THE CHRISTIAN VISITOR. Is Published every THURSDAY, by BARNES & Co. AT THEIR OFFICE, 58 Prince William Street, SAINT JOHN, N. B. TERMS :- Cash in Advance.

THE CHRISTIAN VISITOR affords an excellent medium for advertising.

Advertisements inserted at the usual rates.

NORTH BRITISH AND MERCANTILE INSURANCE COMPANY, Of EDINBURGH AND LONDON.

CAPITAL, £2,000,000 Sterling.

Invested Funds (1864), £2,004,512 7 10 Stg.

Annual Revenue, 564,468 16 2 Stg. FIRE DEPARTMENT. THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms. Claims settled promptly without reference to the Head

LIFE DEPARTMENT. er cent. of the Profits are allocated to thos the Participating Scale.

INDISPUTABILITY. After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.

For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury HENRY JACK, General Agent.

FIRST GOLD MEDAL MASON& HAMLIN,

PARIS EXPOSITION 1857.

DMUND E. KENNAY, Pianoforte Maker, begs respectfully to inform the public that he has obtained the Agency of the two most celebrated makers in the world, viz., Mason & Hamlin's Cabiner Organs, and Chickering & Son's Planofortes.

A Large Stock of the above on hand. Please call and examine, organic for an illustrated Circular. As the whole of the above stock has been personally selected by the Subscriber, and being a Piacoforte maker himself, he can warrant every instrument with confidence. warrant every instrument with confidence.

Pianofortes and Melodeons Tuned and Repaired taken in Exchange and to Rent.

(Established 21 years.) No. 120 Germáin St., St. John, N. B, LIVERPOOL AND LONDON AND GLOBE INSURANCE COMPANY!

Fund paid up and invested . . . £3,212,843 5s. 1d. stg. Premiums received in Fire Risks, 1864, £748,674 stg.
Losses paid in Fire Risks, 1864, 520,459

Premiums in Life Risks, in 1864, 235,248

Losses paid in Life Risks, in 1864, 143,197

In addition to the above large paid up capital, the Shareders of the Company are personally responsible to AGENT FOR NEW BRUNSWICK, (Commercial Bank Building.)

AGENCY. H AVING 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, Sashes, &c., and which, from their facilities, they can make to order with the utmost despatch and upon the most reasonable terms.

Our personal attention is given to every variety of Car-

A. CHRISTIE & CO., Dooley's Building, Waterloo St. M. FRANCIS & SONS,

New Brunswick Boot and Shoe Manufactory, 88 Prince William Street. WE have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities and tyles made.

qualities and styles made.

Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made.

Men's, Boys' and Youths Welling on BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and

The above Stock will be sold as low as any other estab The above Stock will be sold as low as any other establishment in this Uity.

Wholesale and retail buyers will please call and judge for themselves in regard to quality and prices.

The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms CASH.

April 18.

M. FRANCIS & SONS.

GEORGE THOMAS.

Commission Merchant and Ship Broker,
Water Street, St. John, N. B.
Central Fire Insurance Company Agent at St. John.
Dec. 4. GEORGE THOMAS.

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species of a FIRE. MODERATE PREMIUMS.

Prompt and Liberal Settlement of Loss

LOSS AND DAMAGE BY EXPLOSION OF GAS MADE GOOD.

LIFE BONUSES Hitherto among the Largest ever Declared

RESOLUTION OF DIRECTORS, 1867, To increase further the Proportion of Profits PROFITS DIVIDED EVERY FIVE YEARS

To Policies then in existence, Two entire Years.

CAPITAL. TWO MILLIONS Sterling, (TEN MILLIONS DOLLARS).

And Large Reserve Fund. ANNUAL INCOME, nearly \$800,000 Sterling. Deposited at Ottawa in Dominion Securities, \$150,000.

GENT FOR NEW BRUNSWICK. JAMES J. KAYE, Savings Bank Building. St. John, N. B., April 2, 1869.

PHOTOGRAPHS! SPECIAL NOTICE. Right on the Corner King and Germain Streets.

M.R. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having ust thoroughly Renovated, Enlarged and Improved his Establishment and increased his facilities for producing

now the finest rooms and best skylights in the

stomers. nds of work furnished at short notice ture, Magascopic and Stereoscopic in

FIRST PRIZE CABINET ORGANS ! The first and only prizes for Casiner Organs was awarded to A. Lausilliand.

READ THE JUDGES REPORT:

VI Organ, with two banks of Keys, Eight Stops, FIRST PRIZE.

Mr. L. also shows a Cabinet Organ in Rosewood Case
Double Reed, with Knee Stop and Automatic Swell, of grea
power and purity of tone, which is entitled to Honorable o, an Organ in Native Wood, and one in Black Wal

FIRST PRIZE.
struments are equal in every respect to the best
makers, and will be sold at 20 per cent. less than

Sheffeld House, No. 5, Market at 17.) A. LAURILLIARD.

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

Christian

SAINT JOHN, N. B., THURSDAY, MAY 27, 1869.

perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found in altar with this inscription : TO THE UNKNOWN GOD.

although they were not aware of his character, service, and the confiding to the hands of a Ro-and his doings, and these he came to reveal to man Catholic the entire postal service.

made a living soul; the last Adam was made a quick-

The Revised Testament here renders clear, and bright, and glorious, the superiority of Christ to Adam, as bringing life and immortality to light. renewing the soul and imparting to it the divine nature. I come, says he, that ye may have life, and that ye may have it more abundantly. The origin and support of the spiritual life is entirely dependent on Christ, He sends the Holy Spirit, who is sometimes called, "The Spirit of Christ, who creates anew in Christ Jesus." He himself is life, and the life is the light of the world.

Passages like these, involving the most important improvements in translation, might be multiplied to almost any extent. But these are suffiejent to suggest the inquiry whether it is impossible for those who owe everything to Christ, to be as regardless of his revealed word as to prefer obscurity and error to inspired truth, merely because they have long been accustomed to them. Is it not unacquaintance with the facts of the case, that keeps Christians contented and satisfied to leave things as they are; to use and circulate the old version, because it is old; to refuse, or neglect, to examine the Revised Testament and compare it carefully with the Common Version 1

" A Plague, not a Peril."

where decay. "Year by year," says Dr. Alford. to be hundreds. And the aspect of that vast building during the most solemn services I can never forget. It was thronged by thousands come to hear the Miscrere, and see the ceremonies ut general reverence there was none, and I speak not now of the behaviour of strangers. While one Roman was kneeling, twenty men were walking, and talking aloud, even during the Miserere itself Inquire wherever you will, and you find, beneath a fair semblance of religion and purity, a recking mass of falsehood, oppression, impurity and sel-fishness, the details of which must be incredible except to those who, like myself, have had the means of substantiating them. It is not too much sing the work, and he is able to see the course of to say that the present moral and religious state thought, and realize the objects of the writer, or, of Rome is a foul blot on modern Christendom rather, of the Holy Spirit. These facts, however, and hardly to be paralleled even among the dark-

Not so among the Protestant churches. Never did evidences of inherent vitality more abund antly abound. Never were revivals more general. or conversions more frequent. " Besides the nimble, strong and multiform working of the Protestant faith, there is the great fact that the Protestant nations are the ones that wield the principal civilizing influences of the world. They carry the torch for mankind; and it is Protestantism in them that supplies and lights the torch. Take the Protestant nations out of the world, and who could have any hope for it I and take Protestant Christianity out of them, and there would be no

hope for them."

(O V.) Acts aviii., 22, 23: "Ye men of Athens, I ton, grew out of the peril that threatened the ark of our liberties. Rome was pretentions and insolent. The people believed that the alien-born were slaves to a power antagonistic to liberty, and that the foreign vote, controlled by a foreign potenfate, not only proposed, but elected Presidents -that this directing force vested in the Bishops of the Romish Church in the United States, dictated treaties, claimed Cabinet appointments, placed its hand upon the free thought of the nation, and strove to muzzle the press, and kill out tle as commencing his address to the most po- the vital independence of the people. Hence the opposition to a despotism whose tyranny knew no limits, and was restrained by no barriers. It was perstitions and ignorant.

The Revised Testament shows him to be a Christian gentleman, and an ambassador of the Prince of Peace, kindly winning their attention Prince of Peace, kindly winning their attention by explaining to them, that they already worshipped the God whom he came to announce,

Wizitor.

Old Series, Vol. XXII., No. 21.

Be of good Courage.

Great deeps of trial bring with them great deeps

of promise. For you, much afflicted ones, there

are great words and mighty, which are not meant

for other saints of easier experience. You sha!!

drink from deep golden goblets, reserved for those

giants who can drink great portions of wormwood,

and are men of capacity enough to quaff deep

draughts of the wines on the lees well refined

Trials are mighty enlargers to the soul. We are

contracted, narrowed, pent up, and we rightly

pray, "Lord, enlarge my heart." Aye, but the

opening of capacious reservoirs within us can only

be effected by the spade of daily tribulation, and

when, being out by pain and trouble, there be-

comes room for the overflowing promise. A great adversity will to the believer bring with it great

grace. Whenever the Lord sets his servants to do

extraordinary work he always gives them extra-

ordinary strength; or if he puts them to unusual

suffering he will give them unusual patience.

When we enter upon war with some petty New

Zealand chief, our troops expect to have their

charges defraved, and accordingly we pay them

gold by thousands, as their expenses may require :

out when an army marches against a grim monarch.

n an unknown country, who has insulted the Bri-

ish flag, we pay, as we know to our cost, not by

thousands but by millions. There is a difference

n the payment of the attack upon petty chief-

tains, and a war against an Emperor. And so, my

brethren, if God calls you to common and ordi-

nary trials, he will pay the charges of your war-

fare by thousands, but if he commands you to an

unusual struggle with some tremendous foe, be

will discharge the liabilities of your war by mil-

ions, according to the riches of his grace in which

he has abounded towards us through Jesus

Christ. I would not then, in my better mind, if I

could, escape great labors or great trials, since

they involve great graces; if one deep called to

the other deep, let the Lord lay on the strokes,

and let him add to the burden. If as my days so

shall my strength be, then let the days be long

and dark, for so the strength shall be mighty,

God shall be glorified, and his servants shall be

blessed. I would earnestly urge every tried

Christian to dwell upon this truth, for it may be

of great comfort to him. You may perhaps have

had a comparatively easy life until just lately, but

you have reached a turning point where disaster

has befallen you. You are fallen into poverty, or

else that time for the break up of your family has

lately come upon you. Your father is gone; your

mother is on the verge of the grave; your friends

have one by one been taken away from you; you

teel the loneliness of life. Here is a dreadful deep

for you to sail on, and a tempestnous deep much

to be feared, for your little bark may easily be

vrecked; but forget not that there is another

broken, a covenant ratified with blood that never

can be dishonored. You must be helped through;

you cannot be left. God might sooner cease to

be than cease to be faithful. You must be up-

Again, when freedom was assailed, Romanism sided with its old ally, slavery, and the Pope made haste to recognize the power at war with the rights of humanity. At times the sky was overcast with clouds. It was proved then that a majority of Romanists, though they find protection under our flag, are, after all, alien in heart as in birth. The Pope is master, though the President is professedly ruler. The struggle was severe, but the followers of the Lamb were again equal to the emergency; and though riots arose, though orphan asylums were torn down and innocents were murdered, though our largest city seemed given up to violence, yet the cause of truth again triumphed, and the fell power of despotism was broken, and Romanism which has always been a plague, ceased to be a peril. To-day in the South as in the North, the Bible is freely circulated, the press is unmuzzled, and "the called, the chosen and the faithful" are at work as never before. From State to State in the South revivals of religion have gone, blessing thousands and bringing untold numbers from darkness to light. Truth goes forward in straight lines. It mocks the slavish fear of the taskmaster, and proudly claims Freedom as her child. After all, our hope of humanity, of civil freedom and political freedom rests on the omnipotent workings of the Holy Spirit. Rome may control human votes, venal legislators, but there is one thing Rome cannot do : she cannot wrest the power of God's Spirit. She cannot hinder revivals of religion, those pentecostal showers with which so large portions of our land are blessed. She cannot retard the progress of truth as taught in the Sabbath school, the Bible class, and the family circle, nor can she change the immutable purposes of Al-

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." The Son of God is working unseen and silently to defend his truth and advance his cause. Behind the curtains his hand is busy. From afar, converging lines are bringing up relief. Separate forces will unite at the point intended. That point will be, perhaps, man's utmost extremity; but at that point, hopeless destitution and the divine fullness will meet.

The English Baptists.

The following is from one of our Exchanges We have been interested in looking over the Baptist Hand Book for Great Britain and Ireland for the year 1869, and may, possibly, interest our readers by making some note of matters which especially attracted our attention. The book in question is a small octavo of about 200 pages, neatly printed, promptly published, and furnished at about 25 cents currency. It contains the inevitable calendar, a few pages of general information, abstracts of the reports and proceedings of associations, societies, etc., and reports from the churches which certainly will not suffer in point of comprehensiveness by comparison with those furnished in our own Year Book. We glean from it the following statistics :

"chapels" " church members " Net gain 9,972
Average membership of churches 124
Scholars in Sunday Schools 267,316

There are reports from seventeen societies, ring the past year at an expense of £45,000.

tional Institutions" is fixed at 10, with 25 instructors and 369 pupils-which is a far more appalling exhibit than Dr. Cutting can possibly make with reference to the Baptists of America. Of the whole number of students 198 are connected with Spurgeon's College, leaving the other colleges, which impart more formal and theoretical instruction, an average of nineteen students apiece. Manifestly the English Baptists had better do either something or nothing respecting the matter of

dom include 1 yearly, 1 quarterly, 16 monthlies and 1 weekly—five of which are published in the Welsh language.

The volume before us contains an address by

the Chairman of the Baptist Union, which embo dies as much of a vindication of the right of our denomination to an independent existence as an open-communion Baptist could devise, or the re-presentatives of churches in which Baptists and Pedobaptists are united in one case out of fifty-six would be likely to accept. One or two passages in the address are significant with reference to the handful of American Baptists who are afflicted just now with an excess of charity. For example, speaking of the divided opinion of the English Baptists respecting the question of admitting un-baptized persons to the communion table, the Chairman says : " Whatever be our views on this point, we are equally charged with causing an un-necessary division of the church universal." Of course they are, as their American imitators will discover in due time. Again: "That the very denomination which has led Christian communi58 PRINCE WILLIAM STREET.

CHRISTIAN VISITOR,

THE OFFICE OF THE

SAINT JOHN, N. B.

REV. I. E. BILL,

Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. P.

Che Christian Bisitur

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

things, but merely told you how popular the other minister is through them, and how he draws our young men. My sons walk to his church two miles off, every Sunday night."

"How many of the young men in the neigh-porhood have been converted under his ministry?" "Well, he don't have revivals much-some ninisters don't, you know; but he draws the young to meeting and gets their attention," said

" How many have joined your church this last " Not more than ten; and only two of them

were young men."

"Ten immortal souls saved in one year under one man's ministry, and two of them called in youth, having a whole life to glorify God in !-Brother A. is an honored man. Will you allow

me to ask which of these two ministers your sons would call for if brought to a bed of death ?" "Well-for that matter," replied the visitor, with some hesitancy, "I suppose—they would ask for-Mr. A. He is more solemn and more suitable for deathbeds and funerals. But for lifetime and for filling up, a meeting house the other man excels him. And our folks, especially those of us who have borne the burden and heat of the day, both in doing and giving-feel that we must have a man for the times you know-a people's

man. You understand me?" "Yes, brother, I'm afraid I do," replied the ninister. You want a man to please the world so that they will come in to your aid, and take the cross off your shoulders. But mind you, they will not bear that cross after Christ: they will trample it under foot and then call you hypocrites and time servers! Go home, I beseech you, and ask your brethren in my name, and for Christ's sake, to pray over this matter before you let go of the man He has blessed among you, the man your children would call on to intercede for them in a dying hour! He is not always the best minister who draws the largest number of hearers. If you ask my advice about a minister, I will recommend him you have already, as one of the most earnest and faithful men of God among us. You may, by a change, get rid of a little money burden and get another on your shoulders far harder to be borne. It is easier for a church to sacrifice a little money than to drag an inconsistent minister along with them. It would be a small comfort to you to have your house full, if Christ was to be wounded, or his name dishonored from your pulpit. The more people you had to hear and see what you did not approve, the worse it would be for the cause you love. Go home and think this all over, and at the end of the week write me your decision in brother A.'s case; for I received a letter not an hour ago from a stronger church than yours, asking if I thought they could call your pastor without grieving you."

deep, whose remembrance will remove from you "Well, I'll go home and repeat your advice to the bitterness of your present sorrow-there is the few brethren who have talked this matter love in beaven towards you which will never grow over, and write you." chill, immortal and unchanging love; and besides there is a royal oath which never can be

Brother A. never heard that any of his people wanted a change, and is likely to remain at B. for many years. - Era.

"The Debt Must be Paid." We clip the following from the Watchman and

borne amid the billows and safely landed. Be of Reflector, as deserving of special notice. It is a melancholy state of things : -In our exchanges, and sometimes nearer home, we

notice instances where ministers leave their churches for other fields of labor, on account of the great debt which weighs down like an incubus upon spiritual and material prosperity. And then comes a struggle to find and secure a minister whose attractive powers shall be sufficient to fill the pews and "lift" the debt : not who is best fitted to win souls to God, not who is most spiritually minded, but who is the best speaker and reader, the finest gentleman, the man of highest culture. For the debt must be paid, whether the prayer meeting is full or not; the debt must be paid, whether the list of church members lengthens or shortens. It would sometimes seem as if a churchdebt-paying ministry was almost a necessity, and it is disgraceful to the church that it is so. There are two ways by which to remedy the evil; for churches not to get into debt, but to build only what they can pay for; and for ministers to determine that they will not preach where the main object in view is to pay bills for costly edifices while the poor have not the Gospel preached to them.

IMPORTANCE OF SLEEP .- 1. Those who think most, who do most brain-work, require most sleep. 2. Time saved from necessary sleep is infallibly destructive to mind, body, and estate. 3. Give yourself, your children, your servants-give all that are under you the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; great Nature will never fail to write it out to the observer under the regulations given .-

AN OLD MAN'S STORY. -" I took the pledge," said an old man, "at the foot of the gallows when I saw a young man hung. The sheriff took out his watch and said, 'If you have anything to say, speak now, for you have only five minutes to live. The young man burst into tears and said, 'I have to die. I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him. But one day I got drunk, and coming home found him gathering berries in the garden; and I became angry without a cause, and killed him with one blow with a rake. . . Whiskey has done it—it has ruined me. I have but one word more to sav, never! never! NEVER! touch anything that can intoxicate.""

and pampered, gains such a mastery of the soul. that its subjugation is almost impossible. An Eastern fable illustrates it thus : " A king once permitted the devil to kiss him on either shoulder. Immediately two serpents grew from his shoulders, who, furious with hunger, attacked his head and attempted to get at his brain. The king pulled them away and tore then with his nails. But he soon saw, with indescribable horror, that they had become parts of himself, and that in wounding them he was lacerating his own flesh." Such is

SUNDAY .- " Give to the world one-half of the Sunday, and you will find that religion has no tronghold of the other. Pass the morning at church, and the evening according to your own taste or rank, in the cricket-field or the opera, and you will soon find thoughts of the evening hazards and bets intrude themselves on the sermon, and the recollections of the popular melody interfere with the Psalms."—Sir Walter Scott.

"Where there is no Christian Sabbath there is no Christian morality; and without this free institutions cannot long be sustained."-Justice

New Series, Vol. VII., No. 21. Whole No. 333.

The Silent City at Greenwood. There's a city vast yet voiceless, growing ever street

Whither friends with friends e'er meeting, ever meeting never greet ; And where rivals flerce and vengeful calm and silent

mutely meet. Never greeting ever meet.

There are traders without traffic, merchants without books or gains ; Tender brides in new-made chambers, where the trickling water stains;

Where the guests forget to come, and strange, listening silence reigns : Listening silence ever reigns.

Ships sail past this silent city, but their owners quiet And no signals fly from top-tree 'gainst the glowing,

crimson sky, Telling the neglectful owner that his well-built Argosy For the Fleece is sailing by.

Here the belle forgets the fashions, mindless of the snow-white dress; All unheeded now her toilet, free, ungathered lock

and tress; None here flatter face or figure, none come fondly to Tresses flow, and none caress.

Hushed are all these many mansions, barred and bolted door and gate ; Narrow all the walls and earthy, and the roof-trees steep and staight;

here equal mate : Equal dwell and equal mate. flowers are blooming near these mansions, kissed by loving dews at night,

Room for all !- the high and lowly. Rich and poor

Breathing softly round their porches, flowing through the cooling light; Pealing from their bells sweet music, pealing odors pure and white :

Pealing only to the night.

Here each keeps his well-ceiled dwelling, fearing naught of quarter-day; Here no landlord duns the tenant, and no tenant moves away;

welling ever unevicted, dwelling on from May to Paying never quarter day. Beckons over this mute city to its comrade living

bay: Drawing from its masqueraders pale, white spectres

day by day : Spectres now, men yesterday. Thus two cities grow forever parted by a narrow

This the shadow, that the substance, growing by each other's side : Gliding one into the other, and for evermore shall

Growing ever side by side. J. D. Sherwood, in Harper's Magazine.

For the Christian Visitor Revision of the English Scriptures.

No. 32 Great Jones Street, New York. A circumstance of no little importance has fre quently attracted attention. Persons not gifted with powers of accurate discrimination, have often, after reading several chapters of the Revised Testament published by the American Bible Union, remarked that there seemed to be very little change in the words, but that the general idea was clearer, and they felt more than ordinary interest in the words of inspiration.

We have examined the book with some care Not a page appears to be unchanged. Not a chapter occurs in which some needed improvement is not made. We think that the average number of changes is not less than forty to the chapter, probably more. We examined a chapter in the Gospels, and found that the variations exceed one bundred, and we counted in the 2d chapter of 1 Peter full ninety. But so much solicitude and discrimination have been exercised by the revisers in the selection of terms and the arrangement of sentences, that the reader is seldom aware of the number of the variations from the Common Version. But, as he reads, the increase of light attracts him. He becomes sensible of a new interest. He feels an unaccustomed pleasure in perurender it difficult to convey full impressions of the est passages in the history of our race. improvements made, without an extended compa rison between the two books, which would occupy

too much space for our present purpose. We will try what can be done by copying a few erses, and phrases. 2 Cor. v., 20, Common Version: "Now then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Uhrist's stead, be ye reconciled to God."

REVISED TESTAMENT : " We are then ambassadors on behalf of Christ, as though God were beseeching by us; on behalf of Christ wo pray: be reconciled to God!"

The Common Version implies that Paul wa addressing the saints at Corinth as unbelievers. unreconciled to Christ. The Revised Testament shows what was the general character of his preaching as be traveled among the Gentiles, and

preached to the unconverted. (C. V.) 1 Peter ii, 1, 2: " Wherefore laying asid malice, and all guile, and by pocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby."

(R. V.) "Laying saide therefore all malice, and all guile, and hypocrisies, and envyings, and all backbitings, as new born babes long for the spiritual unadulterated milk, that ye thereby may grow unto sal

(C. V.) Col. ii., 20: "Wherefore if ye be dead with Col. iii., 8: "For ye are dead."
Rom. vi., 8: "Now if we be dead with Christ."
2 Cor. v., 14: "If one died for all then were all

Rom. vi., 2: "We that are dead."
Gal. ii., 19: "I through the law am dead to

(R. V) Col. ii., 20 : " If ye be dead with Christ." Col. ii., 8: "For ye died."
Rom. vi., 8: "And if we died with Christ."
2 Cor. v., 14: "If one died for ail, then they all Rom. vi., 2; "We who died for sin." tial. ii., 19; "For I through law died to law.

In these last passages the Common Version teaches, that Christians are dead. The Revised Testament uniformly teaches, that Christians are alive. They died with Christ; they rose with Him; and they live in Him.

Whom therefore ye ignorantly worship, him declare (R. V) "Men of Athens, in all things I perceive ye are very devout. For as I passed by, and observed your objects of worship, I found also an altar with this ascription: TO THE UNKNOWN GOD. Whom therefore,

not knowing, ye worship, him I announce to you." The Common Version here represents the aposlished audience of the day, by flagrantly and re-peatedly insulting his hearers, declaring them su-

(C. V.) 1 Cor. xv., 45: " The first man Adam was ening spirit."
(R. V.) "The first Adam was made a living soul;
the last Adam a life giving spirit."

WM. H. WYCKOFF.

Corresponding Sec.

The popular preacher of the Tremont Temple A Romanism a plaque, not a peril, which has been published by the Boston Tract Society. We present to our readers the following extract, from which it will be seen how Mr. Fulton regards the system of Roman Catholicism, as it appears in the

Emigration has done much for Rome, more than it will ever do again; and yet, with it all, the growth of the Roman Catholic Church has not kept pace (considering the help it has received from abroad) with the Baptist or Methodist Churches, which have grown from within. The principal current of conversion affecting the Roman Catholic Church in this country is a current out of it. Their own statistics show that out of two Catholics coming here they lose one, out of ten children educated in our schools they lose five. Over ten millions of Catholics have emigrated to this country; there are but five millions now in the country. In Rome there is everythe old ceremonies are less attended, and less cared for by those who attend them. Whether it be Carnival or Christmas or Easter, the remark of the Romans universally is, that it is nothing, to what it used to be, a few years since. but yesterday I witnessed the processions of the confraternities coming to adore the Easter sepulchre in St. Peter's. There was lamenting round me that. where we saw ten or twenty members, there used

As I stood on a beautiful summer morning in front of the magnificent monument which the citizens of Glasgow have reared to the memory of John Knox, the " man who never feared the face of clay," and studied the face of the statue, so calm, so earnest, and beheld the Bible which his hand holds forth as the source of power that wrested Scotland from the dominion of the Pope and gave that land to Christ; as I gazed upon the tombs of the martyrs, and beheld proofs of God's power in the changes wrought there and elsewhere in Great Britain, my thoughts winged their way westward and homeward. For the first time I was made to understand why Roman Catholic cathedrals and structures are being built in America. Just such a people in the past, reared the magnificent structures of Great Britain as are now carrying brick and mortar in our land. Let them go on. "The Lamb shall overcome them." These splendid structures shall yet be filled with the sound of the gospel, and with the praises of worship, as are those far-fained cathedrals once the boast of the Roman, and now the pride of the English Church. Let those who feel that the country is imperilled by Romanism go back a few years in their recollections to the times when the South stood a unit, with this despotism of Rome thriving in the North. Behold proofs of the power of Rome in elections, in legislatures and in government I. The American movement which desired to place "none but Americans on guard," in compliance with the instructions of Washing-

Population of Great Britain and Ireland 28,892,018 Baptist churches 2,447

whose contributions amount to £91,814 2s, 5d. or. in currency, about \$619,674. Of this sum nearly one-half was devoted to Foreign Missions, about one-sixteenth to Home Missions. A proportion nearly as large was devoted " to assist by gift, or loan without interest, in the building, enlargement or repair of places of worship." It seems that in the United Kingdom alone 25 new places of worship were built and 31 enlarged or improved du-

The number of "Baptist Colleges or Educa-

The Baptist publications of the United King

good courage, and he shall strengthen your heart this day .- C. H. Spurgeon.

A Man for the Times A brother from a manufacturing district was recently ushered into the library of a city minister. When the first greeting was over he opened the business which brought him to town. "I'm afraid our minister's going away," he

said; "and I stepped in to get a little advice about a new one. You know everybody,-can't you recommend a man to us?" "Why does Brother A. leave ?" asked the city

Well, our young folks have got tired of him. He's preached the same doctrines over and over again for ten years! Then he don't win folks. He's always finding fault with the young people, and has no sympathy with them. He forgets that he was once young himself, and don't make allowance for young blood."

The minister looked puzzled, but made no reply; and his visitor went on. He's a good minister, but he's nothing else

but a good minister!" "What do you want a man to do, aside from preaching and performing other pastoral duties?" Oh! no other work, but we want him to be a man for the times ;—a people's man, you know." " No. I don't think I understand you," replied

the minister. " Well, there's the other minister at B. ; he's minister but he's everything else too! He's chaplain for the Odd Fellows and Sons of Temperance; he's head and whole of the Lecture Committee; he taught three young fellows to play the flute, and whatever is going on he has a hand in it; you'd be surprised to see how the young men cling to him; be don't hold them off at arm's length, but is one of them. When he goes to the city he always rides in the smoking car, and smokes and chats with them. So he gets a

great hold on them you see." "And his labors have been more blessed to he conversion of the young than your minister's

Here the visitor looked a little surprised, and began to think. Then he said, "He has larger congregations in the evening than we have. He gives out his sermons with queer titles, and they all flock in to hear what he'll make of such subects. Now, for instance, this spring, when it was oad going, he exchanged with our minister; he came up the aisle with his soft hat all crushed ap under his arm, and his pants tucked into his boots, which were covered with mud. He opened the meeting without ever sitting down, and when he came to his text it was this : ' He brought me up also out of a herrible pit, out of the miry clay and set my feet upon a rock and established my goings.' So it seems,' said he, 'that they had bad going in Jerusalem as well as in New England; and if any one of you have walked as far this morning as I have, you are fully prepared to sympathise with David in his deliverance.' And so he went on. Everybody smiled, and after church the young fellows said, 'He's the minister for us ! He isn't afraid of his clothes like Mr. A.'

"Let me see, then" replied the minister, "what the qualifications are for a pastor in B. He must attend and officiate at the meetings of your secret societies, secure Lycenm lecturers, give lessons on the finte or fiddle, ride to town in the smoking car, and smoke in it, crush his hat under his arm and tuck his pants into his boots before entering God's house and must not preach the same doctrines over and over again for ten years. Really, my dear friend, I am glad, for the honor of my ministering brethren, to say that I do not know one of this stamp you can get. We have a few such, but they are all engaged now, and so popular in their own spheres that they cannot be spared from them."

"Oh, Doctor, you must think we want a rowdy."

"I feel as if God had by giving the Sabbath, I didn't mention these peculiarities as the chief given fifty two springs in the year.—Coleridge.

The appetite for strong drink, when indulged

the deplorable condition of appetite and lust.

McLean.