

In so doing, the Committee of the Bible Society followed the example of King James, who, instead of directing his divines to do what was right, bound them by rules, one of which was that "the old ecclesiastical words" should be retained. He mentioned one—the word "church"—for which the word "congregation" was not to be substituted, as Tyndale had done. The Translators, in their "Address to the Reader," take credit to themselves for retaining another "ecclesiastical" word—"baptism," for which, as they say, some had substituted "washing."

The Baptists of England met the difficulty by founding "The Bible Translation Society," for the publication of editions of the New Testament in the languages of the East. The American Bible Society having imitated and British and Foreign, the "American and Foreign Bible Society" was formed in the United States, with a special view to the assistance of Baptist missionaries. Some years afterwards, the "American Bible Union" was constituted. That Society has undertaken to prepare a Revised Version of the English Scriptures. The Book of Job and the New Testament have been already published. The remaining books of the Bible are in preparation.

Eminent scholars of different denominations are employed, and are now carrying on the work. No restrictions are laid upon them. Their only duty is to translate faithfully.

It has been industriously spread abroad that the American Bible Union is a Baptist Society, and that the Bible in course of publication is a "Baptist Bible." Neither assertion is correct. The Union is composed of persons of all denominations who are willing to aid the object by their contributions. The translators, as has been stated, belong to different denominations; and so far from allowing a Baptist bias to influence them, they have actually appended to Acts viii. 37, a text on which great stress has been often laid in the Baptist controversy, the following note "Verse 37 is wanting in the best authorities." Is not this impartial and fair?

But, it is an immersionist translation! That is the head and front of its offending. The old church word "baptism" is discarded, and "immersion" is put in its place. Well, what of that? All that can be said is, that the Translators have observed the principle under which they engaged in the work. It is thus expressed:—"The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness." Acting on that principle they have translated the Greek word "baptizo" by the English word "immerse." This translation, in their judgment, presents "the least possible obscurity or indefiniteness." It is perfectly intelligible to every-body.

Let us now see how the other rule works. The Missionaries in the South Seas comply with the Bible Society's requirements. When translating the New Testament into the Barotongan dialect Mr. Williams, the martyr-missionary, wrote *baptize* for the Greek word *baptizo*. This *baptize* was a new word to the natives. The missionary had introduced it, and he only could tell its meaning. A native heard the word. "Baptize!" said he—"I never heard that word before; what does it mean?" Next Lord's day he went to the place of worship: he saw the minister take an infant in his arms, and heard him say, as he sprinkled a few drops of water on the child's face. "Baptize." There was the explanation. The meaning of the new word, he was instructed to believe, was *sprinkle*. And so the translator, who would not have dared to use a word *meaning* to *sprinkle*, employed one to which he gave the *meaning* by the action. The same statement applies to the Samoan, the Fije, the Aneitutense, and other dialects. But we may properly ask, Is this honest and faithful?

Some of our Baptist brethren, I am aware, prefer to retain the word "baptize." They say, "We know its meaning, and we declare it by our practice. If we adopt another word such as 'immerse,' we seem to intimate that the original word is not sufficiently explicit, and that the word is required in order to make it plain. It will be better to let the old word remain. As we have said—we know the meaning." To this we reply:—"To baptize was to perform a specific action, indicated by the word itself; that action was immersion. But when the word *baptizo* was transferred to other languages, it was so transferred as a sacred, ecclesiastical word, the meaning of which was to be gathered from the usage of the church at the time of the transference. If that usage had varied or was changed, the ecclesiastical word was still used, but it ceased

to convey a specific meaning. Had it been translated instead of being transferred, that could not have happened. It is true, that when *baptize* became an English word it was used in the sense of immersion, because immersion was then the general practice:—and hence Tyndale, who employed the word in his translation, said, "The plunging into the water signifieth that we die, and are buried with Christ, as concerning the old life of sin, which is Adam; and the pulling out again signifieth that we rise again with Christ in a new life;"—showing that when he said "baptism" he meant the plunging or immersion. But in process of time pouring or sprinkling was substituted for immersion, while the word *baptism* was still retained, and thus the people were taught that to baptize was to pour or sprinkle, as well as to immerse;—in other words, they might conclude that the word has no fixed, definite meaning, or that it imports any application of water. It is right and necessary to guard against this. We believe that *baptizo* has a meaning, and we think that the meaning should be expressed in the translation. The ecclesiastical word *baptize* does not now express it. Another word must be chosen, and the best word for the purpose is *immerse*.

In positive institutions a certain action is enjoined, which is described in the words of the institute. If, subsequently, the mode of action is altered, but the original word still used, that word is improperly employed and another should be put in its place. To *baptize*, originally, was to *immerse*. But when the performance of a ceremony was called baptism, although pouring or sprinkling was substituted for immersion, the word *baptism* was no longer appropriate. An English word was required, as significant as the original Greek. There is none more significant than the word *immerse*, because it has the definite, special meaning which was conveyed by *baptizo*, and expressed in the practice of the primitive church.

I have dwelt the longer on this point, because it seemed desirable to explain and defend the use of the words *immerse* and *immersion* in the Revised version of the New Testament.

Let us be thankful for the gifts bestowed on the churches in this age and use them for general instruction and profit. Let the churches cherish and cultivate learning, employing it for the noblest ends. No one need have any fears for the result. Free and full inquiry, properly conducted, is always beneficial to the cause of truth. "He that doth truth cometh to the light."

How soon any translation of the scriptures, in whole or in part, may prove so generally satisfactory as to be brought into domestic or public use, cannot be predicted. Probably many years will elapse before such a consummation will be attained. Meanwhile, let materials be gathered. Let the learned of all denominations put forth their best skill. Let Episcopalians translate the Bible. Let Presbyterians translate. Let Methodists translate. Let Baptists translate. Let them revise one another, each labouring to contribute his quota towards the general stock. The issue cannot but be favourable to the better understanding of "the good word of God."

Finally;—whatever differences of opinion prevail among us, let us not think or speak evil one of another, but be willing to give each other credit for good intentions. As we all have equal liberty let us all use it, within such limits as are divinely prescribed. Some of you may disapprove of our course. Be it so. Differ from us as you please. Prove that we are wrong, if you can. But do not slander us. Do not misrepresent our views. Do not falsely accuse us. "Let every man be fully persuaded in his own mind." And, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Christian Messenger.

HALIFAX, OCTOBER 24, 1866.

We are glad to hear from several quarters of additions to the churches. We have been informed of other places besides those mentioned on another page having had tokens for good in their religious services. In some of these there have also been disciples gathered by the very appropriate and divinely appointed door of admission, into the fold of Christ—baptism. At Yarmouth, six or more, have been so received since the Association. We hope the interest may increase, and spread far and wide, and that pastors and people may be rejoicing together over numbers who are being made obedient to the faith once delivered to

the saints; and so the true Apostolical Succession be secured.

"Watoher" in his communication on another page has doubtless depicted the bad influences and habits which prevail to a large extent in Halifax, amongst certain classes of the community, and it is well for christians to understand this, and recognize those things as the great enemies of the church of Christ. We do not, however, suppose, or believe, that he intends to convey the idea that persons with such tastes are the proper parties to conduct the public worship of God in Christian assemblies.

There is, we believe, too little of interest given to the operations of our churches, and it would be well for christian men to think more of the condition of those with whom they daily associate, and endeavour to place before them higher objects and nobler aspirations than the frivolities which so much prevail.

Just as we were going to press we received by the hands of a friend, a copy of the Life and Times of the late Rev. Harris Harding, of Yarmouth, by Rev. John Davis of Charlottetown. We shall take an early opportunity of noticing this Memoir of "The Patriarch of Western Nova Scotia," for the benefit of our readers. In the mean time, however, we would advise all who have not given in their names as subscribers for a copy, to do so, and that without delay, as we understand that the number of copies is limited.

NEWS SUMMARY.

The elections are still in progress in the neighbouring States, probably with more obstinate and determined conflict of political parties, than has ever occurred since the formation of the Union. A good many of the States have not yet made their returns, but from every indication so far apparent, there is a strong probability that the Federals, or as they are now termed the Radicals, will gain the day. As this would bring the Congress and the Presidential parties if possible into more immediate collision, it becomes a question of the deepest import to look forward to the approaching Session of Congress. Looking to the violent feelings of parties as exhibited in the public press, an appeal to open force on one side or the other would not be altogether improbable. We do not however anticipate so serious a consequence. There are strong threats among some of the leading Federals, of an impeachment of Mr. Johnson, but as we suppose so violent a measure could not take place until after his expiration of office, and he has yet two or three years tenure of the Presidency, many things may occur in the mean time to check the present virulence of party feeling.

Next to this great question in importance is the present state of Mexico. It seems hardly probable from all accounts that Maximilian can much longer maintain his ground in this country. It is reported in the papers that the United States are about buying him out, and undertaking the Protectorate of Mexico, with the cession of lower California and some other portions of the territory adjoining Texas. This however under the present financial pressure of the Union seems rather improbable.

The Canadian Confederation Delegates are shortly to leave for England, probably accompanied by the Governor General. We shall however hear little of any further progress towards consummating the great plan of Confederating the Provinces, until the beginning of the year, when the Imperial Parliament meet for business. In the mean time there is little—we should say no doubt, that the much debated Union will then take place.

The R. M. Steamer *China* arrived early on Monday morning bringing dates to the 13th, but as we have news seven or eight days later by telegram, the most important items are already known on this side of the Atlantic.

The Hon. Mr. McFarlane—one of the Nova Scotia delegates, and the Hon. Mr. Chandler of New Brunswick, returned by the *China*. We are informed that they both speak favorably of the prospects of Confederation.

We received papers by this mail in which are accounts of meetings which were attended by some of the delegates. The Council of the British North American Association entertained the Delegates in London, on the 11th inst. Speeches of the Honorables Dr. Tupper, Mr. Tilley, Mr. Archibald, Mr. Chandler, and Governor Hincks are reported, as well as those of the Earl of Carnarvon and several other men of note and influence.

The last named gentleman said that when the delegates had all arrived and the question

of Confederation came officially under the consideration of Her Majesty's Government, he promised them that they would find no lukewarmness or indifference to their wishes, and no want of interest or confidence in their national aspirations. He referred to the former connection existing between the United States and Great Britain, and the important lessons learned from the separation which had been effected between the two countries. The subject is being pretty freely ventilated in the press of the mother country, and these provinces stand a fair chance of becoming better known by the people of Great Britain than heretofore. The prejudice which has existed there against ours, as "a cold inhospitable climate," will doubtless be removed, and emigration of the surplus population will be promoted to the British American Provinces.

It is gratifying to learn from many quarters, that the Crops both here and in all the other Provinces, have suffered much less damage from the long protracted wet, than was at one time greatly feared. The Potato crop in this Province which was considered at one time almost an entire failure from the appearance of disease, will, we believe, turn out an average one.

Notices, &c.

CORRECTION. In Receipts for Foreign Missions, (C. M., Oct. 10.) Windsor Baptist Sabbath School contributed \$25 to support a female in School. T. M. King and N. H. Dobsen sent each \$25—together \$50—conjointly to support a native preacher the 1st half year.

The next session of the *Cape Breton Quarterly Ministerial Conference* will be held in the Mabou Baptist Chapel—commencing on Saturday, 2nd Nov., next, at 2 o'clock, P. M. We hope to meet a large number of our brethren and friends, and we most earnestly beseech them to come. Supplicating the presence and blessing of the Master.

By order of the conference,
J. F. KEMPTON.

Oct. 15th, 1866.

Letters Received.

Jas. Desbrisay, Esq., \$2.—\$6 previously credited correctly. Caleb Spidle. Rev. J. F. Kempton. Rev. T. T. Filmer. Rev. E. N. Harris. Rev. W. W. George. Jos. Bradshaw, \$2, per Rev. A. F. Porter. Rev. I. J. Skinner. Rev. W. E. Hall. Gideon Longille. A. M. Davis. Rev. G. Armstrong. Rev. D. W. C. Dimock.

General Intelligence.

Domestic.

On Wednesday evening last, a woman named Edwards, living in Dartmouth, had both her legs fractured by being run over by a horse and cart.

APPLES.—We learn from the *Bridgetown Free Press* of Thursday last that a cargo of choice apples had left that place for Halifax a few days previously.

FIRE.—A barn belonging to Mr. James Nass, Marriott's Cove, Chester, containing all his farming utensils, a cow, pig, etc., was consumed by fire on Tuesday night the 16th inst. It is supposed to have been the work of an incendiary.

The death of Major Bazalgette, of the 24th, in Burma, is announced in the English papers. The deceased, if we mistake not, was a native of this city, and son of Col. Bazalgette, for a number of years a resident of Halifax.—*Express*.

FATAL ACCIDENT.—A colored man named Louis Bowers, was killed, and another named Thomas seriously injured, by the falling of an embankment at which they were working, at the Lawrencetown Gold Diggings, on Friday last.—*Reporter*.

ACCIDENTAL DEATH.—A young man named Martin, an employee on the railway, was killed on Monday at Bedford. He was in the act of removing one of the platform cars, when he slipped, and fell across the rail, and the engine backing up, passed over his body, causing instant death.

FIRE AT NEW CORNWALL.—Our readers will be sorry to learn that Rev. Augustus Shields has met with a sad loss by the burning of his house. On Wednesday the 10th inst., about 4 o'clock in the morning, he was awakened by a roaring which he supposed to be thunder, but soon found it was the burning of his own house which appeared to have begun from the outside at the gable end. Being without help he could only save his children and a few articles of furniture. His clothes and books were almost wholly consumed—having but little more than what they wore on the previous day. We heard of this sad calamity first at the Wednesday evening meeting in the Granville Street Church. Several friends wished to render aid forthwith and a committee was consequently named and requested to forward such contributions as were made. We mention the names of the Committee so that if any other friends in the city, who were not at the meeting, desire to join in showing kindness to a suffering minister and family, they may know the channel by which it may be done: viz., Rev. Dr. Fryor, S. Selden, R. N. Beckwith, Alex. Robinson.