THE CHRISTIAN VISITOR. Is Published every THURSDAY, by es il landa II BARNES & Co... i le smos eta ste AT THEIR OFFICE, met de 58 Prince William Street.

Advertisements inserted at the usual rates. THE CHRISTIAN VISITOR affords an excellent medium for advertisi

SAMUEL J. SCOVIL BANKER.

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Baptist Seminary! adorREDERICTON.

THE Third Term of the Academic Year of 1867-8 wil J. E. Hopper, B. A., Principal, and Tutor in Classics, His-Geo. E. Tufts, B. A., Tutor in Mathematics, Natural Sci-L. E. Wortman, Tu or in English, &c. W. S. Estey, Steward.

The course of study embraces the usual branches of an inglish, Mathematical, and Classical Education. The year

YOUNG LADIES

receive instruction in the Senior Department on the following terms:—Higher English, \$4; Classics, \$5 per Term: French, \$2; and Fael, 50c, per Term.

Suitable Boarding Houses are provided for young ladies in the town, at moderate rates.

Young men and lads may receive Board in the Institution on the following terms:—Board, Light, Fuel, Washing ard Bedding, \$108 per Academic year, payable quarterly in advance. a devance.

Further particulars furnished on application.

J. E. HOPPER, Principal Chris., mes. copy.

Fredericton, Aug 1, 1867,-vly.-chris. mes. copy, 4 THOMAS & WETMORE,

INSURANCE AGENTS, SHIP BROKERS,

som ve ked commission MERCHANTS,

A B. VETAGRE AND TA SOUL HEALTHOUSE OFFICE -96 Prince William Street. AGENCY

Star Life Assurance Society of London.

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INSURANCE COMPANY! Fund paid up and invested 28,219,848 6s. 1d. stg. od in Fire Risks, 1864, £743,674 stg.

WARD ALLISON,

New Series, Whole No. 257.

A word for age, a word for youth,

A word for all the weary world,

A banner-word by love unfurled.

Cast down your load of vanities,

And welcome God's realities.

An hourly guiding apothegm.

For all our daily destiny;

Then cease ye wearied ones of earth,

To slave for pleasure, gain or mirth:

To all the Saviour's new-born race;

'Tis music, light and balm to them,

Then Lord of rest, we rest in Thee,

Our mighty guilt, our grief, our care,

We cast (strange act!) on Thee to bear.

For Thou, dear Lamb of God, wast slain,

Nor heart shall throb, nor eye shall weep;

That Thou shalt write, "They rest in Me!"

Jezebel.

To those who believe that " all scripture is gi-

ven by inspiration of God, and is profitable for

doctrine, for reproof, for correction, for instruction

in righteousnes," I need not apologise for making the character of the wicked woman whose name

stands as the caption of this paper the subject of a few remarks. To one who carefully studied ber

history—brief though it be—it is quite evident that she possessed some qualities which, if properly directed, would have made her a noble woman.

Among these may be reckoned devotion to the

interest of her husband and fortitude of mind .-

The first of these qualities was prominently ex-

hibited in the case of Naboth. Abab sees a vine-

yard contiguous to his palace, which he covets, and of which he fails lawfully to obtain possession. Vexed and disappointed, "he laid himself down upon his bed, and turned away his face,

and would eat no bread." Jezebel goes to her husband and affectionately inquires, "Why is thy

spirit so sad that thou eatest no bread?" He tells her all that had passed between himself and Naboth, evidently confident that from her he would

receive sympathy if not redress. She, with the tact of woman and a resolution worthy of man,

replies, "Dost thou now govern Israel, arise and eat bread, and let thy beart be merry, I will give thee the vineyard of Naboth the Jezreelite." Ahab,

conscious of her love to him, of her strength of

purpose, and of her utter want of principle, ap-

pears to have experienced no further uneasines

about the matter, but to have followed his wife's

She at once goes about the self-imposed task

of not only putting the Jezreclite to death, but of

putting him to death for such a crime as will con-

fiscate his estate to the crown. "So she wrote

letters in Ahab's name, and sealed them with his

seal, and sent the letters unto the elders and to

the nobles that were in his city, dwelling with

Naboth. And she wrote in the letters, saying,

proclaim a fast, and set Naboth on high among

the people: and set two men, sons of Beliel, be-fore him, to bear witness against him, saying,— thou didst blaspheme God and the king; and

then carry him out and stone him that he may

die." So morally degraded had Israel become

that there was no remonstrance against this infa-mous plot. Jezebel was obeyed, and Naboth murdered; and as he suffered death not only as

a blasphemer against God, but also as a traitor to

his king, Ahab became possessor of the vineyard,

Though fortitude is seen in almost every act

ecorded of Ahab's wife, it is in no instance more

clearly manifested than in the closing scene of her

life. When Jehu, who had slain her son, came

to Jezreel, she, so far from concealing herself or

endeavouring to incite him to pity, carefully adorns

her person, and then boldly presents herself before him, and tauntingly reminds him of the tragical

end of Zimri, who some forty years previously had slain Elah, king of Israel. But all the ad-

vantages of mind, person, or position this woman

possessed, were preverted to the worst of purposes. It had been better for her had she been the

daughter of some humble peasant, and lived and

While we look with horror on this woman's

crimes, still we cannot regard her without pity.

A princess, whose ancestors had been idolaters fo

many generation, and at the apex of whose family pyramid stands the first murderer, was doubtless

educated in a moral atmosphere of the most un-

wholesome nature. And when she left the court

of Ethbaal for that of Israel's king, the influen-

ces by which she was surrounded were scarcely

more congenial to the growth of virtuous habits

All the kings of Israel, from Jeroboam to Aliab, had done "evil in the sight of the Lord;" and

as iniquity, if unrepented of, is always accumula-tive, "Ahab did more to provoke the Lord God

of Israel to anger than all the kings of Israel that

were before him." In these circumstances Jezebel

made such proficiency in wickedness that she has the unenviable distinction of being the only wo-man in the scripture record of whom it is said her son walked in her ways.

The death of Jezebel is one at which the heart

siekens. A woman violently thrown from a win-

dow, trampled on by the hoofs of horses, and then

devoured by dogs, only enough of her body left to show that the awful denunciation of the Lord

had been fulfilled, "The dogs shall eat Jezebel by the wall of Jezreel?" Surely, "The way of

Sanctified Sorrow.

away ; blessed be the name of the Lord," never

comes from a heart unless that heart is filled with

Christ as Lord and King. We rear shrines, and gather within them whatever is dearest, and we

worship these "strange gods." Sometimes a wife, or husband, sometimes a child, it may be worldly

ad so much to love; but the day comes when the

"The Lord gave and the Lord hath taken

SIOLA.

For the Christian Visitor.

trangressors is bard."

died unknown.

as Jezebel had promised.

counsel, and "let his heart be merry."

For the Christian Visitor.

To bear each load and ease each pain;

And now thy blood and righteousness Are rocks of rest in all distress.

And when at last we fall on sleep,

Then blessed Saviour, let it be,

Rest in the Lord.

Psalm xxxvii. 7.

"Rest in the Lord!" Sweet word of truth,

"Rest in the Lord!" Sweet word of grace,

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

Christian

SAINT JOHN, N. B., THURSDAY, DECEMBER 5, 1867.

found it? Who has been able to say, "It is the Lord, let Him do what seemeth Him good," unless the "love of Christ constrained them?" And sorrow unblessed is sorrow of the most fearful kind. Human love and sympathy are beautiful, and we thank God that He has implanted this trait in human hearts; yet it avails little when sorrow is unsanctified. It is a fearful sight to see those whose homes were once homes of luxury and elegance-whose hearts were filled with worldly aspirations, bereft of all, and without the Comforter, saying there can be no torture beyond this life, so bitter is the cup of which they now drink. Could they look towards Gethsemaue and see the son of God, and hear that prayer, than which there can be nothing more sublime, "O, my Father, if this cup may not pass from me, except I drink it, thy will be done." May we, as household lights, wax dimmer and dimmer, as fires lie smouldering on our hearth stones, sing,

it may be with faltering lip but steadfast heart, "Nearer my God to Thee, Nearer to Thee; E'en though it be a cross That raiseth me." St. John, November 28th, 1867.

Man's True Glory.

A SERMON BY THE REV. A. MURSELL. Preached to the Cardiff Baptist Union. "The glory of young men is their strength,"-Prov. xx. 29. ... Without Me ye can do nothing."—John xv. 5.

The glory of young men is their strength. Christ is their only true strength. Then the

(Concluded.)

glory of the young man is Christ. The great aim and emulation of the young man is achievement. Daring, bearing, attaining these are the objects which he pursues. What worthier Exemplar, what worthier Companion, what worthier Helper could you have in these struggles than Christ? You sit down and read some story of adventure, battling with savage tribes, of struggling with furious beasts, of intre-pid facing of danger, of courageous rescue, or of hairbreadth escape, and as you read the hero bulks large and noble before you, and the honest nomage of your soul is wrang from you by the tale. You see young Nelson, when warned to quit the foe with whom he grapples, putting his lass to his blind eye, and swearing that he sees no signal. You see David Livingstone alone pushing his way from waste to waste, and tramping upon one peril and another, till he falls in his harness by the jungles of the Nyassa, with only the hoarse Zambesi to boom his requiem to the echoes around; and the great-hearted champions set your soul on fire by their deeds. But there is a Champion who in daring and endurance outstripped all the heroes of history, and the lustre of whose giant conquests over-dazzles the wildest imaginings of romance - a Champion who challenged and defeated hell itself, and filled the awful boast, "O Death, I will be thy destruction!" O young men, ye through whose mire the record of this Chieftain's deeds, and dare and bear, and do in the strength of His example. If your strength is your glory, be strong in the Lord and in the power of His might; and taking His weapons and holding His arm, you shall be more than conqueror through Him who loves

What we all need, and what young men need more, perhaps, than any others, is to be emptied of ourselves, and to recognize our strength as coming from a stronger than we. There is a sense, and that a very bad and literal sense, in which the glory of young men is their strength. They pride themselves upon it, and feel themselves equal to almost anything. But they confine their strength to the low plane of the common tussels and competitions of mutual rivalry. They have no desire, for the most part, to try it against the world's temptations. But, young men, it is not till you try it in that combat that von will find out how weak you are. Flax is not frailer in the weaver's hand, clay is not more plastic in the potter's mould, than you, with all your strength, in the grip of temptation. And ou will grow weaker and weaker so long as you overlook the power which alone can make you strong. I once heard of a bright, blythe boy, who loved the sca, and very young he entered on a sailor's life. He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor-there and telegraph for a pilot to take the vessel into port. "Anchor! no, not I. I mean to be in dock with the morning tide." "I thought perhaps you would signal for a pilot." "I am my own pilot," was the curt reply. Intent upon reaching port by morning, he took a narrow channel to save distance. Old bronzed and greyheaded seamen turned their swart faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young captain and besought him to take the wider course, but he only laughed at their fears and repeated his promise to be in dock at day break. He was ashore before daybreak. W need not pause to dramatise a storm at sea; the alarm of breakers shouted hoarsely through the wind, and the wild orders to get the lifeboats manned. Enough to say that the captain was ashore earlier than he promised—tossed sportively upon some weedy beach, a dead thing that the waves were weary of—a toy that the tempest was tired of playing with, and his queenly ship and But we would have you win the game, we would costly freight were scattered over the surfy acresof an angry sea. How was this? The glory of own pilot. His own pilot! There was his blunder—fatal, suicidal blunder. Ob, young men, be-ware of being your own pilot. Take the true and able Pilot on board who can stride upon vessel, you may smile at the storm." To be emptied of self, that is your need. Send a message to heaven for help. Telegraph for a pilot. You faint." won't ask in vain. And encouraged by the help which is vouchsafed once, you will ask again and again, and seek grace to help in every time of again, and seek grace to help in every time of need. I have sometimes looked with curious interest at the slow but sure and steady working of the gearing and appliances amongst the black framework over our coal-pit mouths. There is a contrivance (as it seems to me) by which, when the full and empty vessels are linked together, the empty ones are raised upwards by the momentum of the descent of the full ones, so that as the full ones go down they lift up the empty ones. This is just the way I would aim have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own heart and would prove you to have it with my own then here the following remark of his minister, whose pulpit talents were quite ordinary: "Our pastor comes to the following remark of his minister, whose pulpit talents were quite ordinary: "Our pastor comes to the following remark of his minister, whose pulpit talents were quite ordinary: "Our pastor comes to the following remark of his minister, whose pulpit talents were quite ordinary: "Our pastor comes to the following remark of his minister, whose pulpit talents were quite ordinary: "Our pastor comes to the following remark of his minister, whose pulpit talents were quite ordinary: "Our pastor comes to the following remark of his minister, whose pulpit talents were quite possessions; and for a time we are permitted to bestow upon these treasures the devotion that belongs to God alone. Daily, even hourly, we find ourselves prostrate before the shrine wherein we had so much to love; but the day comes when the jealous God dethrones the usurpers, and we stand atricken beside the fallen idols; how many know the crushing agony that succeeds. No word, be it ever so appealing, no entreaty ever so earnest, no yearning, however intense, can bring back dead treasures. Gone! gone! sounds deeper and still deeper through the lonely chambers, and many strive to fill the vacant niche; amid scenes of worldly enjoyment they seek peace. Whoever

"When I come with empty urn,
Jesus bids me not return
Till He fills it. "Once I came in tattered dress, And the God of holiness Did not loathe me.

"Bringing nothing for the payment, When I came for change of raiment, He did clothe me.

"When I dated not nearer draw For the terrors of the Law He beheld me

When I could not enter in
For the burden of my sin,
He compelled me.

Then He showed me how the Son Hath my full salvation won, By his dying.

"How the Law's demands He met, The poor bankrupt's total debt, Satisfying. "Still He bids me to draw near With my every grief and tear, And He stills it.

"All unworthy still I learn Just to bring my empty urn, And He fills it.

Oh, there's enough in Christ to make you strong;

then if strength is to be your glory, don't dare to boast until you have found Him. He would fain

have you behold the promises in all their light and power in the hey-day of your manhood and before heart and flesh begin to fail. We too often have to wait till earth's lights are darkened before we see the glimmer of the precious promises upon the path. In our distorted sense the glare of the present outshines them. Like the light in a railway carriage, we don't observe the gentle lustre of God's Word till we get under some dark tunnel of trial or adversity. It has been burning all the time, but it needs the darkness to reveal it. But better behold these pro mises now, repose upon them, and gather strength from them lest they fail us (or rather lest we fail them) in the bour of need. Don't sin away the light of heavenly love while the candle of earthly strength is burning, for even though you may behold the lamp, you will have to look at it through hot tears; Christ may forgive your sins, but you wont be able to forgive yourselves. Dedicate your best manhood to Christ, don't lease it to the devil; for even pardoned sins must leave a trace in heavy self reproach. You have heard of the child whose father told him that whenever he did anything wrong a nail should be driven into a post, and when he did what was good he might pull one out. There were a great many nails driven into the post, but the child tried very hard to get the post cleared of the nails by striving to do right. At length he was so successful in his struggles with himself that the last pail was drawn out of the post. The father was just about to praise the child, when, stooping down to kiss him he was startled to see tears fast rolling down his gracious promise? all the nails gone from the post?" "Oh, yes! the nails are all gone, but the marks are left." That is a familiar illustration, but don't despise it because of that. It illustrates the experience of many a grey old sire, who, looking upon the tra-ces of his old sins as they yet rankle in his conscience, would give a hundred worlds to live himself back into roung manhood, that he might ob-literate the searing imprint of its follies. Have you never heard of fossil rain? In the stratum of the old red sandstone there are to be seen the marks of showers of rain which fell centuries and centuries ago, and they are so plain and perfect that they clearly indicate the way the wind was drifting, and in what direction the tempest slanted from the sky. So may the tracks of youthful sins be traced upon the tablet of the life when it has merged into old age—tracks which it is bitter and sad remorse to look upon, and which call forth many a bootless longing for the days and months which are past. Oh! ye who are climb-ing into manhood, with its ardours and its chivalries throbbing within you, lay hold of manhood's only strength—the strength of the Elder Brother's arm. There have been nails enough driven already to register your sins, and their tracery is marked in the feet which are swift upon your rescue, and the hands which are extended for your welcome. Make Christ your high tower, and then verily you may glory in your strength. Down into latest life the retrospect will be grateful as you contrast the weakling you were with the spiritual Boanerges you have become ever since Jesus lifted you up and said, "Be strong." At Munich it is said to be the custom that every child found honseless in the street shall be arrested and carried to a charitable asylum; and there, before the filth is washed away from his face, or the rags in which he stands are changed, his picture is accurately taken; and when his education is completed this likeness is presented to him, and he takes an oath to keep it all his life that gratitude may be stirred within him when he thinks of the state from which he has been rescued and the care by which he has been restored Let memory paint for you and me the picture of the abject weakness, loathsomeness and leprosy in which Christ found us, and that when as kings and priests we are sitting at His right hand in heaven we may draw a stimulus for our "Alle luia" as we cast our crowns before Him. Oh young men, we would encourage all the fretful ambitions of your manhood; we would bid you climb higher, run faster, work harder, pant, aspire, endure,

"And battle on, howe'er withstood,

see you scale the height, we would behold you gain the prize, we would not have you baffled or that young man was his strength; but he was his disgraced. O, then, by all that you hope of glory in victory, and all you dread of ignominy in defeat, be strong in Christ. Bear, dare, and do through Christ, and the glory is yours. "For though the youths shall faint and be weary, and those waves, who can speak "Peace, be still," to the young men utterly fall, they that wait upon that rough Boreas, so that "with Christ in the the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not

How His SERMONS GREW. - A lay brother made the following remark of his minister, whose their abent Jesus; he does the same on Tuesday and each day of the week, and by Saturday night the little sermons on Sunday have grown into big ones." One can easily conceive how a people would be satisfied with such preaching. Reverse the matter. If great sermons on the Sabbath become little ones during the week by manifest inconsistencies, would it not destroy all pulpit efficiency!—Canadian Independent. Old Series, Vol. XX., No. 49.

Good news from Toronto.

Dizilor.

We publish, with gratitude to God, the annexed extract from an interesting letter by the Rev. Mr. McNutt, Pastor of the Alexandria street church, Toronto, lately come to hand. It is a common remark for a person to make, if only our pastor and the members were revived, he also would be; forgetting that religion, or the life of God in the soul, is a personal matter; and that each church member must begin with his own heart. Study prayerfully the exxxix. Psalm, especially the two last verses: "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." Also, the li. Psalm, noting carefully the 12th and 13th verses: "Restore unto me the joy of Thy salvation, and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto Thee." We are all familiar with the facts recorded in the 3d and 4th chapter of Nehemiah, when the people had a mind to work, and each built over against his own door, how speedily the walls of Jerusalem were rebuilt. But to the extract above alluded to:

"There are signs in the heavens of abundance of rain-a cloud rather larger than a man's hand has appeared. The Lord is beginning to work; souls are being converted. We have had baptisms every month since I came. A great number are under very deep impressions, and these the most prominent members of our congregation. The Church also is being revived.

"Last evening I was feeling so deeply on the natter that I asked the principal members of the church to meet for prayers at my own house after the service. We had a most gracious meeting. We remained together until nearly eleven o'clock, resolving to give ourselves to the work during this week. We are looking for bright days. "I write under such strong feelings that I can-

not write calmly, What a thought—The Lord is going to bless us!—to save our souls—to build up His Kingdom, and cause His glory to shine forth. * The Lord is waiting to bless; let us wait to receive. Let us humble ourselves, get very low, and be as nothing. God delights to do reat things with nothing. He made the unierse out of nothing. He saves souls through hose agencies that are nothing in their own es-

Why may not a similar state of feeling exist in all our churches? Reader, turn to the 3d chapter of Malachi, 16th verse: "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith. saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a bless-

Statistics of the Bible

The Scriptures have been translated into 148 anguages and dialects, of which 121 had, prior to the formation of the British and Foreign Bible Society, never appeared. And 25 of these languares existed without an alphabet, in an oral form. pward of 43,000,000 of those copies of God's word are circulated among not less than 600,-000,000 of people.

The first division of the Divine oracles into chapters and verses, is attributed to Stephen Langton, Archbishop of Canterbury, in the reign of King John, in the latter part of the 12th century or the beginning of the 13th. Cardinal Hugo, in the middle of the 13th century, divided the Old Testament into chapters, as they stand in our translation. In 1661, Athias, a Jew of Amsterdam, divided the sections of Hugo into verses-a French printer had previously (1561) divided the New Testament into verses, as they are

The entire Bible contains 66 books, 1,188 chapers, 31,185 verses, 774,692 words, 3,566,480 leters. The name of Jehovah, or Lord, occurs 6.-555 time in the Old Testament. The least verse in the Bible is John xi. 35. The 19th chapter of 2d Kings and Isaiah 36, are the same. In the 21st verse of the 7th chapter of Ezra are all the etters of the alphabet, i and j being considered

The Apocrypha (not inspired, but sometimes bound between the Old Testament and the New) contains 14 books, 183 chapters, 15,081 verses, 152,185 words. There is a Bible in the library of the University of Gottingen, written on 5,746

A day's journey was 33 1-5 miles. A Sabbath lay's journey was about an English mile. Ezekiel's reed was 11 feet, nearly. A cubit is 22 inches, nearly. A hand's breath is equal to 3 5 8 inches. A finger's breadth is equal to 1 inch.—

A shekel of gold was \$8.09. A talent of silver 516.32. A talent of gold was \$13,809. A piece was 3 cents. A gerah was 1 cent. A mite was 1-2 cents. A homer contained 75 gallons and pints. A hin was 1 gallon and 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints. A dog was one-half pint.
The divisions of the Old Testament are four:

1. The Pentateuch, or the five books of Moses. 2. The historical books, comprising Joshua to Esther, inclusive.

3. Poetical or doctrinal books, from Job to Songs of Solomon, inclusive. 4. Prophetical books, from Isaiah to Malachi,

The New Testament is usually divided into three parts: 1. Historical containing the four Gospels and

2. Doctrinal comprising all the epistles from Romans to Jude. 3. Prophetical, doing the book of the Revelation of St. John.

The commemorative ordinances of the Jews were : Circumcision, the seal of the covenant with Abraham; the Passover, to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed; the Feast of the Tabernacles, instituted to perpetuate the so-journing of the Israelites for forty years in the

Erie is two feet lower than usual.—A great crop measures are far enough advanced. It was staof hickory nuts in Indiana,—More old people are found in Massachusetts and Western North Carosubject of a Canal to connect the waters of the lina than any where else in the country.—The bananna crop in Louisiana surpasses that of pre-vious years, and the fruit is as good as that from abroad.—Boston is going to spend a million

THE OFFICE OF THE

CHRISTIAN VISITOR,

58 PRINCE WILLIAM STREET. SAINT JOHN, N. B. REV. I. E. BILL. Editor and Proprietors

Che Christian Bisitor

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

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dollars to widen Hanover street. Boston is libe ral in her public improvements.-Boston says that her merchants are doing more business these dull times, than those of any other city in the Union.—The people of New Orleans are going to establish co-operative kitchens to rid themselves of servant girl nuisances .- There is a fig tree in Cevlon over two thousand years old. It was planted two hundred and eighty years before Christ .- The church-pews in Erie, Parte fixed upon pivots, so that the people can see those who come in without twisting their necks.

> [From our Special Correspondent.] OTTAWA, Nov. 28, 1867.

DEAR VISITOR-Your correspondent, with many others, is called upon feelingly to realise the extent of this great Dominion and the great distance—judging from mail time—that separates New Brunswick from Ottawa. It is not so bad with regard to St. John matters, but mails from the country districts of New Brunswick exhaust a most unreasonable amount of time in reaching here. Ten days is about the average

Still progressing, Parliament has got through with a vast amount of routine matters, which consist of the reception of petitions, introduction of bills, notices of motions for address and enquiry. We have been informed by the Premier that Government intend introducing the present part of this session a Post Office Act; Act relating to customs and excise; supply; and Act relating to the Intercolonial Railway. What the nature of this latter measure is, or is to be, your correspon-dent knows not. Whether it will be a measure directly or indirectly committing Government and Parliament to a particular route, or whether it will be merely a measure providing for the loan and authorizing certain preliminaries, I know not; but am inclined to think it will be the latter. In fact, the House is not at present prepared to give an intelligent vote on the question of route for the simple reason that the public mind has been but poorly informed on the subject. Of course. gentlemen who feel an interest in the matter are busily at work, and soon, no doubt, the whole matter and the position and relative advantages and disadvantages of the several routes will be un-

A question of some importance, especially to ocal ministers of the provinces of Ontario and Quebec, has been on the tapis here. It is as to the constitutional right of such local ministers to sit in the Commons. Mr. Holten made the enquiry of ministers. He was of opinion himself that being officers of the Crown, they could not properly be here; and precedents of the English Parliament were against the practice, which could only be justified by an express statutory enactment. He recommended that Government should refer the matter to a select committee of 1081

Mr. Cartier said it had not been shown whether the local ministers had received their ments from the Crown or from the local Governors. He seemed to think that the essential point was whether the ministers were paid, and there was nothing to show that they were recipients of a salary. The local Governments and Legislatures had existence distinct from this Parliament. Mr. Holten said the Independence of Parlialiament Act of the late Province of Canada dis-

qualified the parties referred to. and adagonary

Mr. Johnson argued that geographical lines only confined the functions of local ministers to their own Province, but they were not excluded from taking part in the affairs of the Dominion. Mr. Smith took the same view, and argued that

under the Constitution local ministers were entitled to the same salary received by occupants of same office in the late Province of Canada. The question was now referred for further discussion in suggestion of Hon, John A. Macdon-

ald, and the House adjourned at 6 o'clock. Subsequently the matter last mentioned was referred to Committee on Privileges, to goldening on ye

with a formidable paper full of notices. So long was the list that at one o'clock on Friday morning, when the adjournment took place, it was not even then half through with. It will be sufficient to state the result as far as it went. There is to be further surveys before the line

of the Intercolonial is adopted. The Judges of New Brunswick have not thus far, followed the example of their brethren of Nova Scotia and asked for a further allowance, making their salaries equal to those enjoyed by Canadian Judges. Reciprocity in patent rights between the Dominion and the United States will be sought. The Governors lately appointed in the several Provinces are provisional. Government did not feel justified, before an expression of confidence in ment prevailing consequent upon the Dominion of silver or a penny was 13 cents. A farthing elections, than to select men of either party. The only qualification in the adoption of this principle occurred in the case of Sir Narcissus F. Beleau, of Quebec, who was appointed with the understanding that he was to receive the subsequent appoint-Mr. Anglin, whose hobby now is defence of

the rights of Roman Catholics, put his question regarding intention of Government to do justice to Catholies in filling vacancies in the Senate. Mr. A. proceeding to denounce what he called proscription of Catholics, was called to order, and then Sir J. A. McDonald said Government intend to fill the two vacancies in the Senate for New Brunswick with fit and proper persons.

There were no less than eighteen petitions, se-

ven bills, beside a number of addresses, received and disposed of for the present. Yesterday, apart from questions put and for-

nal notices, the House passed bill, second reading, providing indemnity of members. Mr. Smith in Chair. Some amendments were negatived. House went into Committee of supply, (Mr. Gray in the Chair), and passed the preliminary

The question of appointment of Magistrates was fully ventilated and our leading New Brunswick members took part in the discussion, with good effect. The opinion which generally prevails is that the power of local Governments in the matter remain unimpaired by the Constitution of the Dominion, and the General Government don't seem desirous of contesting the right. At the same time, it was thought important that the lo-cal Legislature should pass an Act duly establish-ing the principle, in order to avoid any possible difficulty which might arise.

In the Senate nothing has been done, and yet everything that they could do thus far. New Brunswick members are on hand, and will New Zealand is to have a university.-Lake acquit themselves, no doubt, honorably when the