

*sprinkle.*" (Appendix to Memorial, p. 80, 81.)— Since, then, Pedobaptist translators generally have adopted the course most favourable to their own system, by involving the mode of Baptism in obscurity, and they circulate their own translations only, I submit it to the intelligent and candid reader, whether they have any right to require us to give our Bible Society an expressly denominational character, till they shall first have done the same to their own. Until they call theirs a "Pedobaptist Bible Society," we may well decline to call ours a "Baptist Bible Society:" for they have apprized us that they will infer from that name, that we are publishing a "Baptist Bible," or, in other words, a "sectarian version," which is not true. It surely cannot be pretended with reference to the only English Version which we publish or circulate, as it is the authorized Translation, without the least change: and it is acknowledged by Mr. Greenfield, and many other eminent Pedobaptist scholars, that the rendering of *baptizo* by words that denote *to immerse*, in our versions in the East, is in exact accordance with the *original*, as at first given by inspiration from heaven.

If it be asked, "How, then, could Mr. Greenfield, with the numerous other Pedobaptists who have made similar concessions, continue to countenance sprinkling?" the answer can be readily given in his own words. He says (p. 78), "The quantity of water employed, or the specific mode of administering the rite, is, in my opinion, of little or no consequence." In like manner, Calvin, that eminent Reformer, (whom it appeared singular to hear both Calvinist and Arminian, on this occasion, on the same platform unitedly extolling to the highest degree) says, "Whether the person to be baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no im-