

motives, and conduct; and a spirit of reciprocal love and Christian kindness should be cultivated and manifested by all the fellow-disciples of the one lovely and loving Saviour.

APPENDIX.

The reader is respectfully admonished, whatever may be his opinion relative to the proper manner of translating the Scriptures for the heathen, not to entertain for a moment the uncharitable and groundless suspicion, that Drs. Carey, Marshman, Yates, &c.—men whose names will be justly held in veneration by the pious of all denominations to the end of time—were actuated by sectarian zeal, or any base motive, in translating as they have done. They evidently did not regard the subject as a mere denominational affair; but they rightly conceived that a great moral principle was involved. If a man, giving his testimony in a case in which a personal friend of his was concerned, should, from the fear of being censured for partiality, conceal a part of that which he actually knew on his friend's side, though the other party so favoured might commend his apparent candour, liberality &c. could his conscience—could his Maker—approve such concealment? Whether it favour foe or friend, a witness must plainly declare the whole truth. So also, when an interpreter is sworn to translate a deposition given in a language not understood by the Court, he is solemnly bound to interpret the whole distinctly, according to the best of his knowledge. If in such case it would be a serious crime for the interpreter, from any consideration whatever, to conceal the meaning of one word which he could translate, surely these men, engaged in interpreting the testimony of God to the heathen, under as solemn a responsibility as any oath can impose, could not have had "a conscience void of offence" either toward God or men, if they had concealed the meaning of a word, or words, as well understood by them, and as easily translated, as any in the original Scriptures.

It is well known, moreover, that their manner of translating is fully justified by the the testimony of many learned Pedobaptists, who have distinctly conceded, that *baptizo* is a plain word, specific in its meaning, signifying simply to immerse. Thus Luther says, "To baptize in Greek, is to dip, and baptizing is dipping. —I would have those who are to be baptized, to be altogether dip into the water, as the word doth express, and the mystery doth signify." (Quoted by Rev. W. Hague, p. 109, 110.) Dr. G. Campbell says, (in his Note on Matth. iii. 11.) "The word *baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse —It is always construed suitably to this meaning." And Dr. Whitby, (in his Note on Rom. vi. 4.) admits the well-attested fact of "this immersion being religiously observed by all Christians for thirteen centuries."

ERRATA.—Page 21, 9th line, for *ationian* read '*ationios*.'
 " 24, 22nd " for *Sabbath*, read '*Sabsoth*.'—
 Rom. ix. 29.