entitled "Life in the Old World," reports a visit to Merle d'Aubigne, thus

Geneva, March 18th .- Yesterday, I visited the celebrated historian, Merle d'Aubigne, at his country-house near Geneva, "the living waters"-murmuring brooks hildren of the river Arve, or of its Alpine spring—which never freeze or dry up, and which water this region in many di-rections. The historian of the Reformation, Merle d'Aubigne, is a man of vigorous and splendid frame, with brilliant eyes under black, bushy eyebrows, a handsome and worthy representative of old Geneva, of the militant Protestant city. His conversation is animated and rich in imagery, like a living chronicle "The living waters" murmur cheerfully through his grounds—also the home of his childhood—watering its wonderfully beautiful trees. Death, however, has lately visited his house, robbing him of his wife, and with her, much of the cheerfulness of his life. But he has another wife in the Goddess of History, and he begins again to listen to her inspiration. He is now employed upon the fourth part of his History of French Reformation, in which he has a great work before him.

Over the door of his house is inscribed, Tempus breve.

IT PAYS WELL .- During the past summer, while in Western Virginia, a Baptist minister told us of a book which has been blest to the conversion of thirty souls. A colporteur gave "Safe Home" to an interesting young man, who was led by the perusal of it to the feet of Jesus. He loaned went on, until thirty were rejoicing in the forgiveness of sin. This colporteur has been supported by a brother in Chesterfield. If we could trace the history of every book put in circulation by him, and of his other labors, we might see that hundreds and thousands even, will be saved from the year's service he has performed. What then can pay better than such an investso doing? But it will be just as wise in read this have the ability. By assuming the support of a colporteur, you may save many souls, and find your dying bed the happier, and your eternity the brighter.— Religious Herald.

# Aew Brunswick Baptist

AND CHRISTIAN VISITOR.

Dr. Conant's Revised Version of the Gospel

ST. JOHN, WEDNESDAY, JULY 10, 1861.

by Matthew. BY REV. D. NUTTER.

We have received from the American Bible Union a copy of their version of this Gospel, any extended notice of the work in the NEW BRUNSWICK BAPTIST AND VISITOR, we ask liberty to call the attention of your readers to this most valuable production of the learned and laborious revisor. The volume is published in the usual many of the vessels." beautiful and substantial style of the Union, and, like all their first editions, contains the old version, the original Greek text, and the revised version on the same page, and in separate columns. It is preceded by an introduction of about thirty pages of valuable matter, especially to the learned reader, and concludes with an appendix to the Gospel by Matthew, of more than one hundred pages, of quarto size, on the original word BAP-TIZEIN—the word in the Greek text used to express the initiatory ordinance of the Gospel in which every christian is most deeply inter-

We do not propose to enter into any critical examination of Dr. Conant's work, we are not qualified for such a task; but we must say, as a common reader of the English Bible, that we have been pleased and instructed in perusing the Gospel by Matthew, with the emendations which have been made in our "Good Old Bible." These alterations are not very numerous-we think not near so many as in some other of the New Testament revisions. By a casual reading of this version, one would not often notice the alter ations made, as many of them are mere gramatical improvements; and, so far as we can judge, the changes of greater importance have much improved the text, and made the reading more intelligible and satisfactory. Uncouth and obsolete words, now out of use, are changed for those more expressive and better understood, by which the style is much improved. Words that conveyed a wrong impression, or no meaning to the ommon English reader, are discarded, and other words substituted which express the true meaning of the original, or make the meaning more clear and forcible. In the passage, for instance, Matt. 9: 17, " Neither do men put new wine into old bottles, else the bottles break and the wine runneth out, and the bottles perish; but they nt new wine into new bottles, and both are preserved." We have, in the new version, for old bottles and new bottles, old skins and new kins. In this passage, every reader sees that the statement is untrue; for he knows that new ine will burst a new bottle as easily as an old ne and that men make no difference in the ce of new or old bottles in putting up wine or any other fermented liquors; but it is not der who is able to make the correction self. Besides this infidels have made reat use of this mistranslation to disparage the word of God, telling their disciples that bottles were not known in the days of Christ, and, therefore, the Bible has been written in later ages by some priestly imposter. Now, as this comparison was intended to convey a very instructive lesson to the reader of the Bible, by this error the lestirely lost, and persons of weak minds and stumble at the glaring absurdit; caled falsehood conveyed in the text!

FREDRIKA BREMER, in a recent work conveyed by King James' translators. But that old translation is made the basis of the new one. and no man feels shocked while he reads the mind and will of God in the new version. may refer the reader to the words in Matt. 23 26, where the old version reads: "Thou blind Pharisee, cleanse that which is within the cup and platter, that the outside may be clean also. The words, thou, and which is, are not in the original, and the meaning was not to cleanse the contents of the cup and platter, but the cup itself: and it is doubtful, how cleansing the contents of a cup could be the cause of cleaning the outside. But the new version has made all clear and consistent, as it reads, "Blind Pharisee! cleanse first the inside of the cup and platter, that the outside also may be made clean.'

We recommend this version to the readers of the BAPTIST AND VISITOR, and especially to ministers of the Gospel and students of the Bible, as a valuable auxiliary to their study of the Word of Life.

THE APPENDIX.

We do not know how to express our appreciation of this part of the volume before us. It is like everything undertaken by Dr. Conant,-so thorough, so complete, that no one ventures to dispute the premises, or the reasoning, or the conclusion. The title of this work is as follows: The meaning and use of BAPTIZEIN, philologically and historically investigated,

And certainly Dr. C. has investigated to some purpose. The reason of this investigation was that, as the rules of the Bible Union required every word to be given in English, that could be translated; and into the best word which the English language contained to express the true meaning of the author, the reviewer had no alternative but to translate the word bapit to his companions. They met together | tizo, and its cognates, into or by some English to read and to pray, and thus the work word. Baptism is an ordinance of the Gospel; a positive institution, ordained of God, and commanded to be received by every believer in Jesus Christ. The question was, what is baptism? How is it to be administer-What is the use and meaning of the

word? Men differ both in the meaning and act of administering this secred and holy institution. Who shall decide, when doctors ment? Did not the brother who assumed disagree? Dr. Conant determined to apply the support of this colporteur act wisely in to the only legitimate authority in the world. viz: the writers in the language, and also the any one else to do this, and many who translators of it into other languages. So he summons before him all the learned writers in the Greek tongue. Historians, biographers, literary writers, medical, on the arts, sciences, navigation; poets, prose writers, on theology; writers sacred and profane, on miscellaneous and all other subjects. What an undertaking, what an amount of labour! But it is Dr. Conant! Nobody else would have dared to faae the obstacles and shoulder the responsibility. It is Gideon going with his pitcher and lamp to conquer a host with three hundred men.

The first witness to which he introduces the reader is Polybius in his history of a sea-fight, in which the Romans displayed superior skill over the Carthagenians in the management of their vessels; and says :- " If any were hard pressed by the enemy, they retreated safely, account of their fast sailing, into the ope space: and then with reversed course, now sailing round, and now attacking in flank the more advanced of the pursuers, &c., they made continued assaults and SUBMERGED (baptized)

The same author, describing an iron-headed spear or harpoon, with which they caught sword-fish, says: "If the spear fall into the sea, it is not lost; for it is comparted of both oak and pine, so that when the oaken part is IMMERSED (baptized) by the weight the rest is buoyed up, and easily recovered." We give these two quotations from Polybius, as samples of the evidences drawn from the many Greek authors produced on the subject. The number of evidences introduced is between two and three hundred. And the connection in which the word baptize is found, shows even the mere English reader, that its meaning is to immerse, in all the instances adduced. Dr. C. has given the original text, as well as the translation that all may judge of his fidelity.

Some of these authors wrote three hundred rears before Christ, some two and some one hundred years. Some in the time of Christ, and others at various periods after, down to a late time. They all agree in using the word baptizo, or its derivatives, in the sense of immerse. One says, the soldiers passed through the river with difficulty ; " the foot-soldiers immersed (baptized) as far as to the breasts." A boy is said to be " pressed down in the water and immersed (baptized) till they they had entirely suffocated him." One writer says : Our vessel having been submerged (baptized) in the midst of the Adriatic, being about six hundred, we swam through the whole night." We also have these expressions, "And were submerged (baptized) along with their vessels." "Thou wouldst have seen the soldiers, along the whole way, dipping (baptizing) with cups, and horns, and goblets, from great wine-jars and mixing-bowls, drinking to one another." "We wondered when we saw them not immersed (baptized) but standing above the waves." Shall I laugh at him, who having submerged (baptized) his ship with much merchandize. then blames the sea." "But, a violent storm coming on, and the ship being in danger of oming immerged (baptized), he threw out all the lading into the sea." "And plunge (baptize) thyself into the sea." "He plunged (baptized) the whole sword into is own neck." The mass of iron,drawn red-hot from the furnace, is plunged (baptized) in water." "But when Titan immersed (bapized) himself into the

We have here given an abridged quotation of a few of the two bundred and thirty edd examples produced by Dr. Conant, from all sorts of Greek writers. Not one of these examples would be translated sprinkle or pour, as may be clearly seen by the connection in which the word baptized stands. Sprinkle, or pour, is sometimes introduced in the same passage but another Greek word is always used to indicate the action ; but baptize, never! So it was by the inspired writers of the New Testament. Whether the ordinance of baptism was referred to or not, whenever they would express the action of immersion, or to dip, baptize is the word employed; as may be seen by reference to Luke 16: 24, where we read, " Send Lazarus, that he may dip (baptize) his is to whom I shall give up when I have dipped (baptized) it; and when he had dipped (baptized) the sop," &c. Thus Luke, John, and our Saviour, all used baptizo, or one of its cog-nates, when they would convey the idea of anything being, or having been dipped or in-marcel. If, then, the secred and profane au-thors all used the word baptize to express the

idea of an immersion or dipping, can the ordinance of baptism without dipping be properly administered? Or, in other words, is sprinkling or pouring water, either religiously or otherwise, a baptism at all? If the quotations here introduced from the Bible and the numerous Greek authors refered to, the answer must be

On the other hand, when the act of pouring or sprinkling is expressed, do these Greek writers use the word baptize? or have they other words to express these acts, to pour or to sprinkle? We have words to sprinkle and to pour in the New Testament. What word or words do the inspired writers of these books use to convey to the reader theact of sprinkling and pouring?

In John ii. 15, it is said that Christ "poured out the changers' money, and overthrew the tables." Now by what word was this act of pouring out expressed by the sacred writers? It was not baptizo, or any kindred word but exechee. Ex means out; chee, or cheo, is to pour. There exechee was used to express pouring out, Again, Acts 2d chap,, the word pour occurs three times, in the 17th, 18th, and 33d verses. I will pour out of my Spirit; and in the original we have, verse 17. "I will pour out (excheo) of my Spirit: and in the 18th verse the same. So in the 33d verse, the writer uses the word exechee -- to pour out. So in Titus iii. 6, Paul, speaking of "regeneration and renewing of the Holy Ghost," adds, Which he shed on us abundantly." The same word is here used as in the other verses. In Acts x. 45, it is said that on the Gentiles was poured out the gift of the Holy Ghost; and in Rev. 15th chap., the pouring out of the vials of God's wrath is spoken of, where the Greek word exechee is used eight times in the same verse. Baptizing, then, is not pouring; nor is pouring baptizing, the Scripture authority being the

We will now briefly notice the word sprinkling, and inquire whether the Apostles used baptizo to express this act, or not. In Heb. ix. 19, the Greek word, when speaking of "sprinkling the book and all the people," is "errantise;" not baptize." So, in the 13th verse, we have the same word to express the sprinkling of the blood of bulls and goats on the unclean. The same word occurs also in the 10th chap, and 22d verse, when speaking of having our hearts sprinkled (errantis). From an evil conscience in Pet. i. for "Newton's principles," read Newton's Prin-2. we have the words "sprinkling of the blood of cipian. Jesus Christ." The Greek word is not baptizo,

By this brief examination, it must be plain to every candid reader, that the writers of the New Testament calls pouring cheo, and pouring out exchee. So to sprinkle was to rantize; and to baptize was to baptize; and not to pour or

Dr. Conant, then, has rendered to the Church of God a good service, and deserves the sincere and unfeigned gratitude of every man and woman who is inquiring, "Lord, what wouldst thou have me to do?" It is not a sectarian work; nor a work of supererogation that Dr. C. has "bound to give us a faithful and intelligent rendering" of the text. No other course would be safe or acceptable to God. We condemn men when they conceal or falsify the words of another: how much more when we conceal or make void the Word of God, to support our own traditions. Shall a man profess to translate God's Word, and at the same-time misrepresent or pervert his meaning, and tell us that he said what he never did say. So, in not translating the word baptize, but transferring it into the English Bible, God's "counsel is darkened by words without knowledge." No mere English reader can know by this word BAPTIZE what God requires of him. By the connection in which the word stands he knows (as the translators of the Bible into the Chinese language have expressed it) that it is "a watery ceremony." Otherwise he might suppose wine or beer, or any other liquid. was to be used. Indeed, were it not for the contingencies, he might as well conclude any other ceremony to be required of him, as the use of water in this form.

But is there no importance attached to the right administration of God's ordinance? Is nothing to be shown forth? nothing signified by the form? "As many of ye as were baptized into Jesus Christ were baptized into his death." Indeed! And how is this set forth, unless we are told, in English, what baptism is? Put a person in the grave, and you know he is dead; lay a person in a bath, or pool of water, and you see the emblem of death. Therefore the Apostle has added to the words just quoted (Rom. vi. 3-5), "Therefore ye are buried with Him by baptism and death." What is indicated by pouring a little water on the head of a person while standing, or sitting, or kneeling? or, by sprinkling a few drops on the face? Who dare say before the Judge of all, that he was buried with Christ by sprinkling? But the Apostle is, if possible, more explicit still, when he says, "for if we have been planted together in the likeness of his death, we shall be also in the likeness of his

requirection " But we beg the reader to excuse us in writing this long essay. It is an important subject .-Christ intended to set forth his sufferings, death, and resurrection, by this lively, significant emblem, and at the same time to impress upon the memory of his disciples, in this same ordinance, their new state and character. - death to this world and to sin, and a resurrection into, as it were, a new world of holiness, spiritual life, and immortality, and at the same time to keep up the hope and assurance of the resurrection of their vile Bodies; for "they that sleep in Jesus will God bring with him."

We would only add that the column containing the revision of Matthew with the Appendix, is published in a quarto volume, at the low price of one dollar and fifty cents. The Appendix on the word Baptizein is also published in a beautiful bound volume, price fifty cents, not one half the trade price, nor the hundredth part of what it is worth. I hope hundreds of them will be called for in the Provinces. If the work would be universally read with candour, we may hope that, s there is in the Christian Church but "one Lord," so there will be but "one faith and one

### THE APPROACHING ANNIVERSARY

To-morrow, at two o'clock, P. M., the N. B. R. Eastern Association opens its Anniversary with the First Baptist Church of St. Martins. Oh! that the Spirit from above may be poured forth upon the assembled ministers and delegates! Let this me," says the celes hing." If we all feel our dep shall we all pray not with lip service, but "with groanings which cannot be uttered." What need we so much in our weakness as help from heaven. We assemble not to do business for time merely, but for eternity. A failure therefore through our own neglect of duty tells upon future destiny. Let us all try to realize the responsibilities of the occasion, and each guard well his own spirit, and give place to the full and free exercise of the spirit of the Master.

Triumphant Death of an Indian Girl. Died at Truro, 4th inst., Harriet, eldest daughter Benjamin and Susan Christmas, aged seven

"I love Jesus," said this dying Indian child.—
'O Jesus, Jesus, Jesus!" were her impressive utterances.
"Send," said she, the evening before she died,
"for Mr. Dimock, I want him to read the Bible to
me and pray for me."

The appropriate passage, the Saviour's invitation of little children would be naturally suggested this with John's description of the heavenly world, contained in the 21st and 22d Chapter of Revelations, were read. We talked of Jesus, his dying for sinners, his blessing little children, -- of heaven, the noly and happy ones there, and though suffering great pain not a groan all this time escaped her.

Early the next morning, as I was about revisiting the dying child, I was hastened by another message from her. One night had greatly neared her towards her heavenly home, the prepared rest for

I love Jesus" was still her watchward, and non who heard her doubted its truth. "Poor Newel, is he crying for me!" asked she. "I don't want him to cry for me." "Poor mother, I would not leave you, only Jesus calls for me and I must go. Goodbye mother—good-bye Newel—good-bye Burty—good-bye Mr. D;" and so to all in the room she Oh, who could restrain his tears, when the little

indian girl of seven years bid us her dying good-bye? Good-bye was the sobbed out response, almost ashamed that it could not be followed by some word of cheer. "Good-bye for Father," was her last adieu. "You are going to Jesus soon Harriet." "Yes, he is coming now?" and she looked with earnest gaze as though she saw—and who can say she did not see immortal messengers—"for in heaven there angels do always behold the face of my Father who is in heaven

Not to man, nor to extreme unction, had she been taught to look—to Jesus she looked, his cleansing blood was the refuge; on his bosom she rests. \*

A letter from Rev. E. N. Harris just received, in speaking of his labours at Bridgewater, N. S., says-" My meetings are increasingly interesting, and I shall baptize next Sabbath." We hope our Brother Harris may find conversions to Christ, and the baptism of believers multiplying through his instrumentality an hundred fold.

We are happy to learn by Rev. A. D. Thomson, of St. Andrews, that the good cause is progressing in his circuit. He has had the pleasure of burying some ten believers with Christ in baptism within the last few months, and others are expected soon to profess their faith by an observance of this sacred rite.

ERRATA.-In the Address on the first page deivered before the Brussel Street Sabbath School by Mr. Silas Alward, for "the Zenith and radus of all Science" read the Zenith and Nadir. &c .:

MUSICAL TREAT .- The Germain-St. Baptist Sabbath School gave a Concert for the benefit of the School at the Mechanics' Institute, on the evening of the 2nd inst., under the direction of the Messrs. Vincent, of Portland. The audience was large and expressed themselves deeply interested. It was delightful to hear so many youthful voices blending in strains of swetest harmony in utterances of song, adapted alike to gratify the taste and improve the heart. How much more natural as a matter of recreation to the undertaken. If he and his associates meddle young than to spend precious time in those with revision and translation at all, they are sinful indulgencies which debase and destroy.

#### Ruminations.

Under the above heading the Springfield Republican is publishing "a series of Essays on Human Life, by Timothy Titcomb," which are very popular and worthy of careful perusal.-Many of our New Brunswick readers will be interested, and may derive profit as well as pleasure from reading the following article on

"Reader, did you ever drive a horse that had the mean habit of shying? If so, then you will remember how constantly he was on the look-out for objects that would frighten him. He would never wait for the bugbear to show its head; but he conjured it up at every point. Every hair upon his sides seemed transformed into an eye; and there was not a colored stone, or a stick of wood, or a bit of paper. or a small dog, or a shadow across the road or anything that introduced variety into his passage, that did not seem to be endowed with some marvelous power of repulsion. First he dodged to the right, after having foreseen the evil from afar, and wrought himself up to a fearful pitch of sidelong excitement : and then he dodged to the left, having been surprised into passing a cat without alarm; and so. dodging to the right and left, he has half worried the life out of you. Being constantly on guard, and always watching for objects of alarm, and suspicious of dangers in disguise, he has no difficulty in maintaining a condition of permanent fright, which has worked itself off in spasms of shying. To a man who has driven a horse up to a locomotive without danger or fear, such an animal as this seems to be unworthy of the name of a horse; and to one who has read of the spirit and fearless-

ness of the war horse, a shving horse seems to be the most contemptible of his race. Well, I have met shying men, and I meet them upon the sidewalk almost every day. I have watched them from afar, and known by their eyes and a certain preparatory nervous ness of body, that they would " shy" at me .-I have been conscious, however, that there was nothing in me to shy at. I have had no pistols in my pocket, and no Bowie knife under my coat-collar. I have been innocent of any intention to leap upon and throttle them. have had no purpose to trip their heels by a sudden "flank movement," and not even the desire to knock their hats off. Indeed, I have felt toward them a degree of friendliness and kindness which I would have been very glad to express, had they afforded me an opportunity; but they were shying men by nature, or by habit, or by whim. So far as I have been able to ascertain the causes of their infirmity it is the result if a suspicion that they are not quite so good as other people, and a belief that other people understand the fact. Far be it from me to deny that their suspicions touching themselves are well-grounded; but that is no reason why other people should not speak to them politely. There is a class of men and women who are always looking out for, and expecting, slights from those whom they suppose to be their superiors. They get a susion that a certain man feels above them ; so when they pass him in the street, they shy at him—go round him—will not give him an opcortunity to be polite to them. They are mar-yrs, as they suppose, to unjust social distinc-tions. They act as if they were painfully unertain as to whether they are men and wor

an shies, he only suspects that he is his surroundings. When a man off

them, respect them, and are glad to continue I have often wished that it could be understood by these people who are so uncertain in

regard to their position, and so suspicious that everybody has the disposition to slight them, and so much afraid of being patronized, and so averse to the thought of "toadying" that they stand stiffly aloof from the society which envy, and so much offended with people for feel ing above them, that their sentime ings are sufficient reasons for society to hold them in contempt. There is a lack of self-respect-a meanness-in their position, that is really a sufficient apology for treating them with entire social neglect. They habitually misconstrue those among whom they move; they are exacting of attention to the last degree; they are always uncomfortable, and they are ready to take offense at the smallest fancied provocation. I have now in my mind an artizan whom I had occasion to get acquainted with a dozen years ago; and I have compelled him to speak to me every time I have met him since. I really do not know what he had done to make him regard himself so contemptuously, but I think he has never to this day fully believed that I have the slightest respect for him. He has tried to dodge me. He has shied repeatedly, but I have compelled him to make me a good-natured bow, till he begins to like it, I think,—till he expects it,

A thoroughly self-respectful person will comnand respect anywhere. A man who carries into the world an unsuspecting, unassuming face, who is polite to everybody, minds his own business, and does not show by his demeanor that ne bears about with him a sense of degradation and inferiority, and who gives evidence that he considers himself a man, and expects the treatment due to a man, will secure politeness and repect from every true gentleman and gentlewoman in the world. The man who shies and suspects and envies, and is full of petty jealousies, and is always afraid that he shall not get all that is due to him in the way of polite attention, and manifests a feeling of uncertainty and anxiety concerning his own social position, is sure to b shunned, at last, and he will well deserve his fate. No real gentleman and no true gentlewoman ever has feelings like these. It is only those who are neither, and who do not deserve the position of either, that are troubled in this way. give it as a deliberate judgment that there is far less of contempt for the poor and obscure among what are denominated the higher classes f society than there is of envy and hatred of he rich and the renowned among the poor and humble; and that the principal bar to a more cordial and gentle intercourse between the two classes is the lack of self-respect which pervades the latter, and the mean, degrading humility which they manifest in all their relations with hose whom they consider above their level.

American society is mixed-heterogenous nore so, probably, than that of any other coun try. There is no such thing as well-defined lassification. There is no nobility, no gentry, no aristocracy, no peasantry. The owners of palaces were bred in log cabins; men of learning are the children of boors; and one can never tel by a man's position and relations in society into what style of life he was born. The boy goes in to the city from his father's farm, carrying only hardy frame, a good heart, and a suit of home spun, and twenty years frequently suffice to esablish him as a man of fortune, and marry him to a woman of fashion. There is no bar to progress in any direction for the ambitious man, except lack of brains and tact. Society erects no parriers of caste which define the bounds of his iberty. Notwithstanding this there is always, in every place, a body of people who assume to be "the best society." The claim to the title is rarely well substantiated, and is based on different ideas in different places. We shall find in some places that society crystalizes around the idea of wealth; in others, around the idea of li-Episcopalian, or Unitarian, or othe element. In other places, an old family name the central power, and, in others still, a certain style of family life attracts sympathetic materials which assume the position of "the bes

Whatever may be the central idea of the self constituted elite, they are always the objects of the envy of a large number of minds. Silly peoole "lie awake nights" to get into the best society Those who are securely in, of course sleep sound y in their safety and their self-complacency nd those who are too low to think of rising to i and those who do not care for it, go through the six to ten hours of their slumber "without landing," as the North river boatmen say. But a middle class, who range along the ragged edges of society, know no rest. They sail along in an uncertain way, like the moon on the border of a cloud-sometimes in and sometimes out-feeling naked and very much exposed among the stars, and rather foggy and confused in the cloud, as if, after all, they did not belong there. It is in this class that we meet with shying men and shying women. It is in this class that we find heartournings and jealousies and envyings and sensi tive misunderstandings. It is a sort of purga-tory through which the rising man and woman pass to reach the paradise of their hope, and from which an unhappy soul is never lifted. These people do not stop to inquire whether they have any sympathy or anything in common with the society which they seek—whether they would be ost or whether they would be at home in it .-They do not even seem to suspect that much which is called the best society is the last society that a sensible good man should seek.

Let us suppose that wealth is the centra idea of the best society, and then let the aspirant to this society ask himself whether he has wealth. Has he a fine house and an elegant turn-out? Does he dress expensively. and is he able to give costly entertainments Is he prepared to unite, on a plane of perfect equality, with those who give the law to this society? If so, it will not be necessary for him to seek it. for the society will seek him. that is, if he be an agreeable man. If he be very rich indeed, why, it is not necessary that he be agreeable at all. But suppose interary culture be the central force of this society has the aspirant any fitness for, or sympath with it? Can he meet those who form this society as an equal, or mingle in it as a thoroughly sympathetic element? Would he feel happy and at home in a literary atmo-These questions indicate a legitimate direction of inquiry, toubhing every case of this kind. Multitudes of those who are dissatisfied with their position have nothing in common with the society to which the aspue, and would be so much out of place there that they would be very unhappy. idea, then, is, that so far as society is con-cerned, men and women naturally find their own place. A true gentleman and a genuine gentlewoman, wherever they may appear, whoever they may be, are as readily known as any objects; and really good society recognizes its affinities for them at once. They do not have to seek for a place, for they fall into their place as naturally as a soldier falls into, and joins step with, his company.

Now what can be meaner than the jealo which sits in the circle where it is really me at home, and regards with its green and greedy eyes a circle for which it has no affinities, exept the affinities which envy has for that which considers above itself? It is a meanness too, which has two sides to it. The man who shies those he esteems his betters is always a proud man at heart, or, if the adjective be al vable, an aristocratic man; and he is very

caste by treating every class with kindness and politeness. I recognize no difference between the two shying classes—the men who shy their fellow-men because they are high, and the men who shy their fellow-men because they are low. Both are mean, both are unmanly, and both are deficient in the self-respect necessary to the constitution of a gentleman. There are no better men in the world -no men who understand each other better none who meet and converse more freely at their case-none who have more respect for each other-than a genuine gentleman and a self-respectful humble man, who knows his place in the social scale, and is abundantly satisfied with it. There is no need of any intercourse between men, of whatever difference of social standing, less dignified and gentle than

### Correspondence.

For the Baptist and Visitor. TEMPERANCE.

Never since the first agitation of our cause

New Brunswick, were Temperance men

more loudly called upon to act their part with

firmness and decision, than at the present time. This will not be doubted if we look for a moment at the formidable attitude now being assumed by our enemies in almost every part of the land. We know that it is difficult for the warm, and zealous friends of Temperance to realize or admit the fact; but a fact it is, nevertheless, that notwitstanding all that has been done to enlighten the public mind on his question-to demonstrate to all men the ruinous and demoralizing tendency of the traffic in intoxicating liquors, and to furnish ncontestable evidences of the deleterious consequences resulting from their use, to the ealth, morals, intelligence, and general wellbeing of community,-the evil, instead of being diminished, is actually on the increase. Yes, humiliating as it may be to the friends of our cause, painful as it must be to every rightthinking individual to see, and acknowledge it, it is absolutely true, that at no previous period in the history of this Province, were greater quantities of alcoholic stimulants imported cirulated, and consumed amongst its populatian, than at the present time. In this statement we do not mean to insinuate that the Temperance cause has made no advancement. that the labours of its friends and advocates have all been in vain. On the contrary, we are glad to know that in numerous localities throughout the country there are sound Temperance organizations in active and efficient operation. Many of them have done a noble work, and are still advancing, despite the oposition of malicious foes, and the still more chilling discouragements arising from the weakness and apathy of half-hearted and unfaithful friends. But admitting all this, and much more, to be true, still it must be clear to any reflecting mind, that the comparatively small number of Divisions of the Sons of Temperance, and other kindred organizations, at present existing in New Brunswick is entirely inadequate to roll back, or even impede to any considerable extent the wide spread evils of Intemperance which are flowing on with unchecked violence, and gigantic strength. throughout the fairest portions of the land .-For while a few of our Divisions can boast of terary culture; in others, around certain reli- a degree of efficiency and progress, it is well gious views, so that, as it may happen, the "best known that a considerable number of them are society" is constituted of the Presbyterian, or in a deplorably low state, some of them barely ing into apathy or extit-ction. Meanwhile, the enemy is advancing. Taking advantage of our indifference and relaxation, he is rally ing his forces, and strengthening his fortifications, some of which already seem impregnable, the force of all the weapons we can command being insufficient to penetrate or move

calmly look on while our enemies are increasing and extending their triumphs? Shall we pusilanimously retire as the foe advances?-Shall we quietly give up the field, and acknowledge an inglorious defeat? No, verily. And thousands of brave hearts will echo the response-No! Such a course would be unworthy the name we have assumed, as well as direct violation of the solemn obligations we voluntarily took upon ourselves, when we with hearty consent, and loud protestations of allegiance to our noble Order, enrolled our names among the champions of Temperance. But promises, and protestations are of little worth unless they be carried out and justified by our conduct. It is all well to recount the successes and triumphs of the past, and to talk of what we expect to accomplish in the future. But it is still more important to examine our position at the present. What are we doing now for the cause we are pledged in honour to support? To meet the exigencies of the present time, prompt and decided action is imperatively called for. There is no time for delay. Let us arouse from our slumber, and engage in the cause with redoubled energy. There is no room for idlers. There is work for all .-Let all work, work with a will, and work together, and our labours will be crowned with

(For the Baptist and Visitor.)

ADMONITIONS: In many ways the God of Providence adhave been struck with this fact in looking over the history of our neighbours in trouble. sadness steals over the soul as we see the

glory of that once great and properous people Among the many providentiadispensat ions which may be regarded as harbingers of these

cloudy days, allow me to subjoin a sample. In doing so turn back to the memorable days (1840) of "Tippecanoe and Tyler too."

To welcome the arrival of General Harrison at Janesville, Ohio, on an electioneering tour, the flag of the Union, displayed upon a lofty pole, waved over the old man's head. A thunder bolt rent the flag and shivered the pole. The storm had scarcely subsided when an express arrived with the sad news to the Gene-

ral, of the death of a beloved son.

In front of the Portico of the Capitol at Washington, is a statute of Justice, Washington, is a statute of Justice, formerly holding in her right hand a scroll, labelled, "Constitution." Prior to the inauguration of Gen. Harrison, the right arm of the statute broke, and with the scroll of the constitution

Over the chair of the President of the Sen ate, is a spread Eagle, which held in his beak a label inscribed with the words, " E Pluribus Unum." This label bearing the motto of the Union, about the same time fell from its posi-

of President Harison, in a splendid frame, had been purchased, and with care was hung up in the Congress Library; and when there was nothing to produce a jar it fell, and dashed the frame to pieces, leaving the picture whole. All know that in one short month after his inau-

treatment of the humble, and the fear of losing tians we would do well to talk less about them and pray more for them. Hoping we shall never be left to destroy each other and thus inflict a disgraceful wound on Christianity I add no more. A PEACE MAN.

FREDERICTON, July 2, 1861.

DEAR BRETHREN.-You will be glac to hear that a good work is in progress at Nashwaak. I spent a few days there last week in company with brethren Magee, Williams, Tupper, and McLeod. The meetings were well attended, the exercises solemn and impressive. The members of the church were considerably aroused, and some souls were hopefully converted to God.

At the request of the brethren, I visited them again to-day, and baptized two interesting converts, Bro. Magee not being able to inister the ordinance, his health being still in a very low state. He, however, attends most of the meetings, though ill able to do so, and in his usual spirited manner renders very efficient aid. Brethren Williams and McLeod are still there, working nobly, with a good prospect of success. I much regret that unaoidable circumstances rendered it impossible for me to remain with them longer.

Matters in Fredericton are moving along nuch as usual. Oh when will the Lord appear for our help? When will His cause be revived in this place? May the Lord hasten

Very truly yours. J. C. HURI

## Religious Intelligence.

SYMPATHY OF THE ENGLISH CHURCHES WITH THE UNITED STATES .- Prayer-Meetings for America-The Political Press no true Exponent of English Sentiment .- Whatever may be the views of the English politicians, and of the political press, the English churches sympathize with the holy cause for which the United States have been forced to war. An English correspondent of the N. Y. Examiner savs :-

"I need scarcely say, either, that the sympathies and convictions of our people are altogether with the North. Meetings for special prayer are being held all over England, and in every case it is the North, whose success is desired and prayed for. Last week I was at the annual meeting of one of our largest and oldest Associations of Baptist Churches, and a resolution in this sense was unanimously passed, calling upon the churches of the district to unite in earnest prayer on your behalf. Monday next is the 2d of June—the first Monday in each month is usually set apart, throughout England for a united prayer-meeting on behalf of Missions. I know many parts of our country in which arrangements have been made to devote it to special prayer for America The tone adopted by some of our London papers might lead to an impression that we are divided in our sympathies between North South. Whilst all, without a single exception, regard the South as utterly in the wrong, yet in some of our London papers there is a tendency to blame the Government of the United States for hurrying on hostilities, or even for fighting at all. Such views of the case, however, do not all at represent the state of feeling in our country. I have scarcely heard a single person speak of the language of those journals in any terms save those of censure and regret."

PRAYER FOR THE ABOLITION OF SLAVERY. sympathy of the Christian public of this country must, we think, be emphatically with the North. It is to be regretted that a portion of the press and many of our public men, losing sight of the noble struggles and sacrifices of the past in opposition to the system of slavery, are in-clined to hope for the establishment of an inlependent Southern Republic. Such a republic might immensely extend the system, by seizing Mexico and many of the West India Islands, and might perpetuate it, in its worst form, for ages to come. We would earnestly pray that God would be pleased to use the present crisis for the utter abolition and overthrow of a system which brutalizes both masters and slaves, and destroys all that sense of human brotherhood which it is of the very essence of the Christian faith to preserve and

Spurgeon's Prayer for President Lin-COLN .- An American gentlemen writes from England that he heard a prayer by Rev. Mr. Spurgeon, in his church in London, on a recent Sunday evening, in favor of President Lincoln and the cause of the North, which he characterizes as the most beautiful and powerful prayer he ever heard in his life. The audience was moved to tears, and even sobbed aloud at the eloquent preacher's appeals to God and to civilized mankind in aid of so holy and so righteous a cause as that in which the North is engaged.

ANOTHER REVIVAL. -An English paper brings gratifying intelligence of a revival of reigion at Lowestoft, a seaport town of England, of about 7000 inhabitants. The number of converts added to the different communions in the town, within the last few weeks, is nearly

THE AWAKENING IN PARIS .- Thirty Week. ly Prayer Meetings.—The Archives du Chris-tianisme states that though the authorities have been overturned on the subject, permis-sion to hold meetings in the great public halls has not been granted; and they have contihas not been granted; and they have continued to take place in the little chapels of the Wesleyan Church, Rue Recale, and in the Reformed Evangelical Church, Rue Chabrol and Rue du Faubourg St. Honore, in schools, in saloons, etc. Every available place has been insufficient, and from the 19th to the 25th of May there were fifteen of them. M. Monod goes on to say :- The heart is wrung to see laces more or less capacious, and that would be filled every day, closed to immortal souls, eager to hear from day to day the words of life. But those who thank God for this beautiful and good movement are not therefore dis-eouraged; for they remember that "God's ways are not as our ways," that, in his hands, obstacles transform themselves into means; and that he uses feeble things to confound the mighty. The general effect produced by these meetings in Paris is very remarkable. In a sphere large enough, and which extends beyond Protestantian. can refrain from being occupied with them.

This agitation is better than death or sleep From twenty-seven to thirty weekly prayer meetings have been organized and announced and take place in private houses on different our at Paris, where a new life pervades the acts of worship, the preaching, the prayers, and the singing of the praises of God.

Ruseia is now open to the Word of God. A rmer Czar suppressed the printing of the ble in the Russ tongue (that of the serfs and mmon people); the present Czar removes e prohibition, and the Holy Synod of the eek Church in Russia is now publishing the riptures in separate books, and in rapid suc-

THE EMPEROR OF RUSSIA AND THE POPE.

The Czar says;—"The Pope has sent an autograph letter to the Emperor of Russia, rejecting his request to issue a Papal bull against the manifestation of the Poles, and threatening the Emperor with judgment of God on account of his persecution of the Christian Church and the slaughter of unarmed people."

The Czar supposes that in consequence of this letter the Emperor of Russia will recall Count Kissels from Rome.