

home to my father's in the fall, my "goodness had vanished like the morning cloud and the early dew." I lost all interest in religion and all belief in it. I became fearfully wicked, and as wretched and miserable as I was wicked. But while this "Reformation" of 1823-4 was in progress, and in its wide sweep taking in our family, several members of which were among the hopefully converted, I also became deeply impressed, and anxious to obtain salvation. I was not awakened by any preaching that I heard, nor did the conversation of any one move me, as I can remember, nor was it the singing of the "Judgement hymn." Nor did I go back and gather up my old hope. That I had thrown away as worse than worthless, and never felt the slightest wish to recover it. But one morning—it was during the winter of 1824—as I lay awake on my bed, thinking, solemn thoughts of eternal things, came over me, like the echoes of a small still voice from heaven, penetrating to the depths of thy soul, bringing tears to my eyes, and awakening within me an earnest desire to "flee from the wrath to come." I began to pray earnestly, and to make resolutions and promises which I soon found it was utterly impossible for me to keep. I began, however, to attend more diligently on the means of grace, and really to seek the salvation of my soul.

I soon obtained a theory of conversion and how it was to be effected. I must be converted, so I thought, just as my dear old grandfather had been, just as good old Mr. Rodick had been and others, among those who were deemed the most pious, and who in their exhortations seldom failed to refer to their own experience. They would tell us how the Lord first sought them, or they would never have sought him; how they at first rebelled against the truth, stifled their convictions, and resisted the Holy Spirit until they had been overpowered and crushed under his mighty hand. Then how intense their agony, so that finally they could neither eat nor sleep; and how that then, from the very depths of despair they were lifted up into the light and blessedness and glory of the "gospel of the grace of God," and were filled with "joy unutterable and full of glory." This was just such a conversion as I wanted, and I strove after it with "might and main." I need scarcely add that I did not succeed. Not then, certainly. But years afterwards,—after I had made a profession of religion, after I had been some time in the ministry, after I had struggled along with doubts and fears, I was "brought out of darkness into marvellous light," and attained, by divine grace to the "full assurance of faith." It was not a mere impression, a delusion, a momentary rapture for which I could give no clear reason. It arose from a lively apprehension of Christ crucified. It was "Christ in me the hope of glory." Oh how utterly vile did I then appear in my own eyes! How all over-glorious did my Lord appear: and love, divine love, unutterable love, was poured into my heart, and "joy unspeakable and full of glory." It was a pretaste of heaven, "the earnest of the inheritance, which is incorruptible, and undefiled, and that fadeth not away." Jesus, the adorable Jesus, was "all my salvation and all my desire." This event took place in 1842, when I was 32 years of age.

MY DREAM.

But I have wandered from my narration. I was referring to the Revival in Cornwallis of 1824, and to my own religious exercises at that time. But it is not my design to describe minutely either the one of these interesting events or the other; but simply to relate an incident which must ever be, in my own mind at least, intimately connected with both the Revival and my own religious history. It was a remarkable dream, which I had, in the summer of 1824. It produced a powerful impression on my mind at the time, and I have never forgotten it. I thought then, and I still think, that there was something of the supernatural about it, and that it came from the hand of God. For this conviction I have no apology to offer except my firm belief in the Bible. I am aware that any one who pretends to attach importance to "dreams and visions," must expect to be deemed a fanatic by many. But this is a matter of no moment. Nor is it any thing new. All the writers of the Old Testament and of the New, have in all ages been deemed great "visionaries" and "fanatics." And they really were so, if it be true that a firm belief in visions and dreams, in supernatural impressions, and in the fact that a constant intercourse is carried on between the Omnipresent Father of our spirits and the souls of his faithful fervent followers, is sufficient to constitute a man a visionary and a fanatic. For "all this" they all "did most steadfastly believe." But with such examples and precedents

before us we may feel very safe, and may fearlessly resolve that "no man shall deceive us with vain words," nor "despoil us by philosophy and vain deceit." "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon his bed. Then he openeth the ears of men, and sealeth their instruction; that he may withdraw man from his purpose and hide pride from man." Job xxxiii. 14-17. Such was the "orthodox view" in the days of Job, and such it continued to be down to the last chapter of Revelation, written by the last of the inspired writers and apostles. To believe their doctrine is not to lay claim to their inspiration. Men who were not prophets, or even pious, but notoriously wicked men, were spoken to in the olden times by a voice divine, in dreams. See Gen. xx. 6; xxxi. 24; xl. 5; xli. 1. Num. xxii. 9. Dan. ii. 1. My conviction is, that the Lord spoke to me in my dream. May he aid me while I relate it, and may he make the narration a blessing to me and others!

I had gone away from home early in the Spring to work during the Summer with Mr. Henry Marchant, one of our neighbors, to assist in farming. Mr. M. and his wife had both been baptised and received into the Baptist Church during the progress of that Revival. Mrs. M.'s mother, the late Mrs. Skinner, whose piety was of a deep and pure type, was living there at the time, "a bright and a shining light." She was Mr. Manning's mother-in-law, and mother and mother-in-law of quite a little host of professing Christians, among whom was another minister—the late Rev. George Dimock. So that we had frequent calls from ministers and other christians, and no lack of religious conversation. I had therefore ample opportunity and encouragement to seek the Lord. I am sorry to be obliged to add that I did not yet find him. Being ignorant of God's righteousness and going about to establish my own righteousness, I did not as yet submit to his method of justification. Though I continued for many months to attend to the interests of my soul, I gradually lost my anxiety, my feelings cooled down, I could not tell why. I settled back into a state of worldliness and skepticism, and sin; though never, I trust, did I sink so far into either as I sank after my supposed conversion at the age of ten years.

To be Continued.

Correspondence.

For the Christian Messenger.

OUR FOREIGN MISSION.

As there appears to exist some misapprehension with reference to the action of our Foreign Missionary Board in St. John, N. B., during the Meeting of Convention there in August, 1868, it may be well to give some information on this subject.

A report seems to have gone abroad, that we relinquished our independent action, and became auxiliary to the American Baptist Missionary Union. Remarks published in the *Macedonian and Record* are adapted to make this impression. It is, however, altogether incorrect. Of course we would not have thought of making any such change without the concurrence of the Convention. While we sincerely desire ever to maintain the most friendly relations with our beloved Brethren of the Union, we are aware that the adoption of such a measure as that attributed to us, would be fraught with disastrous consequences to the important cause of Foreign Missions in these Provinces.

We invited our esteemed Brethren, Rev. Dr. Murdock, Home Secretary of the Union, and Rev. Dr. Fyfe, of Woodstock, Ontario, to meet with us, and aid us in our consultations. There was much friendly conversation of a desultory kind, in which remarks were made with reference to what might be done; but the only Resolution passed, which could possibly be thought to have any bearing on the subject was the following:—

"Resolved, That we remit our funds through the American Baptist Missionary Board."

This was passed at the suggestion of Dr. Murdock, who—doubtless with sincere and kind intentions—represented this way of transmission as more economical than our former method. As our funds were remitted to one of the Missionaries of the Union, to be distributed by him, according to our order, we were quite willing, as we always have been, that our brethren should be fully acquainted with all our proceedings.

It is needful to state, however, without attaching blame to any party, that when a remittance was made in accordance with the Resolution passed, it was ascertained, from a

candid statement furnished by F. A. Smith, Esq., Treasurer of the Union, that the change was disadvantageous. This probably arose from the fluctuating state of the U. S. currency, the change of our money into it, and the subsequent change prior to transmission. But, from whatever cause the disadvantage many have resulted. at the Meeting of the Board, Jan. 19th, 1869, it was deemed needful to pass a Resolution to remit through the former channel, at least till a satisfactory arrangement can be made to secure our funds from any loss in transmission.

On receiving intelligence of the arrival of our beloved Bro. Rev. A. R. R. Crawley in America, I wrote and requested him to appoint a time to meet our Board. This seems not to have been in his power hitherto; but we still hope he may be able to meet us—giving me timely notice to call the Board together and impart to us needful information, and useful advice.

I am in constant expectation of receiving letters from Rev. Dr. Stevens and sister DeWolfe, from which interesting extracts may be published.

It is proper to remark, in conclusion, that sister Burpe has kindly relinquished all claim on the Board since the close of last year. All the funds, therefore, that may be contributed henceforth will be devoted to sustain those who are laboring in our employment, and to make provision for the support of an ordained Missionary, to be sent from our shores so soon as the services of a suitable one can be obtained. For these objects, however, liberal contributions are needed from all.

CHARLES TUPPER, Sec'y.

ERRATA.—In Report, Minutes, p. 22, l. 14, for "Agau," read *Sgau*; 15, for "plan" read *place*.

For the Christian Messenger.

REVISION OF THE ENGLISH SCRIPTURES.

No. 2.

AMERICAN BIBLE UNION,

No. 32 Great Jones Street, New York.

The two Bible Societies, the British and Foreign, and the American, in Scripture translation and circulation, almost rule the religious and missionary world. Adopting by Constitution, as they do, the Common English Version as the basis of their operations, they make it in a certain sense a standard for all whom they can influence. They have bound themselves "to encourage" by appropriations and otherwise "only such versions as conform in the principle of their translation to the Common English Version." Wielding incomes that amount to millions; printing and circulating the Scriptures at home and abroad, in various languages; and appropriating to Missionary Societies of different denominations, large sums of money for the same purposes in other languages; they utterly refuse to aid any missionary version that translates into native languages the words relating to Baptism in accordance with the meaning of the original Greek. Notwithstanding the liberal contributions of Baptists to these institutions in the early period of their history, they have since the year 1835, peremptorily declined every application on behalf of versions made by Carey, Judson, Yates, and other Baptist missionaries, except upon the condition that the translations should be changed so as to conform to the Common English Version.

Thus they erect the Common English Version into a standard for the world. The language of the Memorial addressed by the Committee of the English Baptist Union to the Committee and Officers of the British and Foreign Bible Society, in January, 1840, appropriately characterizes and deprecates such a system of policy:

"It is well known under what circumstances the English authorized version was made. The translators were compelled by royal mandate to retain the old ecclesiastical words. But he who imposes such a condition, and he who submits to it, are alike guilty of infringing the liberty of conscience, and of laying violent hands on the truth itself. Does the Bible Society wish to perpetuate the odious despotism of the Stuarts, by still putting fetters on the translators of the Bible? Moreover, if the English version is to be followed in one instance, by analogy of reasoning, it must be followed in all similar instances; and this would lead, in cases where a difference of opinion obtains, to that transferring of terms, the absurdity and impracticability of which have already been shown. How, again, is it possible for a conscientious translator to conform to their standard? The difficulties of translating, it might be supposed, are great and numerous enough without the aggravation which such a necessity implies.

"Instead of constructing his version, as an erudite philologist, according to sound canons of interpretation, he must recur at every step to the work of his English predecessors. His inquiry must be, not what is the true meaning of a passage, and how it may be rendered with fidelity, but what is the sense put upon it in the

English version. Not what the uncorrupted originals may dictate must he follow, but the originals modified by the party views of polemical ecclesiastics, and the caprice of a semi-papistical monarch. A man who should translate on this principle, the memorialists hesitate not to say, would be totally unworthy of the office he had assumed; nor would it be safe to trust the conveyance of the words of life to the nations to his hands.

Still further, they would ask wherein the virtue consists of introducing the faults of the English version into new translations. Admitting, that under the circumstances of its production it is an admirable work, and even better executed in the main than might have been apprehended, no admirers of it have yet been so enthusiastic as to pronounce it immaculate. On all hands it is confessed to betray the marks of human imperfection. The Committee themselves say of it: 'Errors are to be found in it which the humblest scholar could not only point out, but correct. Errors, too, there are which obscure the sense in some important instances.' Why should these errors be propagated? If there be thought to be a necessity for leaving them uncorrected, at least let them remain where they are. If we must have them at home, let us not send them abroad. What benevolence is there in afflicting the heathen with our calamities? Every Christian would surely say: Give them the unadulterated word, whatever you choose in regard to yourselves.

"If it be said the resolution of the Bible Society does not contemplate this, but refers only to certain words in which it requires the English version to be followed, the reply is obvious and conclusive—those very words constitute one of its most glaring faults. They are words, to all but Greek scholars, without a meaning; and the Bible Society determines that these same words in their unintelligibility shall be transferred into foreign tongues, thus forever withholding from the heathen part of the word of God.

"The memorialists cannot refrain from expressing both their surprise and deep regret that the British and Foreign Bible Society should seem in any way to give its sanction to the Popish practice of substituting a translation of the inspired volume as the standard of truth, in the room of the original Scriptures. If Protestants are right in setting up one version as a model, how will it be shown that Romanists are wrong in putting that honor upon another? The decree of the Council of Trent, and the resolution of the Committee in Earl Street, are in their principle exactly similar, and alike unsound and dangerous. The one confers infallibility on the Vulgate, the other makes the English version the judge, from whose decision there lies no appeal. For all the ordinary purposes of translation, indeed, the Greek New Testament may be used; but, where Christian denominations hold conflicting sentiments, it shall be instantly laid aside, or, what is the same thing, shall not be deemed of authority, nor be taken as the rule. Precisely in that crisis where the importance of having access to the original is chiefly felt, the Committee of the Bible Society takes it out of the translator's hand. Such a procedure, it is submitted, can not be justified on Protestant principles. If it is to be defended, it must take shelter under the obnoxious plea that there resides an authority somewhere, and no matter where, whether in a general council of the Church of Rome, or in the Committee of the Bible Society, which has a right to modify the word of God."

WM. H. WYCKOFF,
Corresponding Secretary.

IN MEMORIAM.

REV. SAMUEL TUPPER, OF MASSACHUSETTS.

The last issue of the *Zion's Herald*, gives an account of the death of the Rev. Samuel Tupper, of New England Conference. Bro. Tupper was a son of the late Nathan Tupper, Esq., of W. Cornwallis, and was religiously trained from his youth. He experienced religion, and acted in the capacity of local preacher in our Church, in his native township; but subsequently to his marriage, he joined the New England Conference, in which sphere he laboured with much acceptance and usefulness. We take from the *Herald* the following notice of his Ministerial character:—

It was with great sorrow of heart that we announced last week the death of this most excellent brother. No one deserved more favor with his brethren and his churches, no one received more. He was one of the most unwearied workers. Giving up a lucrative business and growing wealth as a merchant, he dedicated himself, soul and body, to the service of the Church. He began with the smallest appointments and cheerfully labored for the salvation of souls. His financial experience made him of great value in relieving his churches of embarrassment, and he was one of those rare men, who knew how to make every one to whom he applied, a liberal and a cheerful giver. His reputation grew steadily and he rose to the occupancy of some of our most important charges. Wherever he went, his churches recognized his singleness of eye and heart, in the work to which he was called, and many a convert will rise up in that day, and call him blessed. His frame, never rugged, was worn down by excessive labor, and at the comparatively early age of forty-eight years, he has entered into the joy of his Lord. His spirit was of the sweetest. Never, in much intercourse and intimacy with him, have we ever seen an expression of temper, or envy, or of any unrighteousness. Though not professing the blessing of perfect love, he was one of the best exemplars of that excellent spirit. His life was hid with Christ in God. His death was calm as became such a life. He knew in whom he had believed. He had given