THE CHRISTIAN VISITOR.

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sk will be sold as low as any other estab-

GEORGE THOMAS,

Christian Disitor.

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

New Series, Vol. VII., No. 24. Whole No. 336.

The English Baptist Anniversaries

Are reported in full by correspondents to the American press. An excellent letter appears in the Morning Star from the pen of the Rev. Thos. Goadby of Derby, England, from which we make the following extracts. Mr. Goadby writes under date of May 5th, and says:

The Baptist anniversaries in London took place last week. Never was the weather more propitious; an unclouded blaze of sunshine all day, a brilliant, starry sky at night, and a sharp bracing east wind made life in London for a week extremely pleasant, and attendance at public meetings, sermons, committees, anything but disagreeable. Never were the anniversaries more interesting, and seldom have we seen Baptist brethren assembled together in larger numbers or in better spirits. The isolation of Baptists from each other, so long a reproach, is fast being removed; and the increasing popularity of the Union meetings is a hopeful token for the future.

Though living a hundred and twenty-six miles from London, after three sermons and a prayermeeting on Sunday, Monday morning found us at a few minutes before ten plunging into the stream of traffic near the great railway stations, and directing our course to St. John chapel, where the Hon, and Rev. Baptist W. Noel long and usefully labored. Earlier than Londoners, brethren from the country arrived, and not till some minutes after the time announced did devotions begin. It was the annual session of the Baptist Union of Great Britain and Ireland. The Rev. W. Brock, D. D., was to take the chair, but the Rev. Dr. Gotch presided at the preliminary devotional exercises.

The report of the Committee was presented by the Secretary immediately after the devotions. It announced that 46 new houses of worship had been erected during the year, and 29 enlarged or improved, at a cost of £92,950, and supplying accommodation for more than 18,000 persons; that forty-nine new churches had been originated; and that the clear increase in the number of members is 9,982, making the total number of persons in communion in Baptist Churches 231,506. The Secretary adds, there are 267,346 Sabbath S. scholars, and says that Baptist congregations of the United Kingdom may be fairly estimated at more than a million souls. Of 114 new pastors of churches 75 had received preparatory college

on the whole favorable. The society was well sustained financially, but it sought by economy to respond to the offers of service continually made, but obliged to be rejected or postponed. Its income has been over £30,000, and about onesixth of the amount has been raised by juvenile auxiliaries. Its organization is to be modified, its plans of operation are to be adjusted to new emergencies; it is to take a new start forward henceforth. The formation of an independent, self-sustaining, native church at Delhi, encourages the committee to hope for greater things in the same direction, especially that European missionaries shall be more free to evangelize the dense masses of population around them. The chairman was Mr. Triton, the banker. The speakers were Rev. S. Martin of Westminster, who gave an earnest and plain address on the spirit in which mission work should be done; Mr. E. Robinson of Bristol, who considered that missionaries and English Christians had not sufficiently sought the social elevation of the heathen; Rev. A. G. Brown of Stepney, who in a maiden speech woke up the meeting and startled many by his powerful and pictorial eloquence; the Rev. Dr. Landels, who was as argumentative, as radical, as thoroughly honest, outspoken and zealous, and as able as ever. There was a feeling after the meeting, and Mr. Spurgeon expressed it in words on the following evening, that a new spirit of life and freshness and power is entering into the Society and that offiialism, old traditions, and red-tape are on their last legs. The last meeting was at the Metropolitan Tabernacle and was the 21st anniversary of the Young Men's Auxiliary of the Baptist Mission. The object of the society is to interest young men in mission work, and through them, as speakers, lecturers, agents, to keep alive the missionary spirit in Sunday schools and amongst young people. The chairman was Mr. Robinson of Bristol. The speakers were Revs. F. Tucker, C. Vince, your correspondent, and C. H. Spurgeon. There were about two thousand people in the Tabernacle. The interest of the meeting never flagged. Mr. Tucker told the story of his going to India and return; Mr. Vince spoke of the faith, conse-cration and prayer with which alone mission work would be successful; your correspondent, asked only the night before by Mr. Spurgeon to supply the place of a missionary who was not able to fulfil his engagement, appealed to the young men of London to live for noble ends and nuder the in-

spiration of great ideas and redeem their charac-

ter and reputation from the charges brought

against them, and sought to show how providence

was calling the English speaking race to grapple

with all the heathenisms of the world and over-

throw them; Mr. Spurgeon brought up the rear,

touched with his usual power upon points already pressed upon the audience, and clinched every

nail that had been driven in during the night. It

was a not inappropriate close to the anniversaries

and engagements of the week, and it was with

something of regret and reluctance that we came to the end of the week's programme and went

forth from the Tabernacle to seek repose ere we

left the metropolis behind us and all its stirring

scenes for the quietnde of provincial towns and

many a pleasant and stimulating rehearsal of

speeches and sermons that cannot be forgotten.

WORK IN CLASSES .- The Sunday-school is not a preaching service. Its very strength as an agency for good lies in its class organization, which brings together a few persons of like tastes and attainments, for familiar Bible study, and enables the teacher to speak personally to each individual scholar. Here is its advantage over other religious gatherings. Henry Ward Beecher once remarked that the longer he lived the more ne valued those sermons preached where one man was the minister, and one man the congregation, where the sermon was from eye to eye, from heart to heart, and there could be no question as to who was intended by the appeal. Such preaching the Sunday-school secures. Or, as Dr. Duryea puts it, the sick man needs not a lecture on medicine, but a prescription. His pulse must be felt, his symptoms considered and the remedy for his particular disorder directed. In the Sunday-The above Stock with be sold.

Ishment in this City.

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 12.

M. FRANCIS & SONS. aestic class-circle. — Congregationalist.

ROMANISM IN CHINA.—Cathedrals are in preess of building in Canton and Pekin, China, each of which is to cost about \$3,000,000.

SAINT JOHN, N. B., THURSDAY, JUNE 17, 1869.

For the Christian Visitor. Revision of the English Scriptures. No. 11.

AMERICAN BIBLE UNION, No. 32 Great Jones Street, New York.

The failures of the Common Version are most noted in the poetical portions of the Old Testa- moved by her earnestness. ment. The various songs of praise scattered through the early books; the prophecies, which siness, he saw again before him that kneeling are almost uniformly in blank verse, Job, Psalms, miah, Ezekiel, and the minor Prophets; are very children. imperfectly translated. We have given specimens from Job. Here is one from Judges. It is part of the Song of Deborah.

JUDGES v., 13, etc.—Common Version. Then he made him that remaineth have dominion over the nobles among the people; the Lord made me have dominion over the mighty. Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among the people; out of Machir came down governors, and out of Zebu-

lon they that handle the pen of the writer.

And the princess of Issachar were with Deborah; even Issachar, and also Barak; he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart.

Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan; and why did Dan remain in ships? Assher continued on the seashore, and abode in his breaches.

REVISED VERSION. Then came down a remnant of the nobles of the Jehovah came down to me among the mighty; Out of Ephraim, [they came] whose root is in Amalek; After thee, Benjamin, among thy people; Cut of Machir came down lawgivers,

And princes in Issachar with Deborah, and Issachar Into the valley they rushed at his feet,

And out of Zebulon those with the commander's

By the streams of Reuben are great decisions of heart. Why didst thou sit among the sheepfolds, To bear the pipings to the flocks? By the streams of Reuben are great resolvings

Gilead abode beyond Jordan ; And Dan-why did he sejourn in ships? Asher sat on the shore of the sea, And abode in his haven. The true poetic beauty and force of the Re-

rised Version in this passage, are rivaled only by The Baptist missionary meeting in Exeter Hall was as usual a great occasion. The Secretary Mr. the greater faithfulness and accuracy of the translation. We add an extract or two from the First F. Trestrail read extracts from the report. It was Book of Samuel.

1 Samuel, ii., 4, etc.—Common Version.

The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired out themselves for bread; and they that were hungry ceased. The Lord maketh poor, and maketh rich; he bring-

eth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of He will keep the feet of his saints, and the wicked

shall be silent in darkness. The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them.

REVISED VERSION. Heroes of the bow are thrown down, And those that stumble, gird on strength. The well-fed hire themselves out for bread, And hungry ones cease to be. Jehovah makes poor, and makes rich, Causes to fall, and also raises on high. Lifts up the weak out of the dust, From the dung-hill raises the poor; To make them sit with nobles, And the chair of honor he causes them poss The feet of his pious one will he keep, And the ungodly shall perish in darkness. Jehovah: those that quarrel with him are cast

Against them he thunders in the heavens. THE BOOK OF PROVERBS.

The extracts which we make from this book hardly another book so badly translated in King James's Version as the Book of Proverbs, and none in which the improvements made in the Revised Version of the Bible Union are more marked and satisfactory. We exhibit a few in of the British and Foreign Bible Society had, for juxtaposition.

CHAPTER V., 15, 16, 17. COMMON VERSION.

Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be Let them be only thine own, and not strangers with thee. Let thy fountains be blest; and rejoice with the wife of thy youth.

REVISED VERSION. Drink waters from thine own cistern, And streams out of thine own well. Shall thy fountains spread abroad Streams of water in the streets; Let them be for thee, by thyself, And not for strangers with thee, Let thy fountain be blest; And have joy of the wife of thy youth.

Advise is here given to a husband to cultivate domestic happiness and connubial love, and not to waste the affections of his heart on strange women. But the Common Version most strangely advises him, "Let thy fountains be dispersed abroad," etc.

CHAPTER vi., 12. A naughty person, a wicked man, walking with a

A vile man, a base man, Is he who walks in falsehood. The context shows that the description regards flatterer, who walks "in falsehood," not "with

froward mouth." CHAPTER X., 3. The Lord will not suffer the soul of the righteous to famish, but he casteth away the substance of the

Jehovah will not let the spirit of the righted famish, but he repels the longing of the wicked. CHAPTER x., 16.

The labor of the righteous tendeth to life; the fruit

The wages of the righteous is life: The gain of the wicked is sin.

WM. H. WYCKOFF,

The Faithful Wife.

Mrs. Andrews had given her heart to Jesus and now she yearned for the salvation of her bus-

two little ones and placed seats for them by her . Then the husband was called in, and, as he promised, read a chapter in the Bible; then the little circle knelt, and the wife ponred out her heart in earnest supplication for herself and for her household. The husband was deeply

Through the day, as he was occupied with bufigure, heard that earnest voice pleading for the Proverbs, Ecclesiastes, Lamentations, Issiah, Jere- descent of the Holy Spirit upon husband and

> Going one morning into his stable, before breakfast. he thought again of his praying wife, and knew that even then, she was preparing for morning worship. He knew that he ought to be the priest in his own household. He began to wish that he could pray, and at length throwing himself on the hay, he began to cry mightily unto God. While he was thus wrestling with God, he was summoned to the house. The Bible was upon the Land, and wife and children were waiting his coming. He read a portion of the sacred Word, then all knett, and just as the wife was about to open her lips in prayer, she was asto-nished at hearing her husband's voice. "God be merciful to me, a sinner," was his cry. Then and there he gave his heart to Jesus, and became a faithful follower of the Master. By a faithful performance of duty, his wife had led him to the Saviour .- S. S. Times.

The Bible Translation Society. At the recept anniversary of this Society, the

Rev. Mr. Hill (formerly missionary in Orissa)

forcibly urged the importance of this Institution. He said if there is one Bible Society more worthy of our support than another, it is that which engratitude to God for renewing grace? Or would deavors in every sentence and every word to make it be to gratify an old worldly propensity which known what is the mind of the Spirit, and which seeks, without addition or diminution, to give to the different nations of the earth "the truth as it is in Jesus." Far be it from me to utter a single word in depreciation of the British and Foreign Bible Society-a society which has accomplished an untold amount of good-and to which all sections of the Christian Church are the cry is, liberalize Christianity-which means greatly indebted; but, as through the action of that society this became a necessity, a few words no more nor less than make it worldly in every sense of the word. Look at the tendency of danin justification of its existence, in illustration of cing, and particularly in a season of special reliits usefulness, and in advocacy of its claims, may not be inappropriate on the present occasion. That there are those who do not see the necessity of this society, I am perfectly aware; and only speak of the bodily infirmities it is liable to ena few months ago a clergyman of the Church of England told me of a Baptist minister-one well acquainted with the language of Germany-who considers this society a mistake. But having, sir, as a missionary, been compelled to an oppotians! why should we not disapprove of dancing? site conclusion, I shall briefly refer to a few facts Again, if giving up the practice is as great a cross which have come within the range of my own observation. When I was laboring in Orissa scveral years ago, it was found that our supply of and take up even that? when the Redeemer says, " He that would come after me, let him New Testaments in Orissa was completely exdeny himself and take up his cross and follow hausted. For the children in our orphanages, the native Christians belonging to our communi-ty, or for inquirers from the heathen, we did not Apostle, "While we were yet sinners, Christ possess a single copy. By a native gentleman I was offered three rupees, or six shillings, for a copy, but had not one that I could dispose of. Much, therefore, as a new edition was needed, yet to print it we had no funds, and to apply to the Committee of the British and Foreign Bible Society was utterly futile, as they had declared Chairman, Rev. R. W. Dale, delivered the openmore than once, in answer to the memorials preing address, selecting for his theme, "Christ the sented, that unless we would remove the word answer to every scepticism, and every want of the dubana, which signifies to immerse, and insert the Greek word baptizo, which to the Orissas signifew of the leading thoughts: fies nothing, they would not afford any pecuniary assistance. Though it was a fact that our field of labor was as large as England, and contained millions of inhabitants; that it was a stronghold storm which had hitherto raged round the whole horizon was now rapidly concentrating its strength of Hindooism, and that on its shores there stood and fury around one sacred head. The question the celebrated temple of Juggernaut, which was was this, was Christendom to believe in Christ visited by pilgrims from all parts of India; any longer, or not? It was a battle in which though it was a fact that our translation of the everything was to be lost or won. It was not an New Testament was the only one that had ever ecclesiastical polity, nor a theological system, nor must be few and brief. Except Job, there is been made, that we were the only Protestant misa creed, nor the Old Testament, nor the New, sionaries in the province, and that unless the peothat was in danger, but the claim of Christ Himple received the Gospel from us they must pass self to be the Son of God and the Saviour of maninto eternity without it; though it was a fact kind. In the face of this great conflict, what were that under similar circumstances the Committee they to do? Life was not long enough for them to enter fully into all the discussions that were prudential reasons, relaxed their own rule, and, going on around, and even if they did so their contrary to their express declarations, had aided congregations would not have either heart or versions in which the word baptizo had been strength to follow them. They had one duty to translated-translated by words which signify to discharge which included all others, and that was wash and to pour; nay, had even afforded help dispersed abroad, and rivers of waters in the streets. to Roman Catholic versions in which penance, all men. They need not fear that the world was purgatory, prayers to saints, and other doctrinal weary of the hearing about it; it wearied of errors were inculcated; yet no assistance would everything else; but it never wearied of Christ, they afford us unless we would remove the word and after 1800 years He still exercised over foes which signified immerse. Placed in such circumand friends the same mysterious power which bestances, what could we do ? Could we, in order longed to Him when He was on carth. Scholarto obtain pecuniary help, have removed a word ship must be met by scholarship, argument by which, in the opinion of the most eminent scholars, was a correct rendering of the word baptizo argument, philosophy by philosophy; wit, humor, poetry, eloquence, passion, all were being used against Christ, and they must use them for -a word which had been inserted by the prince of translators, Dr. Carey, and approved by the him but in such a crisis as the present for any of not less learned Dr. Yates-a word which for up- them to stand between the intellect, the heart, the wards of fifty years had been printed in every conscience of mankind and Christ Himself was edition of the New Testament and circulated all presumptuous and suicidal folly. Religious faith over the province? Could we in its stead have was not the result of intellectual processes alone, inserted a Greek word-Greek in a double sense but was rooted in the very depths of man's moral —and so, contrary to our convictions, have be-come parties to conceal instead of reveal the mind of the Spirit? No, sir, much as assistance and spiritual life. It was an act not of logical understanding, but of a higher reason; and hence it was reasonable to suppose that a Divine revelawas required, we could not, dare not, accept it on tion would appeal immediately to the same legal the condition that we would tamper with the faculty. The strength of the movement against word of God. But, suppose for a moment that, we had conformed to the rule laid down by the the Christian faith was not derived from mere intellectual force, and the religious faith of an age British and Foreign Bible Society. Seeing a new was to a very considerable extent the result of its and incomprehensible word, our native preachers general intellectual and moral condition. His and Christians would have come to us somewhat answer to the question how they were to meet the after this manner, "Sahib, or sir, in this new edition of the Holy Book there is a word we do unbelief of the times was-Preach Christ, and see whether men can help believing in Him. Let the not understand-baptizo-what does it mean?" world look into Christ's face and hear His voice, To such an inquiry what reply could we have given? Could we have stated that, unlike every and see whether the tide of battle would not turn, and a glorious victory be won. They knew how other word, it had meanings of the most oppomarvellous was the spell which he exerted over all site character; that it meant to sprinkle or to pour, to wash or to bathe; that it was a word sorts of men when He was on earth. The ancient spell had not lost its power yet, and in their great which partook very much of the nature of gutta percha or vulcanized India-rubber, which might be twisted into any shape, and might be made to controversy with unbelief their supreme argument after all for the authority of Christ was Christ Himself. (Cheers.) I have been speaking of the new age in which we are living, with its new persignify anything or nothing, according to the fancy of different individuals? As conscientious men we must have said that in our opinion it signified "to immerse." With no little astonishment the remark would then have been made, "Why do you remove a word we did understand and insert one we did not?" The fact is, we are the said new troubles; but after all the thing that hath been is that which shall be, and that which is done is that which shall be done." Spring comes to us still, as when the world was young, with the music of birds and the brightness of flowers, and the autumn with her golden here. plexities and new troubles; but after all "the and now she yearned for the salvation of her husband. She longed for a family altar; but who, she asked, would offer upon it the morning and Then, with considerable bewilderment, and with ple heather. And the life of man is still bright the growth partly of general education and partly

THE OFFICE OF THE CHRISTIAN VISITOR,

58 PRINCE WILLIAM STREET.

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.

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

renewed by the same Spirit. If they are saved

Old Series, Vol. XXII., No. 24.

Promptly and liberally you rendered us assist-

ance. It fell to my lot to carry the edition

through the press; and now, on behalf of my

brethren, I tender you my sincere and hearty

To Worldly-Minded Professors.

How far may a professor of religion indulge

That, of course, depends upon circumstances.

That is, so far as a specific church is concerned, it

will depend upon how rigidly the rules of disci-

pline are enforced in that church, and how deep

tone of piety characterizes its members. And

also, how far such a professor might incline to

wander from covenant obligations. When I hear

such a question asked, it reminds me very much

of the boy who would know how near to the pre-

cipice he could play and not fall over? Or, how

near to the maelstrom be could swim and not be

drawn into its vortex? When we hear such a

uestion as that at the head of this article, coming

om a member of Christ's church, does it not

lead us instinctively, to say, Oh! for a deeper work

of grace in that heart? Such has been my feel-

ing quite often, and especially of late, as recent

converts would ask, "Mr. B. do you disapprove

of dancing?" My reply is, even so. If a deep

and thorough work of grace has been wrought in

your heart, it would seem more natural that you

should ask, how near may I walk to Jesus?

rather than how far I may indulge in the vain

and frivolous amusements of the world, and yet

maintain a good standing in a Christian church ?

Although there may be no sin in dancing itself,

yet, what is the motive which would prompt a

young convert to dance? Would it be to express

grace had not yet rooted out of the heart. And

this, perhaps, is the motive of most, if not all,

who attend balls and dancing-parties, rather than

to glorify God. If such is the case, why should

not Christians disapprove of dancing? Especially

in this age, when the tendency is to pull down,

rather than build up the partition walls? when

gious interest. How it diverts the mind from the

contemplation of those subjects immediately con-

nected with the soul's immortal interests; not to

gender by undue exposure; and the the tendency

to lead to improper and victous habits, such as

wine-drinking, card playing, smoking, chewing,

gambling, keeping unchaste company, &c. Chris-

e seem to think, can you not deny yourself

Eark! listen to the words of the great

Preaching Christ.

At the Anniversary of the Congregational

Union of England and Wales in London, the

age." From this admirable address we select a

He said it became plainer every day that the

died for us." - Christian at Work.

n worldly amusements, and not forfeit a good

thanks.

standing in the church?

they will rise to the same heaves, and if they are lost they will sink to the same hell. The world may seem new and strange to us, but we are but of yesterday, and know nothing. To Christ it is the same world which for so many centuries He has been pitying, loving, and trying to save. The new perplexities of the age do not baffle His wisdom, nor its new troubles appal His heart, nor its new sins exhaust His mercy. He is not weary vet of the great attempt to rescue our race from all its sins and sorrows. He is still mighty to save. His eye is not dimmed nor His natural force abated. Christ does not despair of mankind, for he does not despair of Himself. Let us trust in Him, and look forward with hope to the world's better future. The earth has grown old in misery and in sin, but in his presence its youth shall yet be renewed like the eagle's. The words are truer, nobler than they seem. "The thing that hath been it is that which shall be ;" the golden age of the race shall return once more, and in a fairer Paradise than Adam lived in, coming generations shall see the face and hear the voice of God. My brethren, let us preach Christ under the inspiration of the Spirit of Christ, with vehement love, with perfect faith, and with exulting hope, and soon he shall have dominion from sea to sea, and from the river to the ends of the earth. He will make all things new; the holy city, the New Jerusalem, shall descend out of heaven from God, naving the glory of God, with its wall of jaspar, its gates of pearl, its streets of gold, its foundation of precious stones, and the nations of the world, with their wealth, their splendour, and their power, and their genius, and their learning, their wit, their beauty, and their gladness-the nations of the saved then shall walk in the light of it, and the kings of the earth, their thrones established in righteousness, themselves inspired and controlled by Him who is King of Kings and Lord of Lords, shall bring their glory and honour into it. Hunger and nakedness, sorrow and shame, doubt and ignorance and sin, shall be known no more, the earth being changed to heaven, and heaven to earth—one kingdom, joy, and union, without end.

To Young Men.

The Mercantile Times gives the following seasonable rules for young men commencing busi-

The world estimates men by their success in ife-and, by general consent, success is the evidence of superiority.

Never, under any circumstances, assume a reponsibility you can avoid consistently with your luty to yourself and others.

preserve your integrity of character, and in doing his, never reckon the cost. Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore, look well to your duty,

Base all your actions upon a principle of right;

when your interests are concerned. Be neither lavish nor niggardly; of the two. avoid the latter. A mean man is universally despised, but public favor is a stepping stone to preferment. Therefore, generous feelings should

be cultivated. Say but little; think much; and do more. Let your expenses be such as to leave a balance n your pocket. Ready money is a friend in need.

Avoid borrowing and lending. Wine-drinking and cigar-smoking are bad habits. They impair the pocket and mind, and will ead to a waste of time.

Never relate your misfortunes, and never grieve over that which you cannot prevent.

A Woman's FRIENDSHIP .- It is a wondrous adrantage to a man, in every pursuit or vocation, to secure an adviser in a sensible woman. In a woman there is at once subtile delicacy of tact and a plain soundness of judgment which are rarely combined to an equal degree in man. A woman, if she be really your friend, will have a sensitive regard for your character, honor, repute. She will seldom counsel you to do shabby things; for a woman friend always desires to be proud of you. At the same time, her constitutional timidity makes her more cautious than your male friend. She therefore seldom counsels you to do an imprudent thing. A man's best female friend is a wife of good sense and heart, whom he loves, and who loves him. But, supposing the man to to preach the old Gospel still, and to preach it to be without such a helpmate, female friendship he must still have, or his intellect will be without a garden, and there will be many an unheeded gap even in its strongest fence.

> One day, as a number of Yankees were amusing themselves by trying who could throw a stone furthest across a river, a Scotchman came up, and was looking on, when one of the Yankees asked him to try his strength. " Man, I could throw vourself across the river, far less a stone," was the eply of the Scotchman. The Yankees wagered im a dollar he couldn't. The stakes were handed over, and then the Scotchman took off his coat and bared his arms and lifted him up and threw him into the river. While the Yankee was scrambling out of the river, amidst the laughter of the bystanders, the Scotchman was busily engaged in rolling up his sleeves, and when the Yankee claimed the wager, he coolly replied, " I didna promise to due't the first time though." The Yankee, however, declined to give him a second trial, and the stakes were handed over to

One of the Methodist papers, in alluding to the tinerant character of the clergy of that denomination, who are transferred every two or three rears from one church to another, states that they are subjected to an annual expense of more than \$1,000,000 for moving. Not a small item to come out of their small salaries. This does not include breakage and repairs, of which Dr. Franklin says that "three moves are equal to

In India upwards of 3,000,000 Hindoos and over 90,000 Mohammedans attend government schools, while 33,000 boys and 8,000 girls receive a Christian education at mission schools. The Bible, that most important of all educational textbooks, has been translated into all the principal tongues of the empire. Blackwood's Magazine sava changing among the more intelligent natives. while suttee, infanticide, self-tortures and immolations at idol festivals have been done away; having yielded not merely to the pressure of british she asked, would offer upon it the morning and evening incense? Could she take upon herself this duty? Could she pray before her unbelieving husband? To her it seemed duty, and she felt that God would give her strength. She spoke to her husband on the subject, and met with no opposition. He could not pray, be said, but if she was willing to take that part, he would read a chapter in the Bible.

Morning came, and the wife placed on a little table a copy of the word of God. She called her to the could not pray be soid. She called her to the considerable bewilderment, and with not pray be fore the understand that Christian teachers, like Hindoo Brahims, have the power to keep back or to conceal a portion of what they declare to be the word of God." Unwilling, therefore, to act contrary to our convictions, or to place ourselves in so false a position before the people, we determined to apply to this society for help. ple heather. And the life of man is still bright- the growth partly of general education and partly