

etary efforts, and more particularly when they are required to face a foreign Agent, but I trust these things will soon be corrected, and I look forward with hope to a "good time coming." I am pleased to learn that brother Burpe is successfully engaged in the Union Agency in Nova-Scotia, and that the Churches there are determined to do more for the Union this year than formerly. I design visiting Sackville and the Eastern part of the Province during February, in company with brother Miles, where I hope from the good reports always received from that quarter, to meet with abundant success.

Your, &c., H. E. SEELYE.

[FOR THE CHRISTIAN VISITOR.]

Saint Andrews, Jan. 16th, 1852.

DEAR BROTHER VERY,—I have thought for a few weeks past of sending you a note for publication, to apprise you and as many of our Christian friends as were acquainted with her, of the demise of our Christian sister, Ruth Russell, who bid adieu to time, and all terrestrial things, on Saturday 29th of Nov. last, after enduring one of the most protracted and tedious afflictions I ever knew, indeed I might say decidedly the most.

I have been intimately acquainted with her for over thirty years, and as far back as that symptoms of consumption (of which disease she died) were plainly depicted as preying upon her delicate constitution.

Brother Russell's house has been for over half a century an asylum for, or one of the houses of God's servants in this place, his mother was converted in a reformation which took place here when brother Ainsley first visited the country as a Licensiate, and was baptized by Elder J. Case; she lived a widow sixteen years, she was one that washed the saints feet, and brought up her family with pious care, and when dying, with the prospect of immortal glory she admonished her children in conjunction with other precepts never to let the needy go hungry from their door.

Brother Ainsley in his return visits frequented James' house, as he used to call Mr. Russell, and our departed sister and her husband took great pains to wait on the holy man of God and provided for him a room, a table, and a seat with every necessary comfort. His preaching, his counsel, and his prayers made deep and lasting impressions on his hosts, and they were meditating obedience to Christ's commands, but while they delayed, doubting their fitness, brother Ainsley at God's command put off the tabernacle of clay and died in their house. The reformation, commenced through brother Ainsley's labors, continued under the ministrations of Elders Robinson and Magee, who became the Pastor of the St. Stephens Church, and baptized our departed sister and her dear husband about eighteen years ago, and at the organization of the Church in this Parish, brother Russell was chosen and appointed and ordained deacon, in which office he has continued to serve with general acceptance. Sister Russell's continued bodily infirmities prevented her for years from attending the sanctuary, and as a matter of course, she would feel the loss of those social and public blessings; her disease too was calculated to try her. While visiting her from time to time, I have been forcibly reminded of Job's description of the afflicted.—Job xxi. 25. "And another dieth in the bitterness of his soul and never eateth with pleasure." But it was light with her at even-time. Being obliged to leave home to fill an appointment at some distance the day previous to her death, I went to see her and found that disease was about finishing its work, she was evidently going fast, and herself fully apprised of the same and perfectly sensible. Her language as near as I can recollect was, "I am going to leave you, I shall meet you in heaven, I am going to my Saviour, give good advice to my son, and pray for him, he is my only child, preach my funeral sermon, and bury me beside my sister, in the old burying place." After these, with other like expressions, I left her. I visited her a second time that day, but she was struggling with disease, and death was drawing near, and as I had taken farewell I thought it not prudent to speak to her again, and I saw her no more in life. The Monday following her remains were interred, after a discourse was delivered from Ecclesiastes xii. 7. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

When Elder Manning was here he tarried more or less at Deacon R.'s, and he would

often tell them that if he died in these parts that we must bury him beside his brother Ainsley.

Your's, &c., ADAM D. THOMSON.

MICMAC MISSION

SIR,—At a recent meeting of the Committee of the Micmac Missionary Society, I was requested to publish their decision in reference to the translation or transference of Baptizo and Baptisma, for the information of the public. I have been prevented by other engagements from doing this sooner. By giving a place in your columns to the following extracts, you will confer a favor on the Committee making the request through their Secretary.

At a meeting of the Committee held on the 26th ult., after a free and friendly conference at which the views of all parties were fully expressed—

It was moved by Rev. A. Forrester, seconded by S. L. Shannon, Esq.—"That in the event of a translation of the Holy Scriptures or of portions thereof being laid before the Committee for approval with a view for publication, the Greek words rendered in the authorized version by Baptizo and Baptisma shall be in like manner simply translated in the Micmac version."

This Resolution having passed by a majority, a paper of which the following is a copy was handed in and read by the Secretary, and ordered to be inserted in the Minutes.

In complying with the above Resolution we wish to say that we do it in the way of concession to the majority, not as judging the transfer of the words referred to, to be the most correct translation—a concession, however, which we make most cheerfully, because 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 now are without any; and more especially as it is the understanding that Mr. Rand is at full liberty to translate according to his own conviction; and when the translation shall be presented for their approbation, the Committee will make alteration of the words in question on their own responsibility.

E. A. CRAWLEY,  
S. T. RAND,  
JOHN MILLER,  
A. F. SAWERS.

Published by direction of the Committee.  
P. G. McGRIGOR,  
Halifax, Oct. 16th, 1851. Rec. Sec'y.

"MEN, BRETHREN, AND FATHERS, HEAR YE MY DEFENCE."

MESSES. EDITORS,—

I am grieved to perceive the unpleasant agitation which has been excited upon the subject of the Micmac Mission. That we should commence a campaign against any portion of the kingdom of darkness without encountering difficulties is not to be expected; but that we should either be deterred in our progress, or greatly moved, much less be led to abandon the work, is not to be thought of for a moment. And I have seen the hand of God already too visibly guiding us in our attempts to "save our brother," to believe that the present misapprehension will not soon be removed. I have carefully read all that has appeared in the Messenger and Visitor, respecting the course I have thought proper to pursue; and viewing the grounds upon which the animadversions are based, I am quite sanguine in the hope that I can be the means of removing these grounds, and thus show that I have been blamed, if not wholly without reason, yet with far less reason, than has been supposed. Certainly nothing which I have yet seen has tended in the least to convince me of any serious error. Animadverting upon the action of the Committee, my brethren all seem to take it for granted that the Greek words in question can, with all ease, be translated into Micmac. That the Micmacs have a word exactly corresponding to it in the sense in which we Baptists understand it. None of them have given the word; but no doubt is entertained as to its existence. Next it is taken for granted that I have either consented to transfer with my own hands, and transcribe into the Micmac language the Greek words Baptizo and Baptisma; and thus make barbarisms, no sense and nonsense, where I could with all ease express the meaning of the original; or, that I have consented to allow others to do this. I am represented as sanctioning the "transfer policy"—as depart-

ing altogether from well known and highly cherished Baptist principles; and that I am, in fact, almost, if not altogether, a Pedito-baptist in heart. On these grounds and for these reasons, my friends are grieved. I have been assailed with hard words, which have certainly not "broken my bones," and I have been addressed with "soft words" which if they have left my bones whole as yet, have certainly so far affected me as to make me willing to make any explanation in my power. I will therefore plainly state what I have done and what I have not done, and I trust I can show with perfect ease that these charges, which have been brought against me are not sustained. At all events I plead "not guilty." I have a right to be heard, and I know that this right will be cheerfully conceded. Here then is my defence.

1. It is taken for granted that the Greek words can with perfect ease be rendered into Micmac. I will not take upon me to affirm that they cannot. There may be a Micmac word which corresponds exactly with the Greek word Baptizo, as Baptists understand it. But I do not know of such a word. I once supposed there was one. I have stated I dare say that it was the case. I have always rendered the Greek term by a word which I supposed translated it correctly. But I have discovered my mistake. And having discovered it, I must confess and forsake, even tho' it be late in the day. In order to give all who are interested in this matter an opportunity to test the truth of this statement by their own personal examinations, I will here give this word and all the other Indian words with which I am acquainted, which come the nearest to our views of the meaning of the word Baptizo. I will express the pronunciation so nearly as I can in English letters. I request my brethren to consult any intelligent Indian, pronounce the words to him, and hear his pronunciation and explanations. Shew him the act of immersion; and ask him what he calls it.

The first word I will mention is the one I have always hitherto used as a translation of Baptizo—Kedah-bah-dega. This word describes the action of putting any thing down under the water. Kedahbahluk, "I put him under water;" in the future tense Uktahbahlades, "I shall put him under water." So far this seems a fair translation of Baptizo as Baptists understand that word. But it unfortunately means too much. It means "to sink in water." Put a stone into the water, and ask an Indian what Indian word describes its descent to the bottom. He will immediately tell you Kedahbahluk, which is one form of this same word. So of the sinking of a boat, or a drowning man. In the middle voice it means "to cause one's self to sink," that is "to die." I believe Dr. Carey at first translated baptizo by a word which signified to sink, which he afterwards corrected. If I have made the same mistake therefore, I am glad to be in good company.—But surely no Baptist would be willing to substitute the verb "to sink" for "Baptizo." I, for one, would protest against our being nicknamed "sinks." I remember an old Indian once exclaiming, in reply to my statements on the subject of Baptism, "Sartun drownum."

2. There is another Micmac word which signifies "To put into water." It is Pahkah-sahdo. In the future, Uphahsahdudes. I give the form of the future tense, because, as will be seen by inspection, these words change a little in the future at each end, they do the same in the imperative mood; and one might be led to suppose he had got a different word when he had merely got the same word in a different tense. If I dip my finger into a bucket of water, this word would express that action. Were I to dip an individual into a river, it would be also Pahkahsahluk, this same word. But if I put him into the water in any way—if but his feet touch the water—it would be the same. And what is fatal for the Baptist sense of Baptizo, Pahkahsahdoo kwecedum, is, "I launch the canoe." "I put the canoe into the water." But if our views of the meaning of Baptizo are correct, which I certainly do not doubt, a canoe, as it floats upon the top of the water, is abaptistos, "unbaptized." Pahkahsahdoo, then, and Baptizo, are very far from being equivalent.

3. But they do mean to immerse. That is, an immersion can be expressed by the one and the other.

If I "sink" an object I certainly "immerse" it.—And if I "immerse" it I certainly "put it into the water." It may therefore be fairly questioned whether upon the supposition that there is no word, or words, in the language by which the sense of Baptizo can be more

nearly expressed, a Baptist translator could be justified in rejecting both these words, and in simply transferring the Greek word into his version—merely giving it a Micmac termination, but not translating it. I certainly think he could not. And I beg here to assure Dr. Cramp, brother Spurden, and all my Baptist brethren every where, that I entertain feelings upon the subject of the "transfer policy," similar to their own, and cherish them as strongly. I believe that no word which is capable of being translated in a version of the Holy Scriptures, or in other important documents should be left untranslated. And I must add that I am not aware that this principle has ever been gravely disputed. If my impressions are correct, the Pedito-baptists suppose that the word Baptizo, when denoting the ordinance of baptism, is incapable of being translated into another language, and that it is on this very ground that they claim that it shall be simply transferred. We Baptists take a different view of the subject. We think the word always implies an immersion, and may therefore be translated without any detriment to the sense, and that to leave it untranslated is to obscure the light and to "hinder the truth."

Now one word about transferring. To transfer a word from one language into another, as I understand it, is to introduce a new word hitherto unknown. A word which a man well versed in the language into which it is introduced, will not at first sight understand. It is in effect to coin a new word. Carey and Judson, and all our honored Missionaries, who would not and could not yield to the transfer policy, must have done this had they yielded. They must, had they transferred Baptizo into Hindu and Burman, &c., instead of translating it, have used a term which would have been "all Greek" to the reader. A translation of my Micmac version of the "Great Commission," leaving untranslated the Micmac word referred to above—the Kedahbahluk—by which I have translated the word Baptizo, will give the reader a correct idea of the way in which a transfer of the same words into Burman would have appeared to a reader of that language. I must of course give my words an English termination. "Go ye and teach all nations. Kedahbahluking them." &c. "He that believeth and is Kedahbahluk, shall be saved." Let my readers forget for the moment that he knows these words by heart. Let him imagine that he sees them in a heathen jungle, a thousand miles from any "Teacher," that he has become interested in the wondrous story of the New Testament, and anxious to know what he must do to be saved; and his eye rests on such a passage as I have given; what information would it convey to him? It makes no sense. It makes nonsense.

Now, there will always be some words in every language which have none exactly equivalent to them in others. There are many words in Micmac which have no equivalents in English. There are words in the New Testament which must be transferred, for nothing else can be done with them, they can be explained in a note, but they cannot be translated. I may instance "Pharisees," "Legion" and "Talent," which have no words in Micmac corresponding to them. I have transferred them. They read thus in the Micmac version. Paluseahk, Leegin, and, as it would come out in the positive case plural, ootaleen-tumgoowol, "their talents," a word which until they learn the meaning of it, is just as uncouth and as barbarous to an Indian as it is to a white man.

Now if I, as a translator conscientiously believed that Baptizo could not be rendered perfectly or at all, into the Micmac Tongue, I would surely be justified in transferring it, and in trusting to Providence to get it explained to them. If I could not give them a translation of the Scriptures which should be all I could desire, I would give them the best I could.

4. But in the present case there is no transferring required, at least so it strikes me. I do not blame the Pedito-baptist members of the Committee for taking care that their conscientious scruples should be guarded in our attempts at combined action. Have they not the same right in such a case as the Baptists? And I claimed the privilege of putting my name with those of the Baptist members of the Committee who entered their protest against the transfer policy. I will go as far as I can to remove all just cause of complaint, and all cause of complaint, so far as [Continued on page 22]