

## Correspondence.

[FOR THE CHRISTIAN VISITOR.]

## "A UNIONIST."

MESSRS. EDITORS.—As your correspondent, "A Unionist," (*Christian Visitor*, May 27th,) who expresses a high opinion of me in some respects, appears to labor under several misapprehensions, I deem it proper to endeavor to remove them.

That I am not opposed to a revision of the English translation of the Bible, if effected prudently and judiciously, he may learn from my Essay, entitled—"Proposal for a Revision of the authorized version of the Scriptures," published in both the *Christian Messenger* and the *Christian Visitor* in the spring of 1851, of which I now send you a copy, which you will please forward to him. Undoubtedly I have been, and I still am, apprehensive that the publishing of a professed Revision of the New Testament, (especially by a section of the Baptists, in "union" with men whose views we deem subversive of the gospel,) as a denominational undertaking by the Baptists, would do more harm than good. I do not, however, object to the doing of this by any individual, or any number of individuals, solely on his or their own personal responsibility.

My opinion of the common version, based on a careful comparison of it with the original and several other revisions, has long been, that it is a faithful, safe, and plain guide to the unprejudiced inquirer after truth and duty, but that, as in every translation which I ever examined, there are instances in which the exact import of the raised text may be expressed with more accuracy, or with more distinctness. In connexion with my attempts to elucidate obscure passages, I have repeatedly avowed substantially the same opinion. If, then, any of my communications have been so misunderstood as to "unsettle" the minds of Baptists with reference to the entire fidelity and general accuracy of this version, it is the more obviously incumbent on me to vindicate it when any change is proposed which appears to me adapted to obscure the meaning of Scripture.

Should any man conceive that my criticisms on any text tend to involve it in obscurity, I would regard it as an act of faithfulness and kindness in him to correct my error, if an error it be, and by sound principles of interpretation to place the language of inspiration in its true light. In accordance with the rule, "as ye would that men should do to you, do ye even so to them," I have endeavored to do this with reference to the Revisers. Is, then, the admonition of Gamaliel, "Refrain from these men, and let them alone"—a text often grossly misapplied—addressed to those deadly persecutors of the Apostles, who "took counsel to slay them," applicable to me? (See Acts v. 17, 18, 33-35, 38.) Should you, Messrs. Editors, see fit to lay my communication, "Specimens of Revision," before your readers, that they may judge for themselves, they will perceive that I have treated the Revisers with Christian courtesy, have given the full credit for all the improvements which they appear to me to have made, and have quietly assigned my reasons for differing from them in judgment on certain points.

If I am "too fast" in regarding the "Specimens of Revision," as they are obviously represented in the report, surely the managers must have been "too fast" in so representing them, and placing over each text "REVISED VERSION." In accordance with the hope formerly expressed by me, I shall be heartily glad if, as your correspondent suggests, these "specimens" be "required to pass a still further and final ordeal before being adopted." If so, my examinations of them may be specially serviceable.

"A Unionist" has misapprehended my meaning in supposing that I recommended the changing of the name Jude into Judah. I objected to the making of any alteration in proper names in cases in which there is no necessity for it, and no benefit to be derived from it; and remarked, that Jude would have been changed into Judah, if the Reviser had carried out his principle, namely, that of "adopting the Old Testament form." Your Correspondent's scheme of "transference" would require him to read "Joudas—brother of Jakobos," &c. Would such changes make the Scriptures either more attractive, or more easily understood?

He is also very much mistaken in imagining that I beg the question, by appealing to the

authority of the common version with reference to the meaning of the preposition *en*. I appeal to the Greek: and every competent judge knows, that the texts cited prove this word to have the meanings *by* and *through*; while the unlearned reader may satisfy himself on the point by examining the passages in English, and observing, that no other word, save that used, will make sense.

Having noticed the principal matters to which "A Unionist" has adverted, I remark, that, though I do not choose to designate myself by this name, yet I profess to be an ardent lover of union among evangelical believers. While I claim to myself the privilege, which I cheerfully concede to others, of communicating my views, and assigning my reasons for entertaining them, it is my sincere desire that I may always be enabled to do it in a manner adapted "to keep the unity of the spirit in the bond of peace."

Ever yours in Christ,  
CHARLES TUPPER.

Annapolis, June 17, 1853.

[FOR THE CHRISTIAN VISITOR.]

## ACADIA COLLEGE.

## The President's Annual Report to the Board of Governors.

The College having been closed during the Second Term of 1852, this Report contains the history of only one Term, the first of the present year.

The Term was opened on the 20th of January last. A public meeting was held in the morning, when addresses were delivered by several gentlemen, and the divine blessing solemnly implored. In the evening, the President lectured on "the connection between religion and learning, and their influence upon each other."

As no additional Professors have been yet appointed, it has been found necessary to obtain temporary assistance in conducting the studies of the Institution. In the Classical Department, valuable aid has been rendered by Mr. Thomas A. Higgins, the senior student. The Mathematical Department was placed under the charge of Mr. Henry Johnston, whose duties have been fulfilled with entire satisfaction to all parties.

The first Greek classes have read two of the Philipian Epistles; in Latin, the same class have read the "Germania" of Tacitus. Selections from Plutarch, and portions of the "Cicilia" of Sallust have been read by the second class. Both classes have exercised in Greek and Latin composition.

A class in Logic was formed at the commencement of the term. On the completion of the course, the attention of the class was directed, during the remainder of the term, to Grecian Antiquities.

One student has been engaged, during the last quarter, in the study of Hebrew Grammar.

A systematic course of Theological instruction has been commenced. Eleven lectures have been delivered on the interpretation of Scripture, embracing the following points:—The means of ascertaining the genuineness of the books of the Old and New Testaments—the literary history of the Bible—historical sketch of Biblical interpretation—figurative languages—Allegories and Parables—Symbols and Types.

Lectures have been delivered on Biblical Theology, tracing the history of religion, the developments of revelation, and the progress of religious opinion during the patriarchal period and the Mosaic dispensation. The completion of this course, comprising a review of the doctrines and institutes of Christianity, is reserved for the next term, when it is also proposed to commence a series of lectures on Ecclesiastical History.

There have been exegetical exercises on the Greek of the Acts of the Apostles, including the first twelve chapters. The Greek Testament is read at morning prayer: the portions so read during this term were the Gospel of John and the Epistles to the Thessalonians and the Galatians.

Essays on various subjects have been prepared during the term, by all the students, in rotation. The Theological students have been exercised, in addition, in the composition of sermons. They have been usually engaged in preaching, on Lord's days, and their services have proved very acceptable to congregations in this neighborhood.

With a view to excite more general interest in the Institution, the public were invited

to attend a Series of Lectures, which were delivered in the College Hall, in the following order:—

Feb. 1st—*English History and English Heroes*. By the President.

15th—*Chemistry*. By Dr. S. Fitch, Wolfville.

March 1st—*Railroads—their history and advantages*. By the President.

15th—*Tobacco*. By Dr. Shaw, Kentville.

29th—*Martin Luther*. By the President.

April 12th—*Schools and Scholars in the Sixteenth Century*. By the President.

26th—*The history of the earth before it was inhabited by man*. By the President.

These Lectures were extremely well attended. It is hoped that a similar effort will be made next winter, on an enlarged scale.

In conclusion, the undersigned begs to express his most earnest desire for the immediate appointment of additional Professors.

J. M. CRAMP.

Acadia College, June 16, 1853.

[FOR THE CHRISTIAN VISITOR.]

## Donation Meeting to the Rev. Silas Vidito.

Cambridge, 6th June, 1853.

The friends of the Rev. Silas Vidito made him and family a Donation visit, it being on the eve of their departure from that place to Nova Scotia, his native and former home, and his separation from the Jemseg Church as their Pastor. His labors were much appreciated by them until his health failed, which caused him to relinquish his Pastoral charge. He has experienced their Christian sympathies during his illness, and this Donation visit was a continuation of their sympathy, and a special token of their regard. There were present Elder J. C. Skinner, and some 50 or 60 friends. After taking Tea there were presented to Bro. Vidito and companion £4 5s. cash and £2 4s. 8d. worth of such articles as was needed to those who were leaving.

At the presentation of the Donations, the following address was made in behalf of the friends present, and another in answer by Rev. Mr. Vidito, and there were other speeches by some present—then concluded by singing and prayer by Elder Skinner. The parting hand was extended with mutual friendship, and the company separated with pleasing emotions.

## An Address from the Friends of Rev. Silas Vidito.

Feeling sensible of your anxieties and services for our welfare during the few months that you have labored amongst us, we take much pleasure in expressing these marks of our sincere respect to yourself and family, by the voluntary donations now presented; desiring that the Lord will restore your health, and long continue your usefulness in the Ministry. And, as you are about to leave us to return to your native home, we pray that the Lord may prosper your way in life, and make you useful in his cause.

Wishing all temporal and spiritual prosperity to yourself and family, we remain yours with Christian esteem.

GILBERT DYKEMAN, HIRAM U. CLARK,  
CHAS. B. COLWELL, RICH. DYKEMAN,  
GEO. W. COLWELL, JOHN COLWELL,  
WM. COLWELL, G. W. SPUNGER.

## The Rev. Silas Vidito's Reply.

Dear Brethren,—We are met on one of the most interesting occasions, viz.: to give the Pastor and his flock an opportunity of expressing their love in the Lord, and their mutual care for each other. These *Donation Meetings* were got up in the United States, and have extended to the Provinces of Nova Scotia and New-Brunswick; they are productive of much good and no less encouragement and comfort to those to whom they are made—as in all cases where the heart is right, the language of the Pastor is that of Paul to the Philippians—"Not because I desire a gift: but I desire fruit that may abound to your account."

We are met to all appearance for the last time on earth, and I accept this token of your love to me and mine, as a proof of your satisfaction in my desire to have served you in the Lord; but He has seen fit to lay me aside, and I have now to endeavor to serve him passively. I shall remember you in my prayers, and earnestly desire that you may be soon provided with a Pastor who will be able to fulfil his Ministry to the Lord's honour and your good. I especially have to thank the

sisters who have got up this meeting. How powerfully influential is woman, and when that influence is used as in this case, in the Lord's service how much good may be done. Paul speaks of such in the last chapter of his Epistle to the Romans. May others follow their example; and now "Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

[FOR THE CHRISTIAN VISITOR.]

Cambridge, June 15, 1853.

DEAR BRETHREN,—I was invited to attend the Monthly Conference, at Jemseg, and to spend the Sabbath with them. I stopped on Monday and attended the "Donation Visit" to Brother Vidito, who has left on account of his health. It came of well—well for him, well for THEM, and well for the CAUSE.

I spent last Sabbath at the 2d Wickham Church, with Brother Crandal, who is zealously laboring to build up the church. May he succeed in uniting and strengthening them.

How desolate a place appears where there is no public worship. Where are the people on the Sabbath?

"Day of all the week the best,  
Emblem of eternal rest."

Perhaps they have a nice chapel, pulpit adorned, and in it a Bible,—but no one there to preach the word, none in the pews to hear—all as silent as a sepulchre—no voice of praises a singing—the silence scarcely broken by the humming fly. What a desolation! Where is the church? Where are all those happy emotions which ought to be felt and realized by Christians in the house of God? Where is the influence that the Church ought to have upon the world. May the Lord revive his work, and may his people see, feel, think and act.

I hope your excellent Missionary organization will be blessed. I hope the Baptist Pastors in the City will be blessed, and that you will be sustained in your official engagements.

The *Visitor* always affords us much satisfaction, and it is more and more appreciated by the people within the circle of my knowledge.

I am, yours truly,  
J. C. SKINNER.

[FOR THE CHRISTIAN VISITOR.]

Black River, Miramichi, June 13, 1853.

DEAR BRETHREN,—I assure you that I take pleasure in supporting you in your arduous work. I have got two new subscribers. I hope to increase the number of subscribers, and forward you the sums due.

The Baptist Churches at the North Esk, and little Southwest are still blessed with additions. On Sunday, the 5th inst., I baptized two. I left on Wednesday, in company with Brethren Knight and White. Brother White is a promising young man; his labours here have been very useful. I had the pleasure of baptizing two willing converts yesterday, where none have ever been emersed before; and I should not forget to say that they were Brother White's own brother and sister, who had been ROMAN CATHOLICS until they were converted through the instrumentality of their brother. Most of his father's family are effectually wrought upon by the Word, and I hope that the day is not far distant when they will all be united in one faith and one baptism. Brother White is much esteemed in this community, and many have been converted by his preaching. He intends (D. V.) to go to the Eastern Association.

Brother Knight has been very well received in this region, and he has been a great comfort to me. May the Lord prosper him in his labor of love!

I am, yours truly, in the Lord,  
D. MCPHAIL.

[FOR THE CHRISTIAN VISITOR.]

Sackville, May 21st, 1853.

MESSRS. EDITORS,—At a meeting of the friends of Temperance, held at Moncton, on the 21st of May, to take into consideration the best means of enabling the people to profit by the new Liquor Law:—

It was Resolved that sectional meetings should be held in each township throughout the County, to form organizations for the pur-

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