

A few remarks on each of these points will suffice.

(1.) With regard to Romish (or Romanist) versions, it is well known to all acquainted with the subject, that the British and Foreign Bible Society does countenance and circulate them. I have now before me a copy of the Spanish Translation made by Scio from the Latin Vulgate, which I obtained from the Depository of the Bible Society in St. John, N. B., in which where we read "Repent," it has "*Haced penitencia*," i. e., *Do penance*; and where in our version it is said, "Jacob—worshiped, *leaning* upon the top of his staff," it is rendered, "*Jacob—adoro la altura de su vara*," i. e., *Jacob—worshiped the top of his staff*. (Matth. iii. 2. Heb. xi. 21.) I am not censuring those who deem it better to circulate faulty versions than none at all; but it certainly appears extraordinary, that while the Committee of the British and Foreign Bible Society will aid in the distribution of versions that are so faulty as to afford manifest countenance to *doing penance* and *idolatry*, they resolutely refuse to aid the Baptists, from whom they are still receiving a portion of their funds, in circulating versions which are undeniably faithful and correct.

(2.) As to the Universalists, our *learned* opponent ought to know, that the course pursued by them, which he condemns, with regard to *aiônios*, is precisely the same as that adopted by the Pedobaptists with reference to *baptizo*. The former, aware that a plain translation of the word will militate against their leading sentiment, and that they cannot find any English word favourable to their views that will make sense in the various places where *aiônios* occurs, say, (as Mr. Kneeland does in the Preface to his Version, p. 6.) "Having no word in English which exactly conveys the idea of the original word *ai-*