

weapon into the hands of the enemies of the Bible and of Protestantism. It would also tend to interrupt the free and friendly intercourse of different denominations; and would consequently present a barrier to the diffusion and prevalence of truth. I see not how any considerate person can doubt, that such would be the natural and inevitable result.

It must necessarily prove highly detrimental to the interests of any one denomination separately attempting to introduce such a revision for public use. I am free to acknowledge that the impressions produced on my mind by the intelligence that the Unitarians had published what they call "An Improved Version of the New Testament," were substantially these:—This has been done to promote the extension of their own peculiar views; but this very act furnishes strong presumptive proof that their cause is bad; since it evinces their own conviction that their views cannot be sustained otherwise than by a version made by themselves. An inspection of this professedly "Improved Version" confirmed these impressions. How dissimilar soever the cases may be in many respects, it cannot be reasonably questioned, that similar impressions would be made on the minds of others by the appearance of a new English Version published by any one body of Christians. In every instance in which such Version would appear more favorable than the common Translation to the views of the body whence it should emanate, though the change were really an improvement it would naturally be regarded as a sectarian change, and instead of producing conviction, would tend to strengthen prejudice against the views thus expressed.

I am aware that, though the justness of my inferences cannot be denied, the relevancy of these considerations may be questioned by some, on the ground of their alleged reference to the principle of "expediency." It is not marvellous, though it is, in my opinion, to be deeply regretted, that the excesses to which this principle has been carried by some persons, have driven others to the opposite extreme of glorying in their recklessness of consequences, provided they can be satisfied that a thing is right in itself. All references to the effects likely to result from any measure, are, through misapprehension, branded by such persons with the odious name of "expediency," and regarded as time-serving and iniquitous. If, however, I have not grossly misunderstood the plain language of inspiration, it is the duty of a Christian to inquire attentively respecting any measure proposed to him, not only whether it is "lawful," and consequently right in itself, but also whether it is "expedient," that is, adapted under existing circumstances to be beneficial. (See 1 Cor. x. 23—29. Rom. xiv. 14—21. xv. 1, 2.)—When our Lord was required by the collectors to "pay tribute," though he might have pleaded exemption, as the Son of God, yet he declined to do so, lest he "should offend them," or cause them to stumble. (Matth. xvii. 24—27.) In accordance with this, "He spake the word" to the people "as they were able to hear it." (Mark iv. 23. John xvi. 12.) Paul followed this example; and took special care not to frustrate his efforts for the good of the people among whom he laboured by exciting their prejudices. (1 Cor. iii. 2. ix. 12, 18—23.) Nay, this inspired writer expressly enjoins on Christians, "Give none offence"—*occasion of stumbling*—"neither to the Jews, nor to the Gentiles, nor to the church of God: even" says he "as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." With reference to this course pursued by himself, he immediately adds, "Be ye followers of me, even as I also am of Christ" (1 Cor. x. 32, 33. xi. 1.) Though the inspired Apostles would not permit the introduction of circumcision among converts emerging from heathenism, yet they evidently deemed it expedient to avoid shocking the prejudices of the Jews by prohibiting it among them; and judged it better to supersede the use of it by showing its inefficacy. (Acts xv. 28—29. xxi. 20, 21. Rom. ii. 28, 29. iv. 9—11. Gal. v. 6.) In a word, no fact can be more evident, than that Paul circumcised Timothy merely as a matter of expediency, lest his usefulness among the Jews should be otherwise retarded. (Acts xvi. 3.)

The principle thus clearly established by unequivocal Scripture proof, is obviously applicable to the case under consideration. As no individuals, nor any one denomination, can pretend that God has commanded them to make a public revision of an established Translation of the Scriptures, which is confessedly accurate enough to guide men to

heaven, it must be morally wrong to attempt any thing of the kind, if there are sufficient reasons for concluding that such an attempt is likely to prove detrimental—even through the influence of existing prejudices—to the interests of truth and godliness, and consequently to the best interests of mankind.

Where new versions are indispensable to the welfare of heathen nations and converts from heathenism, it frequently happens that there are only persons of one denomination—sometimes only one individual—that can perform the work of translating; because no others understand some particular language. In such cases it is evidently incumbent on the translators conscientiously to give the true sense of the original as exactly as they can. It is not to be expected that in all these versions entire uniformity can be attained.

With reference, however, to the English Version, which has been long in general use, the case is widely different. There are men in all the principal denominations capable of aiding in the revision of it and it is a matter in which all Protestant Christendom, so far as the English language is spoken, is concerned. This work ought, therefore, in my opinion, to be effected by the united labours of all that are concerned in it.

Here the question will naturally arise, How is this to be accomplished? Owing to existing prejudices, and the want of sufficient friendly intercourse among different bodies of Christians, some difficulty may attend it; but there seems to me to be a way by which it may be done, that ought to be satisfactory to all parties.

(To be Continued.)

[FOR THE CHRISTIAN VISITOR.]

THE WORLD WE LIVE IN.

It is not necessary to get an Oxy-Hydrogen Microscope to see that there is good in this world. It is to be seen almost everywhere.—It spreads itself out in bright and beautiful proportions through the universe, and shares in the vastness and infinitude of the Maker thereof. Is it not spread out all over the blue depths of the arching sky, and in the numberless worlds that float in the ocean of immensity? This is the glory of God. We mean His goodness. And does not the Holy Bible state, "The heavens declare the glory of God, and the firmament sheweth his handiwork?" It not only blazes forth in noon-tide splendour from the sun, and flames in awful lustre upon the path of Sirius, but it gleams upon us in soft and tender radiance from the smallest star that twinkles in the head of night.

When Day, with farewell beam, delays
Among the op'ning clouds of Even,
And we can almost think we gaze
Through golden vistas into Heaven—
Those hues that mark the Sun's decline
So soft, so radiant, Lord! are Thine."

It flows too in all the waters of the "Great Deep," and even mingles in the battle of elemental warfare. Is it not good that distant regions should be united? That the ships, under the guidance of Mind, should make their way through the briny waters from one place to another? Are not the luscious fruits of one clime thus taken to another, and does not this make commerce? Do we not see good coming out of this, in the spirit of enterprise that it creates? in the love that it fosters to mankind, inducing one portion to give the blessings of civilization to another who have them not. But for this would the apostle Paul have been able to do so much? He traversed almost every encircling sea, and thus visited different continents, and gave to men, who were perishing for lack of knowledge, the "glorious gospel of the blessed God." Sure this is good. What would Britain now have been, had not Augustine and other missionaries of the blood-stained cross passed over the seas to it, and there planted this standard of salvation? Is not this good? Who would not be willing to do somewhat to send this greatest boon to those who have it not? Paul says, "Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him." Phil. iii. 8. Is there not good too, in the manifestations of energy, hardihood, power, self-denial and virtue among those who man the ships? The Bible is sometimes seen in the fore-castle, and there is heard the voice of prayer and praise. The Captain will sometimes banish from his ship, evil spirits with the Temperance wand of enchantment, will also collect the men together for instruction, and other good exercises on the Lord's day.

Hence, not unfrequently, the big tear of penitence will drop from the cheek of him, courageous and hardy, who in defence of his country would not tremble at the cannon's mouth, and the high-sounding hymn of praise will mingle with the music of the ocean ripple or the thunder of its roar. Captains, when at sea, be concerned to give to your men, the benefit of these holy days. They link time with eternity, they are types of heaven, they are steps by which you may climb thither, they are lamps hung out from the firmament of redemption to light us through darkness to its peace and glory.

"Days fixed by God for intercourse with dust,
To raise our thoughts and purify our powers;
Periods appointed to renew our trust;
A gleam of glory after six days' showers."

These are good.

The other day, in a somewhat Paul Pry style, we peeped into an infants' school, there we saw the orphan, the tender little one from whom God had taken its mother, and drunkenness and profligacy its father, for he had run from it, even in a strange land. Sin.—How ugly thou art! When, to get hugged, thou wilt induce a father to cast away from him, unpitied and uncared for, his tender unprotected, motherless babe. Burn into this act Damnation. But here God by a hand unseen as the viewless winds, had carried it. It was in the school, fed, clothed, lodged, taught, by whom? by Christian Love. One of the sons of Erin was there, and while teaching the children the A B C as suitable food for their minds, he was picking up a knowledge of Latin, as suitable food for his own. His tongue was not so oily as some, but we think his heart was better. This was good.

On the journey of life we met with a band of youthful pilgrims, Purity was in their hearts, love in their words and actions—they had the smell of a field which the Lord had blessed. Triumph sat smiling on their brow, their end was blessedness. This was good. We saw them assembled in a friend's house, to eat without gluttony, and to drink without intemperance, they looked and talked and worked too, and were virtuous and happy. Some how or other, they seemed to us like good angels in the Eden-bowers of an unblighted Paradise. Here was not visible

"The toil of amusement
While the secret aching heart is vacant of all but dis-
appointment."

How good and how pleasant it is for the industrious to give their time, and ingenuity as well as their money to fit up the house of the Lord, to make it commodious, clean, and inviting. We may link with these epithets the work of the Peace-Maker. Surely the Great Teacher pronounces "Blessed." In England the people think it good not to act with levity, in worship; not to be late and disturb the worshippers by tramping up the aisles and slamming pew doors after service has commenced. There is so much good in this world we live in, physical, intellectual, moral—spiritual, it has so many relations to art, science, usefulness—to the beautiful in nature, in mind, in conduct, and to the invisible and the future, that we cannot even give a full outline. May it enlarge its reign till evil shall be without a dwelling place!! J. D. C.

[FOR THE CHRISTIAN VISITOR.]

MR. EDITOR.—One of your correspondents has recently called the attention of your readers to a subject which has deeply interested many of the people of God, viz: the locality of the Ten Tribes of Israel. I do not desire, were I able, to enter into any elaborate disquisition of a question which has hitherto baffled the inquiries of the ablest minds. But allow me just to ask a few questions which may possibly give the investigation a new turn. 1st. May not the notion of the present existence of the ten tribes separate from that of Judah and Benjamin have arisen from some traditionary legend? 2d. May not the almost unchangeableness of the manners and customs of eastern nations give rise to the supposition that they have been found? 3d. Seeing that the great reformation under Hezekiah took place, according to Usher's chronology, five years before the taking of Samaria, and the utter dispersion of Israel, may not the Holy Spirit through the urgent invitations of that good King have induced the remnant according to the election of grace, who gathered from all the coasts of Israel to keep the celebrated passover at Jerusalem, to abandon their devoted countrymen and to incorporate themselves with Judah and Benjamin? 4th. Since a small remnant only of Judah, Benjamin and Levi were preserved by being carried into Babylon,

and the rest scattered to the four winds while the sword of God's vengeance pursued them to their utter destruction, may we not expect to see the majority of Israel who had been joined to idols during the whole time of their separation from Judah given up to perish in that sin, by being incorporated with the idolatrous Gentiles? 5th. When God turned again the captivity of Judah and Benjamin through the mandate of Cyrus, may we not expect that some from all the tribes of Israel would cast in their lot with their brethren during the 78 years which elapsed between the proclamation of that edict and the gracious outpouring of the Spirit through the instrumentality of Ezra and Nehemiah; and many more when the valiant Maccabees purged out the abominations set up by Antiochus? 6th. Uniting these considerations, may it not be probable that the people now known by the term Jews, include the descendants of all the sons of Jacob to whom the promises of God relate?

I am aware that a passage in the prophecies of Ezekiel at first sight would appear to militate against my theory, namely, Ezekiel xxxvii., and from the 15th verse to the end. But upon mature deliberation, may not that prediction of the incorporation of the two kingdoms relate exclusively to the united manner in which they shall exist, when they shall again possess their own land, in contrast with their divided state during their former possession of it, without any reference to their present condition?

Your own views, or those of any of your correspondents, on the subject of these queries will be acceptable to

[FOR THE CHRISTIAN VISITOR.]

OBITUARY.

Died at Sussex, King's County, on Tuesday, 18th March, Mrs. Ann Stableford, in the sixty-first year of her age. The deceased had been a member of the Baptist Church for thirty-six years, during which time she exemplified by her daily Christian deportment that her "life was hid with Christ in God."

She, with her companion, emigrated to this country from England about twenty-one years ago; previous to that time, for many years she sat under the ministry of the late Rev. Robert Hall, with whom we may conclude she is now mingling her praises before the throne.

She died in the triumph of faith, leaving a kind husband and seven children to mourn the loss of a tender and sympathizing companion and a most affectionate mother.

Shortly before the Spirit took its flight she expressed the feelings of her heart in the following beautiful lines:

"There is an hour of peaceful rest
To mourning wanderers given;
There is a joy for souls distressed,
A balm for every wounded breast;
'Tis found alone in Heaven.

Communicated.

The Hon. Joseph Howe, the Provincial Delegate who left this Province last autumn on a mission to procure funds for building a Railroad through Nova Scotia to New Brunswick, returned to Halifax by the America. Although the hour, 1 A. M., was most unseasonable, and the night stormy and wet, a large concourse of people attended on his debarkation, and he was escorted in triumph to his residence in the lower end of the city. Nothing of importance connected with his mission, so far as we can learn, has transpired since his return. The Provincial Secretary has kept very close since his arrival, probably engaged mastering the state of affairs in the Colonies preparatory future action.—Halifax Recorder.

At New-Orleans, Mrs. Doran was burning a compound of beeswax, sulphur, and onion seed, and holding her face over it for the tooth ache, when she inhaled too much of it, and expired instantly.

Ohio wine has been refused a place in the crystal palace at the World's Exhibition.

Three ships arrived at Savannah on Wednesday from England, bringing 12,000 bars railroad iron.

Gen. Pragy, a distinguished Hungarian commander and compatriot of the gallant and renowned Kossuth, has arrived at Galveston, with a few other Hungarian exiles. He intends to settle in Texas.

The first fine, large plump salmon of the season was "secured" at Bangor on Monday, by John Low. The fish weighed 17 pounds, and brought \$34. It was caught at Eddington Bend.

A survivor of the Boston "tea party", in his 115th year, is now living in Chicago.

Advices from the Cape of Good Hope to Feb. 9th say news had been received from Fort Armstrong that the rebels had got possession of the buildings, except the tower, to which place all the loyal people had fled for safety.