

to do when we have the power to prevent it, is a deed in the responsibility of which we must share. This is a sufficient reply, but in the present instance I may go further, and may with truth affirm that a very large share of the responsibility rests upon brother Rand; for have the Committee any power in the matter except what he gives them; responsibilities are not to be shifted in this easy manner; if he were to say, "I will allow no tampering with a work to which I appear to have been called by God, and least of all will I lend myself to a procedure so unsound and deceptive as the transfer of Greek words which are capable of translation," what responsibility of altering his version could the Committee assume? He could surely stand without the Committee, but what would the Committee be without him? Apart from him their occupation would be gone.

This leads me to examine the only reason assigned in the protest of our brethren for their concurrence in the resolve of the Committee, it was as follows, "We judge it infinitely better that the Micmacs should have a translation of the Scriptures, though not in all respects what we might wish it to be rather than remain as they are without any." But what was to hinder their having a translation, in all respects such as we would wish, as soon as it was prepared? If it were a matter of undoubted certainty that the work must stop, unless this concession were made, duty then becomes plain. Impossibility settles the question. If no supply of the Spirit of faith, no energy of prayer, no forms of exertion, could avail to give the Micmacs a version of the Scriptures but by conceding the principle of transfer, then every pious heart should say, "As it is altogether beyond our power to give them the best we would wish, we will give them the best we can." But what is the proof of this impossibility? I may think it comparatively easy, another brother may think otherwise. Such expression of opinion however decided, brings no satisfaction. Again we ask, where is the proof. To say that the Baptists either could not, or would not sustain this work, with the aid of those Christians who love consistency of conduct even though it leads to a conclusion at variance with their own views, is begging the entire question; and yet the validity of the reason under review is wholly based on this assumption.

This whole proceeding has been truly styled a concession. A concession to error. For next to the error of falsifying the translation, stands that of concealing the original under a mere transfer, and doing this simply to suit the convenience of those whose practice would be rebuked by a translation. Our language to such is most respectfully but firmly, "Gentlemen, make your practice conform to the word of God, and then no translation will be inconvenient." A concession in a matter which ought above all others to bind the conscience, and render it inflexible as a bar of steel, lest the charge be incurred of "handling the word of God deceitfully." A concession to the maintenance of one of the most dangerous and spreading corruptions of Christian truth, I mean that of baptismal regeneration; for infant sprinkling is the pillar of that dogma, and the transfer in question is intended to favour that practice, for if it has no such tendency, why are Pædobaptists so eager to compass it?—and a concession for such a purpose in relation to a tribe, that has received all its notions of Christianity from Roman Catholics.

It is with unfeigned regret I write this; brother Rand knows that I am entitled to speak upon the subject; and entertaining, as I do, very strong and settled convictions upon the question of transfer for all new translations, I think myself called upon to express them on the present occasion.

I remain dear brother, yours, &c.

CHARLES SPURDEN.

Frederickton, Oct. 27, 1851.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—After spending a few weeks in New-Brunswick, in behalf of the Acadia College, it may not be improper for me to offer a few remarks in relation to my agency.

I regret that I had not the presence and assistance of many of the Ministers belonging to the churches I visited. I felt this very deeply, as the object of my visit appeared not generally known. There seemed to be an omission on the part of those, whose duty it was to prepare the way for my agency. It was expected that arrangements would have been made for public meetings, according to

the resolution of the Eastern N. B. Association; and that Ministers and others would give their presence and influence at these meetings, thus aiding and assisting their agent in spreading and arguing before the churches and congregations, the claims of Acadia College. In the absence of these preliminary measures I was left to bear the burden alone, the result of which is seen in the small amount I have raised.

I am much gratified however, in being able to state my firm conviction that, so soon as the brethren, possessing the means, become convinced that a part of their duty as Christians, and especially Baptists, is, to aid by their contributions Acadia College, there will be no deficiency in their efforts to honor their obligations.

To remove however, the objections which are in some, possibly many minds, is not perhaps, so easily done as may be imagined.—There are strong prejudices against an educated ministry, arising from a combination of causes. Educated ministers have not always been successful, so far as success has been manifested, in the conversion of sinners—nor have they always been noted for abstractedness from the world. It also may have happened that some educated ministers, were not among the most self-denying, or esteemed for sympathy with the people of their charge. And again it is to be feared that in some cases men, whose qualifications for the christian ministry have mainly consisted in their education, who, without due regard to a change of heart, and call of God to the important work, have assumed the responsible duty of instructing their fellow men in a path which they themselves have never trod; while on the other hand, though not invariably, men without, what is technically called an education, have been successful, abstracted from worldliness, self denying, noted for their sympathy with their flocks, the spirituality of their religion and purity of their lives. Now, it is but natural to suppose that, when these, or any of these defects have been observed among an educated ministry, they would be remembered, possibly sharpened, when an appeal is made to their benevolence in aid of an institution, which contemplates among other things imparting instruction to candidates for the christian ministry. But all objections, I presume, must cease when it is understood that no one belonging to the Baptist Denomination is educated as a theological student at Acadia College who is not approved and recommended as a suitable person for a preacher, by the church of which he is a member. Such being therefore the intention of the faculty of that institution to aid, not make ministers, it is confidently hoped that its friends will from time to time signify their good will by directing a portion of their donations into its funds.

The necessity of such instruction as Acadia College affords, to the numerous and increasingly influential denomination to which it owes under God its existence, cannot by any sound mind, be denied, whether its necessity be considered in relation to the claims of the rising ministry, or the more general callings of life. There cannot, it is presumed, be found, at the present day, a church or congregation so encompassed with darkness as not to prefer that their minister should be educated rather than not educated, all other things being equal.

But then let it be understood that, this is not the only important work of Acadia College. For general purposes it is exceedingly important to sustain the means of collegiate instruction among the Baptists. There is at the present time in all parts of the Provinces a decided and still growing feeling in favor of an extended education; a demand that will not much longer admit of any denial. Baptists may not with sufficient promptness and energy respond to that demand; but the only result will be that, others will take advantage of their sluggish and feeble efforts, and thereby elevate themselves, while Baptists are long will feel the evil they have inflicted on themselves and their posterity, as they hopelessly sigh for the past, and look to the future.—Now is emphatically the time for every one to put to his hand. Never were the prospects of Acadia College brighter, nor was it ever more easy to fill its treasury with the needful funds.

JOHN CHASE.

[FOR THE CHRISTIAN VISITOR.]

Acadia College, Oct. 23, 1851.

DEAR BROTHER VERY,—A general examination of the Students of Acadia College took

place to-day, occupying from 9 o'clock, A. M.; till 2 P. M., which was very pleasant and satisfactory. The next Semi-Term will commence on Monday the 27th inst., leaving us a few days for relaxation.

Allow me to avail myself of the leisure thus afforded to offer a few suggestions upon the subject of Education. The future prosperity of our Provinces depends upon few things more than upon the advancement of the cause of education. This observation is truly applicable in a religious point of view. In proportion as knowledge and truth become disseminated error and superstition will be driven back. The history of the Church of Christ in all ages confirms this assertion. An idea once prevailed, and some still foolishly cling to it, that religion and education are by no means congenial, and can rarely, if ever, be found existing in the same individual. This tradition which would have ignorance to be a promoter of piety is fast sinking into oblivion, and common sense men are now convinced that the educated mind is not only better prepared to worship God, but is more capable of teaching others to do so. Happily we live in an age characterized by a march of intellect; and great efforts are being put forward for the promotion of education both in Europe and America. But my mind reverts to our own Denomination in these Provinces. Are the Baptists in New Brunswick and Nova Scotia alive to their duty with regard to education? We hope they are at least beginning to feel that unless they arouse from lethargy they will be left in the shade by their neighbors.—It is true we have literary institutions; but are they sustained as they should be? At Frederickton, N. B., there is a Baptist Seminary pleasantly situated and most efficiently conducted. But it is to be lamented, that while scores of young men in that Province should be enjoying its advantages, but very few, in addition to those from the city, are pursuing their studies there. Considering the population and wealth of the Baptists in New Brunswick, one would conclude that such an Institution as the one alluded to would be crowded by interesting youths from every section of the Province eagerly ascending the hill of science, and thereby preparing for stations of usefulness.

Let us now turn our attention to Nova Scotia. There we find Acadia College, delightfully located at Wolfville. A residence of a few months at this Institution has fully satisfied my mind of its excellency and enlisted my warmest interests in its behalf. It is now enjoying some measure of prosperity, and its friends are anticipating still better days. But how should a College be supported that is the joint property of the Baptists in three flourishing Provinces, embracing 193 churches? Should we not expect to find a liberally endowed College containing some hundreds of students, directed in their studies by at least three or four Professors? Instead of this desideratum we find but sixteen students, and two Professors. Although the number of students is small, the labours of the Professors are as great as though it were increased tenfold. Could the brethren who profess to be interested in this College witness the great amount of mental toil and anxiety that must necessarily devolve upon these two worthy men, their sympathies would be touched, and they would be not only willing to contribute towards the support of an additional Professor, but they would also use every effort to increase the number of students. In connection with Acadia College is an Academy ably conducted by Mr. J. W. Hartt, assisted by Mr. H. Johnston, a Graduate of the above College.—To this Academy and to the Seminary at Frederickton the friends of Acadia College should look with much interest, and exert every influence that would tend to their prosperity; because with their success is intimately allied that of the College, inasmuch as from their walls it must be principally supplied with such as have received the necessary training preparatory to collegiate education.

We earnestly hope that our brethren throughout these Provinces may bestir themselves in these important matters and realize that their future advancement as a Denomination must depend measurably upon the attention they give to the education of the rising generation. Will the brethren prayerfully consider these things? Yours in Christian regard,

L. W.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER,—I should have written you before, but have waited to see Capt. Hilliard

to get correct intelligence from our beloved brother Catherine. He confirms what we heard concerning him. Brother C. rode the gale until Sabbath morning, when about five o'clock, he parted his cable and drove in among the breakers, and as soon as she reached the bar, the vessel turned over two or three times, carrying away her masts and leaving nothing upon the deck. Captain Hilliard was brother-in-law to our much esteemed brother, he rode out the gale in Malpick harbour, and when the storm abated went about five miles nearer to Hog Island and discovered brother Catherine's vessel on shore, some persons had boarded her, and had three bodies on the bank, which had been fished out of the vessel, two out of the hold and one out of the cabin berths. This latter, Captain Hilliard discovered to be his sister's son, Simon Catherine. He had the Bible buttoned in his bosom, and one of the others was Alexander M'Kenzie, he had his name on his arm, and the other was A. Barnes. He is the last son of that family of five, all have been drowned, and have left their father and mother to mourn their loss; both are aged. Brother Catherine and his sons John and Grant have not been discovered. It is thought they were buried in the sand.

Thus the Church of Christ has sustained a great loss in this place. His son John was Deacon of the Church, and they are gone.—We shall hear their voice no more. I myself have lost one with whom I took sweet counsel going to the house of God, and how their loss is to be made up God knoweth. Our dear sister Catherine has lost her husband and her four sons. She may well say as Job said: "O my friends pity me for the hand of God hath touched me."

But dear brother, this is but a part of the sufferings in this place. There were three more men from here with Captain Joseph Catherine, son to our beloved brother, no tidings of whom, nor any of his crew have been received. They are supposed to have foundered at sea. Captain Hilliard picked up her Pink with her name "America." There has been taken from this little settlement eleven men in the prime of life, and have left behind them six widows with orphan children, three with six each, and an only son of a mother left without any support.

Dear brother Very it will be of little use to enter into the scene of sorrow, that I have witnessed the last four weeks. It is heart-rending, for they refuse to be comforted. To hear the cries of the disconsolate mothers, and to see the weeping children, and no father to return to procure their winter's bread, no shoes for their feet. I went into one house where I saw one of these widows sitting weeping, and a child on each side of her, and one on her knee, and neither of the three was three years old. Lord have mercy on them.

Dear brother, I want you and all the ministering brethren to preach a good charity sermon, that will warm the hearts of the congregations and give them to know that they who give to the poor lend to the Lord, and no doubt he will give them good interest.

I will say no more on that head as I intend to bid adieu to you a brief sketch of brother Catherine's course since he was born again. We have reason to be thankful that all that God has done is well done. He is still carrying on his good work amongst us. I have baptized eight since I last wrote, and there are four more received for baptism.

On leaving home last Monday, to come to St. John, as I came to the Roman Catholic Chapel at St. George, in turning to come into the St. John Road, my horse, who is like myself, something strong-headed, would turn into the Maguadavie, I tried to turn him into the St. John, and finding he could not go the way he wanted, he turned quickly round and run the fore wheel under the box of the wagon and unlocked it, and out I went head foremost and landed on my left shoulder, dislocating it. I thanked God it was no worse, and being within forty rods of Dr. Thomson's office he put it in with hard work to himself but harder to me; he did it well, and after it was bound up I came on to the City and feel as comfortable as can be expected, and thank God for his mercies to me a sinner.

JAMES WALKER.

Musquarcon, Nov. 5, 1851.

LIGHT THE LAMPS.—There are in the world about eight hundred millions of souls. If instead of that number of souls to be brought to God, there were the same number of lamps to be lighted, and if five were lighted every minute, it would take between seven and eight hundred years to light them.