

The Christian Visitor.

“Hold fast the form of sound words.”—2d Timothy, i. 13

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

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There's a silent city at Greenwood.

Whither friends with friends e'er meeting, ever meet-
ing never greet;
And where rivals fierce and vengeful calm and silent,
Mute as the sea.

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 quit
it.
And no signals fly from top-trees 'gainst the glowing,
crimson sky,
Telling the neglected 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 flatters face or figure, none come fondly to
caress;

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 straight;
Room for all—the high and lowly. Rich and poor
here equal mate.

Equal dwell and equal mate.
Flowers are blooming near these mansions, kissed by
loving dew at night,
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-well dwelling, fearing
naught of quarter-day;
Here no landlord duns the tenant, and no tenant
moves away;
Dwelling ever unenvied, dwelling from May to
May;
Paying never quarter-day.

Beckons over this mate city to its comrade living
gay;
To its comrade laughing loudly, sitting on the pulsing
bay;
Drawing from its masquerades pale, white spectres
day by day;
Spectres now, men yesterday.

Thus two cities grow forever parted by a narrow
flood,
This the shadow, that the substance, growing by each
other's side;
Gilding one into the other, and for evermore shall
glide.

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

For the Christian Visitor.

Revision of the English Scriptures.

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

A circumstance of no little importance has frequently

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 lit-

tle change in the words, but that the general idea

was clearer, and they felt more than ordinary inter-

est in the words of inspiration.

We have examined the book with some care.

Not a page appears to be unchanged. Not a chap-

ter 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

hundred, 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 Ver-

sion. But, as he reads, the increase of light at-

tracts him. He becomes sensible of a new inter-

est. He feels an unaccustomed pleasure in per-

using the work, and he is able to see the course of

thought, and realize the objects of the writer, or,

rather, of the Holy Spirit. These facts, however,

render it difficult to convey full impressions of the

improvements made, without an extended com-

(R. V.) Acts xviii, 29, 28: "Ye men of Athens, I

perceive that in all things ye are too superstitious.

For as I passed by, and beheld your devotions, I found

an altar with the inscription: TO THE UNKNOWN GOD.

Whom therefore ye ignorantly worship, him declare
I unto you."

(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 inscription: TO THE UNKNOWN GOD. Whom there-
fore, not knowing, ye worship, him I announce to you."

The Common Version here represents the apostle
as commencing his address to the most polit-

ished audience of the day, by flagrantly and re-
peatedly insulting his hearers, declaring them su-
perstitious and ignorant.

The Revised Testament shows him to be a
Christian gentleman, and an ambassador of the
Prince of Peace, kindly winning their attention

by explaining to them, that they already wor-
shipped the God whom he came to announce,
and his doings, and these he came to reveal to

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

(R. V.) "The first Adam was made a living soul;
the last Adam a life giving spirit."

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 import-
ant improvements in translation, might be multi-
plied to almost any extent. But these are suffi-

cient to suggest the inquiry whether it is impos-
sible 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 be-

cause it is 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 ne-

glect, to examine the Revised Testament and
compare it carefully with the Common Version?
Wm. H. WICKERS,
Corresponding Sec.

"A Plague, not a Peril."

The popular preacher of the Tremont Temple

Church, Boston, recently delivered a sermon on
"Romanism a plague, not a peril," which has been
published by the Boston Tract Society. We pre-

sent 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

U. S.:—
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 Ro-
man 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
three children educated in our schools they lose

five. Over ten millions of Catholics have emi-
grated to this country; there are but five mil-
lions now in the country. In Rome there are five
millions; in New York, says Dr. Alford, "the old
ceremonies are less attended, and less cared for
by those who attend them. Whether it be Car-

nival 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 yester-
day I witnessed the processions of the confrater-

nities 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
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 Miserere, and see the ceremonies.

at 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 reeking

mass of falsehood, oppression, impurity and
selfishness, the details of which must be incred-
ible except to those who, like myself, have had the
means of substantiating them. It is not too much
to say that the present, moral and religious state
of Rome is a foul blot on modern Christendom,
and hardly to be paralleled even among the dark-
est passages in the history of our race.

Not so among the Protestant churches. Never
did evidences of inherent vitality more abun-

dantly abound. Never were revivals more gen-
eral, or conversions more frequent. "Beside the
noble, strong and multifarious working of the Pro-

testant faith, there is the great fact, that the Pro-

testant nations are the ones that wield the prin-

cipal 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? and take Protestant

Christianity out of them, and there would be no
hope for them."

As I stood on a beautiful summer morning in
front of the magnificent monument which the citi-

zens 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 Ca-

tholic 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,
and they shall be as a snuff." These splendid
structures shall yet be filled with the sound of
the gospel, and with the praises of worship, as
are those far-famed 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 time: 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! The American movement which
desired to place "no more Americans on guard,"
in compliance with the instructions of Washing-

ton, grew out of the peril that threatened the
ark of our liberties. Rome was pretensions and in-

solent. The people believed that the alien-born
were slaves to a power antagonistic to liberty, and
that the foreign vote, controlled by a foreign po-

tesate, not only proposed, but elected Presidents
—that this directing force vested in the Bishops
of the Romish Church in the United States, dictat-

ed treaties, claimed Cabinet appointments, placed
its hand upon the free thought of the nation, and
strove to muzzle the press, and kill out the vi-

tal independence of the people. Hence the oppo-

sition to a despotism whose tyranny knew no
limits, and was restrained by no barriers. It was
shown that demagogues bargained for the Catho-

lic vote—a vote which procured seats in the Ca-

binet and on the Supreme Bench, chaplaincies
in the public service, foreign missions and embas-

sies, seats of honor and emolument at home and
abroad, places by the thousand in the revenue
service, and the confiding to the hands of a Ro-

man Catholic the entire postal service.
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 protec-

tion under our flag, are, after all, alien in heart
as in birth. The Pope is master, though the Pres-

ident 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 circu-

lated, 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 reviv-

als 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 free-

dom rests on the omnipotent workings of the
Holy Spirit. Rome may control human votes,
may legislate, 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 re-

ward the progress of truth as taught in the Sabbath
school, the Bible class, and the family circle, or
can she change the immutable purposes of Al-

mighty God.
"Trust in the Lord, and do good; so shall 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, con-

verging 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 in-

evitable calendar, a few pages of general infor-

mation, 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 fur-

nished in our own Year Book. We glean from it
the following statistics:

Population of Great Britain and Ireland 28,892,018

Baptist churches " " 2,447

" " " " " 2,707

" " church members " " 231,506

Net gain " " " " 9,972

Average membership of churches " " 124

Scholars in Sunday Schools " " 267,816

There are reports from seventeen societies,
whose contributions amount to £29,814 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