

them with giving an incorrect version of it ; for they gave none at all. Neither will any well-informed man blame them for this ; since, as the speaker showed from Horne's Introduction (vol. ii. p. 247), it was enjoined upon them by King James, that "the old ecclesiastical words be kept, as *church* not to be translated *congregation* ;" and therefore they were prohibited from altering the words *baptize* and *baptism*.

[At the second meeting it was expressly denied that our Translators "were prohibited from altering the words *baptize* and *baptism*." The intelligent reader will readily perceive, that this point will be at once perfectly decided, if it can be ascertained whether they regarded *baptism* as an "old ecclesiastical word" or not. That they did so regard it is certain from their own language in their Preface, in which, expressly coupling *baptism* and *church* as words of this class, they say (last page,) "We have on the one side avoided the scrupulosity of the Puritanes, who leave the old ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *Church*." I trust this *authority* will not be questioned.]

Those who have been accustomed to read attentively the writings of Pædobaptists need not be told, that these writers usually find much more fault with the authorized Translation than we do ; though it was executed, as was acknowledged, by Pedobaptists. They almost uniformly insist, though without any solid grounds, that the words translated *in*, *into*, and *out of*, with reference to baptism, ought to have been rendered *at*, *to*, and *from*. Though many Baptists undoubtedly think it would have been well, if the Translators had been at liberty, for them to have translated the words *baptizo* and *baptisma* definitely, yet we uniformly, so far as I know, regard