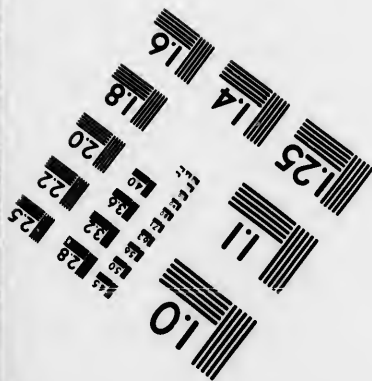
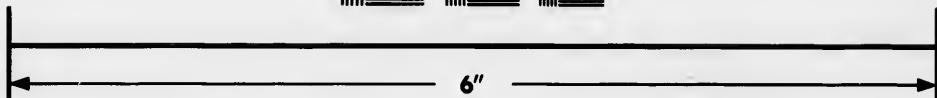
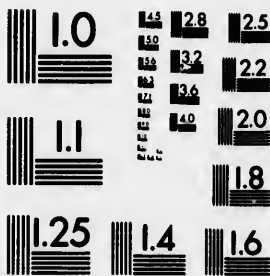


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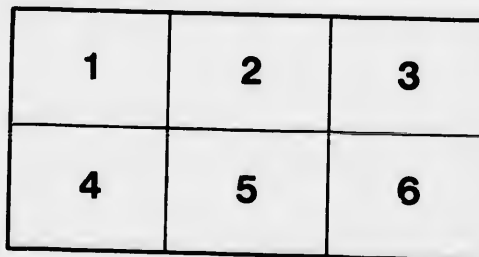
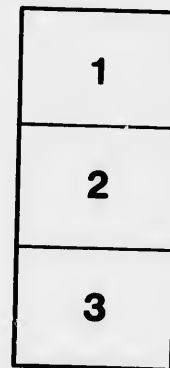
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Bible Society.

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MISREPRESENTATION CORRECTED:*

OR,

A Defence of the Conduct of those Baptists who conscientiously give all their Contributions for the distribution of the Scriptures in heathen lands, to aid in circulating the Translations made by Baptist Missionaries :

In Answer to various Charges preferred against such Persons in two public Meetings held in Amherst, N. S., on the 12th and 26th days of February, 1846.

BY CHARLES TUPPER,

Pastor of the Baptist Church in Amherst.

INTRODUCTION.

On the 12th day of February, a large assemblage of people was convened in Amherst; when a Preamble and four Resolutions were brought forward, commendatory of the British and Foreign Bible Society, but with evident reference to those who seemed to be regarded as enemies to that Institution. When the last Resolution was passed^t

As the correction of misrepresentation is my object, if any person conceive that I have stated any thing material incorrectly, he is respectfully requested to communicate such correction as he may deem necessary, over his proper signature, for insertion in the Christian Messenger. If any inaccuracy can be pointed out, I will most readily correct it.

Amherst N.S.
1846

and I had listened for more than four hours, and had heard many things stated with regard to the denomination to which I belong, and personally with reference to myself, which I knew to be incorrect, I arose, and, respectfully addressing the Chair, remarked, that, as several of the Gentlemen who had spoken had requested to be corrected, if they said any thing incorrect, I begged permission to make a brief statement, by way of explanation, relative to some matters to which reference had been made. To this, objections were immediately made, not by the Chairman, but by Gentlemen on the platform. Though it was moved and seconded, that I should be heard, the motion was resolutely withstood. I stated that they might limit me to any time; and if the Chairman thought I said any thing amiss, he might stop me. But permission could not be obtained on any terms.

As no opportunity was afforded to remove the erroneous impressions that must unavoidably be produced by the statements made; it became necessary, in accordance with a suggestion made on the platform, to hold a meeting subsequently for that purpose. Notice was, therefore, given, at the time, that such meeting would be held on the evening of the 18th; and the Rev. Gentlemen and others who had occupied the platform were invited to attend, with assurance that liberty would be granted to all parties to speak.

At the time appointed I made a public statement relative to the matters that had been discussed, confining myself to the principal charges preferred against the Baptists, with reference to their conduct toward the British and Foreign Bible Society. At the close of my discourse, I requested my Pædobaptist friends (the most of those who had spoken at the former meeting being present) to offer any corrections, give explanations, or ask questions. This, however,

they declined to do; and a Notice was read by one of them, that they would hold another meeting on the 26th, to maintain their position. In answer to the inquiry, whether any besides themselves would be allowed to speak? it was stated, that the meeting would be conducted as the other was. It took place according to appointment.

As many incorrect reports have been widely circulated, relative to the conduct of the Baptists towards the British and Foreign Bible Society, the translation of the Scriptures, &c., and the statements made at these meetings, at which no explanations were allowed to be made by the parties accused, were evidently adapted to increase prejudice and unkind feeling, I deem it a duty which I owe to all concerned, (especially as this course was suggested by one speaker at the first meeting, and one at the second stated, that he designed to publish some statement relative to the subject,) to present to the public the substance of my Address, or Defence, with such additions as may seem requisite.

I choose that both speakers and writers, when they refer to me, should name me distinctly; but as objections were made (at the meeting of Feb. 26th) against this course, and I do not wish to give any offence, I suppress the names of persons. I am ready, however, to give them, if required.

It may be proper to remark here, that the preamble or introduction to the first Meeting, (repeated at the second,) assigned, as a principal reason for calling these meetings, that some persons once members of the British and Foreign Bible Society had withdrawn, and were circulating versions differing from the authorized Version, &c. This unquestionably referred to myself and some other Baptists, who openly, kindly, and honourably, stated at the meeting of the Cumberland Branch Bible Society, held in Nov. last, that we felt ourselves conscientiously con-

strained to do all that we consistently could do for the foreign distribution of the Scriptures, in aid of the translations made by the Baptist Missionaries in heathen lands. Our motives and our candour were at the time commended. Can any reasonable man imagine, that this, with a correspondent line of conduct subsequently, in forming a new Society for the object proposed, was a crime of such a nature that we ought to be publicly arraigned, accused, and condemned unheard? * It was truly astonishing to hear our accusers assert, that they "were acting on the defensive," when the meetings were called with manifest reference to us, though our retirement from connexion with the British and Foreign Bible Society had been effected in the quietest manner possible; and it was not even pretended, that we had made any attack, either publicly or privately, on that Institution, or any of its friends.

I proceed, however, without farther introduction, to give, with additions in reference to the second Meeting [enclosed in brackets] the outlines of my

DEFENCE.

Union among Christians is highly desirable. This was not only enjoined by the Saviour on His disciples, but was also made the object of express petition in His intercessory prayer. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast

* See John vii. 51. and Acts xxiii. 35. It might have been well for those who justly commended our excellent Translators, to have regarded a valuable remark of theirs in their Preface (p. 1.) "Being brought together to a parley face to face, we sooner compose our differences, than by writings, which are endless." Had our accusers adventured to allow me fifteen minutes for the correction of statements the delivery of which occupied four hours. I would have been perfectly content to let the whole rest there. But if one cannot obtain a hearing when misrepresentations of the most serious nature, as of "altering the Bible," &c. are very publicly made, it is unquestionably incumbent on him to correct them through the medium of the *press*.

sent me." It is hence evident, that this Union is eminently adapted to promote the interests of the Redeemer's Kingdom in the salvation of sinners.

A volume of excellent "Essays on Christian Union" has been recently presented to me by an unknown friend in Glasgow. The principle therein advocated, namely, Union and co-operation among Christians in all things in which they are agreed, and forbearance with regard to things in which they differ, meets with my cordial approbation.

As this desirable Union is in many instances interrupted by means of misapprehension and misrepresentation, and these appear to me to have been strikingly exhibited in the meeting held in this place on the 12th Feb. [as also the 26th] I deem it my duty to offer some corrections and explanations.

1. The Baptists were represented as having "charged the Translators of our authorized Version of the Bible with having wilfully given an incorrect version." No authority was given [nor was any at the second Meeting] for this allegation. No denomination is to be held responsible for the unauthorized remarks of individuals.* For myself, however, though I may be reasonably supposed to be quite as well acquainted with the Baptists as our opponent is, I do not hesitate to say, that I have no recollection of ever reading from the pen of one of the denomination, nor of hearing from the lips of one, any such accusation against those venerable men. With respect to the word *baptizo*, we do not indeed imagine that they were ignorant of what every real scholar knows, namely, that its proper meaning is *to immerse*. But surely we cannot charge

* Though five Pedobaptist Preachers and one layman took an active and united part in these preconcerted Meetings, I wish it to be distinctly understood, that I do not impute their doings and sayings to the Pedobaptists generally; for I am persuaded many strongly disapprove of them.

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

those excellent and worthy men with feelings of high esteem; and consider the Translation made by them as worthy of the most implicit confidence. My own opinion on the subject was thus expressed in a communication published in the Baptist Missionary Magazine, (vol. II. p. 343,) in the year 1832. "After carefully investigating it, I do not hesitate to maintain, that, though the import of some passages may be expressed with greater exactness, yet it is a very faithful and accurate Translation." To this statement I never heard an objection among my brethren; nor did any person ever hear me express a different opinion; for I never entertained one.

That it is not, however, so perfect as to be incapable of improvement, is well known to all competent judges, and is expressly stated by many learned Pædobaptists. Even the Rev. Charles Buck, who was mentioned on the platform as one of its warmest admirers, says, "Notwithstanding, however, the excellency of this translation, it must be acknowledged that our increasing acquaintance with Oriental customs and manners, and the changes our language has undergone since King James' time, are very powerful arguments for a new translation, or at least a correction of the old one." (Theol. Dict. Art. Bible.) And the Committee of the British and Foreign Bible Society themselves say of it, "Errors are to be found in it which the humblest scholar could not only point out but correct. Errors too there are which obscure the sense in some important instances." (Ann. Report, 1839, p. cxxi.) Is it not, then, absurd in the extreme, to make this Translation, excellent as it unquestionably is in general, so exclusively the model for all others, that, (as in the case of the Vulgate among the Roman Catholics,) all its known and acknowledged errors and obscurities must be retained, and transmitted, in new Versions, to

all nations and to the end of time. If it is not to be made the exact model in all cases, why should it be in one particular, in which, according to King James's order, a word was transferred, and not translated? The rule adopted by the Baptist Missionaries is, "To endeavour, by earnest prayer, and diligent study to ascertain the exact meaning of *the original text*; to express that meaning as exactly as the nature of the language into which they translate the Bible, will permit; and to transfer no words that are capable of being literally translated." The venerable Translators of the authorized Version have themselves distinctly borne their testimony to the propriety of this rule: for in their preface (last page,) they condemn "the obscurity" of the Roman Catholics in transferring words, as "*azymes*," [*unleavened bread*] *pasche* [*the passover*] &c., and (page 2,) they ask, "How shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue?" And yet, unexceptionable as the rule adopted by our Brethren unquestionably is, and strange as it must appear to every unprejudiced person, it is an undeniable fact, that a strict and conscientious adherence to this rule is the sole reason why our Pedobaptist brethren will not allow us to co-operate with them in the universal dissemination of the Scriptures.

While, however, we thus insist on giving the heathen, in the languages which they understand, the exact sense of the sacred *originals*, we do by no means undervalue our Excellent English Translation; neither would we on any account, speak disrespectfully of the learned and pious Translators.

2. The Baptists were charged with being enemies to the British and Foreign Bible Society; and it was alleged, from report, that one

of them had said, "he would sooner have his right hand cut off, than to aid that Society." If this referred to me,* nothing could be farther from the truth. What I did say was, that "if I had been in the place of those missionaries who translated the word *baptizo* by words signifying *to immerse*, I must conscientiously have done the same; I could not have done otherwise for my right hand." But while I do indeed deem it my duty to afford such pecuniary aid as is in my power, to assist our missionaries in publishing the Scriptures among the heathen, I am a sincere friend to the British and Foreign Bible Society. No man acquainted with the facts can deny, that I have done much more for that Society than any Pedobaptist in Cumberland. On my first connection with the Branch in this County, by arduous and persevering efforts, I removed a misunderstanding that had nearly destroyed the Society, and restored peace and prosperity. For many years I faithfully discharged the onerous duties of Secretary, and for a number of years at the same time also those of Depositary. I have probably contributed ten times as much to its funds as I have to aid my Baptist Brethren in their arduous labours in publishing the Scriptures among the millions of India. Now, however, since we have sent a Missionary to the heathen from these Provinces, who urgently needs a large and immediate supply of Bibles to distribute among the immense multitudes around him, who are famishing for the bread of life, I conscientiously consider it as my imperative duty to give my contributions to this important object. If I had been for nearly thirty years giving money to a neighbour and otherwise assisting him, and should qui-

* I have since heard. (though it was not so stated at the second Meeting, as it should have been, if true,) that this offensive expression was attributed to another person. I cannot ascertain, however, upon inquiry, nor have I any reason to imagine, that any Baptist ever uttered it.

otly say to him, "You are now comparatively rich, and I deem it my duty to give all that I can spare to one that is indigent," would it evince gratitude or courtesy in him to upbraid me as his enemy?

But for the efforts of myself and other Baptists, there probably would not have been a Bible Society in Amherst at this day. I am unable to find the names of the one half of those who figured on the platform as our accusers, in the lists of contributors to the British and Foreign Bible Society in 1845. I know that some of them were not contributors to it during the year preceding Nov. last!

Many Baptists in England, as was acknowledged, as also in these Provinces, still contribute to the British and Foreign Bible Society; though we are excluded, as to publishing the Scriptures in heathen lands, from all participation in its funds. Others who adopt the same course that I do, with me also, I doubt not, sincerely desire the prosperity of that noble and highly useful Institution. If its funds are augmented, though it be the effect of opposition against me and my particular friends, I can truly say, with the Apostle, "I therein do rejoice, yea, and will rejoice."

[A great part of the time occupied at the Meeting of February 26th, which lasted above five hours, was spent in attempting to prove that the Baptists are in hostility to the British & Foreign, and the American, Bible Society. For this purpose extracts were read, (many of them twice) from documents published by the American and Foreign Bible Society, principally contained in a pamphlet written by a Pedobaptist opponent in the United States, who had industriously selected the most offensive expressions used with regard to the American Bible Society, and the Pedobaptists generally. None will doubt that I

could easily produce, as an offset, expressions quite as unkind, employed by Pedobaptists against the Baptists. But the true lovers of peace and Christian union lament that such expressions were ever uttered or written by either party; and, instead of reiterating them, endeavour to forget them, and let them sink, as much as possible, into oblivion. Many of the extracts, however, were evidently misconstrued. For instance, the language of Dr. Cone respecting "coming up to the help of the Lord against the mighty," was represented as referring to the British and Foreign, or the American, Bible Society; though it was undoubtedly used with reference to the powers of idolatry and infidelity, which, and certainly not Bible Societies, are to be overcome by the dissemination of the Scriptures. Expressions also that were deemed unkind and censorious with regard to concealment, or non-translation, were not so much intended to censure Pedobaptists, who, it seems, cannot find a word in any language to express the import of the mysterious and singular word *baptizo*, as to justify the Baptist Missionaries in conscientiously adhering to their determination to give the sense of this word, as well as all others, plainly, since they have no difficulty in finding words in all the languages which they understand to express its meaning distinctly. It is to be observed, also, that, though the Baptists necessarily disapprove of the course pursued by the British and Foreign, and the American, Bible Society, in withholding all aid from Translations made by Baptist Missionaries, and are obliged to manifest their disapprobation of this course, and to organize separate Societies to sustain these rejected Translations, yet they are not therefore to be regarded as the enemies of those Institutions, which they, in general, still esteem as, on the whole, excellent and highly

serviceable. Paul was certainly a sincere friend, and not an enemy, to Peter ; though in one particular, wherein "he was to be blamed," he "withstood him to the face." Gal. ii. 11.]

3. It was asked, whether the Baptists, if they had the helm, would allow aid to be given to Pedobaptist Versions, rendering the word *baptizo* by words signifying *to sprinkle*? I answered, Yes; and I repeat it. Though we should consider such Versions incorrect in that particular, yet if the translators declared themselves conscientious in such a course, we would not infringe on their liberty of conscience, nor withhold from them a fair proportion of the common fund, to which they were contributing as well as we. This is not barely my view of the subject. The Committee of the Baptist Union in England, in a Memorial presented to the Committee of the British and Foreign Bible Society, Jan. 6, 1840, say, (p. 15,) "The Baptist body, standing as they do on this plea of liberty, would be the last to deny it to their fellow-servants. If a Pedobaptist translator conscientiously believes that sprinkling or pouring is the meaning of *baptizo*, let him so render it. As an honest man he is bound to do so; and if, upon the authority of competent scholarship, his Version be certified to be faithful, let the Bible Society support it."

And now, having answered this question, it is my turn to ask one. I ask my Pedobaptist brethren, therefore, If they were in the minority, and the Baptists would not allow one shilling to be given in aid of any translation in which the word *baptizo* was not rendered in accordance with their wishes, would they continue to furnish funds from which versions prepared by Baptist translators alone would be supported? If not, how can they expect us to contribute for the support of versions made by Pedobaptists

only, to the neglect of those which we consider more accurate?

4. It was strenuously urged, 'that the New Cumberland Bible Society should be called, The Baptist Bible Society.' I will freely consent to this when they set us the example, by calling theirs 'The Pedobaptist Bible Society.' This party designation is more appropriate to their Society than that of Baptist is to ours; for in English we circulate the authorized Version only, which was made by Pedobaptists, while they utterly refuse to circulate any version that Baptists can conscientiously make.

It may be objected, "that as they do not translate, but transfer, the word *baptizo*, these versions give them no advantage of us."* This, however, is altogether incorrect; since the transferring of a word necessarily implies, that it is so very obscure or equivocal, that its true meaning can scarcely be ascertained. This is what they maintain, and we deny. The transferring of the word is consequently, in effect, deciding the matter in their favour. Several of the speakers on the platform said, "they would not have the word translated *sprinkle*, if they could." I suppose not; for so gross a perversion of language would be too glaring, and would injure their cause exceedingly. The late Mr. William Greenfield, Superintendent of the Translations, and one of the most accomplished linguists that England ever produced, who stated frankly, that he was "neither a Baptist nor the son of a Baptist," says, "*Baptizo* appears evidently to exclude the idea of *pouring*, or of *sprinkling*"—and elsewhere remarks, "I believe none has ever had the hardihood to render *baptizo* to *pour* or

* It appears, however, from the best information that can be obtained, that in the Chinese language, which does not admit of the transfer of words, the words used by Pedobaptist translators are altogether in favour of their practice.

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-

portance ; Churches ought to be left at liberty in this respect, to act according to the difference of countries. 'The very word *baptize*, however, signifies to immerse ; and it is certain that immersion was the practice of the ancient Church.' (Institutes, Book iv. Chap. xv. Sect. 19.) If our present opponents adopt the same view, and say, "The mode is of no consequence," I ask, Was it, then, justifiable in our Pedobaptist brethren to occasion all this trouble, and to shut us out from co-operation with them in the foreign distribution of the Scriptures, solely through opposition against *immersion*, which they themselves admit to be valid baptism ?

[At the second Meeting a long Petition was read from the Committee of the American Bible Society, very unkindly and unjustly praying the Legislature of New York not to grant a Charter to the American and Foreign Bible Society, under that name. As I have already shewn, the Committee of that Pedobaptist Society might with much more consistency and justice have petitioned the Legislature for permission to change its name, and to call it "The American Pedobaptist Bible Society."]

5. It was stated, that Dr. Carey and his colleagues at first transferred the word *baptizo* in their translations in India, which were therefore in this respect similar to the English Translation ; and that Dr. Yates and Mr. Pearce, about the year 1832, first introduced the "obnoxious word" signifying *to immerse* in their improved version of the New Testament, which was in other respects correct ; and that the separation of the Baptists arose from the circumstance, that when aid was sought to publish this version, in 1833, from the Calcutta Auxiliary, the British and Foreign, and the American Bible Society, it was denied them, on account of their having introduced a word which denoted *immersion*.

Before I proceed to the direct refutation of this gross misstatement, it is proper to correct an error in the speech of another, who represented the Rev. James Thomson as being a Baptist. While Mr. Thomson was on his agency for the British and Foreign Bible Society in these Provinces, I learned first from the Rev. James Waddell, and subsequently from his own lips, that he was a Pedobaptist. When he had, in his address before the Cumberland Branch Bible Society, alluded to the case, I respectfully remarked, that if he had no objection, I would be obliged to him to answer me one or two questions. He replied, in a gentlemanly manner, that he would do so with all pleasure. I then stated, that, if my information was correct, 'the Baptist Missionaries in the East had from the first and invariably translated the word *baptizo* by words signifying *to immerse*; that this was known to the Committee of the British and Foreign Bible Society: and that the Baptists and Pedobaptists had proceeded forward amicably with this understanding, and aid was afforded to these translations without objection till a complaint was made by some Pedobaptist Missionaries in India, in consequence of which, in 1833, all further aid was withheld from the Baptists.' He admitted distinctly that this statement was correct. I then requested Mr. (now Dr.) Thomson to say, as a scholar, if our Missionaries had translated the word faithfully and correctly; and he acknowledged that they had. Elisha B. Cutton, Esq., who was the Chairman at the time, remembers these facts distinctly.

Dr. Yates has testified expressly, that the Serampore Missionaries from the first and invariably translated *baptizo* by words signifying *to immerse*. (Appendix to Mem. p. 73.)

Positive and unquestionable evidence of this fact is also furnished by the Memoir of Dr. Ca-

rey; as likewise, that it was publicly known in England before the British and Foreign Bible Society was formed, which was in 1804. From this Memoir we learn, (p. 312,) that in the year 1803 Dr. Carey had been informed by a friend in England, that the Rev. "Rowland Hill," a noted Pedobaptist Minister, had "rather exulted in the thought that we [Dr. Carey and his colleagues] had rendered *baptizo* by a word signifying to drown." In answer to this, he says of the word which he had used in his first edition, published in 1801, which word he still retained, "In its simple form it means an immersing—and we very frequently hear a mother use it to her child, when bathing in the river; thus, "Immerse yourself"; but she certainly does not mean, Drown yourself. The causal is to immerse another person, or dip him." This explanation, given the very year before the British and Foreign Bible Society was formed, with the open avowal of the fact, by Dr. Carey, that he used a word expressly signifying to *immerse*, fully demonstrates that the Committee of that Society were undoubtedly apprized of the manner in which our Brethren in India were translating the word *baptizo*. Indeed, the sub-Committee of the British and Foreign Bible Society themselves expressly assign, as the reason why farther aid was withheld from translations made by Baptists, that "a Memorial was received from Calcutta [in 1827] signed by more than twenty Missionaries, complaining of the practice pursued by Baptist translators, as having been the occasion of serious inconvenience to them in their Missionary work." (Examination, &c. p. 2.)

Hence it is indisputable, that the British and Foreign Bible Society (to whose funds the Baptists contributed freely) aided for many years in publishing translations made by Baptist Mis-

sionaries, with the full knowledge that the words relating to baptism were rendered by words denoting immersion; that our Baptist brethren pursued one undeviating course from the first; and that they did not leave their Pedobaptist brethren, but that the Pedobaptists, being the majority, left them, or rather, *thrust them out*, and that solely because they could not conscientiously conceal from the heathen one of the express commands of God. Accordingly, the English Baptist Union, in the Memorial presented to the Committee of the British and Foreign Bible Society, in 1840, say of the Baptists, (p. 2.) "They will regard it as a calamity to be separated in such a cause from their fellow Christians; nor will they be the parties to sever the bond. If they can no longer be fellow-labourers in the foreign field of Bible distribution, it shall be because they are thrust out."

[It was stated, (Feb. 26th,) that "I and my brethren were not "thrust out" from the Cumberland Branch." Doubtless we should have been still allowed to *give our money, and labour for the Society*; but all Baptists are certainly "thrust out" from general co-operation with Pedobaptists, who will not suffer one dollar of the money which we contribute to be appropriated according to our wishes in aiding to publish translations made by our Brethren.]

In view of these stubborn facts, I ask, If Baptists and Pedobaptists had united in one general Society to support evangelical Missions without distinction, and after proceeding thus for upwards of twenty years, the Pedobaptists, being the majority, had withdrawn all aid from Missionaries of the Baptist denomination, would not the Baptists, being thus excluded from co-operation, be justified in forming a separate organization for the support of their own Missionaries? If so, how can they be coa-

demned for adopting the same course, under similar circumstances, with reference to sustaining and circulating the translations of the Scriptures made by Baptist Missionaries in foreign lands ?

6. The Baptists were represented as "having translated the Scriptures into thirty-six languages." It appears, however, from authentic documents, that they have translated the Scriptures, or parts of them, into at least forty-five languages in the East, and not less than seven Indian languages in America, making together fifty-two. (See Memoir of Dr. Carey, p. 407. Rep. Am. & For. Bib. Soc., 1844, p. 23, and 1845, p. 23, 27, 28.)

[The statement made (Feb, 26th,) "that translations had been previously made into some of these languages by Pedobaptists," evinced, on the part of the speaker, an inveterate propensity to detract from the Baptists; as it appeared in the sequel, that these were mere extracts prepared by Roman Catholic Priests—"full of Romish errors." It is useless to attempt a concealment of the notorious fact, that the Baptists led the way among English Protestants in establishing a Mission, and in translating the Scriptures, among the heathen; as also that there are diverse languages, as the Burman, Karen, &c., in which no other translations exist.]

7. It was alleged, in effect, that, if the British and Foreign Bible Society should countenance the versions made by the Baptists, they would be required to countenance Romish versions, in which *do penance* is substituted for *repent*; and the versions of the Universalists, who, because a plain translation of the word *aionios*, (*everlasting* or *eternal*,) does not suit their view will not have it translated, but merely *transferred*; and so read "*aionian* punishment," &c.

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. Keesland does in the Preface to his Version, p. 6.) "Having no word in English which exactly conveys the idea of the original word, gi-

onian, it has been thought that this word; like many others even of the common Version, should be retained in the translation; only giving it a Roman, or rather, as we may say, an English dress, *aionian*." Accordingly, he thus transfers this word, as Mr. Scarlett had done before, and so conceals its meaning in Matt. xxv. 46. "And these shall go away into *aionian* punishment; but the righteous into *aionian* life." As a word denoting limited duration would not only do violence to the *original* (*aionios*,) but would also be manifestly incongruous—"These shall go away into *limited* punishment; but the righteous into *limited* life"—so likewise it would be in many texts, as for instance, Rom. vi. 3, 4, if the word *baptizo* were translated either *to sprinkle* or *pour*—"So many of us as were *sprinkled*, or *poured*; into Jesus Christ, were *sprinkled*, or *poured*, into His death. Therefore we are buried with him by *sprinkling*, or *pouring*, into death; that like as Christ was raised up from the dead," &c. (See also Mar. i. 5; John iii. 23; I Cor. xv. 29.) How, then, can our Pedobaptist brethren consistently censure the Universalists for doing the very thing which they themselves do, and for which they have set them the example, and at the same time, because we cannot in conscience do what they condemn in the Universalists in our translations for the poor ignorant heathen, refuse to co-operate with us in sending them the Scriptures?

8. One of the speakers, both in his Resolution and his Speech, deprecated "tampering with the word of God," evidently insinuating, at least, that the Baptists do so. What, I ask, is it to *tamper* with the word of God? Is it not unquestionably to conceal its meaning?—to attempt to make it seem to accord with the views and wishes of opposite parties? Have the Baptists done this? It was distinctly admitted by several of the

speakers, and I believe it has never been denied, that Drs. Carey, Marshman, Yates, &c. were men of eminent learning and undoubted piety; and that the translations made by them were in general good, and were extensively useful. Is it not, then, highly presumptuous for those who are comparatively babes in knowledge to charge such men with "tampering with the word of God;" and to attribute it, as one did, "rather to their wills than their consciences," that these eminent servants of Christ mildly, but firmly, adhered to their purpose to translate every word of the sacred Oracles plainly according to the best of their knowledge? To evince that they could not consistently have done otherwise, I ask, If a man were employed by Government to translate a royal Proclamation, would he adventure to conceal, by non-translation, the meaning of a word enjoining on all loyal subjects an act expressive of allegiance to their Sovereign? If not, how could they have ventured to conceal, by non-translation, the meaning of that word which enjoins on all believers the first act expressive of their allegiance to the King of kings? The truth of the matter is, it is not for "tampering with the word of God," but for refusing to tamper with it, that both they and those who support their translations are blamed.

9. We were charged with inconsistency in retaining, using, and circulating the authorized English Translation, while we have the word *baptizo* translated, and not transferred, in versions for the heathen." When a similar objection was proposed to me by a friend, I remarked to him, in reply, "You have here a commodious and excellent house; and if you should even think that some part of it might have been constructed better, yet, as it is on the whole very good, and an alteration would be

attended with great inconvenience, you will be content to let it remain as it is. If, however, you were about to build a *new house*, you would be careful to make the desired improvement when it could be done without any additional labour, expense, or other inconvenience."— Though the words designating one Christian ordinance are not translated in the English Version, yet the facilities for obtaining a knowledge of their meaning are so numerous in Christian lands, that I apprehend the sincere enquirer, whose mind is free from prepossession, need not remain long in doubt. In heathen lands it is far otherwise. The untutored pagans need the utmost plainness. Were even a well-informed man, in our enlightened country, to have a book put into his hands on a subject entirely new to him, in which two important words, occurring frequently, should be in the Burman language, without any means of ascertaining their import, would not this obscurity give him much inconvenience? Must it not, then, occasion great perplexity to Burmans, and other Eastern nations, to meet with two Greek words repeatedly in the New Testament, as obscure to them as Burman words are to us?

It may be said, "The Missionaries can explain these words." And why not, then, allow the Translators to explain them, as well as other Missionaries, who may not so fully understand them? Moreover, in many instances the heathen have not access to any Missionary, but must derive all their knowledge of Christianity, its doctrines and duties, from the translations of the Scriptures *alone*. If these teach them their duty in regard to baptism, they will doubtless seek out a Missionary, if possible, that they may obey the Divine command: but if the words are not translated, they can know nothing about this Christian ordinance.

10. We were admonished "not to touch the Bible—hands off the Bible!—hands off the Bible!" I suppose, however, the speaker did not intend to forbid us to make as accurate translations as we possibly can, of the sacred *original text* into the languages of the heathen. This is all that we are doing. I am not aware that it has ever been alleged, that the translations made by Baptist Missionaries in foreign languages differ from the authorized English Version, excepting with regard to the word *baptizo*: and it may be safely affirmed, that they do not differ from it even in this. Two witnesses cannot be truly said to differ where there is no contradiction, but one merely states a particular more plainly than the other. The charge, therefore, of circulating versions differing from the authorized English Translation, (or, as some expressed it, 'altering the Bible,') is altogether groundless; as they only express plainly what it has left obscure. Because in it the words *Sabbath*, (*hosts*,) *Maran-atha*, (*our Lord cometh*,) and *Alleluiah*, (*praise ye the Lord*,) are transferred, must these words never be translated in any version? If they should be, would such lamentable consequences follow as one on the platform deprecated, if *baptizo* were translated *immerse*, viz., that the authorized Translation must be banished from our pulpits, our shelves, and our closets' ?*

*As some of my readers may not be aware, that the venerable men employed by King James to translate the Bible, were violently assailed with the same charge of *innovation* that is now preferred against Drs. Carey, Marshman, Yates, &c., on account of their having merely expressed, in translations into foreign languages, the meaning of one verb, with its noun, more plainly than it is given in our authorized Version, I will add a few extracts from 'The Translators' Preface—a document of great value. It may, moreover, be instructive and profitable to compare some expressions gravely uttered on the platform, such as that of one who said, "A new version is a new Bible," and that of another, who, having commended a certain new Translation of the New Testament, as "excellent," added, "But I do not

As respects the English Translation, though it has often been reported, it is utterly untrue; that the Baptist body has "touched" it in the way of alteration. If a private individual, (Rev. Mr. Whiting,) has published an Edition with what he considered some improvements, without being authorized, or his work sanctioned, by the Baptist body, this is no more than a number of Pedobaptists have done; among whom was the *Rev. John Wesley*, who published a New Version of the New Testament. In this, be it observed, he was not careful to avoid so altering passages as to render them more favourable to his peculiar views: for instance, 1 Cor. x. 12.

regard it as the word of God," with the views presented in these extracts, which cannot fail to commend themselves to every intelligent mind. The Translators say:—

"Many men's mouths have been opened a good while, (and yet are not stopped) with speeches about the Translation so long in hand, or rather perusals of Translations made before: and ask, What may be the reason, what the necessity, of the employments? Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? We hoped that we had been in the right way, that we had the oracles of God delivered unto us. Was their translation good before? why do they mend it now?" To this the Translators reply, "We are so far off from condemning any of their labours that travelled before us in this kind, either in this land, or beyond sea; that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.—We do not deny, nay, we affirm and avow, that the very meanest Translation of the Bible in English, set forth by men of our profession; [Protestants] contains the word of God; nay, is the word of God: As the King's speech, which he uttered in Parliament, being translated into *French*, *Dutch*, *Italian*, and *Latin*, is still the King's speech, though it be not interpreted by every translator with the like grace, nor peradventure so fitly for phrase, nor so expressly for sense, every where.—No cause, therefore, why the word translated should be denied to be the word, or forbidden to be current, notwithstanding that some blemishes and imperfections may be noted in the setting forth of it. For what ever was perfect under the sun, where Apostles or apostolic men, that is, men endued with an extraordinary measure of God's Spirit, and privileged with the privilege of infallibility, had not their hand? If you ask what they [the Translators] had before them; truly it was the *Hebrew* text of the Old Testament, the *Greek* of the New. If truth be to be tried by these tongues, then whence should a translation be made but out of them?"

"Let him that thinketh he standeth, take heed, lest he fall," he translates, "Let him that most assuredly standeth, take heed lest he fall." (How will it do to translate the same word (*dekeo, think,*) "most assuredly" in Gal. vi. 3. "If a man *most assuredly* be something, when he is nothing, &c.?" see also Matt. vi. 7.) It may be said, 'Mr. Wesley did not touch the word *baptizo*.' True; for if he had he must according to his own acknowledgment, have translated it *immerse*; since he distinctly concedes this to be its meaning, by remarking on Rom. vi. 4. ("Buried with Him," &c.) "Alluding to the ancient manner of baptizing by immersion."

[The same speaker expressed his astonishment, (Feb. 26th) that I should adventure a criticism on "the gigantic Wesley." If, then, he deems the authority of Mr. Wesley unquestionable, (as he said he "would be immersed, if he believed that to be the meaning of the word,") why does he not believe Mr. Wesley's testimony on this point, and obey the command in accordance with "the ancient manner?" He stated that "Mr. Wesley had made an excellent Translation of the New Testament." Here, then, is a *dilemma*:—Mr. Wesley has altered the Translation either for the better or for the worse. If for the better, certainly the authorized Translation cannot be, (to the neglect of the *Original*,) a perfect model for all translations. If for the worse, "the gigantic Wesley's" Version must "most assuredly" be susceptible of correction.]

11. It was alleged, "that different translations would present an obstacle to the conversion of the heathen." And, I ask, will not different explanations given, and different practices pursued, by Missionaries, present the same obstacle? How is this obstacle to be removed, except by uniformity of practice? And how is

this uniformity to be attained? The Baptists cannot conscientiously adopt sprinkling, because they do not believe it to be baptism; but, as the Pedobaptists believe immersion to be baptism, they can adopt it without any sacrifice, save that of denominational prejudice, or party feeling. Certainly, then, in order to promote the conversion and salvation of the perishing heathen, they ought, according to their own principles, to make this sacrifice.

It surely cannot be alleged, that conscientious scruples prevent the British and Foreign Bible Society from aiding in the circulation of versions in which *baptizo* is translated by words denoting immersion; for they do circulate such versions made by Pedobaptists, whom a sense of truth and justice has constrained thus to render it, in direct opposition to their own practice. Among these is Luther's German Version, a copy of which I procured from their Depository, in which *baptizo* is translated by *taufen, to immerse*.*

12. [Though it was distinctly admitted at the Meeting of Feb. 26th, that the Baptists have not as a body published any new version of the Scriptures in English, nor made any alteration in the authorized Translation, yet this admission was accompanied with the suggestion, that the Version published by an individual Baptist "was sent forth as a *feeler*;" evidently conveying an insinuation, that the whole denomination was thus guilefully preparing the way for the intro-

* The learned Mr. Gotch has clearly shown, in corroboration of Mr. Greenfield's statement, and in refutation of Dr. Henderson's *Critique*, that in the Arabic, Ethiopic, Egyptian, German, Dutch, Swedish, and Danish Versions of the New Testament, the words by which *baptizo* is translated do certainly signify *to immerse*. (See *A Critical Examination of the Rendering of the word Baptizo, &c.* by F. W. Gotch, A. B. of Trinity College, Dublin.) With what show of consistency, then, can precisely similar translations be called 'sectarian,' and be rejected by a Society that is circulating those Versions?

duction of a new Version. This representation is so manifestly self-contradictory, when coupled with the acknowledgment of the speaker, that the Version was an individual undertaking, that it needs no refutation. I will, however, present the reader with an extract from a Letter (already published, but the original is in my possession) from *Mr. Robert Sears*, of New York, whose testimony is unquestionable. He says, "The New Version of the Bible, lately published in the United States, is entirely a private or individual enterprise, got up by a *Mr. Bernard*, and edited by the *Rev. Mr. Whiting*, on their own account; and is not in any way either sanctioned or approved of by the American and Foreign Bible Society. You may rely on the correctness of this information, as I am personally acquainted with the Board of Managers, and have heard this opinion expressed, *unanimously*, by them all."

A statement was read from a pamphlet, giving an account of one edition of the New Testament published by the American and Foreign Bible Society, to which a fly-leaf was prefixed containing the definitions of seven words. The most of these few words, however, are such as do not affect points in debate between Baptists and Pedobaptists; as for instance, the Greek word *Agape* (sometimes rendered *charity*) is defined *love*. But even these few definitions are not prefixed to any of the recent editions that I have seen. These Bibles and Testaments (one of which was handed to gentlemen on the platform for inspection) are in every respect precisely the same as those circulated by the British and Foreign Bible Society.

It may be said, "We might then have continued in connexion with that Society, and have co-operated so far as home distribution is concerned." True; but in that case, as compara-

tively little is expended in gratuitous distribution at home, nearly all our contributions would have been still devoted to aid the Pedobaptists in the field of foreign distribution, in regard to which we are excluded from co-operation. It was, therefore, deemed necessary to form a new Society, in connexion with the American and Foreign Bible Society, from which we can conveniently obtain, (for a trifling amount, which will hardly impoverish the country,) a small supply of Bibles and Testaments, for the accommodation of our friends, and for gratuitous distribution among the indigent. This appeared, also, to be the only way in which we could undeniably demonstrate, that the Baptists have made no alteration in the authorized English Translation of the Bible.

Though it is obviously of primary importance with reference to the subject of discussion, to ascertain the meaning of the word *baptizo*, since on this single point alone must necessarily depend the decision relative to the correctness of the translation of it by Baptist Missionaries, and the propriety of the course pursued by them and their supporters, yet the speakers seemed to think this quite foreign to the object of the Meetings. I noticed, however, that, though they several times referred to it, with manifest reluctance, in the course of nine hours occupied in speaking, not one of them adventured to deny that it signifies *to immerse*, nor to affirm that it signifies *to sprinkle*.*

* If, as is evident, no word can be found in any language that signifies both *to immerse* and *to sprinkle*, does not the admission that *baptizo* signifies *to immerse*, necessarily include the admission, that it cannot signify *to sprinkle*? If any person not acquainted with philology, should suggest, that such generic words as *wet*, &c. signify both, I reply, (and surely no one will deny it, on examination,) that they signify neither. In the very nature of things, a word that denotes one mode cannot denote a different mode. For instance, *to baptizo*, *to sprinkle*, never means *to immerse*. So neither does *baptizo*, *to immerse*, ever mean *to sprinkle*.

But they could easily digress very widely from their subject, to give utterance to doleful lamentations respecting the alleged bigotry and uncharitableness of the Baptists, in not acknowledging them to be baptized, and in declining to partake of the Lord's Supper with them. It was represented that according to our view, those who have not been immersed cannot be true Ministers of Christ, nor even Christians.

Ask, Is it adapted to promote Christian union, and to subserve the interests of Christ's kingdom, to appeal thus to the passions of men, in order to increase prejudice—already quite too strong—and to excite animosity in one body of Christians against their fellow-disciples? So long as we believe, with *Alexander de Stourdza*, a learned Greek, that "Baptism and immersion are identical," it is impossible for us to believe, that any man is baptized who is not immersed. It is not owing to any want of Christian kindness that we do not unite in partaking

The whole controversy evidently resolves itself into this one plain question, Do the Baptist Missionaries translate the word right, or wrong? If the former, they and their supporters are undeniably doing right: if the latter, both are unquestionably doing wrong. Before they are censured, then, it should be clearly proved that the word *baptizo* usually means something different from *immersion*. But even Dr. Henderson, one of their most determined and extravagant opponents, manifestly felt himself constrained to evade the question, by incorrectly suggesting, in his "Letter on the Meaning of the Word *Baptizo*," &c. (p. 9—10) that when "it signifies a submersion of the whole body,—[it] conveys the idea that the submersion was *paranizete*." Without adducing one particle of proof either against *immersion*, or in favour of any other meaning of the word *baptizo*, he has referred his readers, as to his sole authority, to the Greek Lexicon of Mr. Ewing, another violent opposer of the Baptists. But even Mr. Ewing himself, in the extracts given from his Lexicon, does not pretend that the word means to *sprinkle*; but the first sense which he assigns to it is, "I plunge or sink completely under water." Is it not, then, an undeniable fact, "our enemies themselves being judges," that words denoting immersion give a correct translation of the word? If so, the Baptist translators are surely do right; and it is in right in us to retain their *immersion* and correct translations of the Scriptures.

of the Lord's Supper with those whom we cannot regard as being baptized. All consistent Pedobaptists act precisely upon the same principle, requiring what they account baptism previously to admission to the Lord's table. Though we are thus constrained to act conscientiously in accordance with what we sincerely believe the Great Lawgiver requires, yet we do not entertain a doubt, that there have been, and that there now are, among those who have not been immersed, multitudes of eminently pious Christians, and great numbers of excellent and highly useful Ministers of Christ.]*

Having thus briefly corrected the principal misstatements relative to the one main point, I now proceed to give a plain statement of the case.

Baptist Missionaries have translated the Scriptures, or portions of them, into about fifty languages, spoken by so many nations or tribes of the heathen. If the Baptists pay ten thousand pounds into the funds of the British and Foreign Bible Society, not one shilling of it will ever be given to aid in publishing these translations. It will be withheld solely because our Brethren cannot conscientiously conceal from the heathen one of God's commands. Though I think the British and Foreign Bible Society wrong in this particular, yet I regard it, in other respects, as an excellent, and very useful Institution, and therefore rejoice in its prosperity. I would earnestly exhort Pedobaptists, whose Missionaries *alone* are aided by it in publishing translations of the Scriptures, to contribute liberally to its funds.† But can the

* To those who charge Baptists with using unkind expressions, attempting to proselyte, &c. I would modestly suggest the indignation of one, who, being reproved for indulging in drunkenness, and rejoiced of the impropriety and sad consequences of it, replied to his reprover, "Then do'at you do so."

† This statement relative to the denominational character

Baptists suffer these translations into about fifty languages to be lost, or to lie dormant, while the heathens into whose languages they are made, are perishing for lack of knowledge? No reasonable man can expect that they will—no philanthropist can wish that they should. If any of my Baptist brethren think proper still to give a part of their contributions to the British and Foreign Bible Society, I am heartily agreeable to it. For myself, however, I frankly confess, that, after mature deliberation, I have arrived at the firm conclusion, that it is my indispensable duty to give all that I consistently can give for the foreign distribution of the Scriptures (to which, of course, all donations are principally applied) to aid our Missionaries in

assisted by the British and Foreign, and the American Bible Society, by the rejection of versions made by Baptists only (p. 19) is fully sustained by the precautionary admission of Mr. Greenfield the learned and candid Pedobaptist Superintendent of the Translations circulated by the British and Foreign Bible Society, when the question of withholding aid, was pending. Referring to the fact, that the Society was assisting to publish a number of other versions in which the word was translated in exactly the same way, he remarked, "In consistency, if that aid be withdrawn from the Serampore Missionaries, because they have rendered *baptizo*, to *immerse*, then must it also be withdrawn from the Churches of Syria, of Arabia, of Abyssinia, of Egypt, of Germany, of Holland, of Denmark, &c. If, however, they are not thus prepared to carry their recommendation to its fullest extent, then must they close their mouths forever against their Baptist brethren. But," he adds, "should a faction so far prevail over the good sense of the Committee, and the sound and catholic principles upon which the Society is founded, and which have been its boast and glory, as well as the most powerful means of its extraordinary success, then its 'honour will be laid in the dust'; and from a splendid temple in the service of which the whole Christian world could cordially unite, it would dwindle into a contemptible edifice, dedicated to party feelings, motives, and views." (Appendix to Memorial, &c. p. 82.) Since, then, a faction has so far prevailed that, of versions exactly alike, those only are rejected which are made by Baptists, who have been necessarily compelled to form separate societies to sustain these versions, rejected through sheer partiality, those who have adopted such a partial course ought certainly, instead of urging a party designation upon those who would cheerfully have con-
 tinued to labour *conjointly* with them, had they been permitted to do so, to designate their own, as they evidently are, *Pedobaptist Societies.*

publishing and circulating the translations made by them ;—in my opinion the most worthy of countenance, and, indeed, in various instances, the only translations made into the languages of nations that must, if these be not supported, long remain utterly destitute of the Oracles of Divine Inspiration. Thousands of copies of the Scriptures in the Burman and Karen languages ought to be immediately put into the hands of our beloved brother Burpe. By this means he might begin at once to labour usefully among the heathen. If the Scriptures were generally possessed by the people, he could impart instruction orally much sooner than otherwise ; and his acquisition of the languages would be greatly facilitated and accelerated thereby. Many in these Provinces have contributed nobly for this purpose ; but systematic and persevering measures are necessary in order to secure a continued supply. (It is obviously immaterial through what particular channel the sums raised are communicated ; since the whole amount made up in these Provinces for foreign distribution, is to be placed at the disposal of our Missionary, or Missionaries.)

I ask, then, in conclusion, can any unprejudiced man blame me, or any other Baptist, for conscientiously devoting our means for this important object ? Can any Pedobaptist deny, that, if the case was reversed, and all aid were withheld from the translations made by his Pedobaptist brethren, he would do precisely the same ?

While, therefore, the principle of union and co-operation among Christians in all things in which they are agreed, should be adopted and acted upon to its fullest extent ; in this particular, in which Baptists and Pedobaptists are not agreed, mutual forbearance ought certainly to be exercised ; special care should be taken to avoid all misrepresentation of each others views,

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.

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