

menced translation, first in the Reading-Book, and then in Genesis, of which book the first three chapters, and chapters 4 to 6, inclusive, have been read.

Sermons or skeletons of sermons have been prepared every week by the theological students, and submitted for examination.

Lectures on preaching and on Church government have been delivered, but Theology and Ecclesiastical History have been entirely neglected, for the reason above-mentioned, with the exception of the delivery of an Introductory Lecture.

The Greek Testament has been read at morning prayers, from 1st Peter to the end of the Testament, and from Matt. 1st chap. to the 16th.

Four quarterly examinations of the classes on the branches above mentioned have been conducted in the presence of the Governors or other friends of the College.

A public literary exhibition took place on the part of six of the senior students, at the close of the first Term of the collegiate year; and nine of the students delivered orations or essays on Anniversary day, at the close of the second Term.

During the year also, public lectures of a miscellaneous character have been delivered monthly by the undersigned, intended to interest the students and others in various branches of knowledge.

The undersigned have great pleasure in stating that the diligence and persevering attention of the students to their respective studies, as well as the general propriety of their conduct, have been highly gratifying.

It may be added, that several of the theological students have been engaged on Lord's days in preaching the gospel at various stations in this vicinity, and that their labours have proved very acceptable.

J. M. CRAMP,
J. CHIPMAN.

Acadia College, June 5, 1852.

[FOR THE CHRISTIAN VISITOR.]

MICMAC TRACTS.

DEAR BROTHER VERY.—We have just issued a couple of Tracts in Micmac, of each of which I send you a specimen. The one, as its English title indicates, is an account of a pious Indian woman, written, I should think by a lady. The subject of it belonged to Massachusetts, and was converted from heathenism. According to the narrative, she lived a decidedly pious life. I have translated it into Micmac. The other is, as you may observe, chiefly made up of extracts from the Scriptures. The Ten Commandments are introduced, and the account of the birth and death of the blessed Saviour, with the 30th chapter of John and 15th of Luke. There are some Indians who can read, and we expect to teach others, who in turn will teach others still. As you say about the Bibles, we mean to be able to furnish ten for every one which may be destroyed, and to find persons who will read and hear them.

The verses on the last page of each Tract, are original. They are merely to express Gospel truth in numbers and rhyme. If you think your readers will like to see an original hymn composed in Micmac, you may insert the one containing four verses. The metre is that of the hymn commencing, "How firm a foundation, ye saints of the Lord," and of course it goes in the same tune. The vowels are to be sounded nearly as in French: i. e.—a as in father; e—as a in fate; i—as i in machine, pin; o—as in no, not; u—as oo in food. C—is always hard, like k; g—always hard, as in give. With these directions you may read the hymn so as to be understood by an Indian, and by means of the following literal translation, which may be interlined, you can understand it yourself:

HYMN.

Sesus, Acjinciscam, tan wasoc ebit,
Nisasp usitcamuc wescijinuit.
Ansalewije cedabegadijic,
Ac jinamuc wejulidastijic.

Acjinciscam ujit cinn elnuasis;
Eulejis usitcamuc, wenmajidasis.
Uclujiewam teliamascwibelus,
Minnasis, wasoc wenagasis Sesus.

Nigej tesigiacuc nenwidelimule,
Cesaluc, ac elp alasudemelseulc.
Eulidelemule, ac abogenemule;
Sabewudi ac ulodi igenemule.

Sesus, Acjinciscam nugu cesalulec,
Welidastijic, wejinu wolulec,
Mada cil neuctejin Nujuksetanwigen:
Ac acmaldem wejuksetadiec ninen.

TRANSLATION.

Jesus, the great God, who in heaven dwells,
Descended to this world and was born.
The angels sing,
And men thereat rejoice.

The great God for as he became man,
He was poor in this world, and suffered,
On his cross he was tortured,
He arose, and to heaven ascended, Jesus.

Now every day he thinks of us,
He loves us, and intercedes for us,
He pities us and grants us aid,
Piety and happiness he gives us.

Jesus, great God, now thee we love,
Happy we are, (and) we praise thee,
For thou the only Saviour art,
And by thy blood redeemed are we.

As I have aimed to give as literal a translation as possible, and to arrange the words in English exactly as they are in the original, I need not say that the versification and rhyme is lost,—unless the last verse might be almost deemed an exception—but the sense is given.

I have lately received a letter from an Indian to whom I sent one of the tracts, stating that he could read it with ease, and was pleased with it. To the blessing of the Lord we must commend them! I am now on the point of starting for Cape Breton, and expect to visit New-Brunswick during the summer.

Yours, truly,

S. T. RAND.

Charlotte-Town, P. E. I., June 2d, 1852.

[FOR THE CHRISTIAN VISITOR.]

CAPITAL LETTERS.

MR. EDITOR.—I beg leave, through the columns of your widely circulated paper, to make a few remarks on the use of capital letters in composition. In doing so, I do not mean to make an ostentatious display of my own opinions in opposition to the general usage of the literati, for well I know, that a hasty and inconsiderate attempt to overthrow or alter customs of long standing often prove abortive, and is not unfrequently a means of exposing the folly of the person who makes the attack. While it is an established truth, that the introduction of novelty in any department of knowledge is often detrimental to the interests of society; it is equally true, that an undue fear of innovation often hinders a well disposed person from making a modest and commendable attempt to effect an alteration in a practice, which, though generally correct, is in some cases objectionable. This is, in my opinion, the case, with respect to the use of capital letters in a large portion of the publications of the present day.

Wishing to yield a becoming deference to the opinions and practices of others, who in intellectual acquirements have ever been my superiors, I would only venture to differ from them where the prevailing custom appears not to be sanctioned by reason. As I am far from wishing to fill the columns of the Visitor with a lengthy disquisition on certain supposed defects existing throughout the range of English literature, I shall confine my remarks at present to religious publications. Nor is it my intention to animadvert on all the diversified uses of capital letters, even in such works as I have ventured to make a subject of comment; but only to make a few observations relative to the words that should be commenced with capitals.

Formerly it was a practice to begin every noun with a capital letter; but after a time an alteration was effected, as it was considered sufficient if only the most important words were commenced with such letters. In accordance with this, it is customary to begin the names of persons, places, &c., with capitals; thus we say "Victoria Queen of England;" "the River Jordan," &c. But if this rule is correct, why is it not invariably followed? Why are not the words heaven, earth, hell, satan, &c., also begun with capitals? Surely it cannot be that they are less important than those before enumerated.

How strange it would appear if a person in alluding to one of our common books should commence its name or title with a small letter; and yet how often do we see the word Bible commenced with a little b. How uncouth and absurd such expressions as the following appear, when deprived of their leading capitals. ("Bunyan's) pilgrim's progress," ("Young's) night thoughts." Should any writer habitually deprive such titles of so necessary an ornament, it would either be considered an evidence of ignorance, or a censurable breach of propriety. What plea can

there be advanced in vindication of the practice of beginning with small letters the words Bible and Scripture—proper names for the greatest and best of books? Or is a book, "given by inspiration of God," of less consequence than one of the productions of human genius? Surely not.

Again it is a custom to commence with capitals such words as are derived from proper names; and so familiar have we become with the prevailing usage in this respect, that such expressions as "the chinese sea," "the english nation," "a roman citizen," &c., appears quite unnatural, unless the proper words commence with capitals. And is it not equally inconsistent to begin such words as Heavenly, Christian, and Christianity, with only small letters. Or is a Heavenly inheritance inferior to an English manor? and a Christian too ignoble to be compared with a Mahometan or a Peripatetic?

It is also a custom to commence every appellation of the Deity with a capital letter.—This is right. And would it not also be right to begin with a capital letter every pronoun which is substituted for His name. I am aware that some writers at the present day are in the habit of doing so; but this is far from being a general practice. But why should not the custom become universal? Or is it proper for us to deny to our Maker what we are not backward in bestowing on His creatures? particularly such as attain to positions of eminence among us, or become exalted over us, though their dignity is infinitely beneath the majesty of Him whose "throne is in Heaven."

This inconsistency of which I complain, is exhibited in too many of our religious publications. Let us quote for instance, the closing sentence in the dedicatory Preface to our common Bibles. "The Lord of heaven and earth bless Your Majesty with many and happy days, that as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour." In making this quotation I am far from condemning its arrangement, and as far from objecting to its devotional strain. Yet, I must express my surprise that the capital letters should be so misapplied; for while they commence every pronoun referring to the king of England, those which are used instead of the name of Him who is KING OF KINGS AND LORD OF LORDS, are all commenced with small letters.

Having made these cursory observations about the general use of capital letters, I will now apply my remarks to the English version of the Bible, and I hope I shall not be considered sceptical, while I express a wish that every pronoun substituted for the name of the Deity had a capital letter at the commencement. To illustrate this I will here transcribe two verses. "And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him. And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, He asked him if he saw ought." Mark viii. 22, 23. These two verses are only two out of thousands which I might have quoted.—Here I would not wish to be supposed that I am finding fault with the Scriptures. Far from it. I believe the Bible to be true from first to last. And if any inconveniences have found their way into our English version, I leave them for those who are more learned than I to correct. One thing is true. If the whole Scriptures were printed, with capitals placed as they are in the verses which I have transcribed, it would not lessen the beauty of one of its pages, or alter the meaning of a single verse; neither would it lessen our respect for the Book, nor diminish our reverence for its Author. On the contrary, it would enable us to decide with certainty on the meaning of many passages about which different persons now entertain different opinions. This will appear evident from a careful perusal of the Bible. One verse I will here transcribe.—"He shall pray unto God, and He will be favourable unto him; and he shall see His face with joy; for He will render unto man His righteousness." Job xxxiii. 26. Now some might be of opinion that the closing words of this verse signified man's righteousness. But this cannot be the case; for Elihu must have referred to the same righteousness, to which David alluded when he said, "I will make mention of Thy righteousness, even of Thine only."

As a further illustration of my argument, I will briefly relate a circumstance which occurred in this vicinity only a few years ago. A funeral sermon was preached from those words. "The wicked is driven away in his wickedness; but the righteous hath hope in his death." Prov. xiv. 32. When the preacher had taken his seat, another, who was present, rose up, and spoke a short time in confirmation of certain truths that had been advanced; then, with becoming modesty, he ventured to differ from the former speaker with respect to the meaning of the concluding words; as he considered their true signification to be "The righteous hath hope in the Saviour's death." Now here was a difference of opinion between two brethren in the gospel ministry; but how often do people fall into far greater errors in interpreting texts of Scripture, which a proper use of capital letters would be a means of preventing. It would also exempt many from doubts similar to those entertained by the Ethiopian eunuch when he said, "Of whom speaketh the prophet this? of himself, or of some other man." Acts viii: 34.—Hence we may conclude, that this subject, though little thought of in general, is one of too great importance to be overlooked.

Many others, and perhaps more cogent arguments, might be adduced in support of this position; but I fear that I have already carried my dissertation to too great a length for insertion in the Visitor. But if this is the case,—if I have exhibited a censurable prolixity in what I have written, or if my observations are more pedantic than profitable; it has not been through a want of sincere and laudable intentions. Earnestly hoping that my remarks will not prove deliterious to the good cause of Christianity, I shall now leave the subject, for the consideration of those who are readers of the "Christian Visitor."
Sussex, May 26th, 1852. G.

OBITUARY.

Died, in Coverdale, on the 29th day of April, brother Lewis Colpitts, in the 40th year of his age. He was baptised by Elder Joseph Crandal, about fourteen years ago, and united with the Baptist Church in Salisbury. After a time a Baptist church was organised in Coverdale, with which he united, and continued a worthy and consistent member until his death. His house was frequently opened for the preaching of the gospel, and he took great interest in entertaining the Lord's ministers, and contributing to their support, according as God had prospered him. He was greatly afflicted in body during his last illness, with that lingering disease, consumption, but manifested great resignation to the will of his Heavenly Father, and was enabled to wait patiently until his change came, when, as we trust, he fell asleep in Jesus, and was removed from the church militant to the church triumphant. He had selected a passage of scripture which he requested Elder Wallace to improve on the occasion of his demise, but as Elder Wallace was away from home, it was deemed expedient to have the mournful occasion improved by Elder James Newcomb, who selected Mark xiii. 35, 36, "Watch ye, therefore, for ye know not when the master of the house cometh," &c., and addressed a solemn and attentive audience, after which the remains of our departed brother were taken to the place lately selected for a cemetery, close by the site chosen for a Baptist Meeting House, where the building now stands in an unfinished state.—Com. by Elder J. Newcomb.

Departed this life, at the Grand Lake, May 19th, 1852, in his 63rd year, Mr. George McLean. He was a consistent member of the Baptist Church for 25 years, and has left a widow and 13 children to mourn his loss. Mr. McLean was highly esteemed and loved by all who knew him. His last illness was borne with patient resignation, and he died triumphing in his Saviour. His spirit has now joined the holy company spoken of in Hebrews, xi. 22—24. ELIAS KEIRSTEAD.

IRISH DREAD OF EMIGRATION.—The letter from an Irish priest in America, written home to dissuade Romanists from losing their religion by coming to this country—which we noticed last week—has produced a perfect panic in Ireland. It has sounded the key-note of alarm, through the whole land, and the priests on reading the letter in their churches to the people, and warning them against emigration hither. And no doubt the effect will be considerable.