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(Oct 17.)
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AGENCY. HAVING recently, and at considerable expense, fitted up the necessary machinery and appliances for the successful carrying on of the manufacture of VENE-TIAN BLINDS, parties in want of BLINDS of this

description, would do well to give us a call before purchasing elsewhere.

Orders for any style of VENETIAN BLINDS received at the Clock and Picture Frame Establishment of T. H. KEOHAN, 21 Germain street, or at the Manufactory, where patterns can be seen.

The Subscribers have always on hand—Doors, Sasnes, Ac., and which, from their facilities, they can make to order with the utmost despatch and upon the most reasonable terms.

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Uncurrent Funds, Specie and Sterling Exchange. Sums of £10 and upwards received on deposit, fo 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.

St. John, January 16th, 1868.

THE ROYAL INSURANCE COMPANY, 92

Ohairman of the London Board.—SAMUEL BAKER, Esq.

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The Boyal Insurance Company is one of the largest
Diffices in the kingdom.
At the Annual Meeting held in August 1859, the following
highly satisfactory results were shown:—

FIRE DEPARTMENT.

England, and for conscience sake had left it and become a Baptist minister. The two preachers were in several respects very dissimilar, but each was eminent in his own way, each was richly enofe Premiums received this year is red in any similar period since the business, and must far exceed the dowed with spiritual gifts, and both were faithful and devoted to the service of Christ, The preaching of the former was prevailingly experimental and deeply spiritual, and abounded with short, weighty apothogms and crystalised sentences, in which some precious sentiment or golden truth was concealed, easily to be detached from

vidual life. Mr. Noel's range was more expansive. He dwelt more on the grand elemental and objective facts of the Gospel. He was more practical and hortatory, and, as a habit, addressed himself more to the unconverted. And this he

head Establishment.
MES J. KAYE, Agent for New Brunswick, Opposite Judge Ritchie's Building.

New Series, Vol. VI., No. 34. Whole No. 294.

The Hon. and Rev. W. Baptist Noel.

It is impossible that we should allow such an

event as the final retirement from pastoral duties

of one of our most able and distinguished minis-

ters to pass away without fixing upon it for a few

minutes both our own attention and that of our

readers. They will probably have seen it already

aunounced in some of our contemporaries that

the Hon, and Rev. B. W. Noel preached his fare-

well sermons to his church last Lord's day. He

had some months previously intimated to them

his intention of resigning his office, with its re-

sponsibilities and active functions, on the attain-

ment of his seventieth year; and, although, as

tered his determination, it has now been actually

carried into effect. Like some other of our pas-

tors, he seems to have thought it befitting to an advanced period of life that the labourers should

resign the more ardnous post of the ministry to

their younger brethren, and seek in retirement

and affords the opportunity of contemplating

more leisurely and with serenity, the unseen and

The ministerial career of Mr. Noel, from its

commencement to its close, has exemplified some

Christian preacher, and it always drew upon him,

as the consequence, a larger share than ordinary

minister of St. John's Chapel, Bedford-row; fol-

as Richard Cecil and Daniel Wilson, afterwards

ministry was but thinly scattered through the

quence, gathered around them a large congrega-

in of intelligent and godly church people. Be-

fore Mr. Noel succeeded to the pulpit, things in

the blessing of God is its almost invariable conse-

quence, had made rapid progress. There were

many men of the London church pulpit in which

the saving truths of the gospel had supplanted a

dry and vapid morality, and in which they were

proclaimed with simplicity and earnestness. But

the congregation at St. John's, we believe, suffer-

ed no diminution from this. It continued to be

large, and was composed of influential people

greatly attached to their pastor, and willingly

sustaining him in his various efforts of public

honoured by the appointment to be one of her

Majesty's chaplains in ordinary. In this capacity

he preached in his turn at the Royal Chapel,

Whitehall, and published a volume of sermons

delivered there. While this appointment showed

that a better influence than aforetime had made itself felt in high places, it brought Mr. Noel's

name and talents as a preacher into more notice

personally belongs; and rendered his subsequent

dissent from the Establishment a topic of wider

Nor was it long after that this event took place.

Into the circumstances which signalised his seces-

sion and the motives which induced it we cannot,

of course, enter here. He himself published

largely at the time; first, a thick octavo volume

assigning his reasons for quitting the Church, and

afterwards some smaller works in vindication of

have elapsed since then, and much that was said

and written by contemporaries has faded from the

memory of those who were once conversant with

especially of our present ministers, were too young

to have been interested in it. The writer well

remembers the general commotion which the

was very generally reported, for example, and by not a few willingly believed, that Baptist Noel had become deranged; like Paul, he was beside

himself; much learning—or much earnestness of conscientiousness—had made him mad. Even

among the best of the evangelical clergy, by

whom he was both respected and loved, those

who from their knowledge of his integrity could

not but give him credit for being governed by

motives purely conscientions, nevertheless were

heard to say that he was afflicted with a scrupu-

lous conscience, or an embarrassed conscience, or

a one-sided conscience, or a conscience, which, at

any rate, had dimmed the light of his understand-

ing and perverted the rectitude of his judgment. He needed at the time, and let us be thankful to

God who gave him, great grace, supporting him

under the manifold antagouism to which this step

exposed him, and enabling to show by his stead-

fast adherence to the new principles he had em-

braced, and his consistent exhibition of them

through the whole course of his subsequent life

and ministry, that neither was his judgment per-

verted nor his conscience perplexed, but that in throwing off the yoke of conformity he had ac-quired firmness of vigour to both. He will re-

nember, as the writer does, how on one occasion

be said to their mutual friend, the late Rev. Ed-

ward Bickersteth, that be had never before been

so happy as since he had taken the step, for he

felt the joyousness and liberty of a bird just let

the Baptist church in Doughty-street were seek-

ing a pastor in consequence of the death of the late Rev. J. Harrington Evans, and of that church

Mr. Noel soon after took the oversight, the late

Rev. J. Sherman, on the occasion of his settlement, delivering the charge to him, and the Rev. Dr.

Steam preaching to the church. It is a notice-

able circumstance that he thus became the suc-

cessor of an incomparable preacher, who, like him-

self, had first been a clergyman in the Church of

its surroundings, and treasured as jewel in a cabi-

net by itself. His sermons had the appearance of having passed through his own mind as through an alembic, and they came forth tinctured and

flavoured with his own mental and spiritual indi-

Much about the time of Mr. Noel's secession

comment, and a source of greater amazement.

in that aristocratic class to which by birth he

eternal.

Christian Visitor.

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

SAINT JOHN, N. B., THURSDAY, AUGUST 20, 1868.

very abundant, and his services most freely given ing, and to direct them to the celestial resources to all his brethren. His sympathies have flowed on which they were to rely in a work so vast and copiously and ungrudgingly through all the chan-nels of our denominational interests, and there are few of our institutious or churches which have not in some form or other benefitted by his min-it, followed by his attentive and adoring listenistry. He has always been characterised, both ers. in the Establishment and out of it, by a sincere | It is to them a familiar walk. Often have they and generous love to the whole brotherhood of travelled it with their Lord during the days of His Christ. He was one of the founders, and has to painful sojourning in the flesh. Often, as He member and frequent labourer in the sphere of from the strife of wicked men, to seek rest and the Evangelical Alliance. Alas, that when be holy calm in seclusion, have they trodden its rugentered the pulpits of Dissent the pulpits of the ged steeps in His company. Every turning, every

we may readily suppose, they would fain have alfrom public scenes that quietude which so well pened, which at the present moment is so omiharmonises with "the sober eventide of life," cast away the brazen bars; never surrender the fortress to invaders. But we know enough, alike from the course of Providence and the Word of God, to be assured that nothing shall be permitof the best and most attractive qualities of the ted permanently to obstruct the accomplishment of the Divine purposes. He has often broken an opposing power which would not bend to His of public observation. For several years, while a clergyman in the Established Church, he was a He can take away all the supposed buttresses and safeguards and leave His Church uninjured; more than this, He can make its diseslowing in the occupation of that pulpit such men tablishment in England and all the countries of Europe the greatest of blessings to all churches Bishop of Calcutta. At the period when these and to the world. And whenever that disestabexcellent men preached there, an Evangelical lishment takes place, we have not the belief simply, but the firmest conviction, that this will be churches of the metropolis; and this circumstance, combined with their known abilities and clothe result. And still more, we are bold to affirm, whether we obtain credit for it or not with our Church friends, that of all the motives by which Dissenters are actuated in this great controversy, this is the most powerful. Our principles may this respect had considerably altered. The revival place us in antagonism with the Church of Engof evangelical doctrine among the clergy, and of gland as it is at present constituted, they can spiritual life in the congregations, which under

> extended by her disenthralment from the bondage Although Mr. Noel resigns his pastoral relations, we are happy to find that he does not intend to retire from ministerial labour. On the of the city is lost in distance; the apostles are contrary, if we understand him aright, it is his silent with awe and grief; and no sound breaks intention all the more to do the work of an evan- the stillness but the voice of the God-man preachgelist. He will still preach wherever the provi- ing hope and consolation. Soon the last dence of God may give him the opportunity.— words are spoken, the last direction given, Long may that gracious providence preserve him and the last promise repeated. And then health and strength, and may Divine grace crown while the parting benediction yet lingers on the evangelistic labours of his last days with a his lips, instantly His face becomes radiant blessing still more abundant than that which has signalized any former period of his ministry.-

never place us in antagonism with the Church of

ments of the latter exist in the former, will all her

real dignity be advanced and her usefulness be

London Freeman,

[From the Watchman and Reflector.] The last Walk with Jesus.

BY GEORGE BARTON IDE. D. D.

It is early morning in Jerusalem. The sun, just rising over the top of Olivet, floods with its golden light the pinnacles of the temple, the towers of Zion, and the slopes of the western hills; while the lower parts of the city and the deep ravines and the wadys that encircle it still lie in shadow. The streets are empty. The his becoming a Baptist. Twenty years and more crowds that will soon throng them, and jostle each other in all the narrow lanes and interlacing avenues and places of concourse are now buried in sleep, and no human forms are visible, save it, while perhaps the majority of our readers, and here and there a woman going out with her waterpot to some one of the numerous fountains; little bands of peasants coming in from the surrounding country with fruits and vegetables for event produced, and some of the sinister remarks the market; a few money-changers preparing to which it gave both origin and currency. It their tables in the Court of the Treasury; and perhaps a solitary sentinel treading his lonely beat on the walls of the Castle of Antonia, or silent homes that stretches beneath him.

In the valley of the Kedron, outside of the city, and near one of the gates opening eastward from it, a group of eleven men may be seen collected under the broad shade of a cluster of olive trees. They are standing close together, and are apparently engaged in earnest conversation. They look weary and travel-stained, as if they bad lately walked a long distance over dusty and dif-ficult roads. There is nothing imposing in their appearance. Most of them are in the humble dress of fishermen; and all indicate by their bearing that they are more accustomed to the simple habits of rural life than to the culture and artificial refinements of the metropolis. Yet notwithstanding this plain exterior, their whole mien and carriage strike the observer as entirely unlike those of ordinary rustics. There is in their countenances a gravity, a moral elevation, a look of heaven-raised thought, an aspect of reverent awe and expectation, as of minds that have recently been in contact with great events and are anticipating others still greater. Some subject of over-powering interest evidently engrosses them, pervades all their intercourse, and concentrates upon

itself every emotion and every utterance. Who are these men? What are they doing in such a place and at such an hour? What is the theme which so occupies and absorbs them?

They are the aposiles of Christ—the sacred eleven—who, in obedience to his appointment, have come up from Gallilee to meet Him at Jerusalem

I do not know that it ever came to and behold His ascension. And they are waiting In a few years she became a critic of things sacred here till His presence shall summon them to this and holy, then an avowed infidel; and then, while last act of personal attendance upon their Lord. Yet in youth, she passed into another world to They are fresh from the miraculous scenes by the meet the God she did not want in this. Sea of Tiberias, and from the still more sublime scene on the Galilean mount, where they stood amidst the multitude of disciples that gazed on than God, there is no certainty that the Spirit will the risen Mediator, and heard from His lips the ever again seek to win it to truth and boliness, potent behest that is to shape the course of their own lives, inspire the church through all the ages and change the face of the world. And now, on the eve of their final meeting with Him, they ponder these wonderful transactions, and in dence of a true desire for God or heaven. — Tract low and solemn tones speak of them to each Journal.

Suddenly, while they are thus conversing, anoapproach or heard His footsteps. A moment ble. Said the Quaker:
since he was invisible to human sight. Now the "Does thee believe in France?" apostles lift their eyes, and their crucified Master, triumphant over death and about to be glorified, stands before them. No crown is on His head; no princely robe invests Him. His garb is simple; His manner lowly, yet regal. There are traces of past suffering upon Him—lurid scars as from recent wounds—memorials of his bloody conflict. But His form and face are those of a himself more to the unconverted. And this he did by no means in a style of general declamation, but with great cogency and conclusiveness sed in every feature and in every movement.

To the reverential greating of the disciples He

precision and force of his reasoning, that if reasoning alone were able to convert the sinner, few of his hearers would have remained unconverted. Since he has been amongst us his labors have been the part which they were to take in its upbuild-

present day remained a warmly attached nightly retired from the toils of His ministry and Church were closed against such a man! Will waymark is endeared to them and made memothey ever be opened to Dissenters? Never, we rable by some word of wisdom which they have fear, until that on the one hand much dreaded, heard. Him utter, or by some deed of power and on the other much desired-event has hap- which they have seen Him perform. There, by the wayside, stands the withered fig tree which nously projecting its shadow into the future. The was smitten dead by His rebuke because it bore hierarchy will never undraw the iron bolts; never | no fruit. Youder they see the stone on which He sat when he rehearsed to them the approaching doom of Jerusalem and the retributions of the final judgment, of which it was the type. And, farther up, they recognize the spot from which He looked down upon the proud city and wept over its unparalleled guilt and over the equally unparalleled woes by which that guilt was to be expiated. What tender recollections spring up in their minds as they pass each locality around which some act or circumstance of His life has thrown a hallowed interest, and reflect, that, in His society, they shall visit it no more! Thus fondly recalling the past and musing sadly on the present and the future, they tread that mountain path, with Christ going before them, and His words of counsel and cf comfort ever falling on

At length, having reached the summit, they descend its eastern slope till the groves of Bethany are just below them. Here their Leader pauses and gathers His loved ones more closely round Him. The scene and the bour arc in harmony with the august event which is so near. The Christ; and just in proportion as the true ele- earth is in its freshest green, and the sky above intensely blue, and without a speck in its clearness, save where, high over the head of Christ, hangs a bright cloud-Heaven's golden chariot waiting to receive its King. There is a deep hash in the air, and through the valleys, as if all nature stood watching and expectant. The noise with Divine glory, His garments shining like the sun; and, with hands still outspread, dropping blessings, He mounts up into the serene heaven till the beaming cloud infolds Him and bears Him away from mortal vision.

A Wife's Influence.

A Christian woman gave her hand to the man on whom she had already placed her tenderest affection. He possessed almost every grace, but was destitute of the grace of God. By spending the early part of his life in a foreign land, and associating with those who had the reputation of gentlemen, he had imbibed the fashionable habit in that place of using God's name in vain in common conversation. His new and much loved wife sought to reclaim him. She knew the only way to his heart. She took advantage of his love for her to win him to Christ, and she effectually suc-

One day, as she was standing before him, in company with a few friends who were listening to his conversation, in order to give additional interest, as he supposed, to what he was relating, he added the name of Christ. He looked at his wife, and saw her in tears. He was confused. She raised her hand and gently pressed looking down listlessly upon the wide expanse of his chin. "Oh!" said she, "if you knew how much I love that dear name, you would never again pain my heart by trifling with it."

His heart was touched. He was unable to proceed. He asked her forgiveness, and soon left the room. In this way he was saved from ruin, and is now an eminent example of piety.

Religion and Do Nothing.

A Christian woman in a revival season had conversed with a young girl upon the importance of a change of heart, and of attending at once to the subject. The girl appeared to be deeply convicted of her need, but was not ready to take the first step.

One evening, as they passed out of a meeting, where many had been anxiously inquiring the way of salvation, she turned to her friend and said :- "I wish I could get religion and not do Religion, and not do anything-not labor for

God-not strive against sin--not accept denials and sacrifices for Christ's sake-not render weak

The young girl was at that time convinced of the truth, and she wanted the results of pietythe safety and happiness of a child of God. But there was something she preferred to a life of piety -she was unwilling to come out boldly and ac-

And so the Spirit, slighted and refused, left her. I do not know that it ever came to her heart again.

When the soul, intelligently convicted of sin, chooses witfully and deliberately, something else

"ARGUMENTUM AD HOMINEM."-A skeptical ther is added to their number. His coming is young collegian confronted an old Quaker with mysterious and unearthly. No one has seen His the statement that he did not believe in the Bi-

"Yes; for though I have not seen it, I have seen others that have; besides, there is plenty of corroborative proof that such a country does ex-

"Then thee will not believe anything thee or others has not seen ?" " No, to be sure I won't."

"Did thee ever see thy own brains?" " Ever see anybody that did ?"

"Does thee believe thee has any !

Old Series, Vol. XXI., No. 34.

Regeneration Instantaneous.

I believe in a change of heart, said one belonging to a denomination reputed evangelical: but I think it must be very gradual. It seems to us that such an idea could spring only from a misconception of the condition of the natural heart and of the nature of regeneration. The carnal mind is enmity against God. From such a heart no good can proceed, "Who can bring a clean thing out of an unclean? Not one." Regeneration is the commencement of love to God in the heart. It occasions a complete change of character. It is very obvious then that there must be some point where this enmity ceases and this love begins. The change, therefore, from the nature of the case, must be instantaneous. And so it seems to be plainly represented in the Scripbreasts and bow, exclaiming, "Be under the care from death unto life. We know that we have passed from death unto life because we love the brethren. There must be an instant when death yields up its dominion and life commences. The change was not very gradual in the case of Zaccheus. In the morning he was a child of the wicked one; in the evening he was a son of Abraham, a child of God. It is true that sinners may gradually come to the knowledge of the fact that their hearts are changed; for they may experience a change of heart without knowing the exact time, and they may find from time to time evidences that such a change has taken place until all doubt is removed. But for the cause of truth, the safe guidance of inquirers, and the prevalence of sound religious experience, it is very important that it be understood and maintained, that regeneration is instantaneous.

What Constitutes a Gentleman?

"Halloo! you man with a pail and frock," said a British officer, as he brought his fiery horse to a stand in front of Governor Chittenden's dwelling, "can you tell me if his honor, the Governor of Vermont, resides here?"

" He does," was the response of the man, still wending his way to the pig-sty. " Is his honor at home?" continued the man

" Most certainly," replied the man of the frock. "Take my horse by the bit, then," said the officer, "I have business to transact with your

Without a second bidding, the man did as was equested, and the officer having alighted, made his way to the door, and gave the panel several hearty raps with his whip; for be it known in those days of republican simplicity, knockers and bells, like servants, were of little use.

The good dame answered the summons, and see the governor, she departed to inform her husband of the guest's arrival; but on ascertaining that the officer had made a hitching post of her husband, she returned and informed him that the Governor was engaged in the yard and could not very well wait upon him and his borse at the same time!

The predicament of the officer can be better imagined than described.

College Names.

Harvard College was named after John Harard, who, in 1638, left to the college £779, and library of over 300 books. Williams College was named after Col. Ephraim Williams, a soldier of the old French war. Dartmouth College was named after Lord Dartmouth, who subscribed large amount, and was President of the first Board of Trustees. Brown University received ts name from Hon. Nicholas Brown, who was a graduate of the college, went into business, became very wealthy, and endowed the college very largely. Columbia College was called King's College till the close of the war for Independence, when it received the name of Columbia. Bowdoin College was named after Governor Bowdoin, of Maine. Yale College was named after Elihu Yale, who made very liberal donations to the college. Colby University, formerly Waterville College, was named after Mr. Colby, of Boston, who gave \$50,000 to the college in 1866. Dickenson College received its name from Hon. John Dickenson. He made a very liberal donation to the college, and was President of the Board of Trustees for a number of years.

National Salutations.

The following are the modes of salutation among the principal nations of the earth. It will be seen that the most ceremonious people are not in all cases those most distinguished for kindness, hospitality or refinement. The Arabs are very ceremonious. If persons

of distinction meet, they embrace, kiss each other's cheeks, and then kiss their own hands. Women and children kiss the beards of their husbands and fathers. Their greetings are marked by a strong religious character, such as-" God grant thee his favors." "If God will, thy family enjoy good health. "Peace be with you," etc. Bohemians kiss the garments of the persons whom they wish to honor.

Cylonese meeting superiors, prostrate themselves, repeating the name and dignity of the in-

Chinese are most particular in their personal civilities, even calculating the number of their reverences. Of equals they inquire-" Have you eaten your rice ?"-" Is vour stomach in order ?" and, "Thanks to your abundant felicity."

Egyptians kiss the back of a superior's band, and, as an extra civility, the palm also. Their fevered country is strikingly portrayed by asking-" How goes the perspiration?"-" Is it well with thee ?" and, "God preserve thee."

An old satisfaction in polite society in England

was - " Save you, sir ;" an evident abbreviation of "God save you, sir!"
The French Comment vous apportez vous? lit-

erally signifies " How do you carry yourself?" The Germans in some parts of their country invariably kiss the hands of all the ladies of their acquaintance whom they meet. The salutation among the ancient Greeks was Rejoice!" Among the moderns, "What doest

Hollanders, with their proverbial love of good iving, salute their friends by asking, " Have you

ad a good dinner ?" Japanese remove their sandals when they meet a superior, exclaiming, "Hurt me not!"

Mohammedans say "Peace be with you;" to which the reply is—"On you be peace;" to

quiry—"Art thou gay ?"
Romans, in ancient times, exclaimed, "Be healthy;" or, "Be strong," when it was custom-

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RELIGIOUS AND SECULAR.

ary to take up children by the ears and kiss them. The Pope makes no reverence to mortal, except the Emperor of Austria, by whom he is kissed. Russian ladies permit not only their hands, but their foreheads, to be kissed by friends. The men salute by inquiring, "How do you live on ?"-" Be well.

Spanish grandees wear their hats in the presence of their sovereign, to show that they are not so much subject to him as to the rest of the nation. When the royal carriage passes, it is the rule to throw open the cloak to show that the person is unarmed.

Swedes are by no means demonstrative in their courtesies; on meeting, they simply inquire,-" How can von ?"

of God"-" Forget me not in thy prayers"-'Thy visits are as sure as fine days"-an ancient greeting, as it is by no means applicable to their present court.

The Rooms Opened.

The ceremonies occasioned by the opening of 76 East Ninth Street, as the business home of the New York Branch of the Publication Society, occurred on Tuesday evening, the 16th ult. The chair was occupied by Mr. Charles T. Goodwin, and Rev. Mr. Buckland served as Secretary .-About two hundred persons were present, and the first half of the time partook of the nature, as nearly as we can describe it, of a conferencemeeting social-rennion. The hymn was sung,-"Mary to the Saviour's tomb," and Rev. Dr. Phelps, of Connecticut, led in prayer. Remarks were then made by brethren Griffith, Anderson, Banvard, Dowling, Armitage, Lowry, Backus, Hillman, Hansell, Stevens, Putnam, Fuller, and perhaps others. Singing was interspersed, of a very refreshing character, by some of the Howard Mission children, under the direction of Professor

The latter half of the evening was given to the discussion of ice cream and raspberries, which a very competent judge, who was present, assures ns were the best he ever tasted, and so good, as he says, that some of the guests found it necessary to receive two and three plates each before they could satisfactorily appreciate their remarkable qualities. By this time everybody had fully recovered from the somewhat sombre notes with which the festival was introduced. The best of feeling prevailed, everybody seemed to be delighted with the new enterprise of the Publication Society, and strongly-put resolutions were adopted expressive of their pleasure. It was even intimated that these new quarters of the Sohaving seated the officer, and ascertained his de- ciety would be the Baptist Centre of New York, and we should be sorry to know that our good Ward would not often have the pleasure of welcoming the Baptist brotherhood to his establishment; but, when the enthusiasin of Thursday night shall have passed away, the Baptist brotherhood will naturally gravitate, as they have done for several years, towards No. 39 Park Rowsecond floor, front and rear-as the real " Baptist Centre" of New York. We wish well to 76 East Ninth Street, as one of our promising denominational outposts-not as the rival and supplanter of the old-established house of Sheldon and Company, but as a kindly co-operator in all that is good and hocorable.

> A prayer meeting is the true thermometer of a church. A cold prayer meeting invariably marks a cold church; it is at once the cause and effect of a sad spi itual decleusion. If the place of prayer is deserted; if the few who are present in person seem to be absent in spirit; if the formal prayers that are rehearsed are without point, purpose, or unction—then the pastor of such a flock has abundant cause for heaviness and tears. His work drags; his truth-seed decays as soon as it is sown; his spirit faints within him.

> Rev. Dr. Thompson, of New York, writes: "No preacher can hope to interest the same congregation for any considerable period, who adopts a sensational style, or addresses himself chiefly to the emotions. Man is pre-eminently a reasoning creature, and the preacher who speaks to the understanding, and gains the conviction of his hearers, will also be most effective in his appeals to the heart. Nor is this true only of cultivated congregations. In this country, at least, 'the masses, as they are sometimes called, must be reached as intelligent thinking persons—not by mere hortatory harangues, but by good, strong common-sense argument.

A GENTLE REBUKE.-A lady, riding in a car on the New York Central Railroad, was disturbed in her reading by the conversation of two gentlemen, occupying the seat just before her. One of them seemed to be a student of some college, on his way home for a vacation.

He used much profane language, greatly to the

begging pardon for interrupting them, asked the young student if he had studied the languages? Student-" Yes, madam, I have mastered the anguages quite well,"

Lady-" Do you read and speak Hebrew !" Student-" Quite fluently." Lady-" Will you be so kind as to do me

small favor ?" Student-" With great pleasure. I am at your service."

Lady-" Will you be so kind as to do your swearing in Hebrew?" We may well suppose the lady was not annoyed any more by the ungentlemanly language of

this would-be gentleman. Cost of Paganism .-- At this very moment, nearly as much money is being expended on a single Pagan temple, in the city of Madura, as all the yearly expenditures of the American Board

amounted to-viz., about three hundred and fifty thousand dollars in gold ! It is God who worketh in us both to will and to do; and yet our self-sufficient effort towards a better estate are a practical denial of this belief: instead of leaving it to God to verify his word

and execute his own promises, we would fain do all by a willing and wording of our own, "Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply. Kindness is the best weapon with which to beat an adversary.

Persians salute by inclining the neck over each other's neck; and then inclining cheek to cheek, with the extravagant greeting—" Is thy exalted high condition good?" and, "May thy shadow never be less."

Poles bow to the ground with extreme deference to friends they meet, with the significant inquiry—"Art thou gay?"

Romans, in ancient times, exclaimed, "Be healthy;" or, "Be strong," when it was custom—"Additional Gratuitous Prescription.—Dr. Jacob Bigelow, a respected physician of Boston, aged seventy years, said at the annual dinner of the Massachusetts Medical Society: "For the last half century I have not been obliged to stay at home for a single day on account of any indisposition or malady whatever, and I know not to what I shall attribute this singular exemption for so long a period unless it be the joint agencies of temperance, hard work, and abstinence from medicine. A GOOD AND GRATUITOUS PRESCRIPTION .- Dr.

annoyance of the lady. She thought she would rebuke him, and on