

the worse. The progression, if not so great as might be desired, would be all, or very nearly all, in the right direction. This is a consideration of no small moment.

The proposed restriction would tend to prevent contention respecting the comparative numbers of delegates to be sent by the different bodies. The having of one delegate present would afford a guarantee to all the members of any denomination, that no change would be made which might seem detrimental to their views, unless it was actually authorized by the original. Hence all the denominations represented would possess confidence in the Revision so effected.

I may be reminded that the Translators employed by King James were Presbyterians and Episcopalians; and that a Revision made in the manner proposed might retain some denominational tinge. This is not denied; but, as the Translators appear to have been men of sound erudition, of correct doctrinal views, and of sincere intentions, and as their Version has been received by all Protestants, and held in general esteem for two hundred and forty years, there seems no prospect of obtaining any other that will be equally unexceptionable, and in the reception of which all parties will unite.

Were an arrangement thus amicably made to revise the authorized Version in the manner now suggested, there is no reason to apprehend that any obstacle would be interposed by legislative authority. Numerous changes, which are principally improvements, have been introduced since this Version came from the hands of the Translators; as will be rendered certain by a comparison of any modern Edition with the "Exact Reprint of 1611" published at Oxford in 1833. Bible Societies, also, whose rules bind them to circulate in English the authorized Version only, while none of them could consistently attempt a revision separately, would of course be at liberty to adopt one thus made by general agreement.

It will be naturally enquired, What improvements may be anticipated from a Revision of the common English Version of the Bible conducted in the manner now proposed? A few may be suggested:—

1. *Grammatical inaccuracies would be corrected.* The existence of these is undeniable; (see Matth. vi. 19. Luke xii. 24. Acts xxvi. 5) as is also the desirableness of the correction of them. Though the number of the violations of the rules of English Grammar, as it was taught in 1611, is comparatively small, yet such as do occur, together with expressions now considered ungrammatical, tend to bring both the Version and those who made it into disrepute. Indeed, it is very difficult to suggest to a child, or to an uninformed person—as must now be done in some cases—that there is anything *wrong*, even in the grammatical construction, without seeming to speak disrespectably of the Book itself, and consequently exciting prejudice against it. The corrections which such a Board as that proposed would make without a dissenting voice, would at once remove this inconvenience; and great benefit would unquestionably result from its removal.

2. *The improvements which have been made in English Grammar would be introduced.* Many persons imagine—as intimated above—that the Translators frequently violated the rules of grammatical accuracy in cases in which no such rules were known in their time. For instance, it is now improper to say, "Our Father which art in heaven"; but it was not so two hundred and forty years ago, before the introduction of the useful distinction between the pronouns *who*, referring to personality, and *which*, now applied, as a relative, to irrational beings and inanimate things only. Substantially the same remark may be made with regard to the difference in the import of the words *shall* and *will*. In the present state of the English language, the statement, "The wicked shall do wickedly," (Dan. xii. 10) conveys the idea that *they will be compelled to do so*, but the Translators doubtless intended simply to express the prediction by the use of the future tense, now properly indicated in such cases by the word *will*—"The wicked will do wickedly." (Compare 1st Sam. xxiv. 13. James i. 13, 14.) The introduction of these and similar improvements would not only render the style of the English Bible a more suitable model for imitation, and consequently make the Book more attractive to many readers, but would also remove obscurity from many passages of holy writ, and present their real import in its true light.

3. *For obsolete words, and those of which the meaning is changed, appropriate words would be substituted.* The substitution of the

word *know* for "wist" and "wot," *frighten* for "fray," *plowing* for "earring," *falsehood* for "leasing," etc., would both improve the style and also render the sense much plainer to ordinary readers. There are likewise many words which are now in common use, of which the meaning has undergone such a change that they express ideas entirely different from those intended by the Translators. For instance, the word *prevent* was formerly used, according to its etymology, to denote *preceding*; but it now means *to hinder*. To persons acquainted with the modern sense of this word only, the following statement must appear very strange, "I prevented the dawning of the morning, and cried—Mine eyes prevent the night-watches, that I might meditate in thy word."—"We which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep" (Ps. cxix. 147, 148. 1st Thess. iv. 15.) The difficulty would be at once removed by the substitution of the appropriate term—"I preceded the dawning of the morning, and cried—Mine eyes preceded the night-watches, that I might meditate in thy word."—"We who are alive and remain unto the coming of the Lord, will not precede those who are asleep." A reader of ordinary intelligence would immediately perceive, that the Psalmist's meaning is, "I arose for prayer and meditation before the break of day," and of the Apostle, "The bodies of the saints who are living at Christ's second advent, will not enter heaven any sooner than those of the pious dead."

In like manner the word *conversation*, which is now—except in a law phrase—limited to *discourse*, was formerly employed to signify *deportment*, general conduct or behaviour, including both words and actions. Thus it is said, "Who is a wise man, and endued with knowledge among you? let him show out of a good conversation"—by a good deportment—"his works with meekness of wisdom." (James iii. 13. See also Ps. xxxvii. 14; 1. 23. 1 Tim. iv. 12.) In Phil. iii. 20, the word (*politeuma*) rendered "conversation," means *citizenship*; and the import of the clause rendered, "Our conversation is in heaven," is, "We are citizens of heaven."

So likewise such antiquated phrases as "Take no thought," "We do you to wit," "God forbid," "The Holy Ghost," etc., would be superseded by the appropriate modern phrases, "Be not anxious," "we inform you," "far be it," or "by no means," as the connection may require, "the Holy Spirit," etc. The numerous changes of this kind in which learned men, how diversified soever their views on some points of doctrine or duty might be, could not fail to be agreed, would greatly improve our authorized Version of the Bible. No man who is at all acquainted with this subject will call this in question.

(Other reasons in our next.)

[FOR THE CHRISTIAN VISITOR.]

Pugwash, April, 1851.

Pursuant to public notice a Meeting was held in the Baptist Meeting-house, 17th April, to take into consideration the propriety of forming an Auxiliary to the New Cumberland Bible Society. The Delegate previously appointed by the above Society was expected to be in attendance, but, probably in consequence of the bad state of the roads and the inclemency of the weather did not arrive. The people having assembled it was resolved that Elder William Hobbs take the Chair, and Mr. William H. Rogers act as Secretary.

Elder William Parker, of Sackville, N. B., then moved the following resolution.

1st. Resolved, That the condition of the world demands the most strenuous efforts on the part of all who love the Bible to extend its circulation.

Seconded by Elder Donald M'Phail, of N. B. Unanimously adopted.

2d. Moved by brother Gideon Van Emburgh, seconded by brother Angus M'Donnell, and passed unanimously. Resolved, That it is a high honour and privilege to be permitted of God to labour and give for the propagation of His truth by circulating the Sacred Scriptures.

3d. Moved by Elder John Francis, seconded by brother Alexander M'Kenzie, unanimously passed. Resolved, That a Society be now formed to be called the Pugwash Bible Society, Auxiliary to the New Cumberland Bible Society.

The following rules were then unanimously adopted.

Rule 1st. The object of this Society shall be to assist in the wider circulation of the Holy

Scriptures in Heathen lands as well as at home. 2d. All annual contributors to the funds of this Society shall be members thereof, and every person contributing \$5 shall be a member for life.

3d. That the business of the Society shall be conducted by a Committee of not less than three members with the President and other Officers.

4th. That this Society shall meet annually at the time and place previously appointed, when the Officers and Committee for the ensuing year shall be elected, and such other business transacted as may best promote the objects of the organization.

After which the Meeting proceeded to elect the following gentlemen as Office Bearers.

Elder WILLIAM HOBBS, President.

Messrs. GEORGE DIMOCK, and H. G. BENNETT, Vice-Presidents.

Mr. WILLIAM H. ROGERS, Secretary.

Mr. ALEXANDER M'KENZIE, Treasurer.

Mr. ANGUS M'DONNELL, Corresponding Secretary.

COMMITTEE:—Messrs. James A. Horten, Daniel Rogers, L. W. Eaton, J. H. Black, Benjamin Bigelow, Amasa Bigelow; Miss Eliza Jones; Miss Louisa Black; Miss Mary E. Page; Mrs. Samuel Burbidge; Mrs. David Rogers; Mrs. Hitchens; Mrs. Wm. Seaman.

On a motion, Resolved, That the Depot of the Society be kept at the store of L. W. Eaton, Esquire. A collection was then taken to commence the Fund. After which the meeting adjourned to meet again in one month.

During the Meeting appropriate and stirring addresses were delivered by Elders Francis, Hobbs, Parker and M'Phail, as well as by several others, and a deep interest was manifested in the proceedings.

WM. H. ROGERS, Sec'y.

[FOR THE CHRISTIAN VISITOR.]

AMHERST, April 25th, 1851.

DEAR BROTHER,—It affords the friends of truth much pleasure to learn from the *Visitor* that the "Religious interest continues" in the City and Portland, and, doubtless, many are praying with fervor for the continued prosperity of Zion; but, inasmuch as we know that communities that have been blessed with the light and salvation of God have subsequently experienced darkness and spiritual death, it is our duty not only to pray to God for his blessing, but also to avoid the cause of spiritual declension. Surely, no one acquainted with the Holy Scriptures, would charge Jehovah with being the cause of, or of willingly permitting, such an evil; for He cannot be tempted with evil, neither tempteth He any man—"His hand is not shortened, nor is His ear heavy," who has declared that it is his sovereign pleasure "that His Spirit which is upon His people, and His Word should remain with them henceforth and forever."—Isaiah, 59 ch. 21 v. The cause of what is called a reaction after a revival season, unquestionably is the unfaithfulness of some of the professed people of God, as declared by Jehovah through the Prophet—"Ye are gone away from the ordinances and have not kept them; return unto me and I will return unto you, saith the Lord of Hosts." Thus, we should guard against a neglect of God's Word—of secret and family prayer, of prayer meetings and other week-day services, Sabbath-day duties, and the commemoration of the dying love of our Lord; also, against neglecting to seek the unction of the Holy Spirit, to enable us to appreciate these means of Grace and worship God acceptably. Let us especially avoid the fatal mistake that many have fallen into, viz.: that it is not necessary to meet as often, to pray as ardent, and exhort as earnestly now, as when they first believed—while the Lord enjoins it upon us, "and more and more as we see the day approaching." Let us also guard against neglecting to exercise bowels of mercy and compassion for the multitudes who will shortly have to stand before the awful tribunal of Jehovah and realize the full execution of the sentence of condemnation—eternal, unutterable anguish—unless they are persuaded to obey the Gospel. Let us not forget that there are numbers who have felt the force of truth during the special season that has been enjoyed, but need the assistance and prayers of God's people to enable them to lay hold of eternal life.

May we then be careful as the business season advances, lest the adversary of God, the enemy and destroyer of souls, use the increased pressure and demand of business that will necessarily come upon many as a snare and

temptation, to induce them to neglect the means of grace, and become the victims of spiritual apathy, decay and death.

May it not be so, but let us seek help from God to watch and pray, that neither the sin of obstructing the cause of truth, or of neglecting to come up to the help of the Lord—to the help of the Lord against the mighty, may be laid to our charge; but that we may be found "faithful unto death," that it may be registered in the memories of those who survive us for their example and encouragement. "He died at his post," "she hath done what she could." Let us imitate the example of our adorable Lord, who devoted his entire life to the service of God and the salvation of mankind. And keep in view that state of existence that awaits us where all will realize that life was the sowing time of eternity, and that time was only properly and profitably employed when serving God, in seeking the conversion of sinners, and that all over attention to, and over anxiety for, worldly affairs was time lost.

Proper attention to and diligence in the business of any lawful calling, does not prevent fervency of spirit in the duties of religion and serving the Lord. Daniel, while chief President, or Prime Minister of Babylon, prayed three times a day, besides other religious duties and special seasons of prayer, and it is our happiness to be acquainted with some who, though they have a great pressure of business, yet engage in secret prayer at least three times each day, besides family worship, and attend almost every meeting held in connexion with the Churches to which they severally belong, besides many other duties of benevolence and labours of love.

The people of God in the City and Portland are blessed with very many privileges and advantages—"raised up to Heaven by privileges,"—one important one is, the practicability of meeting together daily, and it is "our heart's desire and prayer to God," that these privileges and advantages may be improved and appreciated, in order that the cause of God may be blessed with a steady increase of strength and numbers, as great, at least, as has been realized for the last five or six weeks. That the presence of God may be always felt in the minds of his people, and that Zion may shine forth in all the splendour of holy zeal and love, "fair as the Moon, clear as the Sun, and terrible as an army with banners."

Yours affectionately,

JOHN FRANCIS.

P. S.—The cause is still progressing in this section; ten were baptized last Sabbath for the Point de Bute Church. The ordinance was also administered at Pugwash, where a series of meetings are now being held. Also, at River Phillip, by Rev. J. Cogswell, Pastor of the Church at that place. We hold a weekly conference here, and shall have baptism tomorrow.

J. F.

[FOR THE CHRISTIAN VISITOR.]

THE JOY OF SALVATION.

A person who enjoys the blessing of salvation must be reconciled to God by the death of his Son; in a word he is adopted into the family of God, made an heir, and a joint heir with Christ. This new relation which the soul sustains to its great Sovereign is the grand source of its felicities, and a realizing sense of this great change affords the most heartfelt joy. It is this great change that distinguishes the truly pious from those who are unconverted. There is a radical change in his sentiments and actions, the things which he once loved he now hates, and the things which he once hated he now loves; the ball-room, the horse-race, the theatre, and the card table, afford him no happiness, but Christ and his cross are all his theme. The very term salvation opens a new spring of joy, but joy must depend in some degree upon the amount of evil from which the individual perceives himself to be delivered. If a person is emancipated from a state of mere ignorance, he will naturally rejoice in the change. Now if the Gospel only brought to view a moral reform, it would cause even then in a mind anxious to acquire knowledge, a new spring of joy, but in this case nothing more is conceded to the Gospel than an increase of moral light, which alas! is the only view many take of it, but we purpose taking another and more scriptural view. Suppose a person besides being in a state of ignorance, to be also in a state of guilt and under the curse of God's righteous law, fettered with the chains of sin and unbe-

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