

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, JULY 6, 1887.

THE WESTERN BAPTIST ASSOCIATION OF NEW BRUNSWICK.

It was our privilege to attend this Association, for the first time after many years. It scarcely seemed possible that seventeen years have passed since we were last present at one of its sessions. How the time flies! What emphasis the gliding years give to the injunction, "Work while the day lasts, the night cometh when no man can work."

The Association held its sessions, this year, at Centerville, Charlton County. It is the garden of the country, which is the finest agricultural part of New Brunswick. The land on hill-top and side and in valleys is all alike, good. This year has been especially favorable to the growth of vegetation. The deep snows of the winter protected the grass, and the frequent and timely rains have secured the rankest and most luxuriant growth to grass, clover and grain. The fields, variegated with the rich green of the grass, the red of the clover, the yellow of the buttercup, and the white of the daisy, are a sight to see. The prospects are the brightest for a large harvest.

This country is the strongest of any in the province in Baptist sentiment, meaning by this the two wings of the Baptist body. This whole region has, however, been afflicted with epidemics of various kinds of doctrines strange to Baptist belief. The last is that of instantaneous and entire sanctification. It has wrought some mischief among our churches, but is doing still more rending among our F. C. Baptist brethren.

The Association was held with the Centerville church twelve years ago. In the hour for social service before the first session began, reference was made to this fact, and to the changes during the intervening time. This hour was one of much interest and profit.

The election of officers resulted as follows:

Bro. G. Howard, Moderator.
" G. R. White, Clerk.
" T. A. Blackadar, Asst. Clerk.
" M. S. Hall, Treasurer.

The letters did not give a favorable showing as to the work and results of the year. The forty-two churches sending letters report 101 baptisms, a total gain of 84, a total loss of 69, a net gain of 15. As a brother said during the reading of the letters, this should cause deep searchings of heart in the churches that have been unblest. It is to be hoped that foundations have been laid for future growth. There is enough to lead to humiliation and re-consecration. Look at the result in another way. There are 5620 members reported in the churches of this Association. This means that there is but one soul saved to represent the Christian effort of every 56 church members. There is only an average of one and one-half to each church of the Association. Not half of the churches have any additions. May the Lord find upon his churches a great travail for souls. There are very many feeble and struggling churches in this Association, and this accounts partly for the poor showing.

On Tuesday evening Bro. A. Cohoon preached an earnest and practical sermon. Wednesday morning, Dr. Hopper, in the absence of the appointed preacher, delivered the Association sermon. It was an able presentation of Baptist principles, delivered with all the preacher's old force and suggestion. It was voted to be published in the MESSENGER AND VISITOR. We hope our readers may have it to read.

Wednesday afternoon the circular letter on "Order in Worship," was read by Bro. Parker. It made many good points and struck at many abuses in connection with worship. We commend it to our readers, when it appears.

The question of what to do with the churches and pastors that have adopted the instantaneous and entire sanctification idea occupied the attention of the Association for some time. Finally, a definite charge was brought in against the Main Street Church and Bro. J. H. Coy of holding and teaching doctrines contrary to the belief of the body. According to the constitution of the Association a committee was appointed, in each case, to consider the charges and report to the Association.

A resolution was adopted commending the Seminary at St. Martin's to the sympathy and support of the churches. Brethren Gates and Hopper urged upon the pastors the pushing of the effort to secure the one dollar per member, which is so much needed at this crisis in the business of the Seminary.

The brethren appointed to bring in a report on Bro. J. H. Coy's case, made the following recommendations, which were unanimously adopted:

Your committee in re of Bro. Coy beg to report requesting that this Association

inform Bro. Coy, through their secretary, that the doctrine of instantaneous sanctification is at variance with our belief as Baptists, and that if he is still determined to preach the same—thereby unsettling the faith of some, and causing discord—this Association, at its next annual session will be compelled, though painful the duty be, to withdraw from him our fellowship, by causing his name to be erased from our list of ministers.

Signed,
G. O. GATES,
J. E. BLANKET,
C. HENDERSON.

At the platform missionary meeting, Bro. Cohoon was the first speaker.

It is our first duty to care for our weak churches. The first requisition is to supply them with a preached gospel. His heart has saddened as he thought of the many pastorless churches. To economize working force, the H. M. Board seeks to group the churches, so as to make a pastor's labors as effective as possible. Some churches and some ministers oppose obstacles to this grouping. There has been great success. Sixteen fields have been helped to self-support, since 1879, and now aiding all our denominational enterprises. We must continue to support the fields which cannot hope to become self-sustaining, because Christ desires the poor to have the gospel preached to them. Besides, they are the best feeders to our city churches, and give the best men for our ministers.

Nineteen new interests have been planted since '79, and several of these have become self-sustaining. Many other facts and principles were stated.

Bro. Cohoon was followed by Rev. G. O. Gates and C. Goodspeed. The oppressive warmth detracted from the power of the meeting somewhat; but the people listened interest, and lasting good must have been done.

The Wednesday morning session was devoted to education. An excellent report was read, and addresses given by Dr. Higgins, Bro. A. Cohoon and W. H. Beckwith. Dr. H. argued conclusively that our college is a necessity, although there are institutions provided by the state. He showed that we might as well depend on others for meeting houses and ministers as for higher educational advantages.

Bro. Cohoon gave a sketch of the rise, progress and work of Acadia College. It was a stirring address, and reached the sympathies of the people present. It was to be regretted that so few were in attendance, owing, partly to the intense heat.

Bro. Beckwith gave some reminiscences. The afternoon session passed the Sunday-school report without discussion. Denominational literature received attention. The Editor of the MESSENGER AND VISITOR, Bro. Cohoon, Dr. Higgins, Bro. Henderson, Blackadar, and Charlton gave addresses. Good words were spoken for the MESSENGER AND VISITOR, and for the Book Room. Care in the selection of Sunday-school books was emphasized, and the publications of Mr. Cook, of Chicago, did not seem to be popular.

The Committee to whom was referred charges against the Main St. Baptist Church, Woodstock, of having harbored the doctrine of instantaneous and entire sanctification, which our body believe to be unscriptural, brought in a report which was unanimously adopted. The moderator and clerk of the Association were appointed to correspond with the church on the matter, and at the end of three months to publish the result in the MESSENGER AND VISITOR.

After the reception of the Report on Temperance, and the passing of the usual votes, the Association adjourned to meet with the Second Cambridge Church the fourth Tuesday in June 88, at 2 p. m.

The weather, during the Association, was excessively warm. The attendance at the various services was, however, good. The devotional meetings were of more than ordinary interest, the kindness and hospitality of the people were without stint, and it is to be hoped that the work at Centerville will be helped. The church is richly prospering, under the care of Bro. Howard. He has a large field, and has a large plan in the confidence and affection of his people.

N. S. CENTRAL BAPTIST ASSOCIATION.

The Nova Scotia Central Baptist Association held its thirty-seventh annual session with the Baptist church in New Germany, of which the Rev. M. W. Brown is the worthy and efficient pastor. There were representatives present from most of the churches, though the number was not so large as at some other meetings of the body. This may be accounted for by the fact that the Association met this year in a community out of the ordinary line of travel. There are no railroad facilities enjoyed at present by the people in Lunenburg county. This defect is soon to be remedied and ere long the cars of the Nova Scotia and Atlantic Railway will be running through this rich and fertile country. New Germany is a fine farming community. The people are industrious and prudent, and though none of them can be called affluent, yet many are in comfortable circumstances. The Baptists are the largest religious body in the place, and Pastor Brown is greatly beloved by his flock. He has an extensive disease and works it well.

The Association met on Saturday, the 26th inst., at 10 o'clock, Rev. J. W. Manning, the Moderator, taking the chair. After singing, the Rev. David Freeman and S. B. Kempton lead in prayer for the divine blessing.

After the reading of the names of the delegates, the Association proceeded to the

election of a Moderator. The choice fell upon the Rev. David Freeman, one of the oldest ministers in the denomination, and a brother greatly beloved and honored for his works' sake. He is quiet and unobtrusive, but persistent and faithful. Rev. M. W. Brown, re-elected secretary; but as this brother was the chairman of the Committee of Arrangements, Prof. Caldwell and Rev. F. H. Beals were chosen to assist him in the discharge of his duties. Henry Lovitt, Esq., was elected treasurer. The usual committee were then appointed.

The reading of the letters was then proceeded with. The additions during the year were by baptism 356. The net increase was 287. The net decrease, 90. Eighteen churches reported increase by baptisms, fourteen reported a decrease. The number reporting no increase, nine.

After the reading of the letters, addresses were given on the state of religion in the Association by Revs. J. W. Manning, S. B. Kempton and S. March. As an outcome of the discussion the following resolution was moved by Dr. Saunders and seconded by Rev. H. F. Foshay, and supported by Revs. E. J. Grant and J. F. Kempton, viz.: "That the ground covered by this Association be divided into districts, and that the ministers in these several districts be requested to unite in holding meetings in the several sections, beginning in the early autumn, and seeking to put the Convention plan into more efficient operation, and to stir up the churches in the general work of the Lord, and especially to encourage them to do more missionary work in their respective neighborhoods."

The Committee on Temperance reported through the chairman, Rev. S. H. Cain, but as there was no time for discussion, the report was laid upon the table.

There was a Sunday school meeting in the evening, and an animated discussion of the report took place, participated in by Brethren H. Lovitt, Joseph Thomas, Randall Halsey, Revs. J. W. Brown, W. H. Cline, J. W. Manning and S. March, and on motion was laid on the table.

On Lord's day morning, the Rev. Dr. Saunders preached in the Baptist church a most impressive sermon from the great commission. In the afternoon there was a Sunday school taught by the Rev. J. T. Eaton, and reviewed by Rev. H. F. Foshay, followed by addresses to children, by Rev. E. H. Howe; to teachers, by Rev. T. A. Higgins, D. D.; to parents, by Rev. S. March.

In the evening the pulpit was occupied by the Rev. J. W. Manning. The various pulpits of the neighborhood were occupied by other brethren.

On Monday morning the Association resumed business, after prayer by Rev. E. O. Read. The association sermon was preached by Rev. E. H. Howe, of Lower Aylesford, from the text, Matt. 9:37, 38; the preliminary exercises being conducted by Revs. J. H. Beals and H. F. Foshay.

Rev. T. A. Higgins, chairman of committee appointed last year, for the purpose of "taking into consideration the advisability of making any changes in regard to time of meeting, the nature of the business, and the mode of procedure in this Association," reported in substance—that the time for holding the Association be changed from Saturday morning to Thursday afternoon, that the sermon be preached at the first session, that one session be given to Sunday school work, that another be given to a discussion of practical questions concerning the spiritual life and work of the churches, and that the reading of the letters be dispensed with, and in lieu thereof the substance of the letters be condensed into a report on the state of the churches by a committee, who shall receive the letters at least a fortnight before the meeting of the Association. The object of the change appears to be to save time; to hold the people together till the close, and to consider questions of practical value to the churches. The meetings of the body to close with special religious services on the Lord's day. The change is an experiment, but one which it is hoped will be beneficial in many respects.

In the afternoon session, after prayer by Rev. W. H. Cline and the reading of the minutes, on motion of Rev. S. March, the thanks of the Association were presented to Rev. E. H. Howe for his excellent sermon, with the request that he furnish a copy for publication in the MESSENGER AND VISITOR.

In the report on obituaries reference was made to the death of two honored ministers, Revs. J. A. McLean, of Hantsport, and D. G. Shaw, of Fall River, Halifax Co.

When the report of the committee on temperance was read, there was not time to discuss it, and so it was laid upon the table. It was passed at an after session but there were no strong speeches upon the subject. This may mean that the Central Association is sound upon this live jubilee question.

Sunday schools are growing in importance and more time was given to this part of church work than is usually allotted; but the report was objected to in several particulars. It was prepared in haste, because the chairman was not present, and had failed to send in the report in time.

For the present, we are to have no more circular letters, the opinion being expressed by some that they had outlived their usefulness.

A very excellent report was read by Rev. W. H. Cline, on Denominational Literature. It was well received by the body. It referred to the need of wise discrimination in the selection of the reading for our children in the home and the Sunday school; and

to the denominational paper in most denominations; to the prospect of having a Canadian Baptist Hymnal fully equal to any published; and to the Book Room as worthy of the patronage of all our Sunday schools and churches. The report was spoken to by Revs. S. B. Kempton, Isaiah Wallace, Dr. Day, M. P. Freeman, Dr. Saunders, J. W. Brown, D. W. Crandall, W. H. Cline, J. W. Manning and Bro. A. P. Shand.

According to the report of the committee of arrangements the evening session of Monday was devoted to a platform missionary meeting; but while the congregation was gathering, some routine business was transacted, a report was presented by Rev. E. J. Grant, chairman of the committee appointed to group the churches for systematic work. The report was received and laid upon the table for future discussion; but as the association by vote requested this report to be sent to the MESSENGER AND VISITOR for publication it will be unnecessary to refer to this important matter in the present report of association work.

Rev. M. P. Freeman read the report of the committee on missions which was spoken to by Revs. Isaiah Wallace, giving some reminiscences of the work; by Dr. Day, on the magnitude of his work entrusted to the Christian church, her obligations in consequence, and what was required to meet them; by Rev. M. P. Freeman, on the love of Christ as the great motive power in Christian work; by Rev. H. F. Foshay, on the Kingship of Christ; by Rev. F. H. Beals, an appeal to Christians, but more especially the young for the giving of life to the Lord's work. Dr. Saunders followed with an address of great tenderness and power, in which he referred to the association which was held in this place eighteen years ago. Many of the brethren who were present then had gone to their home on high. The meeting was excellent, not only as to the character of the addresses but the tone as well. The people said one to the other as they dispersed, "That was a good meeting."

The attendance upon the Tuesday morning session was not so large as upon previous sessions, many of the delegates leaving in the early morning for their homes; but a goodly number remained to take part in disposing of unfinished business, and in discussing the report of the committee. On education, addresses were given by Prof. Caldwell, B. H. Eaton, Esq., Revs. J. W. Manning, T. A. Higgins, and S. B. Kempton.

A resolution, appropriate to this year of jubilee, was moved by Rev. S. March, and passed unanimously by a standing vote, the congregation singing the National Anthem.

The Rev. J. W. Manning moved the following resolution, that in the future whenever any ministering brother comes into the association for the first time as pastor, the moderator shall extend to such brother the cordial welcome of the body.

The customary votes of thanks were then passed, and on motion after prayer by the moderator, the association adjourned, to meet with the church in Gaspareaux on the first Thursday after the 20th of June, 1888.

Thus ended one of the pleasantest gatherings of the Central Association. The tone of the meetings was spiritual. There was not a ripple of discord. The brethren seemed anxious to promote each other's weal and the prosperity of the kingdom of our Lord. The prayer meetings were seasons of refreshing. Truly can it be said, "It was good to be there."

DEDICATION AT BAILLIE.

On Saturday week, we went down to Baillie, Charlotte County, to assist in the dedication of the new house of worship just completed. This is one of our mission fields. In this section of the county, the country is rather thinly settled. Chief attention has been given to lumbering, and much of the land lies waste. The result is that it is difficult to group fields so as to have six preaching stations. On this field there are six preaching stations.

For a long time, the cause here has been hindered for want of a suitable place of worship. The old house was built on the union plan. When it got out of repair, the people had little heart to spend money upon it. Finally, our brethren determined to have a house of their own. There are but about ten or a dozen families of Baptists, all told, in Baillie proper, where the new house was to be built. These took hold of the work with great energy, and the result is one of the neatest country churches to be found. It will seat about 200, and can be made to hold quite a number more, should this be needed. The pews are circular, and are of white ash. The wain-cotting and window casings, &c., are all of this same material, and the finish is very tasteful and chaste. The cost has been \$1849.18. This, with the exception of \$87.30, was provided for before dedication.

The little band of Baptists deserve very great credit for pushing the building of the house through so successfully. It represents a good deal of self-sacrifice. Special mention should be made of Bro. T. A. Mann, who has taken the lead. It has been for the Lord's sake and he will reward them. Friends outside of their own neighborhood have been kind, and the Presbyterian brethren have given them the use of their house, for the last two years, while the new house has been building. For all this the brethren at Baillie desire to express thanks. The sisters have

money in hand to provide for the lighting and heating of the house.

Sabbath was a superb day. When the hour for service arrived, the people came from near and far and the house was filled to the utmost capacity. It was thought that there were 400 present. Bro. Cohoon preached a very practical and stimulating sermon, and brethren Ingram, Bennett (Presbyterian), DeWolf and Goodspeed took part in the dedication service. It was our privilege to speak to another audience equally large, in the afternoon, and Bro. Ingram preached again in the evening. Brethren Good and Hunt drove out from St. Stephen in time for this service, and assisted in it. During the service the collections amounted to \$64 thus reducing the balance unprovided for to \$23. The music by a choir from the St. Stephen Baptist church added greatly to the interest of the services.

Bro. DeWolf proposes to hold some special meetings, beginning on Tuesday. We hope to hear of a deepening interest and of souls saved, before many days. We bespeak for the little band of faithful ones at Baillie and for the work there the sympathy and prayers of the brotherhood.

UNION SUNDAY SCHOOLS.

A brother, in the Western Nova Scotia Association, expressed his estimate of union Sabbath school very freely. This is a question of no little practical importance. It is unquestionable that the instruction given to the children in the Sabbath school is one of the chief factors in the promotion of their religious beliefs for life. It is at least as important that the children have not only right instruction but also full instruction as for older people. It is scarcely to be questioned that there is more reason why the children should have instruction of this kind, than for the older and more mature people. It is more important that the young and tender plant be put where all conditions necessary to its well-being be at hand than in case of the mature plant. If full instruction in the truth of God is necessary to the highest well-being of men, surely the children should be put in circumstances where this essential shall have place. The question is whether union Sabbath schools afford a probability that this instruction will be given. It is felt that churches must have pastors who will not shun to declare the whole counsel of God. Therefore no denomination thinks of having pastors for the people who are not sound and full in the doctrinal belief of their bodies. Why there should be less care exercised in the instruction of the children, we can scarcely see. Is it not true that in union Sabbath schools, the peculiar beliefs of our body are carefully ignored and suppressed? Can we expect the children of our people to grow up strong and true to the precious principles of our fathers, if they don't have instruction in these in the Sabbath school?

THE WEEK.

The jubilee celebration has so absorbed attention in England, that it is hard to turn to other things. In the House of Commons, the leader of the government having threatened censure, the Irish members at once withdrew. The report stage was thus reached on the Crimes Bill on Thursday instead of Monday. Gladstone was expected to rally his forces yesterday, for the final stand against the Bill. The Land Bill is being hurried through the Lords, modified to meet the wishes of Hartington and the Unionists.

Sir George Trevelyan has finally broken with the Unionists and has taken his stand with the Gladstonians. This latter party have gained a seat. Where their candidate was defeated at the last election by a majority of 288, he has been elected by a majority of 747. This seems to show a change of sentiment in favor of Gladstone.

The Porte, pressed by the French and Russians to refuse to ratify the convention in respect to Egypt, and by the British government to assent to it, has had a few days granted to consider the matter further. The Dominion parliament is prorogued. Attention is called by some of the papers, to the fact that the cost of the government of the Dominion, general and local, amounts to \$1,398,637. We should be very well governed for this sum.

There is very little of interest to chronicle this week.

THE BRITISH AND FOREIGN BIBLE SOCIETY AND THE AMERICAN BAPTIST MISSIONARY UNION.

There has been some correspondence between Dr. W. Wright of the British and Foreign Bible Society and Dr. Murdoch of the Baptist Missionary Union, Boston, which sets the attitude of this society to the Baptists in a very clear light.

In order to understand the whole case, it requires to be known that the Baptists are the only people having a mission among the Burmese. Hitherto, the only version of the Scriptures in circulation in Burma has been that of Dr. Judson. In this version the word *baptizo* is translated immerse. The Burma Bible Society asked that the funds in their hands might be used to circulate Dr. Judson's version, until another version might be made. The general British and Foreign Bible Society decline to permit the funds to be so used, while at the same time stating that Dr. Judson's version "is a very excellent rendering of the original," apart from the translation of *baptizo* and its cognates. The following

declares the position of the society towards us: "The question of this society's attitude to Baptist versions of the Scriptures in which the translation of certain words is at variance with the catholicity of spirit to which the society is pledged, has been fully discussed, and so far as this society is concerned, is settled. The British and Foreign Bible Society, supported by the members of all denominations, cannot join in circulating a sectarian Bible."

The reply made to the Burma Bible Society by Dr. Wright of the British and Foreign Bible Society, was forwarded to Dr. Murdoch, secretary of the Baptist Missionary Union, with a further statement. The reply of Dr. Murdoch which we publish below, will give all further information needed:

BAPTIST MISSIONARY UNIONS, BOSTON, MASS., JAN. 10, 1887.—Rep. William Wright, D. D., Rev. and Dear Sir:

Your letter of Nov. 24th, making certain overtures in relation to the circulation of Dr. Judson's Burmese translation of the Bible, and enclosing a copy of your letter to Rev. Mr. Kidd, secretary of the Burma Bible and Tract Society, relating to the same subject, came duly to hand, and has been carefully considered. We understand you to ask our consent to change Dr. Judson's translation of the word *baptizo* and its cognates, either "by transliterating the Greek word," or by using "a neutral term which all denominations might use." As an alternative for this method you suggest transliteration in the text, placing as a note in the margin "some translation immerse." You make this request not on the ground that the present rendering in an incorrect or inadequate translation of the Greek word, but because it is not acceptable to other denominations of Christians. You seem to regard it as more important to please these other denominations than to make the Burman version mean the same thing to the Burman that the Greek Testament means to the Greek. We think this statement fairly represents your position on that point under consideration, and we are obliged to say to you in all kindness that we cannot comply with your request. We are compelled to decline.

1. Because we cannot consent to obscure or neutralize the plain meaning of our Lord's command. The leading authorities, both in classical and New Testament Greek, define the word *baptizo* by words signifying to immerse or to dip. In such a question we must be guided simply by a sense of loyalty to him who gave the Word, and not by a desire to conciliate those who, in this respect, seem to disregard his authority much as we would desire under other conditions to meet their wishes. We cannot, we dare not, deliberately obscure or neutralize any word of Christ.

2. Because Judson's translation describes the act of baptism as it was accepted and practiced by the apostles and their immediate successors, the New Testament and all other church historians being witnesses.

3. Because Judson's translation follows the precedents established by versions of the best repute, both ancient and modern, made by men who acted without bias before any question had arisen about baptism, and with a single purpose to express the real meaning of the Greek text. The Peschito Syriac, the oldest translation of the New Testament made from the Greek, and by the common consent of scholars, the best of the early versions, was made in the latter part of the first century or early in the second, and translates *baptizo* immerse. The same is true of the Coptic and the Ethiopic made in the third or fourth century. The ancient Arabic and the later Arabic translations, that of Sahel and that of the Propaganda, render the word in the same way. Luther's German version, the Dutch, the Swedish, the Danish, the Norwegian, and several other versions still in use, all translate *baptizo* by a word which means to immerse. Even Henry Martyn's Persian translation of the New Testament, which uses a neutral term signifying washing or ablution, in several instances employs words which imply washing by dipping. The only other method of treating the Greek word for baptism has been by translating it after the manner of the Vulgate and the English version. Not a single instance can be found in which the word has been translated so as to describe the real action performed in Pedobaptist churches. So far as the authority of precedent goes, Dr. Judson's translation is justified by a large preponderance of translations from the Greek into other languages.

4. Because the rule which you have adopted is injurious to the extent of positive injustice, in that it discriminates, not against a novel and unauthorized rendering of the word *baptizo* and its cognates, but against a numerous and influential body of Christians, who conform to the New Testament law of baptism and the practice of the primitive ages of the church. In your letter to Mr. Kidd you say: "The question of the society's attitude to Baptist versions of the Scriptures, in which the translation of certain words is at variance with the catholicity of spirit to which this society is pledged, has been very fully discussed, and so far as this society is concerned it is settled. The British and Foreign Bible Society, supported by the members of all denominations, cannot join in circulating a sectarian Bible." These words are emphatic enough, and are also very significant, as indicating the quality of the "catholicity" on which you lay so much stress.

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Of course the British and Foreign Bible Society do not join in translating immerse; Germany, countries, What you circulate such a Baptist, would be You will circulate people who forebode the need of the in consideration practice. I cate their observance word account harmony with an offence the unobscured literal rendering doing of the rule not only great Bible right to be, the best light conscience, which we an our usage to alceremonies be urged to Scriptures. feel that you ie rendering practice which even hood to of Scriptures. Our griev the greater which you "imperfect of the Bible, now follows the following In giving their respect regarded as a and not alter They have be what they al also said, attempt to re existing obse pelled to shi came to deal the modesty you. Thud know Judon Scriptures is the original, which is ad you virtually allowed to me the prejudi You propose opportunity home the S But aver the your Catholic what might youself in th version of t admitting th in circulation word baptize willing to candid judg and to subse the advanta such catholi We make circulating Burmans. accept you consistent with cannot exten have never fo Roman Cath not to emb work we h honest purp We do not Burmans with not to tran work or tra so well that again. If it will reasonable widely circ people, we an our pressa editions of that many th Bible will be before you s sheet of a ne I is our ne a to do th a more all strag and which you to adopt. S to three, responsibility of people i and pre-jud exhibiting to phase of Cn Praying to guidance to dived of a use all, I am, —He is a make every one.