodness of their hearts, and readily get into sympathy with their audience. There are many speakers of this class, in whom this element degenerates into a maudlin sentimen-

Now there are men who become slaves to the beautiful. They are only satisfied when they fancy they are graceful. They bow and bend here and there, and round their periods, and pile up beautiful epithets, to the exclusion of sound sense

calling. Although there are a thousand other preacher of the Gospel!" With God's great truths in our hands, and the heaven-born love of doubt the great central work is this of public Jesus and of souls in our hearts, we are mightier

> MR. NOBODY'S ADVICE: OR, HOW I BECAME A TEETOTALER.

BY REV. CHARLES J. JONES. "In the month of November, in the year eighteen hundred and forty-four, I arrived in the city of New York, on my return from China, and liking good quarters, I went to the Sailors' Home. in Cherry Street, to board, and remained there till the ship was paid off. But as I loved the tot a little too well, and the folks at the Home were all sober-sides, I thought it was too decent a place for me to stay in. So I paid my bill, picked up my tonnage, and made sail for a rumhole in Cherry street, and took up my abode there with other drunkards like myself. I had been living in the house about ten days; and lighting upon a sober interval, I thought I should like to know how the account stood. So I asked Mr. Beniface for my bill. He informed that I was forty-one dollars in his debt. This surprised me by its magnitude. But, remembering that I had been drinking pretty heavy, and spreeing it very freely and consequently could not tell exactly how much I had really drawn, I said nothing

"It so happened, however, that the drinking of the last ten days had not agreed with me, as I had eaten but little, and, as a consequence, the whole of the next week I was quite sick. So I staid at home, and, for a wonder, kept sober. During the whole of that week I was wide-awake, and kept an account of the money I drew, which amounted in all to about seven dollars. Well. when the week was out, I went to him again and asked him how we stood. He took down his book, and after a little figuring, he said : 'Your bill is just seventy-one dollars and thirty-five cents.' So that for my seven dollars he had charged me just a little over thirty. This stunned me altogether, and I told him I would not pay it. But how was I to help myself? That was the question. I went to a friend of mine, and told him how I had been served; and talked about law and justice. But my friend said it was of no use for me to go to a magistrate about it, as I could do nothing. And he remarked, that there was no justice for drunkards.' This set me thinking, and I made a vow that I would never put it into the power of any man to serve

"My friend: 'The best thing that you can duty of the orator to see that the whole man do is to pack up your duds, pay your bill, and speaks out. Now, to do this, gesture, as well as go to a decent boarding house.' I took his adlanguage, is to be studied. I may lay myself open to criticism, but I venture to say there is not a man living whose gestures are graceful and signifound out that this tapering off, or merely redu ing my potations, was bad business. It kept me stupid all the time, and made me say and do many things which I was ashamed of when in my right senses. Well, on the twenty-fourth of December, there was a good deal of talk of one John B. Gough, who was to address a Temperance meeting in the Old Mariners' Church, in Roosevelt Street. And after supper one of my fellowboarders came to me and said : 'What do you say if you and I go to the meeting at Mr. Chase's and sign the pledge?' 'Agreed,' says I, and of we went. The house was full. We stood and listened about half an hour, and then they sent round the contribution box. I threw in a piece of silver. Then they passed the word along, that if any one wanted to sign the pledge, they should come forward. So my friend and I walked up and signed the articles, got our certificates, and started for home. And I have kept the pledge ever since. A came mighty near breaking it however, the next morning. My coppers wer hot. I wanted my bitters, and I made a bee-line

for the corner-groggery, a rum-hole, in which I was no stranger, for I had freshened the nip there many a time. I went up, took hold of the door and had got about half in, when it seemed as somebody took hold of me with both hand to preach a sermon; but a determination that around the waist, and held me, whispering in my ear at the same time, Don't go in! don't go in ! as plain as ever I heard anything in my life And I actually turned round, and looked bu there was no one there. But Istook Mr. Nobo dy's advice, shut the door, kept my pledge, and have been glad of it only once, and that is al the time ever since, for it has kept me from a drunkard's grave and a drunkard's hell. It has caused me to be respected, and enabled me to us

my knowledge instead of abusing it. I suffered a good deal at first, as a result of breaking off my bad habit. But I was the gaine in the end. I went to sea sober, soon had a goochest of clothes, was respected wherever I went soon became an officer, had better food, better wages, and a better place to live in than a dark damp forecastle. Ay, more-I walked steadil aft, until I became a captain myself, and escape the dirty work that drunkards are often forceto do on board a vessel. But more than all, an better than all, I have learned to love the Lor-Jesus Christ, become a member of his body, th Church, and am this day on my way to the king dom of heaven, into which, as a drunkard I neve could enter. Glory to God in the highest! I an

ou my journey home!" Thus far I have given you a sailor's parrativ as given to me from his own lips, only changin here and there a word or point to prepare it fo the press. I can not suffer it to be printed, how ever, without deducing from it one or two valua

ble practical lessons.

And first, we may safely infer that Mr. Nobed -which is but another name for Mr. Conscience is a good teacher. How many have been warn ed and instructed by his voice in a similar man ner to this poor, tempted, and outcast sailor and yet how few have listened, as he did, to the tality. The man is always crying, and his andience, at first, sympathize with him, but by and by they feel pity and disgust, and wish their preacher would be more of a man.

Take the graceful speaker. He loves what is beautiful in thought, in expression, and in gesture. So much so that it becomes a law to him.

dy are confined to neither time nor space, no class nor caste. They are the voice of God i the soul of man, whispering tender and affection ate expostulation in the ear of the tempted one saying to the irresolute drinker, whose soul is t

appetite? If so, take Mr. Nobody's advice Rouse yourself at once, break the unholy bonds Listen to the voice of God in your own soul, and be FREE! If not yourself a slave, have you friend who has been taken captive, who is drown ing body and soul in the cup? Plead with hin to sign the pledge. It may, under God, save his soul, and be the means of enrolling his name i the Lamb's book of life.

Old Series, Vol. XX., No. 3.

RELIGIOUS INTELLIGENCE.

There has been a marked awakening of religii ous interest in the town of Franklin, Ct., the charge for sixty years of Rev. Dr. Samuel Noti Rev. F. C. Jones is now the pastor, and Rev. D. Potter, the evangelist, is assisting him in hi work. A number of old men, including the old est man in the town, have recently been brough to a saving faith. --- A very interesting revival i now in progress in the M. E. church in Jefferson Mo., under the labor of the pastor, Rev. J. Wes ley Johnson.—A gracious revival is in progres in Parsippany, N. J. The church is thronged About fifty have expressed a hope in Christ, and a deep religious interest pervades the whole com munity. A revival of great power is in progress in Holley, N. Y., in connection with th Presbyterian church.—Many conversions have taken place in a revival in progress at Elk Ridge Philadelphia M. E. Conference. The pastor ha received 62 on probation. Forty-five person have recently professed conversion in St. Panl' Church, Jersey city, most of whom have joined the church.—A revival is in progress in Eliza beth. N. J. The First Baptist Church has jus held a very interesting and profitable series of meetings. Many have already passed from deat unto life, and still the inquiry is, " What must do to be saved?"---Revivals are in progres among the C. Baptists in Ludlow and in Morgan and Holland, Vt. Forty-one persons unitewith Dr. Scudder's church, San Francisco, at the last communion—thirty by profession.

CALIFORNIA. - Brooklyn, Cal., Nov. 15 .- "Ou church has succeeded in paying the balance du on the meeting house. Bro. Earle, who is nov successfully laboring in San Francisco, is expected to visit us next week. The annual meeting o the San Francisco Baptist Association has just closed the best denominational meeting ever held on this coast. A Baptist Home Mission Convention was organized to co-operate with the American can Baptist Home Mission Society. The mana gers are earnest men, and through the power of God, I believe great good will result from the en J. FRANCIS."

Since the organization of the American Board in 1810, there have been established among the heathen 245 churches; nearly 70,000 communi cants have been received; 1296 missionaries hav been sent out; over one billion pages of christia literature have been printed and circulated

The Christian Era notes the signs of the time as indicating that there are to be remarkable dischurches, and advises ministers and Christians t go to work and not wait for an evangelist; an in another article says: "The pastor, indeed, is always the best evangelist." We think so too.

METHODISTS.—The Methodist gives some statis tics showing that the denomination has gained during the year, more than 11 per cent, its num bers being now 1,032,184, including 161,071 pro bationers. It says: "Our senior bishop, som time ago, urged the Church to pray that its com municants might reach a million by the close of the centenary; the prayer has been more than fulfilled, notwithstanding more than 12,000 members have died in the year."

The whole ministerial force exceeds 16,000, or whom the regular preachers are 7,576. It is es timated that the benevolent contributions of th year are about \$1,000,000, and this, added to the centenary contributions, will bring the whole n to \$5,000,000, or perhaps more.

The Methodist church, north, are holding this teen annual Conferences at the south this yearthus covering again the ground lost by the great

Rev. Mr. Schauffler, writing from Germany t the Congregationalist, says: "And here I ma note one of the excellencies of German churche Nobody has his own pew, therefore everybod has equal title to a seat, and the poor never fethemselves excluded. The humblest peasant cal worship God in the king's chapel. There are n aristocratic churches, where 'to the poor the Go pel is not preached."

A Noble Gift A writer in the N. Y. Evan gelist records the following incident :-

A few Sabbath evenings since a vonng gentlman in a Reformed Dutch congregation on Fift Avenue went home from church with his pasto and after telling him how he had been prospere during the past year, said to him in substance: "I have considerable of the Lord's money i

my possession; to what good use can I put it! His pastor told him that their Board of Foreig Missions was \$46,000 in debt, and recommende him to give \$5000 to that Board. He did so : t once, and went home. The next morning before breakfast, the gentleman came back, much trobled in spirit, and said:

"I did not give enough last night." He's: down quickly, and wrote his check for \$56,000 and thus swept off a burdensome debt of their missionary board by one stroke of his pen! " [feel better now," said he.

The pext meeting of that Board was a jubile Let us ask, are there no Warren Ackermans in our churches?

ISLANDS WAITING FOR THE GOSPEL. The Boston Traveller says : " Recent lette from the South Pacific Islands state that, some

six years since, a native convert, a deacon in the native church at the Samoa Islands, was drived out to sea in a gale of wind, and after much suffering, was east, with his companions, upon the island of Nukulelse, about 600 miles north-we t of Samoa. From the kind natives of the island they learned that by the advice of a sea captai the natives had burned their idol and its sacre house, and were waiting for some one to teach them about the true God. The ship-wreck if Samoan deacon opened public worship, and started a school, the language somewhat resem ling his native tongue, and met with good succes After his return to Samoa, a native missionar was sent to visit the island above mentioned, and others of the group. He learnt that just befo c It is the book of laws, to show the right and the arrival, a Peruvian ship had carried off tw - wrong. It is the book of wisdom, that makes the speaker who can combine an these elements to interest, and thus hold his hearers' attention by a four-fold cord.

I will sum up, in a few general rules, all I have to say further upon this point. Before passing to these general rules, we reply to the question:

Can every one, by following these rules, become a good speaker, supposing he has no natural git in that way! I say frankly, No. But I seriously question whether a minister, who lacks all quaiting the serious of a public speaker, has not mistakes his compared with the divine endowments of the lamb. To despit the atmost to doubt, out of sheer resentment for the compulsion attempted thirds of the inhabitants for slaves, the suffer his admonitions to pass not thirds of the inhabitants for slaves, the ship by the promise of the daugh at your calamit, the book of tires, which shows how to avoid everlasting death. It can more than another islands in the solood of the Lamb. To despit thirds of the inhabitants for slaves, the ship by the promise of the daugh at your calamit, which shows how to avoid everlasting death. It can more one of God, and your own previous and immortal seal, for the drunkarde in the ship by the promise of the daugh at your calamit, which shows how to avoid everlasting death. It can be odd the Lamb. To despit thirds of the inhabitants for slaves, the ship by the promise of the daugh at your calamit, which shows how to avoid everlasting death. It can be odd the lamb, to despit thirds of the inhabitants for slaves, the ship by the promise of the daught, which shows how to avoid everlasting death. It can be odd the lamb, to despit thirds of the inhabitants for slaves, the ship by the promise of the daught, which shows how to avoid everlasting to the desire of the natives of the the read of the Lamb. In thirds of the inhabitants for slaves, the ship by the promise of the daught of the cacher was left and another islands in the cools of the Lamb. In thirds of the inhabitants for slaves, the ship by the promise of the daught of the cacher was

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was then visited, and the eyes of the son of the chief sparkled for joy when he learned there were teachers on board, for he was about going himself to the Fejee Islands to obtain teachers, his people having heard what had been doing at the two islands named above, and had destroyed their idols, and had observed the Sabbath, and kepta kind of worship on that day. Another island still farther on was next visited. The first words uttered by a native, as he leaped upon the deck, was, 'Is this the ship with the missionary?' Five years before they had burned their gods and had been waiting for instructions concerning the true God. The missionary explorers were informed that three other islands in the vicinity had also renounced heathenism, and were waiting anxiously for Christian teachers.

(From the Macedonian.) THE REVOLUTION IN BURMAH. Norristown, W. Philadelphia, P. December 5, 1866. MY DEAR BROTHER-You request me to give

brief account of the revolution that has recent-

ly taken place at the capital of Upper Burmah. As yet, I have received only a meagre report of the proceedings; but probably all that was known in Rangoon and Prome as late as the beginning of September. The outbreak was sudden and unexpected; there was little if anything to foreshadow such an event, till the day and hour when the flames burst out with resistless violence. On the 2d of August, in the afternoon, two sons of the king of Burmah, the Mengoon prince, twentv-three years old, and his brother, seventeen years old, with some forty chosen men, rushed to the palace of their uncle, who was heir apparent, and murdered him, and then two half-brothers, and several of the principal Ministers of State, and, no doubt, every distinguished man suspected of stern, unvielding attachment to the king. Two of the king's most trusted Ministers-the Pabay Menge, and the Loung Shay Mengee-appears to have been among the first who were cut down by the assassins. They were highly respected by all foreigners, as well as by the natives. They were comparatively young men, and during the past fifteen years had risen step by step to the nighest rank of the nobility. Two or three halfbrothers of the rebel princes made their escape, and one, the Thongazi prince, had reached the Shan States, east of the capital. Several governors of distant provinces were assassinated, and so soon after the explosion in the capital that there can hardly be any doubt of a carefully laid and promptly executed plan for overthrowing the king's government. The king himself appears to have been left helpless in the palace. Very likely the men still around the king were in the secret, but, with consummate hypocrisy, pretending the greatest alarm and anxiety. The king has some the larger number under twelve years old. All or nearly all, the sons will perish by the hands of assassins. Political necessity is the excuse for such barbarous proceedings. The two young princes, who seem to be the leaders in this reign of terror," are only the tools of a few ambitious men, and probably behind them, a few still more ambitious women; and among these women, the mother of the two young princes is no doubt the prime mover in this revolution. " I have seen two such revolutions at the capital of Burmah, and the present convulsion is the fourth since 1836. Nominally, the king is absolute, but in reality he knows nothing but what a few women, and a few men who are the agents of these women, choose to let him know. He is told that he is " the rising sun ;" that the " light of his countenance gladdens the world." He is made to believe this -it is of little consequence whether the king is wise or foolish, good or bad. He reigns, but does not govern. He sits upon the throne, but behind the throne is a power greater than the king. The two young princes, with a body of men, after the execution of all persons supposed to be in their way, took a steamer and went down the river. Stopping at all the principal towns, they took the governor and chief men away, replacing them by creatures of their own. It seems they halted at Menthla," a large town and capital of a large district bordering on British Burmah. Here they took up their quarters, but despatched the steamer with letters to Colonel Phayre, the Chief Commissioner of British Burmah. The king is a prisoner in his own palace, and will remain a prisoner to the end of his days, there can be no doubt. The condition of Burmah is deplorable; the whole country will be overrun by bands of lawless men; robbe ry and murder with fill the land with sorrow and lamentation; the assassins will confer great titles on the robber chieftains, and then chieftains in town will bring the people over to the side of the assassins. For a time, life and property will be fearfully unsafe. A telegram from the frontier to Rangoon mentions the arrival of all, or nearly all, the foreigners from the capital; and among them the English Resident at the Court of Ava. One of Messrs. Todd, Findlay & Co.'s steamers with a large flat in tow, was at the city, and the foreigners succeeded in making their escape. Possibly they might have remained in safety, but it was hazardous when all government was broken up. If the English government would take possession of Upper Burmah it would be an incalculable blessing to the inhabitants. The prestige of Burman power was destroyed in their first war with the English in 1824, and every King since has ended his days in a prison. Anarchy is the rule peace and safety the exception. In 1837 the prisons of Ava were crowded with State prisoners; and they never went out alive. Besides this, multitudes were publicly beheaded. These things I witnessed day after day, and on one occasion, saw sixteen men beheaded in less time than it would take me to write their names. Often within the past few years, when I have been in the palace, and little bright eyed sons of the king came around me, and frequently one or two of them climbing on my knees, and asking multitudes of questions, and not unfrequently ques-tion of vast import on religious subjects—I have gone away, feeling sad beyond the power of ex-pression in view of their latter end. I felt almost certain they were born to perish by the hands of

Yours, very affectionately,

E. Kincaid. THE WEALTH OF THE BIBLE, -The inexhausti-

ble wealth of the Bible is strikingly presented in

the following paragraph:-