

THE CHRISTIAN VISITOR,
Published every THURSDAY, by
BARNES & Co.,
AT THEIR OFFICE,
58 Prince William Street,
SAINT JOHN, N. B.
TERMS:—Cash in Advance.
One Copy, for one year, \$2.00
Fifty Copies to one Address, \$1.50
Advertisements inserted at the usual rates.

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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.

Royal Insurance Company.
FIRE.
MODERATE PREMIUMS.
Prompt and Liberal Settlement of Losses.
LOSS AND DAMAGES BY
EXPLOSION OF GAS MADE GOOD.

LIFE BONUSES.
Hitherto among the Largest ever Declared by
any Office.
RESOLUTION OF DIRECTORS, 1867.
To increase further the Proportion of Profits
to be Assured.

PROFITS DIVIDED EVERY FIVE YEARS,
To wit: 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.
AGENT FOR NEW BRUNSWICK.
JAMES J. KAYE, Savings Bank Building,
St. John, N. B., April 1, 1868.

PHOTOGRAPHS!
SPECIAL NOTICE.
Right on the Corner King and Germain Streets.
M. H. MARSTERS has taken the public for their very
long and thoroughly renovated, enlarged and improved his
Establishment and increased his facilities for producing
First-Class Work, he is determined to merit a largely
increased patronage.

He has now the finest rooms and best skylights in the
city, and is enabled, by long experience and practice, to
produce his pictures in a style of excellence that is not surpassed
anywhere, with perfect confidence.

Notwithstanding the present low prices, he will use only
the best Materials, having made special arrangements to
procure them.

A newly fitted up Ladies' Dressing Room, which is
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Ladies customers.

All kinds of work furnished at short notice.
Miniature, Mezzotint and Stereoscopic in Photograph,
Amalgam or Oil.
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Streets, St. J. D. MARSTERS.

FIRST PRIZE CABINET ORGANS!
PROVINCIAL EXPOSITION, Oct. 13, 1867
The first and only prizes for CABINET ORGANS was
awarded to A. LARIBLAIN.

READ THE JUDGES' REPORT.
M. L. LARIBLAIN exhibits a fine toned large Cabinet
Organ, with two banks of Keys, Right Stops,
FIRST PRIZE.

Mr. L. also shows a Cabinet Organ in Rosewood Case,
Double Reed, with Knee Stop and Automatic Sewing of great
power and purity of tone, which is entitled to Honorable
Mention.

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nut, without Stops.

These Instruments are equal in every respect to the best
American makers, and will be sold at 20 per cent. less than
can be imported at retail prices. An inspection is re-
spectfully solicited.

PIANO WAREHOUSE—Sheffield House, No. 5, Market
Square, (Oct. 17.) A. LAURIBLAIN.

NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY.
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1803.
CAPITAL, £2,000,000 Sterling.
Invested Funds (1864), £2,504,512 7 10 3/4.
Annual Revenue, £464,488 18 3/4.

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Stores, Merchandise, Vessels on Stocks or in Harbour,
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For Rates and other information apply at the Office of
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streets. HENRY GARDNER,
General Agent.

FIRST GOLD MEDAL
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MASON & HAMLIN,
PARIS EXPOSITION 1867.

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has respectfully to inform the public that he has ob-
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and the grand, viz. MASON & HAMLIN'S CABINET ORGANS,
and CHICKERING & SON'S PIANOFORTES.

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(Established 21 years.)
No. 120 Germain St., St. John, N. B.

LIVERPOOL AND LONDON AND GLOBE
FIRE AND LIFE
INSURANCE COMPANY!
Fund paid up and invested, £3,212,343 5s. 1d. etc.
Premiums received in Fire Risks, 1867, £754,574 5/8.
Losses paid in Fire Risks, 1867, £20,455 1/2.
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April 4. Dooly's Building, Waterloo St.

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The Christian Visitor.

“Hold fast the form of sound words.”—2d Timothy, i. 13
SAINT JOHN, N. B., THURSDAY, APRIL 22, 1869.

Remote from towns he ran his godly race
Nor e'er had changed, nor wished to change his place.
His house was known to all the vagrant train;
He chid their wanderings, but relieved their pain.
The long remembered sugar was his guest
Whose beard descending swept his aged breast;
The rained spendthrift now no longer proud
Claimed kindred there, and had his wants allowed.
The broken soldier, kindly bade to stay,
Sat by the fire, and talked the night away;
Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch, and showed how fields were
won.
Pleased with his guests, the good man learned to
glow,
And quite forgot their vices in their woes,
Whose merits or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride,
And e'en his fallings leaved to virtue's side;
But in his duty prompt to every call,
He watched and wept, he prayed, and felt for all.
And as a bird each fond endearment tries,
To tempt her new fledged offspring to the skies,
He tried each art, reproved each idling dreg,
Allured to brighter worlds and led the way.
Beside the bed where parting life was laid,
And sorrow, guilt, and pain, by turns displayed,
The reverend chieftain stood. At his control
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise
And his last feeble accents whispered praise.

At church, with meek and unaffected grace,
His looks adorned the venerable place,
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man
With rapt and honest raptur'd ran;
Even children followed with endearing wile,
And plucked his gown to share the good man's smile.
His ready smile a parent's warmth expressed—
Their welfare pleased him and their cares distressed.
To them his heart, his love, his griefs were given;
But all his serious thoughts he hid in heaven;
As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

One of the greatest charms of Chaucer is a cer-
tain sly humor which constantly appears, and
gives zest to the antique phraseology and spel-
ling. This is seen from his description of the
Prioress:
“There was also a nun—a prioress,
That of her smiling was full simple and coy.
Her greatest oath was but by Saint Eloi;
And she was cleped madam Eglantine.
Full well she sang the service divine,
Entoned in her nose full sweetly;
And French she spake full fair and neatly,
After the school of Stratford atte Bow,
For French of Paris was to her known.”

Sometimes he rises to a strain of true and no-
ble pathos, as in his description of Constance, who
is banished from her husband through treachery,
and sent on board a ship without a rudder, out to
sea:
“Her little child lay weeping in her arm,
And kneeling piteously to him she said,
“Pardon! little son, I will do thee no harm.”
With that her kerchief off her head she braid,
And over her little eye she laid,
And on her arm she laid her little hand,
And unto the heaven her eyes she cast.
“Mother, go with me, and maiden bright—Mary,
Mankind was born, and damned, ay, to die,
For which thy child was on a cross tray;
Thy blissful eye saw all his torment;
There is then no comparison between
Thy we and any we man may sustain.
“Thou saw'st thy child yain before thine eyes;
Now lady bright to whom all woful cryn,
Thou lady of womanhood—thou faire may—
Thou haven of refuge—thou bright star of day—
Rue on my child, that of thy gentleness
Ruest on eveng rueful in distress.”

For the Christian Visitor.
Revision of the English Scriptures.
No. 3.
AMERICAN BIBLE UNION,
No. 23 Great Jones Street, New York.

The two great Bible Societies that largely rule
the religious and missionary world in their par-
ticular department, in making the common Eng-
lish version the standard in translation and cir-
culation, have committed a wrong against re-
vealed truth and Christian principle. This will be
made manifest by a presentation of the facts con-
nected with that version.
It is not inspired.
It was made by fallible men.
These men, with few exceptions, were not dis-
tinguished for learning. Compared with eminent
biblical scholars of the present day, the great
body of them would not rank very high. The
work of the more learned, was, by the operation
of the king's rules, deteriorated by the hands of
inferior scholars.
The time occupied in the work (less than three
years) was not sufficient to enable the best schol-
ars to do it well. The most distinguished He-
braist connected with it, Edward Lively, died in
May, 1605, the first year of the work.
The period in which the translation was made
was not so favorable, as the present, for making a
thorough and faithful version of the holy oracles
into our language.
Biblical literature was in its infancy. Within
this century, its resources have been largely de-
veloped. The knowledge of Greek and Hebrew
has been enlarged. The grammar of those lan-
guages has been more accurately systematized,
and is more thoroughly understood. Historical
and geographical research has been greatly ex-
tended. The relations of languages to each other
are much better comprehended.
On the particular department of the biblical
translator, a flood of light has been thrown by the
discovery of manuscripts of the Hebrew and
Greek Scriptures.
When the Common Version was made, in
1604-7, very few manuscripts of the sacred writ-
ings were known, even to the learned. Not more
than twenty copies of the New Testament had
been discovered, and none of these were perfect.
The very best were comparatively modern, not
dating earlier than the tenth century. In view
of the manuscripts now consulted by scholars,
not one of those known in 1607 is esteemed good
authority.
The number of manuscripts of the Greek
Scriptures, now known, approaches a thousand.
Some of these are five or six hundred years older
than any of those accessible to scholars in 1607.
The oldest are generally the most reliable. They
agree more uniformly with each other. They
existed before the thorough establishment and
universal corruption of the Greek and Roman
hierarchies.
Various circumstances conduced to the injury
and depreciation of later manuscripts. The
Scriptures were not so highly valued, and less
solicitude was felt to keep them pure. Addi-
tions were made to the words of the Holy Spirit.
Priests wrote brief comments on the manuscripts,
and supplied words to the portions used in pub-
lic worship, which were incorporated in subse-
quent copies as parts of the original inspired text.
The book which King James's translators used,
and from which they translated, was the Greek

text collated by Erasmus. This was hastily pre-
pared, and was unavoidably erroneous and defec-
tive, as it had been compiled from late and im-
perfect manuscripts, which now would not be
cited by scholars as authoritative. He added to
unavoidable faults, by making Greek to supply
deficiencies in the manuscripts. This fact has
been ascertained of late years by the discovery of
the interpolations, made in his own handwriting,
in the manuscript which he used.

In addition to these disadvantages, the trans-
lators of King James were restricted by rules im-
posed by the monarch, which precluded them
from thoroughness and fidelity. One of these,
“The old ecclesiastical words to be retained, as
the word ‘church’ not to be translated ‘congrega-
tion.’” Nearly all the translators were Episco-
pals. The work was designed to uphold the
Church of England. In their dedication of the
book to the monarch who employed them, they
declare:
“And now at last, by the mercy of God, and
the continuance of our labors, it being brought
unto such a conclusion as that we have great
hopes that the Church of England shall reap
good fruit thereby; we hold it our duty to offer
it to your Majesty, not only as to our King and
Sovereign, but as to the principal Mover and
Author of the work.”

The object, thus ingenuously acknowledged,
was kept in view whenever the circumstances of
the case would permit. To support the unscrup-
tural order of prelates—who, in common with
the Roman Catholics, they called Bishops—they
assert, at the close of the 2d Epistle to Timothy,
that he was “ORAINED THE FIRST BISHOP OF THE
CHURCH OF THE EPHESIANS.” Titus is also an-
nounced as “THE FIRST BISHOP OF THE CHURCH
OF THE CRETIANA.” Episcopos is also rendered
“BISHOP,” instead of overseer, its legitimate and
intelligible meaning. In Acts xii, 4, to pascha,
the passover, is translated “EASTER,” to wrest
the support of Sacred Scripture to a day cere-
moniously observed by the Romish and Episcopal
Churches, and named from a Saxon goddess, to
whom sacrifices were anciently offered about the
same season of the year. To enforce by Scrip-
ture authority an idea interwoven with the system
of the Church of England, that edifices of stone
and wood are Churches, in Acts xiii, 37, the
word is placed in the mouth of a heathen magis-
trate, who is made to assert of the Christians
seized at Ephesus, that they are not “ROCKS OR
CARVINGS,” instead of robbers of temples, which
the Greek original imports. To correspond with
the usages of the same Church, the writers of the
New Testament are canonized by the prefix of
“Saint” to their names. Thus, the Common
English Version was made to sustain episcopacy.
A faithful revision of the book must necessarily
remove these props of prelacy and hierarchy.
Under these circumstances, it is vain to antic-
pate that the Church of England, the American
Episcopal Church, the Episcopal Methodist Con-
gregation, or any other ecclesiastical body, whose
interests are opposed to such a revision, will ever
undertake, or favor, the work; or that either of
the Bible Societies—which are, to a great extent,
under their control, and largely depend upon
them for support—would be permitted, if they
should be disposed, to prosecute such an under-
taking. W. H. WYCKOFF,
Corresponding Sec'y.

Temperance Items.
Lord Shaftesbury, speaking from his own
knowledge and experience as commissioner of
Inquiry for twenty years, says: “Fully six-tenths
of all the cases of insanity to be found in these
realms arise from no other cause than from the
habit of intemperance in which the people have
indulged.”

Pennsylvania has a criminal and pauper popu-
lation of 24,000—a ninth of them intemperate
—maintained at a cost of \$2,259,910.66, or \$5.80
for each voter in the State. The State revenue
for licenses is \$317,742.75; while the cost to the
people of supporting intemperate criminals and
paupers is \$2,259,910.66.

TEMPERANCE SUBJECTS IN THE PULPIT.
Rev. T. L. Cuyler says: Cannot ministers of
Christ agree to preach more frequently and more
earnestly against drunkenness and the dangers of
the cup? From many pulpits this whole subject
is practically excluded. The drunkard is rarely
prayed for; the young not warned against this
ensnaring device of the devil; the law of God
against drunkenness is substantially ignored!
And yet it is undeniable that the bottle is send-
ing more souls to perdition than all the infidel
tongues and pens in the land. We utter no rail-
ing against our brethren who ignore this stuper-
dous moral evil; but we would not choose to
have a son of ours trained up under such a min-
istry.

A GREAT EVIL.
Dr. Guthrie says: Before God and man, before
the church and the world, I imprecate intem-
perance. I charge it with the murder of innum-
erable souls. In this country, blessed with free-
dom and plenty, the word of God and the liber-
ties of true religion, I charge it as the cause—
whatever be their source elsewhere—of almost
all the poverty, and almost all the crime, and almost
all the misery, and almost all the ignorance, and
almost all the irreligion, that disgrace and afflict
the land. “I am not mad, most noble Festus. I
speak the words of truth and soberness.” I do
in my conscience believe that these intoxicating
stimulants have sunk into perdition more men
and women than found a grave in that deluge
which swept over the highest hill top—engulfing
a world of which but eight were saved.

THE FIRST DRINK.
Phil Tucker was a handsome boy. He was
smart too, considering the bad use he had made
of the opportunities he had. But poor Phil had
a dissipated father, and had lost his mother when
he was quite a child. Good persons pitied Phil,
and said: “If he had been raised under more
favorable circumstances he would have been a
different boy.” But his father neglected him,
and worse than all, set him a bad example. The
result was, that Phil learned to drink whiskey
before he was near grown. At this time he has
become a drunkard, and not infrequently may be
found in the worst places.
I met Phil in the road, not long ago, and feel-
ing a good deal of interest in his welfare—for I
knew his father in his days of decency, and his
mother, when a hopeful bride. She was amiable,
intelligent and accomplished. She little thought,
when rejoicing at the birth of her first and only
pledge of love, that her sweet little boy would
ever be what he now is—a drunkard. But, as I
said, meeting Phil, I reminded him of his excel-
lent mother, pointed him to the ruin into which
he was plunging, and begged him to stop.
“Too late! too late!” said he.
“Why, my dear boy,” said I, “you are only a
lad—and are you so complete a slave already?”
“I have given loose rein to my evil propen-
sities too long, even now, to restrain them,” he
said. He then went on to say: “Dr. D., if I had

only seen the danger of the first drink I ever
took, I might have been saved; but there was no
one to warn me, and I indulged. The first led to
the second, and so on, till I am what you see me
—a drunkard! And now it is too late! too late!”

Poor boy, the next I heard of him he was
under arrest for stealing. Beware of the first
drink.
DR. DUFF ON INTEMPERANCE.
Rev. Dr. Duff, of Scotland, in a temperance
speech in Calcutta, said: “Where, in all the
Bible, is there any express prohibition against the
habitual use of arsenic or prussic acid? It is
enough that the Bible condemns all murder,
whether it be that of oneself or that of another.
And in condemning all murder, it is necessary,
condemns the use of any or all those means
which naturally and inevitably lead to it. Has
not the Bible, by its affecting records of the mon-
strous effects of indulging to excess in intoxicating
liquors, has it not by its express command to use
God's bounties without abusing them to the ef-
fecting of pernicious ends; has it not by its ter-
rible denunciations against the vice of drunken-
ness, declaring on the authority of the living God,
that no drunkard shall inherit the kingdom of
heaven; has it not by these and other means,
stamped the seal of reprobation, with the most
terrible severity on the habitual use of any
substance, which like ardent spirits, involves the
most iniquitous perversion of God's mercies, leads
to the most atrocious outrages against all law,
human and divine, and more than any thing else,
multiplies the heaven-foreclosing and hell-open-
ing vice of drunkenness? Besides, the substances
now known under the name of ardent spirits,
could not be forbidden by name in the Bible,
when it was written—they were not known, not
actually existent. The truth was, that for a thou-
sand years after the dawn of the Christian era,
ardent spirits seem to have been unknown. They
came to light in the laboratories of the alchemists
of the middle ages, in their vain pursuit after a
universal solvent which could extract gold from
the baser metals. The gold producing solvent
they never found. But, instead thereof, they un-
happily stumbled upon a misery and madnes-
producing ingredient. They vainly wished to
turn all the baser metals into gold; they really
discovered the process of converting the most nu-
tritious substances in nature into poison, and left
their discovery as a legacy to their woe-begone
posterity.”

Sermon-Making.
The New York Tribune thus describes the way
in which the Rev. H. Ward Beecher makes his
sermons:—“When he first commenced to preach
he wrote out a few of his sermons, until he had
enough other writing to correct his style. Since
then he has never written out a discourse in full.
He has an idea all the week as to what subject
he will treat on Sunday. Still, there is no defi-
nite plan in his mind until the time arrives.
Usually, he does not touch pen to paper before
Sunday morning and Sunday afternoon. Then
sometimes he gets so many serious under way
that the one he intends to prepare is neglected
until the first bell rings, whereupon he throws
aside the incomplete work, and blocking out a
discourse, he hastens to the pulpit. Generally,
he writes what would make a quarter of a sermon,
embracing the leading points to be presented. In
preparing a sermon he first “blocks it out,” and
lays the foundation with a part of the framework.
At the proper places he cuts windows, through
which the audience may see the beauties of the
Gospel. The windows are designated by the let-
ters, “Ill,” inclosed in a line thus (Ill), showing
that an illustration is to come in at that particular
point. None of the illustrations are ever written
out beforehand or with the sermon, but they are
given as they occur at the time when they are
needed. Often, when in the pulpit, he finds the
windows in the wrong place. He always has a
variety of new sermons on hand, to be used on
special occasions. He said that in old times the
housewife kept a batch of dough in the pantry,
and when bread was required all she had to do
was to go to the tray and cut off enough for
baking. So it is with his sermons. He never
preaches the same one twice, though he fre-
quently uses the same text, but it is always in a
different manner. In reply to the question as to
whether he selected his text first, or the subject,
applying such a text as would suit, he said that