



SCC #11,071

First annual report of the  
American Bible Union





AMERICAN BIBLE UNION.

FIRST  
ANNUAL REPORT

OF THE

AMERICAN BIBLE UNION,

PRESENTED OCTOBER 3, 1850,

IN THE MEETING HOUSE OF THE TABERNACLE BAPTIST CHURCH,  
MULBERRY STREET, NEW-YORK CITY.

WITH THE  
CONSTITUTION, MINUTES OF THE ANNUAL MEETING,

*Anniversary Addresses,*

CORRESPONDENCE, ETC.

TOGETHER WITH A LIST OF

BOOKS, LIFE DIRECTORS AND MEMBERS.

New-York :

PRINTED FOR THE AMERICAN BIBLE UNION,  
BY HOLMAN & GRAY, 90 FULTON STREET.

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## CONSTITUTION.

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ART. I. The Association under this Constitution shall be called THE AMERICAN BIBLE UNION.

ART. II. Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures *in all languages* throughout the world.

ART. III. It shall be composed of annual messengers, life members, and life directors. Annual messengers may be sent by churches, or any other coöperative bodies, on the payment of TEN DOLLARS into the treasury of the Union; and they shall have all the privileges and powers of membership under this Constitution for one year. Life members shall be constituted such by the payment of THIRTY DOLLARS, and shall be entitled to speak and vote in all the meetings of the Union, subject only to this Constitution, and such rules of order as the Union shall adopt. Life directors shall be constituted such by the payment of ONE HUNDRED DOLLARS, and in addition to the rights of membership, shall be entitled to seats in the Board, with all the privileges of managers except that of voting. The managers shall have the power of appointing such persons as may have rendered essential services to the Union, either members for life or directors for life.

ART. IV. The Union shall meet annually to celebrate its Anniversary, to hear the Reports of its Board and Treasurer, elect its officers and managers for the ensuing year, and to transact any other business that may come before it, connected with its legitimate object. The annual meeting shall be held in the city of New York on the first Thursday of October, unless otherwise authorized by the Union.

ART. V. A special meeting of the Union may be called at any time by the President, at the request of the Board, provided that a notice of the same shall be published at least six weeks previous to the meeting.

ART. VI. The officers of the Union shall be a President, two or more Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Auditor.

ART. VII. The Executive Board of the Union shall consist of twenty-four managers; together with the officers of the Union, (who shall be ex-officio members of the Board,) excepting the Vice Presidents. The managers shall be divided into three equal classes, of which, at the organization of the Union, the first shall be chosen for one year, the second for two years, and the third for three years; and at each subsequent election eight managers shall be chosen for the term of three years.

ART. VIII. The officers and managers shall be chosen at the annual meeting of the Union by a majority of members present, and shall continue to discharge the duties assigned to them respectively, until superseded by a new election; provided that the Board have power to fill all vacancies, occasioned by the death or resignation of officers or managers, when the Union is not in session.

ART. IX. It shall be the duty of the President to preside in all the meetings of the Union and of the Board; and to perform such other duties as devolve upon him by the provisions of this Constitution. In case of the President's inability, or at his request, one of the Vice Presidents shall perform the duties of his office.

ART. X. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Union, under the direction of the Board; keeping a copy of his official correspondence at all times accessible to the managers. He shall also prepare the Annual Report, and perform such other duties as may be connected with his office by the provisions of this Constitution.

ART. XI. It shall be the duty of the Recording Secretary to keep a record of all the meetings of the Union, and the doings of the Board, accessible at all times to the managers; and to furnish the Corresponding Secretary with a copy of such as may be needed in making out the Annual Report. He shall perform any other writing connected with his office that may be required by the Board.

ART. XII. It shall be the duty of the Treasurer to keep the moneys of the Union, and disburse them only upon the order of the Board, certified by the Recording Secretary. He shall report at every regular meeting of the Board on the state of the treasury, and present to the Union, at its annual meeting, a Report of all the receipts and expenditures of the year, duly certified according to the provisions of this Constitution. His account shall be at all times open to the inspection of the Auditor.

ART. XIII. It shall be the duty of the Auditor to examine the Treasurer's account at the close of each financial year, and in case he finds it correct, to certify the same to the Union, in connexion with the Treasurer's Annual Report. He shall also examine and certify the same, at any other time, at the request of the Board.

ART. XIV. The Board shall meet monthly, or oftener if necessary, at such time and place as shall be designated by previous adjournment. And in case no such designation is made by the Board, the time and place of meeting shall be fixed by the President, with the concurrence of five managers. A special meeting of the Board may be called by the President at the request of six managers, provided a written notice of the same is sent to each manager at least three days previous to the meeting. A majority of all shall be requisite to constitute a quorum. The minutes of each meeting shall be signed by the President and Recording Secretary.

ART. XV. The Board shall have power to employ agents, translators, and colporteurs; to fix the compensation of all the salaried officers of the Union; and to take such measures as they shall deem necessary in making known the character and claims of the Union; in the collection of funds; in obtaining the most faithful versions of the Holy Scriptures in every language; and in distributing them throughout all lands,—subject always to the provisions of this Constitution, and to the special instructions of the Union.

ART. XVI. The Board shall report through the Corresponding Secretary, at the annual meeting; giving an account of their operations during the year, and embracing such other matters of interest as they may think proper and important to lay before the Union.

ART. XVII. The Board shall make such provision and arrangements for the Anniversary as they deem best calculated to promote the interest of the Union; and cause the same to be published at least one month previous to the meeting.

ART. XVIII. All moneys or other property given for specified objects, shall be appropriated according to the will of the donors, provided such an application shall not be contrary to this Constitution, nor to the object or special instructions of the Union; in which case they shall be returned to the donors, or to their lawful agents.

ART. XIX. The Union and the Board shall each have power to adopt such By-Laws, or Rules of Order, as may be necessary for the regulation of their own proceedings, provided they do not conflict with any part or principle of this Constitution.

ART. XX. This Constitution may be altered by two-thirds of the members present at any annual meeting of the Union; provided only that no alteration shall be made in the Second Article, which defines the object of the Union, without a unanimous vote, and one year's previous notice.

# OFFICERS AND MANAGERS.

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## PRESIDENT.

REV. SPENCER H. CONE, D.D.

## VICE-PRESIDENTS.

REV. A. MACLAY, D.D., New York.	ELDER ALEX. CAMPBELL, President of Bethany College, Virginia.
REV. G. W. EATON, D.D., Professor in Madison University, N. Y.	HON. THOS. SWAIM, N. J.
REV. WM. C. DUNCAN, Professor in Louisiana University, New Orleans.	REV. A. WHEELOCK, N. Y.
WILLIAM CRANE, Esq., Baltimore.	ELI KELLEY, Esq., New York.
REV. PETER S. GAYLE, Memphis.	REV. CHAS. STOVEL, London, Eng.
REV. WM. NORTON, London, Eng.	THOS. P. MILLER, Esq., Mobile.
REV. JOHN WINTER, Massillon, Ohio.	ELDER JAS. SHANNON, Pres. of the University of the State of Mo.
REV. E. ADKINS, Professor in Shurt- liff College, Upper Alton, Illinois.	REV. D. R. CAMPBELL, Prof. in Cov- ington Theological Seminary, Ky.
HON. ISAAC DAVIS, Mass.	REV. THOS. ARMITAGE, New York.

## CORRESPONDING SECRETARY.

WILLIAM H. WYCKOFF.

## RECORDING SECRETARY.

E. S. WHITNEY.

## TREASURER.

WILLIAM COLGATE.

## AUDITOR.

SYLVESTER PIER.

## MANAGERS

<i>One Year.</i>	<i>Two Years.</i>	<i>Three Years.</i>
WM. S. CLAPP,	H. J. EDDY,	GEO. W. ABBE,
WM. HILLMAN,	W. W. EVERTS,	JOSEPH W. BURDEN,
ORRIN B. JUDD,	WILSON G. HUNT,	JEHIEL PARMLY,
SAM'L. R. KELLY,	WM. D. MURPHY,	STEPHEN REMINGTON,
ELEAZER PARMLY,	PETER F. RANDOLPH,	JOHN W. SARLES,
JAMES M. SHAW,	S. S. RELYEA,	ISAAC T. SMITH,
THOS. THOMAS,	JAS. H. TOWNSEND,	E. H. TRIPP,
BENJ. M. THOMPSON.	JOHN B. WELLS.	A. C. WHEAT.

FIRST ANNIVERSARY  
OF THE  
AMERICAN BIBLE UNION.

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THE AMERICAN BIBLE UNION held its First Annual Meeting at the Baptist Tabernacle, Mulberry Street, New York, Thursday the 3d day of October, 1850, at 3 o'clock, P. M. and 7 o'clock, P. M.

The meeting was called to order by the President at 3 o'clock. The Services were commenced by REV. W. W. EVERTS, of the Laight Street Baptist Church, reading the 46th Psalm. Prayer was offered by REV. Z. GRENELL, of Paterson, N. J.

WM. COLGATE, Esq., Treasurer, read the Treasurer's Report, which he accompanied with the following remarks :

“Not much can be expected from the Treasurer's account of this Association, which has hardly been four months in existence. Four months ago, we who have judged proper to form this Union, on the principle of procuring and aiding pure translations of the Oracles of God in all lands, were severely rebuked and proscribed by the American and Foreign Bible Society. This they called the voice of the denomination, and the religious press have almost universally lent their influence to establish this persuasion. Seeing, then, that we had to contend against such odds, our receipts are necessarily much less than what, under other circumstances, might have been expected, when we consider the principles on which the American Bible Union is founded.”

## The American Bible Union in account with William Colgate, Treasurer.

1850.	To cash paid for Paper and Printing.....	383 80	
Oct. 3.	"    "    Furniture and Rent of Room.....	83 12	
	"    "    Salaries and travelling Expēnses of Agents .....	397 51	
	To cash paid for Salaries of Corresponding Secretary and Assistant.....	550 00	
	To cash paid for Contingent Expenses at the Room.	119 98	
	Balance.....	4061 09	
	CR.		
	By cash received for Subscriptions.....		\$5595 50
		\$5595 50	\$5595 50
Oct. 3.	By Balance brought down, now in the Treasury...		\$4061 09

New York, October 3d, 1850.

This is to certify, that I have examined the accounts of the Treasurer of the American Bible Union, for the financial year, ending the 3d of October, 1850, and find them to be correct, showing the receipts during that time to have been, Five thousand five hundred and ninety-five dollars and fifty cents. And the expenditure, One thousand five hundred and thirty-four dollars, and forty-one cents; and the balance on hand, Four thousand and sixty-one dollars, and nine cents.

SYLVESTER PIER, Auditor.

On motion of JAMES EDMONDS, ESQ., of Jeddo, Orleans Co., N. Y., seconded by EZRA P. DAVIS, ESQ., New York city, the Treasurer's Report was accepted and ordered to be printed.

The President then delivered his Address, after which WM. H. WYCKOFF, ESQ., Corresponding Secretary, read an abstract of the Annual Report.

On motion of REV. S. REMINGTON, pastor of Stanton Street church, seconded by REV. JAS. BELCHER, of Ellsworth, Me., it was

*Resolved*, That the Annual Report, an abstract of which has now been read, be printed and circulated under the direction of the Board of Managers.

REV. W. S. CLAPP, REV. ORRIN B. JUDD, REV. S. S. RELYEA, SYLVESTER PIER, ESQ., and JAS. H. TOWNSEND, ESQ., were appointed a Committee to nominate a Board of Officers and Managers for the ensuing year, and report them at the evening meeting.

Adjourned, with benediction by the President, until 7 o'clock.

*Evening Session.*

The Evening Session was called to order by the President at 7 o'clock.

Prayer was offered by REV. WM. Mc CARTHY, of Farmer, N. Y.

The Committee on Nominations reported the list of Officers and Managers for the ensuing year, who were accordingly elected. (See page 6.) It was then

*Resolved*, That the Board meet on Friday, the 4th inst., at 4 o'clock, to organize Committees for the business of the ensuing year.

PROF. REV. G. W. EATON, D.D., of Madison University, offered the following resolution :

*Resolved*, That the Word of God should be translated in every language among men, in just such terms as will most unmistakably convey the mind of the Spirit as expressed in the original Hebrew and Greek.

ELDER ALEXANDER CAMPBELL, President of Bethany College, Va., seconded the resolution, which was unanimously adopted.

The Services were then closed by the congregation singing a hymn, and Benediction by the President.

E. S. WHITNEY, *Recording Secretary.*

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PRESIDENT'S ADDRESS.

*Brethren, and friends of faithful immersionist versions of the Sacred Scriptures in all languages, the English not excepted :*

THE AMERICAN BIBLE UNION was organized in this house, June 10th, 1850, and it gives me peculiar pleasure to welcome you, in the same house, to the first Anniversary of our noble Institution. The church under my pastoral care, as a body, have cordially sympathized with their Pastor in this Bible movement; they have already paid into your treasury more than THREE THOUSAND DOLLARS, and voted to grant the use of their house for this Anniversary, without a dissenting voice. Four of the trustees, however, by a *contested vote*,\* frustrated the vote of the church. But even this has been overruled for good, and has increased the number of

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\* Mr. W. W. Todd, Chairman, claiming a *double vote*.

our friends. *God will make the wrath of man to praise him; the remainder of wrath he will restrain.*

It was my intention to have made a few brief remarks only, on the present occasion; but a late number of the *Banner and Pioneer*, containing a letter from brother Lathrop, and the October Periodical of the American and Foreign Bible Society, have been handed to me, and my eye has fallen upon several sentences which cannot be passed over in silence.

Brother Lathrop says to brother Pratt: "The American and Foreign Bible Society has not departed in one particular from its original ground; it has not altered its policy a single iota. It is to-day what it was when Waller and other good brethren advocated its claims, and is as worthy of the confidence of Kentucky (I speak as a southern man) as it ever was." As far as this remark relates to the rejection of slaveholders as Vice-Presidents *by the vote of the Society*, it is correct; but it is repeated in the October periodical paper: "*The Society has never departed from its original position and policy*"—and is signed by brother L. and six other officers of the Society. The assertion is here made of universal application, and is not, in my judgment correct. *The Society has departed from its original design*; else, why am I here? Why the American Bible Union? Why so many letters addressed to us from different and far distant parts, exhorting us to carry out the original motto—"The Bible Translated;" thanking God for the formation of the Union, and pledging us their hearty coöperation; letters written not by John Doe and Richard Roe, as an apochryphal penny-a-liner had it, but by good men and true, ready to answer to their names. The American and Foreign Bible Society was organized to vindicate a PRINCIPLE, *that the word of God should be translated in all lands*; that in accordance with this principle *Baptizo* and its cognates should be rendered by words signifying *immerse, immersion, &c.*, and *here* we fought the battle with the Pedobaptists, and *here* we have to fight the battle over again with the *Baptists*, who will not allow *immerse, immersion, &c.* to have a place in the New Testament!

"*When Greek meets Greek, then comes the tug of war.*"

Either *fear* that "the Pedobaptists will come down upon us with tremendous power," as a distinguished brother said; or *shame*, or some other motive of which I know nothing, deters many from bearing, IN ENGLISH, the same testimony for Christ's despised ordinance of



*immersion*, which they have made it the imperative duty of their missionaries to bear in all the languages of the heathen. Strange inconsistency! That younger brethren, who took no part in the discussion of the Bible question, should sign the October Periodical, is not so wonderful; but that those who uttered the following sentiments should do so, is what I cannot understand. At the formation of the Society in 1836, thus writes the Corresponding Secretary:

REV. CHARLES G. SOMMERS.

“Under the auspices of Divine Providence, missionaries of our denomination have translated the inspired volume, in whole or in part, into the languages spoken by more than half of the human family. That their versions are “*most faithful*,” has not been denied, and yet the British and Foreign Bible Society, and the American Bible Society, have refused to aid us in giving them to the perishing heathen; merely because the original word *baptizo*, and its cognates, have been translated. Could we do otherwise, as faithful servants of Christ? Is any translator at liberty to compromise his duty to God, and to the millions of mankind, by withholding from them the literal rendering of the Bible, unobscured in any of its parts by human dictation? Although this was done by those who acted under the authority of King James, in producing our English version, Baptist missionaries dare not assume so fearful a responsibility, nor imitate an example fraught with such disastrous consequences. We are, therefore, thrown upon the Providence of God, and our own resources, in giving to all mankind, *a pure and unaltered Bible*.”

At the Philadelphia Bible Convention of 1837, the following eloquent remarks fell from the lips of

REV. B. T. WELCH.

“He was opposed to that clause of the resolution, which would have the effect of restricting the operations of the Society to foreign translations. What right had they to say, in their Constitution, that they would not enter on domestic operations ten, twelve, or more years hence? How was it possible to predict what might be the condition of things at such a remote period?”

“Mr. W. next glanced at the state of our foreign missions, and spoke with rapture of the success which had attended them. He believed the brightest page in the history of the organization of this Society, would be that connected with foreign translations and distribution. For his own part, he contemplated the field as the whole world.

“It had been said, that we were leaving the American Bible Society. He, on the contrary, believed they were leaving us. With regard to the consequences, which might result from forming

a Society, he would say, that whatsoever of moral disaster might arise out of it, we were clear of the sin, and we suffer for "righteousness' sake." Another charge which has been alleged against us, (said Mr. W.) is that of sectarianism. If, to adhere to truth; if, to prefer allegiance to the throne of Jesus Christ; if, to regard the integrity of his institutions and the purity of his word, be sectarianism, then let sectarianism be written on my brow in indelible characters,—then let bigotry be connected with it in all its odious forms. And I would wear the stigma till death should obliterate it.

"He trusted that, if they erected an altar to peace, they would not sacrifice Truth on that altar, and that they would not be called upon to be the officiating priests."

In 1836 and 1837, we have the conduct of King James condemned; the faithful versions of our Baptist missionaries applauded; the duty of giving to all mankind *a pure and unaltered Bible* asserted; and the declaration that our field of labor *is the whole world*, reiterated. In 1850 we have the commonly received English version applauded; our wish and aim to have errors corrected and obscurities removed, condemned; *circulation*, and not *revision*, *correction*, or *translation*, the sole business of the Society; and the following resolutions justified and defended; viz.

*Resolved*, That this Society, in its issues and circulation of the English Scriptures, be restricted to the commonly received version without note or comment.

*Whereas*, By the Constitution of this Society, its object is "to aid in the wider circulation of the Holy Scriptures in all lands," therefore

*Resolved*, That it is not the province and duty of the American and Foreign Bible Society to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures.

And in all this, the seven brethren say, "the Society has changed neither principles nor policy:" when to me it is clear, that PRINCIPLE has been changed for EXPEDIENCY. *Principle* requires the faithful translation of the Bible in all languages; *expediency* excepts the English. But it is indispensable to the vindication of a principle, that it should be preserved inviolate. To abandon it in part, destroys the whole moral force of its attempted vindication. It was no violation of the principle to *postpone* the correction of the English version, until the Society had acquired strength and information and confidence, sufficient to justify the momentous undertaking; but to bind itself to circulate "The English Bible as it is," with all its acknowledged imperfections, without note or comment, and to declare it unconstitutional either to revise it or *procure a revision*, is assuming a position in direct opposition to the

grand object of its original design. The advocates of this new position endeavor to sustain themselves by appeals to motives of *expediency*, and thereby prove that the Society has ceased to advocate the principle of *pure versions for the world*. This advocacy having ceased, the organization has lost its vital power; appealing to motives of expediency, it has no more hold upon the conscience. "Not changed its principles"! Why, some of the brethren who signed that October Periodical, must know, as well as I do, that the American and Foreign Bible Society never could have been formed, in 1836, with such resolutions as those of 1850 appended. Who would have formed it? Certainly not those who contended for the translation of *baptizo* and its cognates; and certainly not those who were opposed to a new Bible Society altogether. Hear what was said in 1837, by one whose arguments have been quoted, in our recent Bible controversy, with unqualified admiration; I mean the

REV. W. T. BRANTLY, D.D.

"It was his opinion that the members of the body then present, had generally come there with their minds fully made up, and he therefore felt the greater hesitation in declaring his sentiments in that public manner, in direct opposition to the acknowledged views of many brethren for whom he entertained cordial respect and esteem. He regarded them as coadjutors in a great and holy cause, and was unwilling to believe that any difference of opinion betwixt them and himself, as to the best means of accomplishing an object in which they agreed, could ever alienate the best affections of his heart from them. He claimed to be a Baptist, both from education and principle, and hoped to be regarded as not one whit behind any present in the love of denominational peculiarities. If he differed from them as to the best method of promoting what he loved, it was from conscientious convictions. He was opposed to a new and distinct plan of operation in conducting and sustaining the Bible cause in *foreign tongues*, because it would render unnecessarily complex the department of benevolent action. There was already an organization for this specific purpose, and until the deficiency of that organization should be proved, he would not vote for a new one. Hitherto, the Baptist Board of Foreign Missions had sustained and conducted the whole matter of translating and diffusing the Bible, in connection with all their missionary stations. Had they done the work well or ill? A new organization for doing what that respected and indefatigable body has been doing for the last ten years, at least, would seem to carry the implication that they had not done it well—nay, that they were chargeable either with some malversation in office, or else that their organiza-

tion is defective. Neither of these positions could be entertained. The Baptist Board of Missions had not betrayed their trust, neither was their plan of action defective. It was a channel through which might flow the largest tide of benevolence that could roll forth from us for the benefit of the heathen. Had it ever evinced any incompetency? Had it ever slumbered in the execution of the trust confided to it? Or had it ever evinced any incapacity to fulfil the most liberal and enlarged intentions of its patrons and constituents? That body had never yet failed in the faithful discharge of its trust—and he saw no reason to apprehend that it ever would.

“Why then should we attempt to add another power to a machinery which could not be interfered with but to the detriment of its existing organization? Such an addition was, in his view of the subject, useless—nay, worse than useless—because every extraneous matter in a plan of action already complete, was an impediment to its successful progression. As in household affairs, a given number of domestics could perform all the functions of the establishment, while an addition to the number would necessarily retard, by interference and the loss of order, the execution of those functions. So it is in the operations of Christian benevolence. Too many functionaries will be in each other’s way; and will inevitably delay the progress of the great work. In our instrumentalities for benefiting the world by the extension of the religion of Christ, we should imitate the simple economy perceptible in the works of Providence. Here there is no needless multiplication of secondary agencies—all is simple, orderly, and yet most effective. Let us keep in view that simplicity, and shape our course, as far as possible, upon its admirable properties and tendencies. Let us strive to correct the multifariousness of our instrumentalities by referring them to the ways and methods of Divine Providence.

“In God’s one single doth its end produce,  
And serves to second too some other use.

“Mr. B. said, that although he had stated these reasons against any new organization, yet should such an one be found necessary, and judged expedient by his brethren, he would acquiesce in their determinations, so far as those determinations might relate to the field of foreign labor; any extension beyond this he should deem utterly inadmissible.”

Grant Dr. Brantly’s premises, and his conclusions are logical and irrefragable. If the commonly received English version, without note or comment, is alone to be circulated, the American Bible Society can do the work better and cheaper than the American and Foreign Bible Society, for the reasons that they have a heavier capital invested, a much larger annual income, and greater facilities for distribution. If the versions of our missionaries among the

heathen are to be put in circulation, we need no better agency than the Missionary Union; and, as Dr. Brantly said in debate, "we have no more need of a new Bible Society than a coach has for a fifth wheel." But the question with us was not a mere matter of dollars and cents. An organization was required to defend the *principle of Bible translation*; to explain its character; to enforce its claims, and to embrace every suitable opportunity to extend its influence. While this principle was held sacred, the American and Foreign Bible Society accomplished much good, and we bless God for it; but the Resolutions of May, 1850, are suicidal, nor do we believe that the Institution we so dearly loved, and for which from the beginning we so ardently prayed and toiled, can long survive their influence.

Of the second resolution, the *London Primitive Church Magazine of September, 1850*, speaks in the following terms:

"Whereas, by the constitution of this society, its object is "to aid in the wider circulation of the Holy Scriptures in all lands," therefore,

"Resolved, "That it is not the province and duty of the American and Foreign Bible Society to attempt, on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures."

"A glorious non-sequitur as ever we saw, for which the Rev. R. Turnbull ought indeed to have conferred on him, if he has not yet received it, the degree of Master of Arts. From whatever other premises the conclusion may follow, it certainly does not follow from those laid down, which point indeed to the very opposite one. Such must have been the feeling of the meeting, for directly afterwards we find the following resolution was proposed:

"Resolved, "That the second article of the constitution be so amended, as to read as follows: 'It shall be the object of this Society to aid in the wider circulation of the Holy Scriptures in *foreign lands*.'"

"This resolution was afterwards referred to a committee of seven brethren to consider of it, and to report at the next annual meeting. But surely our American brethren will never be so far driven from their propriety as to pass it. We cannot help feeling, as we read the report, as if they had already entered on a retrograde course, and were in the very act of retreating from a post, which they had occupied so nobly, and where they were setting an example, that would stimulate and encourage, in no ordinary degree, our own division of the great Christian army, in the onward march to truth and ultimate victory."

This criticism is just; the *non-sequitur* and the *retrograde movement* are perfectly transparent.

In addressing the Bible Union in June last, I based the necessity of my resignation as President of the American and Foreign Bible Society upon the fact of its "having virtually resolved to stereotype and perpetuate the errors and obscurities of King James's version." In the October Periodical it is asserted that this allegation is entirely unfounded. "Whether as fact or inference the allegation has no justification in the action of the Society." Words then are no longer signs of ideas. To *restrict* their issues of the English Scriptures to King James's version, "without note or comment," does not mean what it says. "It palter with us in a double sense." It must have an *interpretation* addressed to "the consideration of all impartial and truth-seeking minds." Blessed minds they are, always ready to call things by their right names; if they *mean immersion*, neither ashamed nor afraid to *speak it*. I love and honor such minds. But what is this double sense? "The Society does not set itself against the possibilities, or possible necessities of the future." Is this sentence intended to indicate their future course? Will they rescind the Resolutions? I know Dr. Ide said they could do so whenever they pleased. But will they venture to do so, after having held us up to shame and fiery indignation for rescinding the *temporary* resolution of 1838? We must wait to see; while I express my unwavering conviction that the American and Foreign Bible Society was established expressly for the purpose of vindicating the great principle of *Bible translation*; that this was the general understanding at the time; and that nothing but ignorance of the facts in the case, or strong prejudice can deny it: the resolutions of 1850 *contravene this great principle*, and the Society therefore has "departed from its original position and policy."

Hence the necessity for the formation of the AMERICAN BIBLE UNION. It is exactly adapted to meet the emergency, and to vindicate the original principle, *the Bible translated—the Bible for the world!* In the *second article* of the Constitution this is inscribed upon our flag in plain vernacular language that can be understood by the common people without an interpreter; and in the *last article* the flag is nailed to the mast.

It is proper on this occasion to say a few words touching the New Testament *edited* by Cone and Wyckoff. We made it an *Immersionist version*;—and that *Baptism* is *Immersion*, the scholarship of the world has declared. If we are not correct in this, then there is no word in the Bible, the meaning of which can be accu-

rately ascertained. We have called God a *Spirit* rather than a *Ghost*; we have put *Passover* instead of *Easter*; *living creatures* around the throne, and not *beasts*, &c., &c., not pretending to have corrected every error of King James's version, but merely showing that a *good translation could be made better*, and rendered plainer to the ordinary reader. Our tract, *The Bible Translated*, and the preface to the New Testament afterwards issued, conclusively prove that "our feeble endeavors" were only expected and intended to open the way for the perfecting of the commonly received version; and for this, our *religious* press, and learned brethren, and lovers of expediency, have seemed desirous to take away from Cone and Wyckoff every attribute of Christian character. If you would have a specimen, see Dr. Williams's Pastoral Letter—hear in what kind and dignified language he speaks of us and our work:

"Ruthless," a "rude onset," "one of the godless tendencies" of our times, "rash floundering in Biblical criticism," written with a "jaundiced vision," in "hot haste," and "breathing precipitancy and harshness;" and speaking of its authors as "schoolboys," "stultifying" their own arguments, "adventurous innovators," "pitching a camp upon the Slough of Despond," and making battle from "a mere Serbonian bog" against "the classics of Greece and England," "bespattering the sepulchres" of departed worthies, and "spitting on martyr ashes." &c., &c.

Here, it seems to me, is an array of opprobrious epithets sufficient to satisfy any reasonable amount of envy, fault-finding, or sarcasm. I have neither leisure nor inclination to examine this celebrated letter; and time will perhaps show that the heaviest blow from the hammer of Thor is light indeed, compared with the consciousness of having brought unfounded accusations against a brother, and of making a desperate effort to hold him up to ridicule and contempt. But if Dr. Williams can descend to such things, I need not wonder that others, with less learning and delicacy, should come among the people of my charge, unite with the few who are troublers among us, in turning the Bible question into one of personal hostility, and waging "war to the knife." But my mind is steadfast and unmovable. I have said in my own pulpit, and say again, that I am as thoroughly convinced that God has called me to aid in procuring and circulating faithful versions of the Bible *in all languages*, as that He ever called me to preach the Gospel; and I am willing to die at the stake, as Tyndale did, if I may be instrumental in giving to my own countrymen a CORRECTED VERSION OF THE BIBLE.

# FIRST

## ANNUAL REPORT.

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THE AMERICAN BIBLE UNION was organized on the 10th of June, 1850.

The period immediately preceding had been one of profound gloom. Error and prejudice seemed to have prevailed over the light of truth, and clouds and mists darkened the horizon of popular opinion. Beyond the present scene, faith could discern a God of light, but mere human speculation saw only in passing events the prevalence of the doctrines of expediency and a regard for the traditions of men.

### *Incipient Meeting.*

The first faint gleam of a fairer prospect and a brighter hope was manifest at the meeting of friends of the Bible on the 27th day of May.\* Summoned together to consider the propriety of organizing an association to procure and circulate the most faithful versions of the Sacred Scriptures in all lands, they felt that on them and their deliberations devolved a momentous responsibility. It was then, that, as they knelt in silence around the throne of the heavenly grace, their hearts swelling with emotion, and their eyes suffused with tears, they found encouragement in the sense of the Divine presence, and their souls were knit together in the firm resolution, de-

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\* The proceedings of this meeting, and also those of June 10th, when the American Bible Union was organized, are recorded in a pamphlet entitled "Constitution of the American Bible Union, organized by a Convention of friends of pure versions of the Bible in all languages."



pending on God, to do their duty, and trust the consequences with Him.

*Period of Organization.*

The hope inspired on that occasion, was not disappointed at the season of organization. A growing expectation was then discernible, that God was about to vindicate his truth. Through the vast assembly congregated on the evening of the 10th of June, one sentiment seemed to prevail. Lying as it did at the basis of the Constitution, being embodied in the Address of the Union, and rendered prominent in every speech, it was permanently engrafted in the hearts of all present who loved the truth :

*That the word of God should be translated in every language among men, in just such terms as will most unmistakeably convey the mind of the Spirit.*

It was clearly seen and felt, that no doctrines of worldly expediency, no fears of denominational injury, no apprehensions of reproach or opposition, ought to be permitted to interfere with the endeavor faithfully to discharge this solemn duty. A sentiment so indisputable, involving consequences of incalculable importance to the whole human race, took hold upon the heart of the believer, and awakened his zeal for the glory of the God of the Bible. The immediate result was a contribution, which stands almost unrivalled in the history of such organizations. Fifty-one life-memberships, and forty-seven directorships, were constituted on the occasion. Nearly all the money has been paid into the treasury, and of the remainder no portion is doubtful.

*A New Era.*

From that period a new era commenced. No friend of the American Bible Union has since supposed that the enterprise was doubtful. The dawn of a brighter day was hailed by hearts overflowing with thankfulness to the Father of Lights from whom cometh every good and perfect gift. The full assurance of hope infused a corresponding energy into every department of the new organization. In a very little while

additional sources of strength and encouragement were developed in the correspondence of the Union. Letters, breathing zeal and pledging effort, flowed in from every direction. Some of these were selected and published, in connection with the report of proceedings at the founding of the institution. But the great number received compelled a limited selection, and precluded the publication of many powerful arguments and thrilling appeals presented in them, on the necessity of a revision of the English Scriptures.

*Re-action.*

A marked reäction in public opinion began to take place. This has since rapidly progressed, and is now distinctly denoted by several indubitable indications.

*The Press.*

The public press, which in this part of the country was arrayed in decided opposition, now begins to speak in mellowed tones of our enterprise, occasionally acknowledging that the object is good, and that the hand of the Lord may be in the movement, and generally refraining from those expressions of asperity and bitterness which formerly characterized the hostility of some of our religious journals.

*Views of Individuals.*

Many individuals who heretofore were understood to advocate "the Bible as it is," that is, the common version without correction of its errors, now speak decidedly in favor of correction, and assure us, that their only lingering doubts regard the mode of accomplishing the object. Indeed, so prevalent are our sentiments becoming, that those who still cherish the disposition to oppose, are obliged to change the character of their objections, and to base them upon doubts of the necessity of our peculiar form of organization.

*Change of Views Acknowledged.*

More direct and positive evidences of the growing change, are furnished by many who have identified themselves with the Union. They frankly acknowledge that, as they have

been led to a better understanding of the question at issue, their views have undergone a complete alteration, and they most cordially favor and support that which before they strenuously opposed. Our correspondence teems with such acknowledgments. Our agents are encouraged by them wherever they go.

#### *Substantial Tokens.*

Ministers and churches, associations and ministerial conferences, listen with respect and attention to those who advocate the cause of the American Bible Union, and in many instances give the most substantial tokens of their favor and approbation. One of our agents, brother A. Maclay, has, since the middle of July, obtained one hundred and twenty-five life-members, and fourteen life-directors, at a distance from the city of New-York. This single fact annihilates the report, for a time industriously circulated, that all interest in the objects of the Union was confined to this city.

#### *Receipts and Subscriptions.*

Although the Union has not yet closed the fourth month of its existence, our subscription-list already amounts to \$13,301.92, of which \$5,595.50 has been paid, and nearly all the remainder is payable during the ensuing winter. 233 responsible persons have subscribed life-memberships, and 65 life-directorships.

#### *The Real Change.*

It would be a mistake to suppose, that the reäction to which we have referred, embraces in most cases a radical change of principle. Real Christians must in their hearts favor the cause of truth. But false issues may be started, and facts mystified, so that men may imagine themselves to be advocating the cause of truth when they are actually arrayed on the side of error. Such we apprehend to have been the case in the present instance. The public press had so obscured the real question at issue, that few understood it. But as light has been diffused through our publications, the understanding of many has become clear, and their consciences

have immediately decided in favor of what is right. This process, we believe, will continue, as light spreads more widely and brightly, until all who love God and desire to do His holy will, shall be found sustaining the principles and purposes of the American Bible Union.

*Assurance of Prosperity and Success.*

The strongest assurance of our present prosperity and ultimate success is derived from the conviction that these principles and purposes PLEASE GOD. Nothing can be more in unison with the character of Jehovah and His great designs for the reclamation of a lost world, than the humble endeavors of His people to circulate His truth as free from error and indistinctness as can be attained by human scholarship and Christian principle. He is a Being of immaculate purity, dwelling in light unapproachable and full of glory. Those who are born of His Spirit are declared to be *children of the light*. To them is entrusted the Lamp of Life. It is their highest privilege and their bounden duty to let its rays shine without obstruction. Whatever obscures its light, must be displeasing to Him in whom is no darkness at all; but whatever conduces to exhibit it in its native clearness, and brightness, and purity, will most assuredly have His approbation and blessing.

*A Sure Foundation.*

The liberal and comprehensive views that characterize our Constitution and Address, afford a sure foundation for perpetual usefulness and prosperity. A more restricted policy could never accomplish the large objects which we have in view. All persons are welcomed to coöperation with us who desire to procure and circulate the most faithful versions of the Sacred Scriptures, and our field of operations is THE WORLD. The English language is intimately connected with others; and the principle of univocal translations *pertains to the world*.

*Influence of the English Version over others.*

Many facts and incidents might be adduced to prove the influence of the English Scriptures over versions in other lan-

guages ; but one will be sufficient to place the matter beyond a doubt.

In the preface to "The Psalms in Sgau Karen, Translated by F. Mason, Maulmain, 1849," the translator states :

"When the signification of a passage was doubtful in the translator's mind, it has been his rule to render according to the English version. The hallowed associations which that version has in the mind of every English reader, seems to entitle it to this homage. For instance, take Ps. 111 : 2, where DeWette renders, "Erwünscht nach all ihrer Lust," "wished for, according to all their desire," Hengstenburg translates, "Enquired after, according to all their wishes." Some rendering like the above, may be the correct one, but the translator being in doubt, the translation has been made to conform to the English version, 'sought out of all them that have pleasure therein.'"

Among the missionaries who are engaged in the work of translating the Sacred Scriptures into heathen tongues, few are better qualified for their task than brother Mason ; and if *he* acknowledges that in doubtful passages, he yields his judgment to the English version, the inference is irresistible that others, less qualified to judge of the original, and equally controlled by "the hallowed associations" of the English version, bow in humble "homage" to the latter in many passages, which in the estimation of good Hebrew and Greek scholars are not therein correctly rendered. In exemplification of this disposition to do homage to the English, even where it is wrong, or doubtful, we quote the following passage from the "Preface to the Second Edition of the Sgau Karen New Testament," a work just completed by brother Mason, and published by him at Tavoy.

It will be remarked, that the same passage contains additional evidence of the fact already so incontrovertibly substantiated, that the translators of our common version were largely influenced by the Latin Vulgate, if they did not actually found their work upon it.

"The history of Biblical translation proves that many alterations are made, and they become popular, which are not merely negatively no improvements, but positive errors. John 10 : 16; is rendered in the received version : "Other sheep I have; not of this fold—and there shall be one fold, and one shepherd." So it reads in the Burman version, and so, by an over-

sight, it reads in the first edition of the Karen; and though that edition has been formally revised by one brother, and informally criticised by several others, yet the error has been passed over unnoticed. De Wette translates the last clause; "and there shall be one flock (Eine Heerde) and one shepherd." That this is the correct rendering, does not admit of a doubt, but it is no new German discovery. In one of the old versions, thrown into obscurity by King James' translation, "appointed to be read in churches;" the Greek *aulee* fold, and *poimnee* flock, are distinguished as in De Wette; but the learned monarch's translators rejected this rendering of the original, and adopted one made from the Vulgate Latin, which has *ovile* fold, for both Greek words; and yet, before the existence of the Vulgate, the Syriac version correctly distinguished the two; the last member reading: *vatehve eene culoh hado vahad noeeyo*—and the flock, all of it, shall be one, and its shepherd one.

This illustrates the wisdom of our ancestors; but are our cotemporaries wiser? Mr. Ballard translated John into Pwo, and rendered [these words] in this verse correctly: but a new translation has been made intended to supersede that; in which we have given back to us again the good old rendering of King James and saint Jerome."

#### *Collateral Publications.*

In the inevitable order of events now progressing, it is manifest that the English language will be extensively used by almost every nation, among whom the American Bible Union may carry out the objects of the association, "to procure and circulate the most faithful versions of the Holy Scriptures." It is equally clear that it will greatly enhance the circulation and usefulness of our publications, to have some editions in each language printed in parallel columns with the English. To the natives of Burmah and India, of Germany and France, this will greatly facilitate the acquisition of a knowledge of the English tongue, while our own countrymen will be in the same degree assisted in acquiring the languages of Asia and of Europe. The service which such books will render to missionaries and to natives, will be incalculable.

#### *Necessity of Uniformity in Versions.*

But it is evident that such works, to be creditable and useful, must correspond. Each must be made on the same principle. The word of God to the native of Bengal must not speak differently in his vernacular tongue from the meaning which it expresses to him in the English. Each verse in the

one language being by the side of the same verse in the other, any discrepancy in signification would be immediately apparent, and lead to doubt and inquiry. But to what honest, unsophisticated, native mind, would it be a satisfactory explanation of such a discrepancy, *that error or obscurity was knowingly left in the English version from motives of expediency?* We think that every candid mind will be ready to admit, that the only mode of attaining, or closely approximating to, the uniformity desirable in the versions of the word of God, is for each to be based upon the principle to which allusion has already been made, to employ in every language just those terms which will most unmistakably convey the mind of the Spirit, as expressed in the original Hebrew and Greek. This is the idea of UNIVOCAL translations, so prominently set forth in the Address unanimously adopted at our organization.

*Connection between the Home and Foreign Fields.*

The connection between the home and foreign field in the American Bible Union, is indissoluble. Our unity of principle, which is applicable, and which requires to be applied, to every language in the whole world, demands it. And the soundest principles of economy demand it. Two sets of agencies for Bible operations will hardly any where be acceptable, and in some parts of our country must be impracticable. But our friends are all interested in the maintenance of our principles abroad as well as at home. Because they desire the pure word of God to be given to our own countrymen, they do not the less desire that it be given to the Karen, the Burmese, the Bengalese, and the Oriyan. And with regard to the European Continental Scriptures, a very special consideration is added, to bind us to the necessity of giving to them a large share of our attention. Many of them are in similar condition with the English, in respect to their received versions. The principle of transfer prevails in most: in all there is more or less of error and obscurity.

*Spanish Scriptures.*

The correction of the Spanish Scriptures is an object of

cherished interest. The immense population using that language both in North and South America, easily accessible by us—some indeed embraced within the circle of our own government—renders it unspeakably important and desirable that we should have an accurate and faithful version of the Sacred Scriptures to circulate amongst them. There is not at present existing, in that language, a version which, consistently with the principles we profess, could receive the sanction and authority of the American Bible Union. It is therefore indispensable that we should seek to procure a translation as pure and truthful as it can be rendered.

This matter has already received some degree of attention, and correspondence has been held with regard to the qualifications of a brother, a native of Spain, who is recommended as in some respects uncommonly endowed for such an undertaking, and desirous of assisting in its accomplishment.

In regard to the *necessity* of a corrected Spanish version, brother Crowe, who for years has labored as a missionary in Central America, writes—

“The possession of a literal Spanish translation of the New Testament, free from the merely ecclesiastical terms, is one of the treasures I most covet to take back with me to Central America. I do not intend to rest till I have obtained it, as I cannot be satisfied to circulate any version that I have yet seen, and I cannot exist without circulating it. My plan is to translate every translatable word,” &c.

#### *Portuguese Scriptures.*

The Portuguese language, with the immense empire of Brazil at our doors, to which our countrymen have the most ready access, presents almost equal attractions. We hope that the time is not far distant, when we shall energetically enter upon this portion of our field, but for want of suitable opportunity, we have not yet commenced correspondence upon the subject.

#### *French Scriptures.*

In respect to the French, we early commenced correspondence with Dr. Devan, with the view of engaging competent



scholars in perfecting a corrected version, which, while it may command the admiration of the people for the purity of its idiom, may please God, and delight His people, by its faithfulness to the inspired originals.

The state of the Dr.'s health, and the engrossing occupation of his time in entering upon a new scene of duty at the city of Lyons, have hitherto precluded him from giving any attention to the management of the business, although in a letter dated Lyons, Aug. 15, 1850, he says, in respect to a corrected French version, that he shall be rejoiced "to circulate it when it is prepared."

In the same letter he says—

"Opportunities present themselves to me not unfrequently, for the distribution of the word among the people of this so-called 'pious' city; and, as I believe, that the *word*, and nothing but the *word*, can ever destroy the power of antichrist, you may imagine my anxiety to be provided with the means of accomplishing this glorious end. I would therefore take the liberty of begging from the American Bible Union, an appropriation for the immediate distribution of the word of God in this land."

In another part of the letter, bro. Devan writes—

"Last Lord's day I opened my chapel, and at the same time baptized my *fourth* in this city. Deep and wide is the opposition exercised against me. \* \* \* But none of these things move me. While I laugh them to scorn, I pity the weakness, and grieve over the spirit from which they emanate."

#### *German Scriptures.*

The necessity of a corrected version in the German language, has long been felt. Several attempts to perfect one have been made by distinguished scholars, among whom none have been more successful than De Wette, whose translation is regarded as in many respects superior to the common English version. Oncken has been so fully convinced of the defects of Luther's version, that he has had a scholar employed for more than a year past in preparing a new one.

"I propose," he says, "to issue an entire new translation from the original text, in the preparation of which a competent Greek and Hebrew scholar, bro. Schlatter, has been engaged for the last twelve months."

In relation to this matter, the Committee on Versions adopted the following resolution :

“*Resolved*, That the Secretary be requested to correspond with bro. Oncken upon the subject, and to encourage him, that if his Testament shall be certified by competent examiners to be a faithful translation from the original Greek, in plain vernacular German, it may receive the support of the Union; and that he be requested to send to us proofs of one Gospel, or a larger portion of the work, before it is committed to press.”

As great attention is now paid in Germany to this subject, and as several eminent philologists and biblical critics are known to be engaged in correcting, or making new translations from the original, we are not without hope of being able to connect in a measure our operations in English with theirs, at least so far as to secure in both languages the prevalence of the same sound principles of translation with mutual co-operation in the examination of authorities.

#### *Views of the Board.*

This is one among many equally important reasons, which have directed the minds of your Board to a brother who is regarded as a competent and suitable individual to be placed in charge of the general movement in the correction of the English Scriptures. If, as is probable, it should be found necessary for him to visit Europe, he might largely aid us by advice, and the collection of intelligence, and in some instances, by more direct co-operation, regarding the German, the French, the Spanish, and the Portuguese Scriptures. With these objects in view, your Board have opened negotiations with him, and they are happy to state, not only that the matter has been favorably entertained by him, but that the negotiations are in a fair degree of forwardness.

It will be understood that, whether the brother referred to, or any other scholar, undertakes the business, the Board design that in its accomplishment the co-operation of many eminent scholars of different denominations, both in Europe and this country, shall be secured, so that the work shall come forth with a weight of authority which cannot be successfully

assailed. No compromise of principle will be made, and neither pains nor expense will be spared to render the book a faithful transcript of the revelation of the Most High. If the success which, under God, we anticipate, shall crown our efforts to render clear His truth to our countrymen, the work will live for ages as a monument of usefulness, confined to no one country, but extending its hallowed influence around the globe.

*New-York Weekly Chronicle.*

We may not close this Report without alluding to a circumstance, that is likely to have a permanent effect upon the prosperity of the Union,—the establishment of a religious paper at the seat of operations, which, it is understood, will be free to publish our communications, and, when occasion requires, to sustain the advocacy of our principles. In consequence of the want of such facilities, the expenses during the short four months of our existence, have been uncommonly great. It was absolutely necessary to make our principles known, and to explain and vindicate them. Being cut off from all the usual facilities of the press, we were obliged to have recourse to the issue of pamphlets and circulars to an extent which, we trust, will never again be necessary. It is gratifying to know that the circulation of the publications alluded to, has been blessed to the enlightenment of many minds, and has been a chief agency in producing that extraordinary change in public opinion, to which we have alluded as being in rapid progression. But the advantages of a weekly paper in the support of such an institution, are immeasurably superior. Many facts and incidents, that have a bearing on our interests, can therein be published, which, though highly beneficial in their immediate effects, would not justify the permanent record of a pamphlet. Errors and mistakes of the press can be corrected, and timely arguments adduced to meet occasion; interesting letters can be published as they are received; and individuals can be allowed to express their sentiments in weekly communications, whose favorable opinions might

otherwise never be known to the public. These and various other items incident to a weekly paper, collectively constitute that continual dropping, which cannot fail to wear away the stones of prejudice. Numerous and urgent were the solicitations from friends abroad, and especially from our agents, that some organ should be established, through which the condition and circumstances of the Union might every week be known; but we take pleasure in stating that the *New York Weekly Chronicle* has originated entirely from private enterprise, and that it is in no way whatever connected either in its pecuniary support, or the responsibility of its management, with the American Bible Union.

*Close of the Report.*

Such is a brief statement of the progress, and present condition of the institution. The signal favor with which God has distinguished us, ought to call forth our heartfelt thankfulness: the rapid progress of our principles, while it increases our confidence in their ultimate prevalence, should awaken our vigilance to maintain them in their purity; and the immense fields of usefulness opened before us, should make us profoundly sensible of the weight of our responsibilities, and compel us to have recourse to the wisdom of Him, who knoweth the end from the beginning, and bringeth the most secret counsels to pass.

## LIFE DIRECTORS.

CONSTITUTED BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Abbe, Geo. W., New York.....	\$100 00	Kelley, Mrs. Catharine, New York....	100 00
Battle, Cullen, Eufaula, Ala.....	100 00	Lewis, Richard B., New York.....	100 00
Burden, Joseph W., Williamsburgh....	100 00	Maclay, Rev. Archibald, D.D., New	
Clearman, Henry V., New York.....	100 00	York.....	100 00
Colgate, William, New York.....	100 00	Mattocks, Miss Maria M., New York...	100 00
Colgate, Jas. B., New York.....	100 00	Mills, J. Doremus, New York.....	100 00
Colgate, Robt., New York.....	100 00	Mills, S. Augustus, New York.....	100 00
Colgate, Chas. C., New York.....	100 00	Mann, Elder Donald, Wheatland, Mon-	
Compton, Anthony, New York.....	100 00	roe Co., N. Y.....	100 00
Cone, Rev. Spencer H., D.D., New		Parmly, Eleazer, New York.....	100 00
York, per Wm. Hillman.....	100 00	Seymour, Miss Eliza B., New York...	100 00
Cone, Mrs. Sallie W., New York, per C.		Serrell, John, J., New York.....	100 00
W. Thomas.....	100 00	Shaw, James M., New York.....	100 00
Cornell, Thomas, Rondout, N. Y.....	100 00	Smith, Edward, New York.....	100 00
Durbrow, John B., New York.....	100 00	Swain, Hon. Thomas, Pemberton, N.J.	100 00
Durbrow, Mrs. Sarah A., New York....	100 00	Syms, Samuel R., New York.....	100 00
Fuller, Robert M., New York.....	100 00	Smith, Ezra, New York.....	100 00
Fuller, Miss Maria Louisa, New York..	100 00	Thomas, Griffith, New York.....	100 00
Hunt, Wilson G., New York.....	100 00	Thomas, Thomas, New York.....	100 00
James, Edwin, Albany, N. Y.....	100 00	Thomas, Thomas, Hoboken, N. J.....	100 00
Judd, Rev. Orrin B., New York.....	100 00	Thomas C. W., Hastings, N. Y.....	100 00
Kelley, Eli, New York.....	100 00	Thomas, Mrs. C. W., Hastings, N. Y.,...	100 00
Kelley, Mrs. Emily, New York.....	100 00	Thomas, Augustus, Bergen, N. J.....	100 00
Kelley, Frederick, New York.....	100 00	Thompson, Hugh M., Essex, Conn., per	
Kelley, James E., New York.....	100 00	Mrs. J. Hayden.....	100 00
Kelley, Robt. W., New York.....	100 00	Wyckoff, Wm. H., Brooklyn.....	100 00

## LIFE MEMBERS.

CONSTITUTED BY THE PAYMENT OF THIRTY DOLLARS.

Baroum, Eder, M.D., Westkill, near		Munroe, John, Elbridge, N. Y.....	30 00
Lexington, Greene Co., N. Y.....	30 00	Nicholl, Saml., New York.....	30 00
Bull, John P., New York.....	30 00	Nicholl, Mrs. Saml., New York.....	30 00
Burden, Mrs. J. W., Williamsburg.....	30 00	Parkinson, Mrs. W., New York, per J.	
Boggs, Joseph, New York.....	30 00	B. Durbrow.....	30 00
Compton, Mrs. Maria, New York.....	30 00	Parker, James, New York.....	30 00
Compton, Miss Elizabeth, New York...	30 00	Peck, Albert L., New York.....	30 00
Cooper Wm., New York.....	30 00	Pier, Sylvester, New York.....	30 00
Corwith, Mrs. Catharine, New York....	30 00	Postley, Charles, New York.....	30 00
Davis, Ezra P., New York.....	30 00	Postley, Samuel Brooke, New York....	30 00
Davis, Mrs. Sarah G., New York.....	30 00	Randolph, P. F., New York.....	30 00
Douglas, Archibald, Skaneateles, N. Y.	30 00	Remington, Rev. S., New York, per E.	
Fordham, Miss Eliza, New York.....	30 00	Bishop.....	30 00
Francis, I., M.D., Brooklyn, N. Y.....	30 00	Ruynon, M. T., New York.....	30 00
Hillman, Saml. F., New York.....	30 00	Smith, Eld. E. A., Athens, Tenn., 2 L.M.	60 00
Holman, Mrs. Mary Ann, New York,		Smith, Mrs. Edward, New York.....	30 00
per Thomas Holman.....	30 00	Smith, John I., New York.....	30 00
Healy, Ebenezer, Sennett, N. Y.....	30 00	Taylor, Jeremiah B., New York.....	30 00
Jenkins, Mrs. Susannah, New York....	30 00	Townsend, J. H., New York.....	30 00
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mouth, England.....	30 00	Tripp, Miss, New York, per S. R. Kelly.	30 00
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Cornell, Thomas, Rondout, N. Y. during his life time,.....	\$100 per ann.	Mann, Elder Donald, Wheatland, Monroe Co., during his life time,.....	\$100 per ann.
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TO BE CONSTITUTED BY THE PAYMENT OF ONE HUNDRED DOLLARS.

Bliss, Rev. John F., Churchville, Monroe Co., N. Y.....	100 00	Gilbert, Edward, Utica, N. Y.....	100 00
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Lane, Wm. H. ....	30 00	Smith, Eli C., Granville, N. Y.....	30 00
Lane, Abby I. ....	30 00		

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Tripp, E. H., for a friend, New York.....	30 00	Williams, Rev. Gibbon, Wyoming, Wy- oming Co., N. Y.....	30 00
Turner, Rev. E., St. George, Me.....	30 00	Wilson, P. F., Weedsport, N. Y.....	30 00
Valentine, A. W., Weedsport, N. Y.....	30 00	Winters, Rev. John, Massillon, Ohio....	30 00
Van Buren, Martin J., Cato 4 Corners, Cayuga Co., N. Y.....	30 00	Wood, Rev. Jonas B., Penfield, Monroe Co., N. Y.....	30 00
Van De Winter, New York.....	30 00	Woodward, Jonas.....	30 00
Wart, John, Sennett, N. Y.....	30 00	Wright, Abram, Elbridge, N. Y.....	30 00
Warner, Rev. Horatio Clay, Onondaga Co., N. Y.....	30 00	Wright, R. B., Penfield, Monroe Co., N. Y.....	30 00
		Wyckoff, Rev. C. P., Weedsport, N. Y.	30 00

## LIST OF CONTRIBUTIONS

MADE TO THE AM. BIBLE UNION, FROM JUNE 10, 1850 TO OCT. 3, 1850.

A Widow's Mite.....	1 00	Cobb, E. B., Auburn, N. Y., on account of L. M.....	5 00
An aged Widow of the First Baptist Ch., N. Y.....	13	Colgate, William, New York—L. D.....	100 00
A Friend to the cause, North Granville, N. Y., per Rev. Wm. Hutchinson, on account of L. M.....	5 00	Colgate, Jas. B., New York, towards a fund for the version of the Eng. Scrip- tures—L. D.....	100 00
Abbe, Geo. W., New York, on account of L. D.....	50 00	Colgate, Robert, New York—L. D.....	100 00
Appleton, C. A., Brooklyn, on account of L. M.....	5 00	Colgate, Charles, New York—L. D.....	100 00
Backus, Mary A., Granville, N. Y. (don.)	1 00	Collection at Public Meeting, New York, June 10th.....	63 33
Barnum, Eder, M. D., Westkill, Grecne Co., N. Y. (L. M.).....	30 00	Collection at Church, at Sennett, N. Y., per Rev. S. Adsit.....	3 00
Battle, Cullen, Eufaula, Ala., (L. D.)...	100 00	Collection at Wooster Association, Ohio Church at Canal Dover, Ohio, per Rev. W. R. McGowen....	4 28
Betts, D. H., Rockland, Me.....	50	Collection at 2nd Baptist Church, South St. George, Me.....	5 25
Bishop, Edward, New York, to consti- tute Rev. S. Remington a L. M.....	30 00	Collection at Church at Pittsford, N. Y. Church at Ellsworth, Me., towards constituting their pastor, Rev. J. Belcher, L. M.....	1 00
Bowen, Rev. Henry, Chili, N. Y....	1 00	Collection by Sedgwick and Brooklyn Churches, Sedgwick, Me., to qualify R. S. Fogg as Messenger to the A. B. U.	10 00
Brown, Bishop, Granville, N. Y....	1 00	Collins, Phylester, Granville, N. Y., don.	1 00
Bull, John P., New York, L. M.....	30 00	Colvin, Levi, Cato 4 Corners, N. Y., on account of L. M.....	5 00
Burbach, Roxanna, Granville, N. Y. don.	25	Compton, Anthony, New York—L. D....	100 00
Burden, Joseph W., Williamsburg, L. D.	100 00	Compton, Mrs. Maria, New York—L. M.	30 00
Burden, Mrs. J. W., .. L. M.	30 00	Compton, Miss Eliz., Brooklyn—L. M.	30 00
Burpe, Heman, Rockland, Me.....	1 00	Coneklin, Mr., Essex, Conn.....	2 00
Capron, Rev. B. W., Hannibal, N. Y., don.....	1 00	Cook, William, New York, on account of L. M.....	10 00
Children of Leavett Hewins, jr., Gar- rettsville, Ohio.....	10	Cornell, Thos., Rondout, N. Y.—L. D....	100 00
Choate, Joseph, Auburn, N. Y., on ac- count of L. M.....	5 00	Corwith, Miss Cath. F., New York, L. M.	30 00
Chollar, Thomas, Homer, Cortland Co., N. Y.—L. M.....	5 00		
Clearman, Henry V., New York—L. D.	100 00		
Clement, Tobias, Jordan, N. Y., on ac- count of L. M.....	5 00		



Cozzens, Julietta, Granville, N. Y., don.	50	Kelly, Samuel R., to constitute E. H. Tripp, Mrs. E. H. Tripp, and Miss Tripp, L. M.'s	90 00
Crie, R. V., Rockland, Me., don.	50	Kelly, Sister, Ravanna, Ohio	25
Crippen, Betsey, Granville, N. Y., don.	50	Lamonte, Chas. A., New York—L. D.	100 00
Crockett, Mrs. S. R., Rockland, Me., on account of L. M.	3 00	Lanzed, John, (a British Sailor) Dartmouth, England—L. M.	30 00
Culver, Calvia, Granville, N. Y., don.	25	Leonard, Thos. O., Woolwich, Me., don.	50
Daniels, Nehemiah, New York, on account of L. M.	10 00	Leonard, W. D.	50
Danner, John, Canton, Ohio, on account of L. M.	10 00	Lewis, Richard B., New York—L. D.	100 00
Davis, Ezra P., New York—L. M.	30 00	Little, Edwin, Granville, N. Y., don.	50
Davis, Mrs. Sarah, New York	30 00	Lockwood, Oliver, New York, on account of L. M.	10 00
Dean, Rev. E. Sennett P. O., N. Y., on account of L. M.	5 00	Loomis, Aaron, Granville, N. Y., don.	25
Douglas, Archibald, Skaneateles, N. Y., —L. M.	30 00	McBrair, Robert, Brooklyn—L. M.	30 00
Durbrow, J. B., New York—L. D.	100 00	McBrair, Mrs. Jane, Brooklyn—L. M.	30 00
Durbrow, Mrs. Sarah Ann, New York, —L. D.	100 00	Maclay, Rev. A. D. D., New York—L. D.	100 00
Durbrow, J. B., New York, to constitute Mrs. W. Parkinson, L. M.	30 00	Macdonald Alexander, New York—L. M.	30 00
Ferris, T., Cato 4 Corners, Cayuga Co., N. Y., don.	2 00	Mann, Maria L., Granville, N. Y., don.	50
Fordham, Mrs. Eliza, New York—L. M.	30 00	Marsh, Rev. Geo. L., New York—L. M.	30 00
Francis, L. M. D., Brooklyn—L. M.	30 00	Maryatt, David P., Harford, Cortland Co., N. Y., on account of L. M.	5 00
Fuller, Robert M., New York—L. D.	100 00	Mason, Rev. E., Sennett P. O., N. Y., on account of L. M.	5 00
Fuller, Miss Maria Louisa, New York—L. D.	100 00	Mason, Elvina, Granville, N. Y., don.	1 00
Gardner, Sylvester, Sennett, N. Y., on account of L. M.	5 00	Mason, Chas. L.	50
Garrett, Col. E., Garrettsville, Ohio, don.	1 00	Mattocks, Miss Maria, New York—L. D.	100 00
Gibbs, Theron Z., N. Granville, N. Y., on account of L. M.	5 00	Middleton, Betsey, Granville, N. Y., don.	50
Greaves, Amos, Homer, Cortland Co., N. Y., on account of L. M.	5 00	Millar, Mrs. Dorcas, Rochester, N. Y., on account of L. M.	5 00
Gregory, Isaac, Rockland, Me., don.	4 00	Millard, S. S., Penfield, N. Y., on account of L. M.	5 00
Hart, Mrs. Melinda J., Covington, Ky., don.	1 00	Mills, J. Doremus, New York—L. D.	100 00
Hawthorn, Daniel, Woolwich, Me., don.	75	Mills, S. Augustus, New York—L. D.	100 00
Hawthorn, Hartly,	50	Misplee, Mrs. Sophia, New York—L. M.	30 00
Hayden, Mrs. Jerusha, Essex, Conn., to constitute Hugh M. Thompson, Essex, an L. D.	100 00	Morris, Lucien B., New York—L. M.	30 00
Hazen, Cyrus, Sharon, Ohio	1 00	Morse, Harlow, Rockland, Me., don.	1 00
Healy, Ebenezer, Sennett, N. Y.—L. M.	30 00	Munroe, John, Elbridge, N. Y.—L. M.	30 00
Hewins, Seth, Garrettsville, Ohio, don.	1 00	Nicholl, Saml., New York—L. M.	30 00
Hewins, Leavett,	1 00	Nicholl, Mrs. Saml., New York—L. M.	30 00
Hewins, Leavett, jr.,	5 00	Noble, Roswell, Granville, N. Y., don.	1 00
Hicks, Thos., S. Thomaston, Me., don.	1 00	Noble, Solomon,	50
Hillman, Wm., New York, to constitute Rev. S. H. Cone, D. D.—L. D.	100 00	Noble, Orrin,	50
Hillman, Samuel T., New York—L. M.	30 00	Ovet, Nathaniel, Ritchfield, Ohio, don.	10 00
Hunt, Wil-on G., New York—L. D.	100 00	Otis, Sardis, Granville, N. Y., don.	1 00
Ingraham, Henry, Rockland, Me., don.	1 00	Parker, James, New York—L. M.	30 00
Ingraham, Bernard,	69	Paraly, Eleazer, New York—L. D.	100 00
James, Edwin, Albany, N. Y.—L. D.	100 00	Parsons, Elijah, Sennett P. O., N. Y., on account of L. M.	5 00
Jenkyns, Mrs. Susannah, New York—L. M.	30 00	Partridge, Rev. Warren, Ohio	1 00
Judd, Rev. O. B., New York—L. D.	100 00	Peck, Albert L., New York—L. M.	30 00
Kelley, Eli, New York—L. D.	100 00	Pier, Sylvester, New York—L. M.	30 00
Kelley, Mrs. Eli, New York—L. D.	100 00	Platt, Miss Margaret, New York	3 00
Kelley, Frederick, New York—L. D.	100 00	Postley, Chas., New York—L. M.	30 00
Kelley, Robert W., New York—L. D.	100 00	Postley, Sam., Brookje, New York—L. M.	30 00
Kelley, Mrs. R. W., New York—L. D.	100 00	Preble, H., Woolwich, Me.	50
Kelly, Samuel R., Brooklyn—L. M.	30 00	Randolph, Peter, New York—L. M.	30 00
Kelly, Mrs. S. R., Brooklyn—L. M.	30 00	Reed, Miars and family, Woolwich, Me., don.	1 00
		Rhoades, Betsey C., Granville, N. Y., don.	2 00
		Robbins, Wm., Granville, N. Y., don.	50
		Roublee, Thomas, Granville, N. Y., on account of L. M.	5 00
		Runyon, M. T., New York—L. M.	30 00
		Sanders, Martin, Cortland, Cortland Co., N. Y., on account of L. M.	5 00

Sanford, Miss Lydia, New York...don.	5 00	Swaim, Hon. Thomas, Pemberton, N. J., —L.D.....	100 0
Savage, Eleazer, Granville, N. Y....don.	1 00	Taylor, Jeremiah B., New York—L.M.....	30 00
Savage, Lucy M., N. Granville, N. Y., on account of L.M.....	3 00	Thomas, Griffith, New York—L.D.....	100 00
Serrell, John J., New York—L. D.....	100 00	Thomas, Thomas, New York—L.D.....	100 00
Seymour, Miss Eliza B., New York— L. D.....	100 00	Townsend, Jas. H., N. Y.,—L.M.....	30 00
Shaw, Jas. M., New York—L. D.....	100 00	“ “ “ to constitute	
Simpkins, W., Orangeville, Ohio, don.	1 00	Rev. A. C. Wheat, L.M.....	30 00
Smith, Edward, New York—L. D.....	100 00	Treasurer of the late Laurens-st. ch., per Geo. F. Hovey.....don.	13 39
Smith, Mrs. Edward, New York—L. M.	30 00	Turneure, A., New York, to constitute Miss Eliza Turneure, L.M.....	30 00
Smith, Elder A., Athens, Tennessee, Sept. 25—L. M.....	30 00	Valentine, A. W., Weedsport, N. Y., on account of L.M.....	5 00
Oct. 1—L. M.....	30 00	Warn, John, Sennett, N.Y., on account of L.M.....	5 00
Smith, John J., New York—L. M.....	30 00	Waterbury, Miss Martha, New York, on account of L.M.....	5 00
Smith, Rev. Anasa, Skaneateles, N. Y., L. M.....	30 00	Wells, J. B., Williamsburgh—L.M.....	30 00
Smith, Eli C., N. Granville, N. Y., on ac- count of L. M.....	2 00	Wheeler, Aurelius, Auburn, N. Y., on account of L.M.....	5 00
Smith, John L., Middle Granville, N.Y., don.....	1 00	Winter, Rev. John, Massillon, Ohio, on account of L.M.....	10 00
Smith, Susan A., Granville, N. Y., don.	50	Wilson, P. F., Weedsport, N. Y., on ac- count of L.M.....	5 00
Somerville, James, New York, on ac- count of L.M.....	10 00	Wilson, Wm., Garrettsville, Ohio, don.	1 12
Stevens, Agrippa, Whitehall, N. Y., on account of L.M.....	2 00	Wood, J. W., Salem, Ohio.....don.	1 00
Stinson, Miss S., Woolwich, Me., col- lected by her.....	57	Wyckoff, Rev. C. P., Weedsport, N. Y., on account of L.M.....	5 00
Stowell, Deacon, Garrettsville, Ohio, don.....	1 00	Wyckoff, W. H., Brooklyn, N. Y.—L.D.	100 00
Syms, Samuel R., New York—L.D....	100 00		

## THE LIBRARY.

The necessity of a good Library for the use of the Board, and especially of the Officers and of the Committee on Versions, is apparent. But we do not feel at liberty to use the funds of the Union for the purpose of purchasing books. We earnestly request, therefore, that every friend of the Union who has a valuable book which he can spare, will contribute it to the Library. There is special need of books of reference, biblical, historical, and geographical, old editions of the Bible or New Testament, Versions in Foreign Languages, Corrected Versions, Commentaries, and of every thing that may throw light upon the history of Versions, or upon the faults of the English Version, and show the necessity of their correction.

# BIBLICAL LIBRARY

OF THE

## AMERICAN BIBLE UNION.

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COMMENCED JULY 3, 1850.

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8vo., calf. . . . . New York, 1841
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- Christian Researches in Asia, by Claudius Buchanan, 1 vol., Svo., boards. . . . . London, 1819
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# MEETING OF THE BOARD OF MANAGERS.

FRIDAY, OCT. 4TH, 1850.

The new Board met at the Society's Rooms, at four o'clock, P.M. The President in the chair.

Prayer was offered by Rev. James Belcher.

The following By-Laws and Order of Business were adopted, and Standing Committees appointed.

## BY-LAWS.

1. All meetings shall be opened by reading a portion of the Word of God and prayer.
2. All Committees shall be nominated by the presiding officer, and approved by the Board, unless otherwise specially ordered.
3. No moneys shall be paid out of the treasury but by order of the Board.
4. All resolutions, if required, shall be presented in writing.

## ORDER OF BUSINESS.

- |                                      |                                   |
|--------------------------------------|-----------------------------------|
| 1. Reading Minutes of last meeting.  | 4 Reports of Standing Committees. |
| 2. Treasurer's Report.               | 5. Reports of Select Committees.  |
| 3. Communications of Cor. Secretary. | 6. Unfinished Business.           |
|                                      | 7. New business.                  |

## STANDING COMMITTEES.

### *Publication and Finance.*

1. Eleazer Parmly,
2. Sylvester Pier,
3. James H. Townsend,
4. Samuel R. Kelly,
5. Geo. W. Abbe.

### *Agencies.*

1. H. J. Eddy,
2. Stephen Remington,
3. A. C. Wheat,
4. W. S. Clapp,
5. S. S. Relyea.

### *On Versions.*

- |                     |                    |
|---------------------|--------------------|
| 1. Spencer H. Cone, | 5. Wm. Norton,     |
| 2. Geo. W. Eaton,   | 6. James Shennon,  |
| 3. W. C. Duncan,    | 7. Orrin B. Judd,  |
| 4. Thomas Armitage. | 8. John W. Sarles. |

9. Wm. H. Wyckoff.

### *Legacies.*

- |                 |  |                   |  |                   |
|-----------------|--|-------------------|--|-------------------|
| 1. Wm. Colgate, |  | 2. Wm. D. Murphy, |  | 3. John B. Wells. |
|-----------------|--|-------------------|--|-------------------|

### *Library.*

- |                    |  |                    |  |                   |
|--------------------|--|--------------------|--|-------------------|
| 1. Sylvester Pier, |  | 2. Wm. H. Wyckoff, |  | 3. E. S. Whitney. |
|--------------------|--|--------------------|--|-------------------|

## STATED MEETINGS OF THE BOARD.

The Board of Managers of the American Bible Union hold their stated meetings on the *first* Wednesday of every month at the Society's Rooms, at four o'clock, P. M.



## APPENDIX.

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### ADDRESS OF REV. STEPHEN REMINGTON,

PASTOR OF THE STANTON STREET BAPTIST CHURCH, NEW YORK.

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MR. PRESIDENT:—I rise to move the acceptance of the First Annual Report of the American Bible Union, and that it be printed and circulated by the Board of managers.

The Bible being a Revelation of the will of God to man, of all other books should interest us the most. In this sacred volume we have the mind and will of the Holy Spirit. It contains all that is necessary to our faith and practice—all that is necessary by which to furnish the believer with the reason of the hope that is within him—all that is necessary by which to comfort and establish him in his way to a better world—all that is necessary to inspire his hope of immortality and eternal life.

But it should be remembered that "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," and his inspired Apostles; and that he spoke to them in a language which they understood, which they recorded in Hebrew and Greek. But we are neither Hebrews nor Greeks, and yet the Bible is for us. It belongs unto us and our children, and we ought to be able to read it for ourselves, and teach its glorious truths to our children. Here we have the words of eternal life, which words, in the hands of the Spirit, are the appointed means of our salvation.

In view of these facts, need we be surprised that Satan should be offended at any effort to bring out the truth? and that he employs all the influence he can command to hold it back? Is it wonderful that this common adversary of God and man, knowing as he does that the word of truth is the mighty lever in the hands of God by which his kingdom is to be ultimately demolished, should make his most mighty effort to prevent its promulgation—should set every possible agency at work that he can employ—spit out floods of venom—employ bad men, and even good men, as auxiliaries, if not to cut off the streams of Divine truth from flowing out to the world, at least to have them go forth corrupted by human imperfections, so that they may be the less efficacious.

Satan has forethought. His kingdom was not fully organized until in the commencement of the seventh century, when the Bishop of Rome was declared universal head of the church.

A leading feature in his kingdom then was to dam up the fountain of truth, and to chain the Bible, so that the common people could not have access to it. This dam lasted between seven and eight hundred years, when Wickliff dared to pull out a stone by translating the Scriptures into English. It was a small breach in the wall—a few copies in MS.—but when this good man was dead and in Heaven, it was printed and circulated.

Though Wickliff escaped martyrdom in life, yet after death the enemies of the Bible disturbed the repose of his body, and burned his bones. Still the work went on, and in connection with our English versions of the Holy Scriptures we have the illustrious names of Tindal, John Rogers, Cranmer, and Latimore, of blessed memory, each of whom were burned at the stake for their fidelity for the truth, and now wear a martyr's crown on high.

The last and most perfect edition of this blessed volume in the English language is the one now in circulation—commonly called King James's version. And need I say I venerate it? I love

"That old fashioned Bible, that dear blessed Bible,  
The Family Bible that lay on the stand."

Why should I not love it? It was the means of my conversion to God. Millions in Heaven, and millions more on the way to that happy land, will forever praise God for it. Essential truth is herein contained, and as a whole it fully answers the inquiry "What must I do to be saved?"

But still it is not perfect. On this point there is scarcely any controversy. I need not reiterate what the learned have stated as to the errors in translation, obsolete words, and bad grammar; all this is before us.

What, then, is our work? Is it to give an improved edition of God's word to the world? No—verily. That version needs no correction. It is perfect. It is what is called King James's version of the Bible that we would have corrected, not God's version.

In the prosecution of this work, we must begin at the foundation. We must have a standard—a pure version of the original. And this must be decided upon by great labor and research on the part of our best philological and biblical scholars.

The standard once decided upon is to be not for the English language alone, but for all languages. Our Burman, German, Italian, French, &c., as well as English Bibles, must be tested by it. Hence it will be perceived why the "Union" covers so much ground—Foreign as well as English. Our work is to procure God's truth pure and ungarbled, and *such a Bible for the world*. And is not this a glorious work—the greatest of the age?

I am aware that it has been inquired, "Who are at the head of this movement?" and that it has been responded, "Boys and striplings." Suppose it to be so; we shall as surely succeed as did the fishermen of Galilee.

God often accomplishes great things from small beginnings, and His most efficient work is done when his servants and instrumentalities are hidden behind him. What, venerable President, if we are but boys and striplings? Is our God too fearful to come out for the whole truth, unless a mighty force rally to his standard? Our "God is a man of war." Gideon's feeble band, headed by Him, made destruction in the camp of Midian; and the sound of rams' horns, by our God were sufficient to make the towering walls of old Jericho fall tumbling to the ground. Let us then fear not, but be valiant for the truth. In this we are sure that we are right; let us therefore confidently go forward.

I beg of you the privilege, before I sit down, Mr. President, and the indulgence of this audience, to state, and very briefly attempt to obviate, some of the objections which I have frequently heard urged against the "Bible Union."

1. I have heard a few declare that there is no necessity for a new version of the English Scriptures. But generally such a statement has not been made with deliberation. Men will say things when excited that they will not repeat in their more sober moments. To such I would say, it seems that King James's version was not good enough for the heathen, and therefore it is not good enough for us, if a better version can be obtained. Do we not need as perfect a version of the Scriptures as the heathen? Why not? Are there not as many of us? Is the English language dying out of the world? Is it not spreading, and have we not every reason to believe that it is destined to be the leading language of earth? It is the commercial language of the greater part of the world already; and as commerce, civilization, and the Gospel spread, the English language must and will go with them. In the original, God made the family of man to be one common brotherhood, all speaking one language; but sin broke up this brotherhood, divided this happy family, and confounded their language. The Gospel is destined to harmonize the race—bring them together again in one common brotherhood—and back to one language. And what language will that be? The signs of the times clearly indicate that it will be our own English tongue. If so, is it not even more important that the English translation should, if possible, be more perfect than any other? So it appears to me.

2. Another objection which I have heard stated is, that though a new version of the English Scriptures is of acknowledged importance, yet, Baptists ought not to lead in this noble enterprise. If they do, it will be called a Baptist Bible. They will translate the Greek word *baptizo* and call it *immerse*, and though the learned say that it means *immerse*, and nothing else, yet it is not prudent to say so; besides, it is an older word than *immerse*, and therefore must have the preference.

In my "Reasons for becoming a Baptist," I state that by careful examination of the word *baptizo*, and the testimony of the learned, I became fully convinced that it meant *immerse*, and nothing else. This conviction made me a Baptist. Was I right?

3. It is not the time for a new version of the English Scriptures,—I have heard it repeatedly remarked by objectors ;—wait, say they, until all evangelical denominations can harmonize, then go at it.

Harmonize! I ask, how can they harmonize unless they unite in the truth? There is a controversy between us. How can it be settled? God's word must settle it. Let us hear what He says. Let the Bible, every word of it, be translated; and if it be a Baptist, Presbyterian, Episcopalian, Methodist, or even a Quaker Bible, so let it be. Only let us have the truth—the whole truth, and nothing but the truth—and we will abide consequences.

4. But we are afraid you will make infidels. Infidels have already applauded you.

To this I would reply: Satan has more than once applauded God's servants in order to bring them into disrepute. It was truth when he bore testimony that "these men are the servants of the most high God, who show unto us the way of salvation." But when the demon was expelled, these "servants of the most high God" were thrust into prison.

So let us wait and see if infidels will applaud us when the sword of the Spirit is fully unsheathed from the original languages, and from the errors of men. Let us see if it will not become the sharper and the more pointed thereby—and the more mighty in pulling down the strong holds of Satan's kingdom.

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## ADDRESS OF REV. JAMES BELCHER,\*

OF ELLSWORTH, MAINE.

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REV. J. BELCHER, in rising to second the motion to adopt the Report, said that he felt that at this late hour of the afternoon, it would be a mark of wisdom not to attempt to add much to what had been well said. He wished, however, to intrude a very little plain talk from Maine. He regarded the organization of a society for the circulation of the Word of God, under any auspices, as a great fact, affecting the immortal interests of millions of our race; but he viewed the institution of the Bible Union, as the greatest fact in the history of the world, and of the church of the present century. The fundamental principle of the Bible Union was one that should commend itself to the heart of every Christian believer, every lover of the revealed

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\* We have been disappointed in not receiving the Address of brother Belcher, which he promised to write out and forward to us. As further delay would detain the Annual Report from the press, we are obliged to substitute for the Address itself, the above abstract which appeared in one of the secular papers of this city.—*CON. SEC.*

Will of the Spirit of God. The necessity of giving a more faithful transcript of this Will was proved by the many difficulties that surrounded the path of the Biblical student. The people had experienced this difficulty, and the ministry acknowledged it, again and again, in the necessity imposed upon them to explain ambiguous phrases, and re-translate many passages that in the common version are equivocal.

The question seemed very naturally to arise, if a revision of the Scriptures is on all hands allowed to be necessary in order to perspicuity, is it not the duty of the Christian church to supply the demand? Is it not right to throw open the sacred oracles, or to refuse to lift that veil when opportunity offers? It is acknowledged by some that a revision is needed, but they urge that it is "not expedient." Now, he believed, that the word expediency should not be found in the Christian vocabulary. It would appear more in accordance with our profession, to ask directly, What is duty? and what is best for the cause of Christ? and in answer God had commanded to write the vision, and make it *plain* upon tables, that he who reads may run. But now it was not so—the mind of the Spirit was concealed, by a version being retained that is not a faithful reflex, being in fact composed in part of obsolete language, and in part of Anglo-Greek. He loved the Bible as it is: yes,

"The old fashioned Bible,  
The dear blessed Bible,  
The family Bible,"

and because he loved it, desired to see its blemishes removed and its incorrectness revised. The speaker alluded to missionary translators, and especially to Judson, and asked, Why should we give to Burmah that which we refuse to Anglo-Saxons? The pure word was wanted for posterity—for those who spoke the English vernacular, which in a few years, it was computed, would be spoken by three hundred millions of our race. Mr. B. then spoke of the encouraging success in Maine, and of the indefatigable labors of the Bible Union Agent in that State, believing that the East would soon rise universally in his support, and concluded by recommending the exercise of a spirit of prayer and faith that all things might work together for good, and the enjoyment of the true Bible Union in Heaven.

## ADDRESS OF REV. GEORGE W. EATON, D.D.,

PROFESSOR IN MADISON UNIVERSITY, N. Y.

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MR. PRESIDENT:—I have the honor of offering the following resolution :

*Resolved*, That the Word of God should be translated into every language among men, in just such terms as shall most unmistakeably convey the mind of the Spirit as expressed in the original Hebrew and Greek.

This resolution embodies, according to my understanding, the fundamental principle of the American Bible Union. The scope of its legitimate action is the practical application of this principle, in its widest extent, without exception and without restriction. The multiplication and circulation of versions made in accordance with this principle, are supposed as a necessary consequence to be embraced in this action. But it is the principle itself with which I shall mainly concern myself in the remarks I shall offer. And in the outset I desire to say that this principle ought not to require discussion or advocacy or enforcement in a Protestant assembly. All who recognize the recorded will of God, as found in the Scriptures of the Old and New Testament, as the only rule of religious faith and practice among men, must admit the duty and urgency of making this Will universally known. God in His infinite mercy has made a revelation of His mind and will, in respect to the apostate and rebellious children of men. This revelation is addressed to man universally,—to every man in particular. It contains a message specifically addressed to every rational and responsible individual of the human race. Upon the reception and knowledge of this Divine message depends nothing less than the eternal life of the soul. "This is life eternal," says the blessed Savior, "that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." To convey this knowledge to all men, God calls for the coöperation of His servants; and to a higher and holier duty they could not be challenged. To be workers together with God in diffusing the knowledge of His will among the nations of the earth, in modes that shall unmistakeably convey its true import to every truth-seeking soul, is a privilege and an honor which angels might covet. But how is this to be done? There are two Heaven-appointed modes: 1st—The voice of the living herald, who has himself studied and become thoroughly acquainted with the contents of the inspired message, and goes forth to proclaim it in the ears of men. 2d—The submission of the written word, in the most clear and definite terms, to the eye of every individual, that he may peruse it for himself. Both these means must be

employed by us in making known the will of God. I shall not stop to discuss their comparative importance, but shall proceed at once to the consideration of the latter as the great business of this society.

God has been pleased to order His revealed will to be recorded in written language. For this purpose, He selected holy men who, under the especial and immediate direction of the Divine Spirit, registered His revelations. "Holy men of old wrote as they were moved by the Holy Spirit." Hence we hold that the *form* as well as the *substance* of these revelations was inspired. "All Scripture is given by inspiration of God:" that is, is God-inspired, or God-breathed. The original record was made in two languages, the Hebrew and the Greek. From these the Spirit of God chose the terms and modes of expression which were used by the inspired penmen in registering the thoughts and purposes of God. A peculiar sacredness hence attaches to the original record. But in process of time the languages in which it was made ceased to be spoken among men. They became what we term dead languages, and so unsusceptible of change either in phraseology or meaning. The revealed truths of God are enshrined in unchangeable modes of expression. They are as fixed lights in an immovable firmament. The stereotype of eternity is upon the sacred original. But in consequence of being contained in languages no longer spoken, a few favored scholars only can have access to the life-giving truths in the form at first revealed. The millions of the race must remain forever shut out from the eternal fountain of life and salvation, unless opened to them through the medium of faithful translations. We see therefore the necessity of multiplying translations of the original Scriptures, that all may "read in their own tongue the wonderful works of God." Who cannot perceive from this view that the work of Bible translation is one of transcendent importance? In no other way can the myriads that people the globe, speaking various languages, be put in possession of the truths which "make wise unto salvation."

A translation is the conveyance of the ideas contained in one written language into another by the use of words and phraseology belonging to the latter, which, though different in form and sound from those of the former, shall substantially and clearly express the same thing. When the ideas of the original are reproduced in a translation in such fullness and distinctness that the reader shall receive the same impressions, and the same kind and amount of knowledge from perusing the latter as he would from perusing the former if thoroughly versed in it, then the translation is perfect. And nothing short of this should be our aim in translations of the Holy Scriptures. We may indeed never actually attain to it, but we must be evermore striving after it.

And here I would note a difference which must always exist between the inspired original and every translation, however excellent. The one bears the impress of God's unerring Spirit. It is a *Divine* production, though

penned by human hands. The highest learning sanctified by humble piety, has been expended upon the sacred text of the original, in order to preserve and perpetuate it in the exact form in which it passed from under the hands of the inspired amanuenses of the Holy Spirit. We may, therefore, feel the strongest confidence in the fidelity and accuracy of the original text, as approved and endorsed by the profoundest Biblical scholars. On the other hand, a translation is a human production, and must necessarily bear more or less the marks of human imperfection. Undoubtedly the candid truth-loving and devout translator is especially assisted in his work by the same Spirit that dictated the original. But, he cannot claim, and we cannot allow him the gift of inspiration; and his work, however distinguished for superlative excellence, can never have the authority of the original, and must in no wise be taken as a standard of ultimate appeal. Nevertheless, a high degree of perfection may be attained by human effort, directed by a sound understanding; but it is characteristic of this kind of effort that perfection is approximated by degrees and by repeated trials, while all that comes directly from God bears the impress of his own immaculate perfection. Now is there any work under Heaven, in which there should be such a concentration of persevering and holy effort to reach the highest possible perfection, as in that of translating the inspired oracles of God into all languages spoken by immortal and accountable men? To this kind of effort is this Society professedly and publicly committed before Christendom and the world. It is but announcing a simple fact to assert, that there is no translation of the Holy Scriptures now extant, that may not be in many respects greatly improved, and made more perfectly to reflect the divine meaning of the original.

We may liken a translation in respect to the original to a *mirror*. How different the degrees of perfection in different specimens of this convenient production of human art. We have seen mirrors so defective as to give back but a portion of the features of the object placed before it, and the conception of the whole was quite lost. Others reflect it with such dimness or discoloration, that though we may catch an indistinct outline, the true expression is not given. In others again such perfection has been attained, that it is difficult to tell by the eye, which is the image and which the object. A perfect mirror is one which reflects the object placed before it, with all its light and shade, just as it strikes the eye in its real and substantial form.

Such a "devoutly wished for consummation" should we piously aim at in the mirrors of the inspired Word, which we provide in translations of this Word for the nations of the earth. They should reflect the heavenly truths in all the fulness, clearness and beauty of the original revelation. Now, Sir, if I understand the restrictions and limitations which other Societies have in their wisdom and discretion imposed upon themselves, yours is the only Society in Christendom which proposes, as its chief object, this vitally important and responsible work of giving faithful, and, nearly as



possible, perfect translations of God's Word into all languages among men. Let us do no injustice to other Societies. You occupy a ground which they have wisely and discreetly, it may be, declined to assume; while they may honestly think that you have rashly and profanely rushed in "where angels fear to tread," without furnishing any adequate guarantees of your competency for the holy and awfully responsible task proposed. Their peculiar province is the *circulation* of the Scriptures in translations furnished to their hands by the labors of others. With them the work of translating and revision is incidental and confined to foreign languages, while they do most emphatically disclaim all intention of engaging in this incidental work in respect to the English language. Now, they are doing a noble work in circulating the Word of God in the best translations which are extant. Let us not impede them in this noble work, but devoutly invoke the blessing of God to rest upon their labors. But the simple truth is, the field of Biblical translation in its comprehensiveness and universality, the American Bible Union has alone ventured to enter and occupy. It may be, sir, that this was a rash movement, and that this is not the body that God has appointed for such occupancy; but of two things I have a strong and abiding conviction, namely, that as a field for special Christian effort, there is none in this age of more commanding and pressing importance, and hence there is an imperious call on the part of the Spirit and Providence of God, that some competent agency should occupy it. Whether the "Union" is the divinely appointed agent to labor in this field, the character and results of its labors will be the best evidence. But the fact is, in the providence of God, it has fairly entered the unoccupied field, and with my impressions as to the paramount importance of the object to be accomplished, I must cordially yield to it my humble approval and small influence, so long as I retain my present confidence in the purity and integrity of those who direct and manage its operations.

Thus far I have contemplated the province of this Society in its relation to the work of Biblical translation and revision generally. I shall now say a few words upon what many regard as its distinguishing peculiarity—namely its relation to a *revision* of the English Scriptures.

It is indisputably committed to undertake such revision, and will accordingly adopt and prosecute all proper and practicable measures to accomplish it in the best possible manner. In this respect the Union does occupy a *peculiar* attitude before the Christian world. Other Bible Societies have publicly and most emphatically disclaimed any purpose of the kind. I will briefly consider two questions pertinent to this subject of revising the English Scriptures, and leave the discussion to be prosecuted by one far more able and better prepared to do it justice. 1st. Is such *revision* desirable? 2d. Is it *feasible*? And here let us discriminate between a *revision* and a *translation*. They are by no means identical. I have never understood that this Society contemplates a *new translation* into the English language

of the original Scriptures, nor properly, even a "new version," but a careful and thorough *revision* by competent men of the version now in common use, with the specific and sole object of making it *in all its parts* a more perfect utterance of the mind of the Spirit, without materially altering its venerable and familiar phraseology. And this too for *the special benefit of the common people* who cannot have recourse to the original.

This is the specific point to which our first question relates. For my own part, I am free to say that I do not think a new and independent translation of the original Scriptures *desirable*, and certainly not desirable as a work to be undertaken by this Society; and for one I should regard it as a misapplication of its resources to devote them to such an object. We have in *the main* an excellent translation in our present English Bible, and for this I must say in passing, that we are not so much indebted to "King James' translators," as they are called, as many seem to suppose. It is a historical fact, that our "excellent version" is itself a revision, or rather it is a *compilation* from previous versions. The laudations bestowed upon King James' translators, in connection with our present version, are somewhat misplaced as well as extravagant. They did comparatively but little in the way of *translating*; and competent persons who have carefully compared the versions from which they *compiled*, with the version as it came from their hands, have judged that if they had done more at compiling and less at translating, the necessity of any subsequent revision would be less than it is. He who maintains that King James' translators were eminently qualified to *translate* the original Hebrew and Greek into English, or that they were as competent to *revise* the English Scriptures as are the distinguished biblical scholars of the present day, betrays a want of accurate knowledge of the comparative state of sacred philology at that time and the present. Nevertheless, it is a cheerfully admitted fact, and one which should call forth our profoundest gratitude to a gracious Providence, that our common version does possess signal merits, and is worthy of the general confidence reposed in it. I desire not to be misunderstood on this point.

I entertain the highest respect and the most grateful appreciation of the "good old Bible as it is." I desire to see no more changes in it than are necessary to correct clearly ascertained errors, to remove acknowledged obscurities, and to bring out distinctly and unambiguously the true meaning of the original. That errors, obscurities and ambiguities do attach to our received version notwithstanding its great excellencies, is not the mere opinion of a sect or party. It is a fact well known and painfully felt by all who are versed in the sacred originals. It is by no means of *uniform* excellence throughout. While there are portions of transcendent and almost faultless excellence as clear reflections of the mind of the Spirit, others do not give clearly, and some fail entirely to give this mind, as expressed in the original Hebrew and Greek. I repeat, this is not a matter of mere opinion of this or that sect. Every scholar knows it to be a *fact*.

Now, sir, as I love God's revealed truth, and hold it to be unspeakably important that all men should know it in its fulness and explicitness; nay, sir, as I love our old familiar Bible, I must insist that it is eminently desirable that these blemishes and imperfections should be *removed*, in order that God's will, as originally revealed, shall be given in all its parts to the English reader, without ambiguity and without mutilation. My understanding resents as an insult the objection that a pious and judicious attempt to eliminate these defects from our version will give a handle to infidelity. What more effective handle can we give to infidelity than a public admission of these defects, while we at the same time discourage and oppose all attempts to remove them. It is alleged that these defects are not serious, and do not cover up or obscure any important or vital doctrine. In answer, I would say, it is not for *us* to decide upon the comparative importance of different parts of Divine revelation. It is *all* given by inspiration, and is all "profitable for doctrine, for reproof, for correction, for instruction in righteousness." And no finite mind can estimate the mischief to the interests of truth and of souls, of an erroneous or obscure rendering of any part of God's revealed will. We should indeed come to this work of revision with a deep sense of its responsibility and delicacy. We should approach our venerable version with reverence and affection as our best friend, whose blemishes and defects we desire to remove, only that its peerless excellencies may be relieved of all eclipse, and the word of God shine through it as a transparent medium, pouring its radiant and unobscured glories over English Christendom, that its millions may walk in the light, and there be "none occasion of stumbling" to any. To my mind there is no object of higher or more sacred moment to be prosecuted by Christian effort in this age of intellectual advancement than such a thorough and careful revision of our common version of the Holy Scriptures, as shall make it (while all its excellencies are untouched or made more impressively conspicuous) *in all its parts* as exact a transcript of the sacred original as it is possible for the learning of the age, directed by sanctified mind, to make it. We believe that such a revision of our version is practicable, and that the time has come when it should be undertaken in good earnest. Sacred literature has been cultivated with great assiduity and success by the past and present generation of Christian scholars. The science of Biblical interpretation has reached a state of perfection quite beyond even the conception of King James' translators. There are Biblical scholars of the present time with whom these translators bear no comparison in respect to an accurate and familiar acquaintance with the inspired originals and the true principles of translation and interpretation. Why should not their rich store of sacred learning be laid under tribute, in order to confer the highest possible perfection upon the Bible of the common people, that it may mirror forth to them, in faithful and clearly defined images, the eternal truths of Divine Inspiration? The arguments advanced in opposition to a revised version have not

affected my mind as either forcible or pertinent. I regret to say that *loyalty* to the paramount authority of God's word has not seemed to me to constitute the staple of these arguments. It has been urged by some that there is no necessity for a revision in order to make the Bible more "*baptist*" than it is—that it is baptist enough *without any change*, and that as a *denomination* the Baptists have been wonderfully increasing under the guidance of our present version. What, sir, is it your purpose to make a *Baptist Bible*? Is it the object of this Union to make a version to favor *sectarian peculiarities*? If it be so I can have nothing to do with it. I have understood that it occupies ground which entirely overlooks the platform of every sect and denomination as such, and aims simply to secure a version which shall, in the language of the resolution, "convey the mind of the Spirit, as expressed in the original Hebrew and Greek," whatever might be its bearing upon denominational peculiarities. I am a Baptist, the son of a Baptist, the grandson of a Baptist, and my ancestors, as far back as I can trace them in the dim vista of the past, were Baptists, and yet, if a faithful translation of every part of God's word should be the means of scattering the Baptist denomination to the four winds, I hesitate not to say, let it be made, *let it be made*. Let God's truth be *uttered, though it prove every Baptist to be in a lie*. I am a *Baptist*, I trust, solely on the ground of an honest conviction, that in the creed and practice of the Baptist denomination there is embodied a larger measure of Scriptural truth than in those of other Christian sects. In regard to the word which has given us our denominational appellation, I say let its *specific meaning* be given, whatever it be; that it *has* a specific meaning, it is an impious reflection upon the Spirit of Truth not to take for granted, as it is essential to every positive command that some particular *act* be designated. If it be to *sprinkle*, let it be so expressed, if to *pour* let it be to pour, and if to *immerse* let it plainly and unequivocally be given thus, though the cry of *sectarianism* should come up like the voice of many waters from every part of Christendom. In carrying out the principle of faithful versions of God's word we must have no regard to consequences, much less to considerations of expediency. "What saith the Lord," must be the engrossing inquiry; and when this is ascertained, it is to be expressed just in the simplest and clearest terms at command, without any anxious regard to the elegance of the style or the refinements of an elaborate rhetoric. Perspicuity and simplicity are the highest characters demanded in the style of a version adapted for general use. In conclusion, I would express it as my firm conviction, that a Society, based upon the principle embodied in the resolution, must succeed against all opposition, if its operations are faithfully directed in humble dependence upon the blessing of God to sustain and carry out the principle. The Union is fully committed before the world to the distinct maintenance of this principle. As an organization it is its sole representative. As God will honor the principle, he will also honor and bless the Society—honestly

and piously devoted to its assertion and practical application. The most solemn and weighty responsibility rests upon the officers and managers of the Union, and no labor and expense should be spared to ensure an acceptable execution of the great work they have proposed to themselves. They are not expected to do it themselves directly, but it is their province to secure the men and the means competent and adequate to accomplish it. There are eminent living scholars, whose critical knowledge confers the requisite ability to apply all the resources of their own and of others, which may be necessary to the ascertainment of the original meaning, and whose moral honesty will prompt them to give it to the English reader "in just such terms as shall most unmistakeably convey" it, without fear or favor. Let them be enlisted at whatever cost in the prosecution of this eminently important work. Eminent success in the execution will constitute by far the most valuable achievement of the age, and this success *will be perceived and gratefully acknowledged* by all who hold the simple authority of God's word paramount to all other considerations. If the work is badly done, it will be condemned and repudiated. If well and thoroughly done, it will *command* approval and adoption against every outcry and mode of opposition, from whatever quarter it may come. In nothing can we so confidently depend upon the favor and special blessing of God as in honest and persevering efforts to make his whole revealed will known to all men, for "His word He will honor above all His name." And them who honor that word above all things beside He will not fail in a peculiar manner to honor and bless.

## ADDRESS OF ALEXANDER CAMPBELL,

PRESIDENT OF BETHANY COLLEGE, VIRGINIA.

MEN, BRETHREN, AND FATHERS IN ISRAEL!

THROUGH the kind providence of our Heavenly Father, and by your Christian courtesy, I have the honor to appear before you, and to address you, on this most eventful and interesting occasion. Regarding your BIBLE UNION as one of the important events of the age—one of the most promising signs of the times, most auspicious of future good to the church and to the world—I cannot but feel exceedingly happy in being permitted to appear before you in the defence and advocacy of that great undertaking so dear to us all, which proposes and promises to give an improved version of the Living Oracles of the Living God in our vernacular, as spoken at the present day.

Unaccustomed to apologies on any occasion, for reasons at this day generally understood and properly appreciated, I have, nevertheless, deemed it reasonable to apologize to you for the manner in which I am now about to address you. I have, during a ministry of forty years, never before read a sermon or an address, of my own composition, upon any religious subject, in the presence of any congregation. Indeed, I have never before written but one such discourse, and that was not to be read but recited. But the facts and documents to be alleged and considered, on the present occasion, are so numerous and critical, that I deem it due to myself and to you, that I should first write, and then read to you, whatever I have to submit for our mutual consideration.

It is usual, now-a-days, to have a text or a motto to every sermon on every public occasion. On the present I will select a few mottoes: "Go you into all the world, preach the gospel to every creature—teach them to observe whatsoever I have commanded you;" Jesus the Christ "gave himself a ransom for all, to be testified in due time;" "The mystery of Christ, kept secret since the world began, is now made manifest, and by the writings of the prophets, according to the commandment of the everlasting God, is now made known to all nations for the obedience of faith."—Paul. But the Bible, the whole Bible, is my theme. And what is the Bible?

The Bible is the book of God. God is not only its author, but its subject. It is also the book of man. He, too, is the subject and the object of

the volume. "It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter."\*

It spans the arch of time, which leans upon an eternity past and an eternity to come. It came to us through the ministry of angels, prophets and apostles, and is to be transmitted by us, in all languages, to nations and generations yet unborn. It contains treasures of wisdom and knowledge beyond all the learning of earth, and all the philosophy of man. It not only unveils to us the future of time, but lifts the curtain that separates the seen from the unseen, earth from heaven, time from eternity, and presents to the eye of faith and hope the ineffable glories of a blissful immortality. It is to us, indeed, the book of life; the charter of "an inheritance incorruptible, undefiled, and that fadeth not away." It has already measurably civilized many nations and empires. It has enlightened, moralized, sanctified and saved untold millions of our fallen and degraded race, and will continue to enlighten, sanctify and bless the world, until the last sentence of the eventful volumes of human history shall have been stereotyped forever. But alas for the unfaithful stewards, the inconsiderate and presumptuous sentinels of Zion, who, instead of guarding the ark of the covenant, set about allegorizing, mystifying, and nullifying its sacred contents!

The infidel Jew and the pagan Greek first withstood its claims, resisted its evidence, and denied its authority. They alike conspired to hate, to revile, and persecute its friends. But vanquished in debate, overcome by its advocates, many of them at length formally admitted its pretensions, abjured their errors, and bowed in homage to its dictates. Still, influenced more or less by their former opinions and early associations, they mystified its doctrine, corrupted its simplicity, nullified its precepts, and encumbered it with the traditions of the world. Thus, by degrees, a vain and empty philosophy beguiled its friends, neutralized its opponents, and secularized its institutions.

In a little more than three centuries from the birth of its Founder, the doctrine of the cross was so perverted and corrupted as to ascend the throne of the Roman Cæsars, in the person of Constantine the Great. The sword of persecution was then sheathed, and, by an imperial ordinance, toleration vouchsafed to the Christians, and their confiscated estates restored.

This event was, most fallaciously and unfortunately, contemplated as the triumph of the cross over the idolatries of pagan Rome; because, forsooth, the emperor of Rome, while commanding its armies, had seen, or dreamed that he had seen, at high noon, a golden cross standing under a meridian sun, inscribed, *in hoc signo vinces*—"under this symbol you will triumph." Thus, as a military chieftain, he was converted to the faith, and, under the banner of a painted cross, led his armies to a final triumph.

The paganizing of Christianity in the person and government of Constantine, and in his council of Nice, inflicted upon the church and Christianity a

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\* Locke.

wound from which they have not yet wholly recovered. This early defection, obscuring and paralyzing the understanding, and corrupting the heart of the Christian profession, also greatly influenced Bible interpretation, and, by degrees, introduced a new theological nomenclature; of which sundry monuments, both eastern and western, afford melancholy proof. Down to the first Oecumenical Council, the Christian Scriptures were translated into various dialects. They were not only read, in whole or in part, in Hebrew, Greek, and Syriac; but also in Latin, Coptic, Sahidic, Ethiopic, Persian, and other tongues.

The spirit of translating is as old as the celebrated day of Pentecost. When first the gospel was announced by the Holy Spirit sent down from heaven, it was spoken in all the languages then represented in Jerusalem. "How is it," said the immense concourse, "we do hear, every one in his own native tongue—Parthians, Medes, Persians; inhabitants of Judea, Cappadocia, Pontus and proconsular Asia; Phrygians, Pamphylians, Egyptians, Cyrenians, Africans, Roman strangers, Cretes and Arabians—we hear them speaking, *in our own tongues*, the wonderful works of God!" Ask we any other warrant or example to inspire us with the spirit of *translation*, or to guide and authorize our efforts in this great work!

The inscription upon the Saviour's cross was written in Hebrew, Greek and Latin, and certainly, for reasons at least equal, if not superior to those which called forth this inscription, his resurrection, and all its consequences, should be given in tongues as numerous and as various as the languages of those to whom this glorious message of salvation is delivered. No one denying this, we need not argue its claims as a matter of doubtful disputation. Nor need we undertake to show that the missionary spirit is essentially the spirit of Christianity, and that wherever a church is planted in any country, to it should be committed the oracles of God.

It is, however, worthy of special notice, that God himself simultaneously *spoke* and *wrote* the legal and symbolic dispensation. He not only preached the law, but wrote the law, with his own hand, and gave the autograph to Moses, of what he had spoken to him in the mount.

In the same spirit of wisdom and philanthropy, the apostles spoke and wrote Christianity in sermons and epistles. Even our Saviour himself made John the amanuensis of the seven epistles to the Asiatic churches.

For accurate and long preservation of words and ideas, the pen and the parchment, the stylus and the wax, the chisel, the lead and the rock, are indispensable. Hence, neither the new nor the old dispensation was left to the chances of mere oral communication or tradition, but they were written by prophets and apostles, or by their amanuenses, and given in solemn charge to the most faithful depositories—the primitive churches—with solemn anathemas annexed, to protect them from interpolation, erasure or blemish, from the hand of man.

But the languages in which the Holy Oracles were originally written



died soon after the precious deposit had been committed to them. This death, however, became the occasion of the immortality of that precious deposit.

Living tongues are always in a state of mutation. They change with every generation. The language of Wickliffe, of Tindal, of Cranmer, of James I., is not the language of this country nor of this generation. Wickliffe's version needs now to be translated into the English of 1850. But the Greek of the New Testament, and the Hebrew of the Old, having ages since ceased to be spoken, have ceased to change; and therefore, with the languages of that age, are stereotyped the general literature, the philosophy, the poetry, the history—the classics of the Greeks and Romans; together with the Septuagint, and other Greek versions of the Jewish Scriptures.

Next to the deluge, not only in proximity of time, but in its calamitous influence on the destiny of man, was the confusion of human language at the profane and insolent attempt to erect a temple to Belus, and a city to prevent the wide dispersion of Noah's progeny. The monumental name Babylon, awakens in every thoughtful and sensitive heart a series of painful reflections on every remembrance of its grievous associations. But for it, as among all animals without reason and conscience, there would have been, through our whole species, but one language and one speech. It has thrown in the way of human civilization and moral progress, barriers that neither can be annihilated nor overcome. It has more or less alienated man from man, making every one of a different dialect—more or less a barbarian to a great portion of his own species. As one of our most moral and evangelical poets has said of mountains, we may say of language; for languages, like mountains, interposed,

—————"Make enemies of nations; who else,  
Like kindred drops, had mingled into one."

Till then, the vernacular of every child was that of all mankind, and was a part and parcel of humanity itself, to interest him in every one of his species as his own flesh and blood. But foreign tongues indicate a foreign origin, with which, most frequently, some ungrateful associations arise, that estrange and alienate from the claims of a common brotherhood.

But, most of all to be deplored, this divine judgment has thrown very great obstacles in the path of the evangelical ministry. It was, indeed, as observed already, miraculously overcome by the gift of tongues, instantaneously conferred on the apostles, at the time of the coronation of the Lord Messiah. They had access, at once, to many nations, whose representatives returned from Jerusalem richly laden with the word of life to their countrymen. But the necessity that was overcome on the memorable Pentecost still exists, more or less, as a very formidable obstacle to the conversion of the human race to one Lord, one faith, one baptism, and one communion; and must, of necessity, be overcome. And here we state our first argument in favor of translations of the Holy Scriptures into all languages spoken by

man capable of receiving, in their vocabularies, the precious oracles of the Living and True God.

But I am met at the threshold, with the assertion that this is a subject in which all Christendom is agreed, and that it would be but a waste of time to discuss such a question. The necessity of translating the Living Oracles, of the Living God into all the nations of earth, as the means of their conversion and salvation, I am told, is universally conceded by Jew and Gentile. But have they, in any other way than theoretically, conceded it?

The Jews' religion and revelation, now called the *Old Testament*, was not designed for all mankind, in the same sense as the Christian revelation and religion are designed for all mankind. The Jews' religion was specially given to one nation for its own sake. It never was essentially a proselyting institution. Its genius and nature restricted it to the natural seed of Abraham. There is no precept in it commanding it to be preached or promulged to all the world. Still, the Jews' institution had in it the elements of Christianity, and, on that account, it is invaluable to all the Christian kingdom. They, too, have set us an example; for when the Jews were sown through different countries, they had their oracles translated into the language of these countries. Hence, the first translation made in Egypt by the seventy learned Jews, all natives of Egypt, assembled in Alexandria, not by command of Ptolemy Philadelphus, but during his copartnership of the throne of Egypt with his father, was designed to give to the Jews throughout the world a version in the then prevailing dialect. Thus originated the celebrated *Septuagint*. This, however, preceded the Christian era only 285 years.

But the necessity of *improved versions* is rather our present subject, and with reference to this, the Jews are worthy of our regard. They were not all satisfied with this venerable and invaluable translation, though the best ever made into the Greek tongue. It is honored, and consecrated, too, by the fact that it is quoted in the New Testament, and is thus sanctioned by the holy apostles themselves—a correct exponent of their own Hebrew original. Philo the Jew, Josephus, and the primitive Christians, also gave it the sanction of their approval.

Notwithstanding all this, many learned individuals, both Jews and Christians, took exceptions to some parts of it, suggested corrections and emendations numerous and various. Accordingly, Aquila, a Jew, who once professed, but afterwards renounced Christianity and relapsed into Judaism, undertook and finished a new version in the forepart of the 2d century. His chief objection to the Septuagint was its too periphrastic character; and, avoiding this alleged defect, he became literal to a fault. It was, however, read with interest as early as the middle of the second century of our Christian era.

Almost contemporaneous with this was the version of Theodotion, an Ebonite Christian, who supposed that a rather freer version than that of Aquila was desirable. Next to his appeared the version of Symmachus. More

skilled in Hebrew, according to tradition, than Theodotion, he makes many alleged improvements, but borrowed too much, and rather indiscreetly, from his predecessors.

Besides these private versions of the Hebrew scriptures into the Greek vernacular, no less than three anonymous Greek versions appeared before the middle of the 2d century; which, because of the columns they occupy in Origen's Enneapla, are called the 5th, 6th, and 7th versions. Thus the Septuagint, which reigned without a rival for some three centuries, till the close, we may say, of the 1st century of Christianity, has, in some one hundred and fifty years, no less than six Greek rival versions, all the fruit, we must suppose, of a desire for an improved version. It may be observed, that the author of the 6th translation of this class, as arranged in the Hexapla of Origen, was evidently a Christian. So far, then, as the learning, judgment, and piety of the authors of the six Greek versions of the old Hebrew Testament afford an example or argument, it is decidedly in favor of our effort to have an improved version, at least of the Christian Scriptures.

We do not, indeed, regard every new version, whether undertaken by public or private authority, an improvement. But there is little ground to doubt that these six versions, together with the Septuagint, would enable any person of the genius and learning of Origen to furnish a better than any one of them. Hence it is that Origen's Hexapla is regarded as one of the most valuable offerings of the 3d century to the cause of Biblical translations.

But the necessity of original translations, and of improved versions of former translations, has much more to commend and enforce its claims upon public attention, than the customs of the Jews or the spirit and character of their religion. Christianity, or the gospel, in its facts, precepts and promises, was divinely commanded to be promulged throughout the whole world. Neither its spirits nor its design is national or secular, but catholic and spiritual.

It is a dispensation of divine grace, adapted to the genius, character and condition of mankind, as they now are. It grasps in its broad philanthropy the human race, and throws its benignant arms around all the nations of the earth. *It is, therefore, the sin of the church, if there be one of Adam's sons who has never heard, in his own tongue, the wonderful works of God.*

In its hale and undegenerate days, the gospel was borne on the wings of every wind, and, as far and as soon as possible, it was promulged by the living tongues of apostles, evangelists and prophets, from Jerusalem to the confines of the most barbarous nations; and on equal terms tendered to Jew and Greek, Barbarian, Scythian, bond and free.

It was not only spoken, but *written* and *translated* into every language accessible to those to whom were committed the oracles of God. For this purpose God gave plenary inspiration to the first heralds of the cross, and, therefore, it was accurately announced to the inhabitants of the *Ultima*

*Thule*, in word and writing, as to the inhabitants of Jerusalem, the radiating centre of the Christian church.

But it must be *written* as well as spoken, because the word in the ear is evanescent, compared with that word written and pictured to the eye on parchment. The command to preach the gospel to every creature, is not fulfilled, when only spoken to those whom we see and who can hear. Were speaking the only way of preaching, then the deaf could never have the gospel preached to them. In that case, Paul could not, with truth, have said that "Moses was preached every Sabbath day, being *read* in the synagogues."

We sometimes converse with the present as well as the absent, by signs addressed to the eye. Words spoken are only for those present. Hence the necessity that an age of apostles and prophets should be an age of writing as well as of speaking a finished language. And such was the era of the Jews' religion; but still more emphatically, such was the Christian era.

The great revelations of the Bible originated in ages and countries of the highest civilization and mental advancement. Egypt was the cradle of the learning and wisdom of the world when Moses, the prophet, the lawgiver and oracle of Jehovah, was born. From Egypt radiated the light of the world under the reign of the Pharaohs. And Moses was profoundly read in all the learning of the Egyptians. He was therefore chosen to speak to his contemporaries, and to write for posterity the oracles of God.

Jesus the Messiah was born at the city of David; educated neither in Egypt nor in Nazareth, but from heaven, by a plenary inhabitation of a divine nature and a divine spirit. He taught in Jerusalem, in the temple, and in the presence of the Rabbis, and Scribes, and Elders of Israel. Christianity was first preached, instituted and received in Jerusalem, and thence radiated through Asia, Africa and Europe. It was written in the most finished language ever spoken on earth, so far as a copiousness, a richness of terms, a perspicuity, a precision, as well as a majesty and grandeur of style, enter into the constituency of language. Hence the pen, alike with the tongue, was employed in giving utterance and free circulation to the word of Life, from its first promulgation to the final *amen* of the apocalypse.

The Holy Spirit and the spirit of the gospel did not cease to work with the age of the apostles. Preaching and teaching, writing and translating from language to language, the word and works of God—the sayings, the doings, and the sufferings of the Saviour—began and prosecuted with untiring energy and assiduity by the original apostles and evangelists of Christ, was still continued, with zealous diligence, by the succeeding age. Peter was not the only man of his day that said, "I will carefully endeavor that you may be able, after my decease, to have these things always in remembrance." This was the spirit of all the family of God, capable of such an instrumentality.

In the 2d century, we find the whole Bible, Old Testament and New, translated into the Syriac tongue. The oldest, most literal, simple, and exact version in that language, is called the *Peschito*, or the *Literal*, because of its great fidelity to the original text. In after times, other versions were published in the same tongue.

Egypt was favored at an early day with two versions—one in the Coptic, for the lower, and one in Sahidic, for the upper Egyptians. Of the Arabic, Ethiopic, Armenian, Persian, Gothic, Slavonian, and Anglo-Saxon versions, we cannot now speak particularly. Suffice it to say, that the philanthropy of the gospel, wrought more effectually than that of the law, in giving version after version of the law and the gospel to the nations and tribes that embraced it.

At the commencement of the Christian church, the Roman empire stretched from the Rhine and the Danube, on the north, to the Sandy Deserts of Arabia and Africa on the south; and from the River Euphrates, on the east, to the Atlantic Ocean on the west. Over this vast extent of territory their language was, more or less, spoken. Important, therefore, it was, that the *Living Oracles* should find, in that tongue, a passport to every province that acknowledged the supremacy of Rome. Versions of the gospels and epistles, in that tongue, early began to multiply. One had obtained a free circulation through parts of Africa; but after considerable competition, another, of acknowledged superiority, began to triumph over all its Roman rivals, under the name of the "Itala," or "Old Italic."

When Jerome had risen to some conspicuity, the Itala was pronounced canonical. This version, containing both Testaments, was made from the Greek. Hebrew scholars, capable of correctly translating the Hebrew Bible, could not then be found. The first half of the 2d century is generally agreed to have been the time when the Old Itala first made its appearance. During that century, it was certainly quoted by Tertulian. But, as Horne judiciously remarks, before the 4th century had closed, alterations and differences, either designed or accidental, had equalled in number the interpolations found in the Greek versions before corrected by Origen. Pope Damasus assigned the work of revision to Jerome, who conformed it much more to the Greek. But this only induced Jerome to attempt a new version of the Old Testament, from the Hebrew into Latin, for the benefit of the western church. Still, notwithstanding the reputation of St. Jerome, and the authority of Pope Damasus, the version was introduced by slow degrees, least weak minds might stumble. But through the partiality of Gregory I., it gradually rose to ascendancy, so that ever since the 7th century, under the name of the *Vulgate* version, it was extensively adopted by the whole Roman church.

The Council of Trent, convoked by Paul III., A. D., 1545, continued under Julius X., and consummated under Pius IV., A. D., 1563, after a session of eighteen years, decreed it to be *authentic*, and commanded that the Vulgate

*alone* should be read, wherever the Bible is commanded to be read, and used in all sermons, expositions and discussions. Henceforth it was of equal authority with the originals: so that it was as lawful to correct the originals by the Vulgate, as the Vulgate by the originals. Romanists still prefer to translate from the Vulgate, rather than from the originals.

In course of time, the Old Itala and the Vulgate became so mixed up that both fell into great confusion, and were interspersed with many and great errors. Hence originated Stephens' seven critical editions of the Vulgate, extending from A. D., 1528, to A. D., 1546—a period commensurate with the sessions of the Council of Trent. The Doctors of the Sorbonne condemned them, and ordered a new edition by John Hortensius, of Louvain, which was finished in 1547. But yet another improved version was called for, and finished in 1586, with critical notes, by Lucas Brugensis. Finally, however, it was condemned by Pope Sixtus V., who commanded a new edition, and having himself corrected the proofs, he pronounced it, by all the authority of his chair, to be the *authentic* Vulgate; and, issuing a folio edition, commanded it to be adopted throughout the Roman church.

But notwithstanding the labors of the Pope and the seal of his infallible decree, this edition was discovered to be so exceedingly incorrect, that his successor, the infallible Clement VIII., caused it to be suppressed, and published another authentic Vulgate, in folio size, in 1592, differing, more than any other edition, from that of Sixtus V. These facts are a full refutation, if we had nothing else to allege, of all the pretensions of Bellarmine and the See of Rome, in favor of the Vulgate. Some learned men, of much leisure, have marked and counted out several hundreds of differences between these two authentic and infallible translations; many of them, too, of a very grave and serious import. Thus stand the two infallibles—Sixtus V. and Clement VIII., in direct contradiction.

Other improved Latin versions, from time to time appeared, to the number of some ten or eleven, half of them by Protestants and half by Romanists. Of those made by Catholics, that by Erasmus, and of those made by Protestants, that by Beza, is prominent. So far the spirit of improved versions, obtained down to the era of the Protestant Reformation.

We have not yet noted the growth and prevalence of this principle in Germany or in our mother land and language. These are matters rather too familiar to deserve much notice at present. Still, that we may farther demonstrate the very general acknowledgment of the moral and Christian obligation to print and publish in writing, as well as by the tongue, the oracles of God, and that in the most correct and improved style and use of language, we must, at least, notice the interest that Germany and Great Britain have taken in this work.

As the art of printing is the fruit of German genius, we might, in the absence of history, presume that the Bible would have been amongst the first fruits of the press, and that it would have a freer course through

Germany than in any other country in Europe or the world. And such, in part, is the fact. The Bible was first printed and published in Germany, and in the vernacular of its inhabitants. In 1486 a German translation from the Vulgate was printed, the author of which is unknown.

In 1517 Martin Luther began first to publish and print scraps of the Bible, which he continued until he got through with the whole book. His translation of the whole Bible, from the Hebrew and Greek originals, assisted by Melancthon, Cruciger, and other learned professors of Hebrew and Greek, was first issued from the press in 1530, and passed through three improved editions before the close of 1545.

From Luther's version of the Holy Scriptures no less than ten versions were derived, and it became the occasion of many others. But this justly celebrated work of the great Reformer was itself improved, at least revised, by the Zuinglians and Calvinists, and numerous new editions of it circulated through Germany and its dependencies, down to the year 1659.

Besides that of Luther, other versions were printed and circulated on the continent. The Zurich version, Piscator's, from that of Junius and Tremellius, with several Romanist versions.

We pass from Germany to Britain. Authentic history we have not of the commencement of translations into the languages spoken in Great Britain. Saxon versions of parts of the Holy Oracles were made in that island as early as the beginning of the eighth century. Adhelm's name is associated with a version of the Psalms as early as A. D., 706. The four gospels made by Egbert, appeared a few years after, and that was followed by a translation of the whole Bible by the venerable Bede. Two centuries after, appeared a new version of the Psalms, by King Alfred. An unknown individual translated into English the whole Bible about the year 1290; copies of which are yet extant in some public libraries.

In A. D., 1380, John Wickliffe translated the whole Bible, from the Vulgate into the current English of that day; it was first *printed* in 1731. To William Tindal we are indebted for the first printed English Bible. It was issued from the press at Antwerp or Hamburg, A. D., 1520. His revised English Testament appeared in 1534. In 1535 Miles Coverdale gave a new English version of the whole Bible. This was the first Bible allowed by Royal authority. The fictitious *Mathew's* Bible, issued from politic reasons under this name, was, for the most part, Tindal's version disguised. This edition, printed abroad, appeared in A. D., 1537. Cranmer's version of the New Testament, with its last corrections, appeared in 1539. The Geneva version in 1557; the Bishops' Bible in 1568; the Rheims in 1582; and the Authorized Common Version in 1611. Concerning these, with the exception of the last, we will not now speak particularly.

The time usually allotted for a single address, is not more than sufficient to name and describe the numerous and various versions through which the Holy Scriptures have passed. We have not even named all the versions

made in our own vernacular. We have simply made selections for a specific purpose. Those named are sufficient to show that the professed Church of Christ has, in all ages, acted upon the principle that the scriptures should be accurately translated, and more or less circulated, amongst at least a portion of the people. Protestants say, *through all the people*. Romanists have said, and still say, *only through a portion of the people*.

But the precise question now before you, my Christian brethren, is not, whether the Scriptures should be translated into every tongue spoken by mankind, but *whether they should be translated into the current language of every age*. Indeed, you take the ground that the Scriptures are not translated into any language, unless the true import of the original text is perspicuously and faithfully given in the living language of the people. For this reason you justly object to the translation usually called "The Authorized Common Version." You say it is not authorized by God, because he would not authorize an erroneous version. A king, a court, a parliament, a political corporation, or a secular church, *authorizing* any version, correct or incorrect, you regard as an assumption, on their part, of spiritual jurisdiction over the consciences of men; you regard it as a species of spiritual despotism, of ecclesiastic tyranny and usurpation.

That a Christian community may adopt any new version, or authorize any number of its members to prepare a version which shall correctly and perspicuously set forth, in the currency of the age, the import of the original Scriptures, you cheerfully admit. But that such is not the commonly received and frequently styled the "Authorized Version," you conscientiously think and affirm.

That this is a rational, scriptural, and Christian position, in our judgment, we most religiously avow. But before proceeding further, let us summarily and distinctly state the premises already submitted:

I. It has been alleged, that the command to "preach the gospel to every creature," implies that it must not only be spoken, but *written* in the languages of all nations.

II. That such was the judgment and understanding of the apostles and primitive evangelists of Christ, is proved from the fact, that both the apostles commissioned by the Saviour, and certain evangelists not directly commissioned by him, both spoke and wrote the gospel. The gospels preserved, written by John Mark and Doctor Luke, are imperishable monuments of this fact.

III. That Jesus Christ commanded his communications to the churches to be *written*, and to be carried by messengers, called in our common version *angels of the churches*, and to be by them delivered to the churches, is also another evidence of the same fact.

IV. That the gospels and apostolic epistles were to be translated into the languages of the nations and people to whom they were sent, is evident—first, from the miraculous gift of tongues conferred at the commencement



of the church in Jerusalem, and continued to the end of the gospel ministry, contained in the inspired writings. We not only observe that this gift was instantly and simultaneously bestowed on all the apostles, for the purpose of translating the whole Christian revelation into all the languages of the people addressed by them, but also continued with them to the end of their lives. It was also bestowed, supernaturally, on Paul, born out of due time, and in a superabundant degree, so that he could speak in Gentile cities, in more tongues than any other member of those churches, though many of them, also, possessed this supernatural spiritual endowment in eminent measures.

V. The necessity and importance of translations, in order to the ends of the Christian mission, is also shown in the care taken by all the writers of the New Testament, to translate every foreign word and quotation introduced into their writings. For example, the word *Messiah* is interpreted to aliens from the commonwealth of Israel; so are the words *Cephas*, *Silvanus*, *Tabitha*, *Elymas*, *Talitha-cumi*, *Barnabas*, &c.

VI. The necessity is further shown, that in the primitive churches there were official translators immediately raised up for the emergency. "To one class," says Paul, "is given the gift of tongues; to another, the *interpretation* or translation of tongues."

VII. An apostolic edict is given by Paul, on the subject of interpretation. 1 Cor. 14: 27—"If any man speak in a (foreign or) unknown tongue, let it be by two, or at most by three (*sentences* at a time), and let one translate; but if there be no interpreter, let him keep silence in the church."

Are not these conclusive evidences that the Church of Christ, in the discharge of its duties and obligations, must have interpreters of Scripture, and make translations commensurate with the wants of mankind?

Regarding this, henceforth, to be an established point, we shall advance another step towards our goal. It is, perhaps, rather a formality on our part, than a necessity imposed on us, to show that we are as much obliged, and by all the reasons and authority hitherto adduced in favor of original translations, to amend, improve, and correct obscure, imperfect, and erroneous versions of particular words and passages in existing translations, which, in the main, are true to the original, and in terms well adapted to the understanding of the reader, as we are to give new versions in languages and dialects into which the gospel has never been introduced.

But this, on grave reflection, must appear to all a point already almost, if not altogether, universally conceded. Our object, in the preceding part of our discourse, (and a rather dry and irksome task it is,) in giving a summary view of the labors of the Christian ministry and the church, was to show that the necessity of *amended* versions, as well as of *new* versions, was felt and acted on in every century of the Christian Church, and by the most enlightened and gifted portions of it. True, many of these amended versions were made from the original tongues, but not as the first versions

from these tongues were made. These amending translators had other versions from the original, in the same language or in other languages, which they understood, and with which they compared their own version, and were, more or less, led by them on many occasions, adopting the verbiage of their predecessors. It is questionable whether we have ever had two independent and original versions in one vernacular. But this is no defect in them. It is often an advantage. For, in all such cases, we have two witnesses instead of one, of the verity and appropriateness of the last version.

We have only one step farther to advance in this direction. We must affirm the conviction, that we are, as Christian churches, bound by the highest and holiest motives and obligations, to use our best endeavors to have the original scriptures exactly and faithfully, in every particular, to the best of our knowledge and belief, translated at home and abroad, into the vernacular, be it what it may, in which we desire to present them to our fellow-men. Any thing short of this is a sinful and most condemnable negligence or indifference. It is a clear and unambiguous transgression of the supreme law of Christian morality—viz: “All things whatsoever you would that men should do to you, do you even so to them, for this is the law and the prophets.” “Speak to them all that I command thee,” is the oracle of God to his prophet. “And,” says Paul, “the things thou hast heard of me in the presence of many witnesses, the same commit thou to faithful men that shall be able to teach others also.” We must neither add to, nor subtract aught from, the word of Jehovah.

But there is another attitude in which this subject must be placed before our minds. Passages of scripture will, translated into any one language in one age, cease to be a correct and intelligible translation to the people of another age yet speaking, at least in name, the same language. Our English versions demonstrate this in a very clear and satisfactory manner.

No one, unskilled in the history of our vernacular, can easily appreciate the changes it has undergone during even the last three centuries. I will furnish, by way of illustration or demonstration, an example or two of these changes. We shall first give a specimen of the hundredth Psalm, found in the preface to the English Hexapla. It represents the English language five hundred years ago:

“Mirthes to God al erthe that es  
 Serves to louerd in faines.  
 In go ybe ai in his siht,  
 In gladnes that is so briht.  
 Whites that lonerd God is he thus,  
 He us made and our self noht us,  
 His foke and shep of his fode:  
 In gos his yhates that are gode:  
 In schrift his worches believe,  
 In ympnes to him ybe schrive  
 Heryhes his name for louerde his honde  
 In al his merci do in strende and strende.”

In 1380, Wickliffe's version, now before me, gives the Lord's Prayer—Matt. 6 : 9—in the following orthography and orthoëpy :

“Oure fadir that art in heuenes halowid be thi name, thi kingdom come, to be thi wille don in erthe as in hevene, geve to us this day oure breed, *ouir other subst aunce forgeue to vs oure dettis*, as we forguen to oure dettouris, lede us not into temptacion ; but delyuer us from yuel, amen.”

We shall now add a specimen from the Rheims Translation, first given to the world in 1582—268 years ago. It is the Commission, Matthew 28 :

“Al povver is giun to me in heauen and in erthe ; going therfore teach ye al nations baptizing them in the name of the Father and of the sonne and of the holy ghost, teaching them to obserue al things vvhathsoener I haue commaunded you, and behold I am vwith you al daies.”

We need scarcely say that such a style is awkward, uncouth, and unintelligible ; and had the Holy Oracles continued in this garb till this day, and our language and literature, in other departments, have progressed as they have, the reading and study of them would have been very uninteresting and unacceptable to our contemporaries. If in no other respect faulty—if every word and sentence had been a perfect exponent of the mind of the Holy Spirit—other terms and formulas of speech, or, in other words, a new and modernized version of them, would have been indispensable.

But this is not all that may or must be urged in behalf of a new, or rather, an improved version. The word of God was not, a century or two since, as well understood as it is now, by the most enlightened and reformed portions of Protestant Christendom. Biblical literature, criticism, and science, compared with the times of Wickliffe, Tindal, Luther, Calvin, Zuinglie, Beza, Cranmer, Coverdale, Archbishop Parker, Edward VI, or James I, have greatly advanced. The last seventy-five years have contributed more to real Biblical learning—have given to the Christian Church larger and better means of translating the original Scriptures—than had accumulated from the days of Tindal to the era of the American Revolution.

We are, therefore, better prepared to give a correct and faithful version of the Sacred Scriptures, at this day, than at any former period since the revival of literature. We have, also, a more correct original from which to translate, than they had at any former period since the art of printing was invented. The Greek text of the New Testament has been subjected to the most laborious investigation ; and after the most rigid scrutiny and comparison, a much more accurate original has been obtained. With these advantages in our favor, we are better furnished than at any former period, to enter upon a work of this awful and momentous magnitude and responsibility.

But, that we may be more deeply penetrated with a sense of its necessity and importance, we must give a few samples of the aberrations and mistranslations of the commonly received version ; and first, we shall read the usual title-page of the Christian Scriptures : “*The New Testament of our Lord and Saviour Jesus Christ.*”

While all the words found in this title are found in the text itself, the title itself is no part of the text or volume, but is an ecclesiastical name put upon it, as an index to its contents. It is, therefore, an index to the mind of those who prefixed it to the volume, and much affects their reputation as to a clear and comprehensive knowledge of the writings it contains. I assume that no one, well instructed in the volume itself, could have given to it this title.

A *testament* or *will*, with us, is now, and for a long time has been, appropriated to one particular instrument, setting forth the final disposition of a person's estate. But in that case, it indicates that the testator is dead, and that this is the last disposition he has made of his effects. How, then, does this apply to a volume containing not only the memoirs of Jesus, but writings of six of his apostles and two of his evangelists? Again: Is the testator dead? That he died, is true; and that he continued dead a few hours, is also true; but that he ever lives and never shall die, is most gloriously true. Again: Did Jesus, during his life, make two testaments or two wills? This is called, not a New Testament, but *the* New Testament of Jesus Christ. Where learned they the contents of the Old Testament of Jesus Christ! Have we a copy of his first will? Now, if no such document ever was, is now, or shall hereafter be, why, in reason and in truth, give it such a cognomen, rather such a misnomer? There is no such will or testament on earth as the New Testament of our Lord and Saviour Jesus Christ. He never made an old one, and he is not dead, but lives forever, a priest upon his throne, not according to the law of a fleshly commandment, but according to the power of an endless life.

Nor would it relieve the title page from the error, had it been styled "*The New Covenant of our Lord Jesus Christ*," for that would indicate that he is the author of two covenants, which is not the fact. There is no old covenant of Jesus Christ, and, consequently, there cannot be a new covenant of Jesus Christ. It might, in both grammatical and logical propriety, be called the New Institution, or the New Covenant by Jesus Christ. But that, too, is an exceptionable use of the figure synecdoche, which puts a part for the whole, or the whole for a part. To get rid of a consecrated error, is sometimes very difficult. We have chosen to designate the book by calling it "THE SACRED WRITINGS OF THE APOSTLES AND EVANGELISTS OF JESUS CHRIST." This is strictly true, and, in our judgment, enough. True, we may, after a good example found in Acts vii., briefly call the whole volume "THE LIVING ORACLES."

It would be important, could we classify under appropriate heads the different species of subordinate errors found in the common version; but in such a discourse as the present, we could not give a specimen of each. At present, we dare not presume to give even a miniature specimen. It would require much more time and reflection than we have at command. I shall, therefore, as they occur, give a few cases, that may suggest to some one of more leisure and capacity the necessity and expediency of such an effort.

First, then, we shall name and illustrate an instance or two in the use of the Greek article, *ho, hee, to*. Though apparently a small matter, there are some serious errors in the use of the article. A Greek noun, with the article, is always *definite*; without it, always *indefinite*.

In Matthew xvi, 13-18, the moral and evangelical foundation of the Christian Church is stated by its Founder in a very formal and inspiring manner. The question was, "Who do men say that I the Son of Man am?" Peter responds, "Some say John the Baptist, others Elijah, others Jeremiah, or some one of the prophets." "But who do you say that I am?" Simon Peter answering, said, "Thou art *the Christ*, the Son of the Living God."

After pronouncing a benediction on Peter, he said to him, "Thou art a *stone*, and on this *rock* I will build my church, and the gates of Hades shall not prevail against it." Now, to have answered this interesting interrogatory by saying, "Thou art Christ, the Son of the Living God," would have given quite a different idea. It would have been merely a personal name, as Sergius Paulus, John Mark, or Simon Peter. And so has the common version made it on another and a very important occasion. 1 Cor. iii. 11, Paul is made to say, "Other foundation can no man lay than that which is laid, which is Jesus Christ." The church according to this version, is built upon Jesus Christ, and not upon the faith "*Jesus is the Christ*," as the true original reading and the common Greek text have it.\* Now, there is just as much difference between Jesus Christ and Jesus thé Christ, as between John Baptist and John the Baptist, Paul Apostle and Paul the Apostle, George King and George the King. It may be loyalty or treason, as the case may be, to say George is the King; but neither the one or the other to call any man George King. Infidels talk fluently concerning Jesus Christ, but they will not, in the proper meaning of the terms, say, "*Jesus is the Christ*."

The same law of interpretation applies to the use of the word *spirit*. *Pneuma* is simply spirit; *to pneuma*, the Spirit.

Frequently the Holy Spirit and the Spirit, indicate the same person. But without the article, unless some qualifying adjunct be annexed, it means simply a spirit, or the spirit of a man, and not the Spirit of God.

There is no article in the following instances: "If any fellowship of the spirit;" "Which worship God in the spirit;" "You live in the spirit;" "Through sanctification of the spirit;" "He carried me away in the spirit;" "Immediately I was in the spirit." In all these cases there being no article in the original, there should be no definite article in the translation.

But in the following cases the article is found: "The sword of the Spirit;" "The fruit of the Spirit;" "Let him hear what the Spirit saith;" "Keep by the Holy Spirit which dwelleth in us." In these and many such the

\* Griesbach repudiates the article; but the best Greek texts have it. It is *ho Christos* in my London Polyglott, as it is in Matthew xvi. 17, in the received text.

article indicates that it is the Spirit of God that is meant. "That which is born of the Spirit is spirit." This is a striking example; *the* Spirit here means the Holy Spirit of God; and that which is born of it is spirit, a new spirit, or a new heart, disposition, or temper.

But there is a perspicacity of mind and a delicacy of taste essential to a precise and accurate transference of some ideas from one tongue to another, which is peculiarly necessary in the case of translating Greek nouns without an article, and for which no rules of grammar can be furnished.

Our translators did not always display this endowment in an eminent degree. They sometimes employ an indefinite article where they should have employed none. The most common mind can perceive a difference between *man* without an article and *man* with an article, between assuming that *man* cannot do this, and that *a man* cannot do this; between God and *a god*, between Spirit and *a spirit*.

I will instance this in the common version;—"God is a Spirit, and they that worship him must worship him in spirit and in truth." We would render it, God is Spirit, and they that worship him must worship him in spirit and in truth. For so translating it we might even plead the example of the same translators in other cases. For example, they render two passages from the same Apostle as I have done this. "God is love," and not God is *a* love; God is light, and not God is *a* light. And even in the example cited from John 4: 24, they translate in this manner:—"They that worship him must worship him in spirit and truth;" not in *a* spirit and in a truth.

We might say as they do of God,—An angel is a spirit; but not that an angel is Spirit. To say of an angel that he is Spirit, is by far too august and sublime. God alone is Spirit, God alone is light, God alone is love.

We shall next give an instance or two of the mistranslation of particles, or the connectives of speech. Take, for example, the particle *ote*, which occurs many hundred times in the apostolic writings. The more frequent meanings of this conjunction are, *because, for, that*; which of these three shall be preferred in any given passage, must always be discretionary with the translator, and must, therefore, depend upon his judgment and taste. But the sense of some passages is very much changed or impaired by the injudicious selection of an unsuitable representative of the original. Hence we have long since decided that no translator, however extensive his learning, however well read in other books, however orthodox his creed in religion, can suitably translate the New Testament, unless he have a thorough and comprehensive knowledge of the whole remedial scheme of the gospel, and the peculiar genius, spirit and character of the Christian Institution. Take an example or two in the case of this particle *ote*:

Paul to the Romans, ch. viii., 20–21: "For the *creature* (more properly *mankind*) was made subject to frailty, (rather than vanity) not willingly, but by him who subjected them to it, in hope (*because*) that mankind will

be delivered from the bondage of corruption into the glorious freedom of the sons of God." How awkward to say, in hope, *because*, instead of, in hope *that!*

Another instance to the same effect is found in 1 John, iii. 2. In the common version: "We know not what we shall be, but we know that when he appeareth we shall be like him, for we shall see him as he is." This version indicates that our simply seeing him, would transform us into his image. This is a new revelation. But how much more in harmony with the whole record, to prefer *that* to *for*, and read it, We know that we shall be like him—that we shall see him as he is! There are hundreds of instances of this use of *ote*, in the New Testament and Septuagint.

In the gender of pronouns we have also sundry analogies. A very remarkable instance occurs in Dr. George Campbell's version of the beginning of John. In his version it reads: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by it, and without it, not a single creature was made. In it was life, and the life was the light of men."

Now, although the laws of the language will justify the translation, "*this* was in the beginning," there appears no necessity to change the masculine into the neuter, especially as Dr. Campbell regards an allusion here to the viii. ch. of Proverbs, to the beautiful personification of wisdom given in that passage. The laws of rhetoric, as well as grammar, will justify our translating it in harmony with the gender of *Logos*, and with the style of Solomon in the passage alluded to. I always dissent from this learned, candid, and elegant translator of the four gospels with great reluctance, and with much diffidence. Still, in this case, as *the word* became incarnate and dwelt among us, and was "God manifest in the flesh," I prefer, after considerable vacillation, to render it, "All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men." Paul seems to rise above himself, when the uncreated glories of this most sublime personage appears before his mind. "For by him," says he, "were all things created that are in the heavens and that are on the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church, the beginning, the first fruits from the dead, that in all things he might have the pre-eminence: for it pleased the Father, that in him all fulness should dwell."

But we must notice another species of errors, in the use of the auxiliary verbs and signs of moods and tenses in our language, when translating certain forms of the original verbs. For example, *may* and *can*, *might*, *could*, *would* and *should*, are used in our potential mood, for the present and imperfect tenses. Now, as there is nothing properly corresponding with

these in the original Greek, it becomes discretionary with the translator whether he choose, in one tense, *may* or *can*, and, in another tense, *might*, *could*, *would* or *should*; yet we know that there is a very great difference of meaning, with us, between *may* and *must*, and *should* and *could*, &c.

We have one example of this, which, though not directly in point, illustrates how much depends on the use of proper exponents of these varieties, in harmony with the sense or scope of a passage. We read it in Hebrews ii. 9: "But we see Jesus, who was made but little lower than the angels, for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Who can see any necessity for being crowned with glory and honor, that he *should*, or in order to, his tasting death for all! But, properly rendered, we see a great propriety in his being crowned with glory and honor after he had tasted death for all, as Professor Stuart very properly renders the passage.

But I have wearied you and myself, in thus rambling over so large a field, and shall only, on this topic, add another chapter of errors and difficulties into which most translators have occasionally fallen; and that is in the subject of punctuation. The original text itself is frequently erroneously pointed, and, of course, the translation is likely to be also at fault in this particular. As a specimen of this, and to illustrate this species of error, I will only quote one passage from the New Testament. It is found in John v., 31-47: "If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light; and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honor from men; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can you believe, which receive honor one of another, and seek not the honor that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust; for had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Though as read from the common version this address loses much of its



beauty, propriety and force, it is one of the most clear, forcible, and irresistible appeals to the understanding and conscience, ever spoken.

1st. He modestly waives his own testimony in his own case, and submits this rule of moral decorum, that, in any matter of superlative importance, no one should use or depend on his own testimony in support of his own pretensions, and that any one so acting would be unworthy of credit.

2d. He alleges the testimony of John the Harbinger as his first argument, and enforces the regard due to it from their own respect for John, without any commendation of John to them on his part. "You yourselves, unprompted by me, sent to John to know what he had to say of himself and the Messiah; consequently, of my claims and pretensions."

3d. After commending John as a brilliant and shining luminary, he modestly waives even his testimony, and urges a greater evidence, though themselves being judges, John's testimony was the best human testimony ever submitted.

4th. He appeals to his miracles, which they and their contemporaries had already witnessed and tested, thereby showing and conceding that any one claiming credit on supernatural pretensions, ought to submit supernatural evidence. He then recognizes and establishes a great law of evidence, viz: that the proposition and the proof should be homogeneous; physical propositions physical evidence; moral propositions moral evidence; supernatural propositions supernatural evidence.

5th. He then adduces the literal oracle of God himself, that God had actually, sensibly, and audibly recognized him, and at one and the same time addressed their eyes and their ears. "Did you never hear his voice?" saying, "This is my beloved Son, in whom I am well pleased." "Did you never see his form?" alluding to the symbol of the descending dove, and its perching itself on his head, in the presence of the people. But who could learn this lesson from the common translations? The common version, and almost every other, makes our Saviour speak like a simpleton. After appealing to his Father's positive oral testimony in his favor at the Jordan, in the presence of a crowd, they make him say, "You have never, at any time, heard his voice." After appealing to the symbol of the Divine Spirit in the descending dove, they make him say, "You have never, at any time, seen his form," or outward manifestation of him. And, farther still, he is made to contradict a fact, in saying that they had not heard his declaration—that they had "not his word abiding in them;" whereas, placed interrogatively, it is, "Have you forgotten his declaration?" "This is my beloved Son, in whom I am well pleased."

Their position was that they never had heard God speak of him; that they had never seen him attested by any outward mark; that they had no recollection of ever hearing any confirmation of his pretensions. To all which he, knowing their thoughts and reasonings, said, "Have you never

heard his voice? Have you never seen his form? Have you forgotten what he said?\*"

The Saviour's climax in the argument is beautifully simple and sublime : 1. The testimony of John. 2. His miracles. 3. The public acknowledgment of his Father. 4. The visible descent of the Holy Spirit. 5. And finally, the Jewish Scriptures—the law and the prophets. The common version mistakes the imperative mood for the indicative. It reads, "Search the Scriptures," instead of, "*Ye do search the Scriptures.*" "Now," adds he, "these are they that testify of me.

He then explains their unbelief. They would not come to him; they would not place themselves under his guidance, because—1. He did not seek the honor of this world. 2. They were destitute of the love of God. 3. He came only in his Father's name, seeking his glory. 4. They believed not the writings of Moses, while professing that they did. 5. Their stubborn prejudices, growing out of their notions of a worldly Messiah, a temporal political kingdom, and a national hierarchy.

It would be long to enumerate the errors that have resulted from mispunctuation, as well as from the other sources already named. Punctuation is, indeed, a species of commentary, as well as capitals, chapters, verses and paragraphs. Much depends upon all these, as respects our proper understanding and translating these ancient and venerable documents. We have, in the above example, selected a strong case, and expatiated upon it at length, to show how much depends on the proper use of points, in giving significance to words.

Another class of errors in the Common Version, of still more serious importance, in cases of words having different significations, is the selection of inapposite and inadequate terms to express the meaning of the Spirit, and the design of the original writer. In illustration of this we will select the word *paracletos*, so frequently occurring in our Lord's Valedictory Address to his Apostles, reported by John, chapters 14, 15, 16. In the common version it is represented by the word *Comforter*. In this discourse and in another place by the term *advocate*. By Dr. George Campbell it is here translated *monitor*; and by some other translators, *instructor*, *guide*, &c.

Now of all these terms, *advocate* is the most comprehensive and generic. An advocate may guide, instruct, admonish, comfort, console, &c., but a comforter does not generally assume the character of an advocate, &c. But we have more to commend its preference in this context than its generic

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\* I have examined the London Polyglott presented to me in Scotland, containing an Hebrew version of the New Testament; the received Greek; the Latin Vulgate; the French, the German, the Spanish, the Italian, and the English. I have also examined the English Hexapla, containing the versions of Wickliffe, Tindal, Cranmer, Geneva, Rheims, and the Common Version; also the improved Greek text of Griesbach, of Scholz, of Mills, and sundry Latin versions, especially that of Beza, of Junius and Tremellius, with other English versions, and, judging from their punctuation, not one of them has properly understood this speech. Dr. George Campbell is the only one, in my judgment, down to his time, that properly comprehended and punctuated it.

So far as my library extends, he has been followed, in this punctuation, only by the authors of the Bible containing 20,000 emendations, by Boothroyd, and partly by Thompson.

import. The work assigned to him by our Saviour decides his claims as paramount. He promises that when the Holy Spirit comes to act under Christ's own mission, he will reprove, convince, and teach the world. He will shew its sin, Christ's righteousness, and God's judgment. He will guide his apostles into all the truth. He will bring all things that he had taught them to their remembrance. He will glorify the Messiah in all his personal and official relations. There is, indeed, an inelegance, an impropriety, in the sentence as rendered in the King's version. "He will *reprove* the world of sin, of righteousness, and of judgment." It might be asked, how could he *reprove* the world of righteousness? That he might reprove the world because of its unrighteousness is evident. That he might convict the world of its sin and unrighteousness, and convince it of Christ's righteousness and of the ultimate judgment, we all can conceive.

I dwell on this passage with more emphasis, because the office of the Holy Spirit is the most essential doctrine of the whole evangelical dispensation. The mission of the Lord Jesus by his Father, and the mission of the Holy Spirit by the Son, after his glorification in the heavens, are the two most grand and sublime missions, in the annals of time or in the ages of eternity. Jesus Christ came into the world to reveal the character of his Father. The Holy Spirit came to the church to glorify Christ and to sanctify his people. Jesus came to magnify Jehovah's empire, to sustain his law and government, and to make them honorable to the universe;—to make reconciliation for iniquity, and to obtain an eternal redemption for us. But the Spirit came to be the Holy *Guest* of the house that Jesus built for an habitation of God through the Spirit. He is another advocate for God, another demonstration of his infinite, eternal and immutable love.

The memorable Pentecost, after Christ's ascension and coronation as Lord of all, fully attests the truth, and reveals the import of the special advocacy of the Holy Spirit. He opened the new reign with brilliant displays of his glory, gave great eloquence to his apostles, and confirmed his pretensions and their mission, by an eloquence and power that brought three thousand Jews to do homage at his feet.

We have dwelt upon this error, not so much because of its mere verbal inaccuracy and incompetency to indicate the mind of the Spirit; but because a most solemn and sublime fact is involved in it, which, when developed and established, entrenches far into the territories of a cold Unitarian rationalism, and also invades the wide and waste dominions of a wild and frenzied enthusiasm.

If any one, however, should question its philological propriety, I will refer him to the fact, that the whole family of *paracleetos* is translated by even King James's authority, in keeping with these views. Thus the verb *parakaleo* is rendered, *to call for, to invite, to exhort, to admonish, to persuade, to implore, to beseech, to console*. And its verbal *parakleesis* is also rendered *a calling for, an invitation, a teaching*; and *parakleetos*,

I John i. 2, is rendered, an *advocate*. But no one term fully and adequately expresses all that is comprehended in the mission and work of the Holy Spirit, in the remedial dispensation. It not only imparted all spiritual gifts to the apostles, prophets, and Jewish evangelists of Christ; but in becoming the Holy Guest of the church, He animates, purifies, and comforts it, with all his illuminating, renovating, and sanctifying efficacy.

But there are other sources of error, growing out of the grand and fearful apostacy which has spread its sable wings and its leaden sceptre over a slumbering world. The progress in Bible translating, in Biblical criticism, in liberal principles, in the free discussion of all questions concerning state and church polity, have, more or less, broken the spell of human authority—aroused the long latent energies of the human mind, and begotten and cherished a spirit of inquiry, before which truth and virtue alone can stand erect, with a portly mien, an unblenching eye, and an unfaltering tongue. Errors long consecrated in hallowed fanes, backed with monarchical and papal authority, lauded by lordly Bishops, canonized by hoary Rabbis in solemn conclaves, and confirmed by the decrees of Oecumenical Councils, are being disrobed of all their factitious ornaments, and exposed, in their naked deformity, to the wondering gaze of a long insulted and degraded people. The inquiry of the people is beginning to be, *What is truth?* not who says so. What saith the oracles of God? not what council has so decided. We must be judged every man for himself. We shall, therefore, judge for ourselves.

The Christian mind, since the era of Protestantism, has been advancing with a slow but steady pace; an onward and an upward progress. Its noble and splendid victories in physical science—in useful and ornamental arts—in free government, and in social institutions, have increased its courage, animated its hopes, and emboldened its efforts to find its proper eminence. It has not yet fixed its own destiny, limited its own aspirations, nor stipulated its subordination to any human arbitrament.

In the department of religion and divine obligation, it has tried every form of ecclesiastical polity, every human constitution and variety of partizan and schismatic theology and every scheme of propagating its own peculiar tenets. Nor has it yet found a safe and sure haven in which to anchor, in hope of coming safely to land. It will not surrender nor capitulate on any terms dishonorable to its own dignity, nor compromise its convictions for the sake of popular applause.

The questions of the present day are more grave and momentous, in their bearings on church and state, than any questions propounded and discussed in former times. Even the very text of the Holy Bible has been submitted to a more severe ordeal and test than at any former time. And that the Holy Oracles of salvation shall go forth in their primitive purity, into all lands and languages, is now firmly decided by the purest, most enlightened, most generous and noble-hearted men in the world. Hence the inquiry for the old paths—the ancient landmarks of truth and error.

You, my Christian brethren, assembled here on the present occasion, in one of the noblest causes that ever engaged the human faculties, or fired, with pure devotion, the human heart, have, in your horizon, the illustrious aim of giving to the world abroad a pure and faithful translation of the Living Oracles. You will have no fellowship with any compromise—with any scheme that merely builds up a party, or seeks the applause of those who have, for the sake of “a fair show in the flesh,” done homage at the shrine, or yielded to the false oratory and special pleadings, of a self-seeking, a self-preferring, a self-aggrandizing spirit. You will show no partiality for consecrated error, because of the good, and learned, and charitable people that advocate it, or because of the flatteries of those who fear your example, as weakening their authority and impairing their hold on the smiles of the world.

You are determined to carry the work of translation to its proper metes and boundaries. You will have no privileged, canonized and time-consecrated terms, exempted by prescription, privilege, or concession, from the tests of language, the canons of criticism, and the laws of interpretation. The most consecrated ecclesiastic terms—the aristocracy of terminology, occasionally, too—the strong-holds of error—you will not exempt from the statutes of interpretation—from the umpirage of lexicography. You will pass no special statute in favor of the two houses of *baptizo* and *rantizo*, nor the aristocratic claims, exemptions and privileges of either, but bring them into court, and give them a fair trial by the canons and laws of criticism, before the high court of inspired apostles and prophets.

That class of errors which gives the particular currency of one age the power to nullify the legitimate and constitutional currency of another, will receive no favor at your hands. For why should ordinances, prescribed by divine authority, be reversed, altered, amended or adjusted by any human tribunal, to suit the prejudice or caprice of worldly conformity! This species of Protestant Popery is just as abhorrent to your morals, to reason and revelation, as any other form of it.

Let us, then, still more gravely look at the issues to be made on the present occasion. Protestant Christendom has acknowledged one faith, one Lord, two baptisms, many Lord's tables, and several forms of church polity growing out of these unfortunate and unhallowed traditions; and one of the capital devices of Satan is, to blink some matters of grave moment and give others a factitious importance.

Positive ordinances are belittled by most parties, who have substituted human institutions for divine enactments. They enthrone their bean ideal of the Christian virtues under the name of “Christian Charity,” and desecrate divine ordinances under the name of “Rites and Ceremonies.” But let me say it once for all, and most emphatically, that divine ordinances are the very marrow and fatness of the Christian institution—the embodiment of its spiritual promises, joys and consolations. They are like the sun, moon

and stars, those divine ordinances of nature in which, and through which, God communicates light, and life, and health to the soul. They are as the dew, and the sun shine, and the early and the latter rain, to our hills and vallies, that make them verdant and fruitful, and vocal with the praise of the Lord.

Zeal for divine ordinances is the best criterion, and always was the most conclusive test of a standing or a falling church. The Lord, by Malachi, said to the Jewish community in their decline: "From the days of your fathers you are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith Jehovah." The highest commendation that could be given of Zacharias and Elizabeth, the parents of the Baptist, was that they "were blameless observers of the commandments and ordinances of the Lord." What then pleased the Lord, will please him now. The ordinances of sun, moon, and stars, differ from one another. They are, indeed, all luminaries. Each one of them, however, has its own magnitude and its specific use, as well as its own position in the universe. So of the ordinances of grace. They are all fraught with blessings to the intelligent believing recipients of them; but each one of them has its proper place and its peculiar influence upon those who scripturally submit to it. But, out of that place, they are unmeaning rites and useless ceremonies. They alike mock God and the recipients of them. They, therefore, not only glorify the wisdom and grace of God who scripturally teach and dispense them, but also promote the sanctification and happiness of those who receive them. "Therefore," says the great Teacher, "whosoever shall violate, and cause others to violate, one of the least of these my precepts, shall be of no account in the kingdom of heaven; but whosoever shall do and teach them, shall be of great esteem in the kingdom of heaven."

In speaking of the classification of errors of translation, we left, for special consideration, one class of errors which, with the members of the Bible Union, at this peculiar crisis, is worthy of special regard. It is that to which your new institution, my Christian friends, owes its origin.

You and those who have compelled you to form a separate and distinct organization, alike agree in the necessity of an improved version. You do not say a new, an absolutely new version; nor have I ever supposed such a thing necessary or desirable. I, as well as you, love the Anglo-Saxon Bible style; and who, that has read it from infancy to manhood, does not love it! *Love it*, I say; not merely *admire* its simplicity, its force, its beauty, its easy apprehension; but delight in its charms, and in its thousand agreeable associations in our memories and in our hearts.

They, too, from whom you have been compelled to separate in this particular work, admire and love it.

I have long regretted that most of our approved versions, as they are called, should have needlessly changed the style and verbiage of the Anglo-Saxon of King James. My views are that no change should be made but

what faithfulness to the original requires. True, indeed, there are many antique, quaint and ungrammatical phrases; such as, "We do you to wit;" "I trow not;" "Our Father which art in heaven;" "He purgeth it, that it may bring forth more fruit," &c., which a moderate complaisance to grammar and literary taste would correct or amend. But while tithing these "mint, anise and cummin," we would rather call your attention to the weightier matters of the Common Version.

Its authors, indeed, much more deserve the character of judicious copyists than that of learned and independent translators. King James and his ecclesiastical courtiers, were much more in love with Geneva than Jerusalem, and very happily copied and anglicised the Geneva Version, and paid a due degree of reverence to his majesty's inhibition from touching, with their unclean hands, the old fashioned and canonized "ecclesiastical words," and by these means, as faithful servants of his majesty, they left in Greek, or in Geneva style, hosts of words, with the whole *baptizo* family, unamended and untranslated.

That *rantizo* and *baptizo* are Greek words, wanting only half a letter, no man of self-respect and of literary pretensions will deny. And that they are both of frequent occurrence in the Levitical law, is universally conceded. But our pedo-baptist friends are slow to learn that, in not one instance in the whole Septuagint Version, is *baptizo* and *rantizo* interchanged. Their families were never on friendly terms of intercommunication. They lived together for fifteen hundred years and never once intermarried, nor did *baptizo* ever employ *rantizo*, nor *rantizo* *baptizo*, down to the forty-third generation, to do for one another any one service. Nor did any Jew, from Moses to Christ, rantize by baptizing, nor baptize by rantizing. In English, no Jew ever once tried to dip by sprinkling, nor to sprinkle by dipping. This incontrovertible fact, in a law which contained many typical observances of the greatest exactness, must stand through all coming time, as it has stood through all past time, an irrefragable evidence of the folly or weakness of any one presuming that these two words can, by any grammatical, logical, or even rhetorical possibility, indicate one and the same thing.

This fact is, with us, most conclusive and satisfactory proof that no man can be a faithful and competent translator of the divine oracles, in an age of controversy, as to the initiatory *action* which Christ commanded, who does not select a term to represent it in the language into which he translates, as definite, precise, and immutable as the original term *baptizo*; and that the Latin immerse, and the Saxon *dippan*, from the Greek *dupto*, to dive or dip, does exactly represent the original Greek, there cannot be the shadow of a doubt. There is no need whatever to multiply proof beyond this single fact, although we have volumes of evidence at our command.

With us Baptists, it is, at least, but a waste of time to argue that we never can have a faithful, true, and intelligible version of the scriptures until this word is thus translated. Every intelligent Baptist, every well educated man

of no religious party, knows this to be a fact—a fact as true and veritable as that Jesus is the Christ. And shall we, knowing this, presume, before heaven and earth, to give to the world, or to circulate through the Christian Church, a false or an equivocal translation, through the fear of men, or that lame and blind charity which caters to the unreasonable prejudices of society, and covets the honor that comes from man, as necessary to aid either the Holy Spirit or the Oracles of God in the work of converting sinners to God or the church from her idolatry!

To assume, as some of our Baptist brethren have virtually assumed, that baptize is an English word, and not a translation of a Greek word, is to say that the whole New Testament is translated, whenever the Greek words are printed or written in Roman characters. This is, so far as I now remember its details, the marrow and the fatness of the whole controversy at the late American and Foreign Bible Society, in this city.

We sometimes transfer and neutralize words, as we transfer men from one nation to another; but then we do not say that every naturalized or adopted citizen has been translated from Europe or Asia into America, as Enoch and Elijah were translated to heaven. The Romans, from whom we got the word *immersion*, did not transfer it from the Greek language. It was, with them, a translation of *baptisma*; and can we adopt this translation from the Romans, and then call both it and the word which it represents, equally a translation from the Greek into our proper vernacular?

But waiving, on the present occasion, any discussion of the merits of this question—any attempt to show that, in the judgment of the whole literary world, the term baptizo was translated by the Romans *immergo*, and that *immerse* is a verbal from *immergo*, ages since adopted into our language, and used as synonymous with *dip*, another naturalized Greek word, transmitted to us from our Saxon forefathers; the meaning of which every child in Great Britain and in the United States understands as well as it does the words *bread* and *water*, we proceed to state that the terms *church*, *conversation*, *communion*, *fellowship*, *repentance*, *charity*, *bishop*, *deacon*, *presbytery*, *angel*, *covenant*, *testament*, &c., demand the profound consideration of modern translators, as much as this, now-a-days, litigated sectarian word baptism.

We want no special, sectarian, or national translation of the Living Oracles. We ardently desire a perspicuous, definite, forcible, and *elegant* version of the Book of Life. For this great work we should desire more than the concurrence and co-operation of the whole Christian world, in its modern import: we should desire to have Jews, Greeks, Romanists, Protestants, and even well educated antiquarians, literary and moral sceptics, if they could be found. But this would be a new edition of Utopianism—a chimerical hope. Of “the whole Christian world” we could not interest the section called *Protestant*, to unite with us. From the galleries, from the high seats of the modern synagogues of Protestant Christendom, the seven demons



that cater to that trinity of lusts and passions called the lusts of the flesh, the lusts of the eye, and the pride of life, have not yet been exercised. There is too much of the world in the bosom of the Protestant section of Christendom. What, then, must be done. Sit down upon the bank of the river of Babylon, and wait till its waters fail—till its channel be dry!

No! You say no!! by no means!!! Rather let the Baptist portion of Christendom, without respect to its private opinions, come together, with its chosen men all. And make a Baptist Bible! What! a Baptist Bible!! Yes! If it should so happen that God's Bible and the Baptist Bible be one and the same book.

But we can furnish a version which we can sustain by the mighty dead, and by a portion of the living mighty men of the anti-Baptist Christendom. I will go one step higher, and affirm, that we Baptists, General and Particular, Old School and New School, Reform and anti-Reform, Orthodox and Heterodox, can make just as good, as true, as faithful, as exact, as elegant a new version, or an improved version, out of the Pedorantist or anti-Baptist versions, emendations, disquisitions and criticisms, now at this moment extant, as we ourselves could make, were we all, with one accord, and in one place, to meet and sit upon the original text, in grave deliberation, for seven long years. This is my belief, opinion, conviction, assurance, if you please.

But we very much regret to learn that not even the Baptists can be induced to come together, in one fraternal phalanx, to achieve this great and noble object. Since my arrival in this city, I am informed that there are some of them warmly opposed to it—that even tracts and pamphlets have been issued and put into circulation against an improved version of the Living Oracles! Two of these now lie before me. They were presented to me in answer to my inquiry for the reasons why the whole Baptist community did not make it a common cause and come up like one man to the work. One of them enumerates no less than *ten reasons* against an attempt to prepare a new version; and from a quarter that I could not have anticipated. Its eminent author, in the form of a very learned and laborious volume against Romanism, stands in my library on the same shelf with my Debate with Bishop Purcel of Cincinnati on the same subject. And how can it be, I asked myself, that he should now stand with that party in opposing a new and improved version, in our own language, of the words of eternal life. I opened it with much interest, curious to have this mystery revealed. To its title page my attention was instantly turned, and fixed upon its remarkable motto—"THE OLD FASHIONED BIBLE." While pondering upon the author's design in this strange motto, I hastily turned to its last page, and again read:

"The old fashioned Bible, the dear blessed Bible,  
The Family Bible that lay on the stand."

Is this, said I to myself, an *ad captandum vulgus*, a lure for the unwary reader, or the great argument for the inviolability and immortality of King

James's version. I dare not, till I had read it through, answer this first inquiry. I had no sooner glanced through its ten arguments than my eyes were opened. The spirit of the motto is the soul of its ten arguments. Its body, or substance, is—"The purpose," to have and to introduce a new version, "is fraught with injury" and ruin to the Baptists. Alas! for the feeble Baptists, if a new version is fraught with injury and ruin to the denomination! But, combining his logic and rhetoric in two lines, he finds their salvation in

"The old fashioned Bible, the dear blessed Bible,  
The Family Bible that lay on the stand."

But after a moment's reflection, it occurred to me that not only the motto, but the whole ten arguments, in their soul, body, and spirit, were as good against a new version, in the days of Tindal, as now; and will be as good, as sound, as conclusive, against a new version, against all and every change which has been, is now, or will hereafter be, proposed, through all coming time.

From the printing of Tindal's version till Cranmer's, till James's version, there was a copy of it in many Christian families, and some of them *lay* on a stand. Now on the first motion, in the father-land, to have an improved version, had the author of the "*Ten Reasons*" been then living and consulted, he would have raised the tune of the "Old fashioned Bible that lay on the stand," and for this good and sound reason—that good sense and good logic are immutably the same;—the same yesterday, to-day, and to-morrow. If an old fashioned Bible lying one year, or one century, on a stand, be a sound and satisfactory argument against a new version of the Holy Scriptures, it will through all coming time be an invincible argument against any correction, emendation, or change whatever.

The ten reasons given in this pamphlet, of six and thirty pages, arithmetically enumerated and logically arranged, are a mere dilution or expansion of this one popular and prolific syllogism.

It is again presented in the following words:—The mere purpose to have a new version is "fraught with injury to the denomination"—"destructive of brotherly love and harmony"—"suicidal to the American and Foreign Bible Society"—"and utterly uncalled for by any consideration of principle or of duty." These are the four cardinal points to which are respectively directed the ten reasons.

The ten reasons are, indeed, essentially one and all political or denominational. The glory, honor, and integrity of the Baptist denomination, it would appear, are much more in the eye and heart of their author, than the importance or value of a pure and faithful, a clear and intelligible translation of the Oracles of God. This I hope is not so. But he writes and reasons in such a way as to make it appear so, and thus injures his own reputation much more than he can impede the glorious enterprise. For this can not fail, Heaven being assuredly on its side.

Now the case is this :—The common version was gotten up some two and a half centuries since, under prelatial, hierarchical, and royal patronage and restrictions. The vernacular of that day, spoken and written, was, in orthography, punctuation, and in much of its common verbiage, quite different from that of the present day. The knowledge of the original tongues then possessed, compared with the present advances in Biblical literature and criticism, was proportionally more than two centuries behind the present day, and their general literature and science still more behind.

Since that day, there have been many changes in the common version in the use of capitals, points, verses, sections, paragraphs; some of which materially affect the sense; and, indeed, all of them are a species of notes and comments of human authority. By whose authority they were made, few can now say. But if there were any good reason or logic in favor of these changes, that same good reason and logic demand their continuance, though made without the authority of King James and his forty-seven chosen men. But if the authority of King James and his hierarchical counsellors be still paramount authority in the conscience of such men as the author of the ten reasons, then they should repudiate all the improvements already made, and restore the identical version of King James, letter and point, for this good reason that “he who keeps the whole law and yet offends in one point, is guilty of all.” Nor ought they to translate one word untranslated by these elect translators—not one single *amen*, *anathema*, or *maranatha*. But who will stand up in defence of such a position!

If God values and will sanction and fulfil every *jot* and *tittle* of his law; if he commanded Moses to see that he made all things connected with the tabernacle and its service,—even to the sockets and the tenons of its boards, and to the loops and selvages of its curtains, according to a pattern showed him in the mount; and if the same Spirit animated and guided the Jews in their best days, inasmuch that they counted the words and even the letters of the Pentateuch, lest one error should find its way into the sacred text; and if after the return from their captivity in Babylon, when and where their language was corrupted, if Ezra the scribe in reading their law interpreted every unknown term, and repudiated every corruption of the text, so that he caused the people to hear and to understand the oracles of Jehovah, shall we, to whom God has committed the Christian oracles, the holy Gospel and its sublime institutions, suffer it to be corrupted, obscured, or rendered unintelligible, without the best and most effectual effort on our part to preserve uncorrupted the precious deposit, and to extend to our contemporaries and transmit to posterity all the words of this life! Forbid it reason, conscience, and heaven! Has not Jehovah said that “though heaven be his throne and earth his footstool, though he is the high and lofty One that inhabits eternity, that to this man he will look with complacency, even to him that is of an humble and a contrite spirit and who trembles at his word!”

The good sense and the good taste of the Grecian poet Homer, is never so handsomely and so impressively displayed, as when introducing, as he often does, the gods of Pagan superstition into his poem. He always suffers them, without note or comment, to express themselves in their own identical terms. I could wish that our venerable translators had been as judicious and as discreet as this great Grecian bard.

But why argue this cause any further? The many marginal readings of recondite terms in our numerous and various commentaries, and in our family Bibles and Testaments; the labors of innumerable pulpit orators and lecturers, expended every Lord's day in mending, correcting, and explaining the text in all the synagogues in our land; alike demonstrate the need of a new version, and our ability to furnish it,—first by selecting a well authenticated original text, then by giving an exact, perspicuous, and faithful translation of it; and that, too, in a pure, chaste, and elegant Anglo-Saxon style. That our age and contemporaries are equal to this, is quite as evident as that the Greek and Roman classics have been, and can again be, so translated by competent scholars.

But, according to certain learned Doctors, the time is not yet come. No, nor will the time which they have imagined ever come. In all past versions the popular incumbent dignitaries, the prelates, the hierarchs, were compelled into the measure; though sometimes resisting till their thrones were in danger. They, too, like some of our modern doctors, could see nothing but denominational ruin, dissension, and disaster in such an undertaking; and still worse, they could neither see nor feel any principle, duty, or obligation, requiring them to give the full sense of God's book, and Ezra like, to make the people understand the sacred text.

But the impending difficulties are somewhat magnified in the imagination of such desponding doctors. The pedobaptist clergy are much more friendly to us immersionists than formerly. They are sharing with us their literary and ecclesiastic honors. They desire an amicable and honorable truce, a cessation of sectarian strife, a generous league under the serene and pacific motto, "Let me alone, and I will let thee alone, for we are brethren."

But this denominational harmony, charity, and truce, will soon pass away should we have a Baptist Bible. No, my good brethren, no such thing. They will respect you more. They will in heart and conscience honor you more. And better still, you will be much more honorable in your own eyes, and in the eyes of Him who looks not on the outward professions, but upon the heart.

But I have not yet said that which I wish most emphatically to say. I want no *Baptist* Bible in their sense of that cognomen. Nor would I plead for a new version for the sake of the word immersion. We can prove Christian immersion, as Christ's own institution, against the world, and that too, from King James's translation. We have done it on many occasions.

No one has paid less homage to sectarian tenets, prejudices and partiali-

ties,—no one, it is said, has more violently assailed the idols of the parties, than your humble servant. I have made myself vile and heretical in the esteem of their warmest defenders. And what has been the result? My experience may be profitable to others. A great revolution has been effected, our opponents themselves being judges. Myriads and myriads have, through our instrumentality and that of our brotherhood, received the gospel during the last thirty years. And, strange to tell, our very opponents that once accused us of the most heretical tenets, have themselves acknowledged us orthodox, just as orthodox as themselves, in all that is deemed vital, soul-redeeming, and soul-transforming in the Christian doctrine. It will be so in this grand enterprise. Those who deprecate this movement, and inveigh most loudly and bitterly against it, will, when it has achieved its object, acknowledge its value, commend your courage and magnanimity, and gratefully regard you as the benefactors of your age and country.

But we must meet with a firm reliance on the promise of divine aid; and in an humble, sincere, and prayerful spirit, free from the alloy of worldly policy, of fleshly interests, of sectarian partialities; with the love of truth, and the God of truth, in our hearts; with the throne of impartial and ultimate judgment in our eye; and concentrate and consecrate all our learning, all our wisdom, all our patience, all our energies, and all our devotion, on the transcendent subject.

And why should we not! Is it not expedient; is it not necessary; is it not essential to the prosperity of Zion; to the enlightenment, the consolation of Christians; to the conviction, the conversion, the sanctification, the salvation of the Christian world, so called; and to the illumination and rescue of Pagandom from the stupidity, the degradation, the tyranny, the abject thralldom of the low, mean, and contemptible idolatries of the regions of darkness and the shadows of death, where no vision is, and the people perish!

Let us, then, awake from this state of supineness, cold indifference, sinful apathy, reproachful cowardice, and, with an ardent zeal, a lively hope, an assured confidence in God our Saviour, concert, digest, and systematize a plan of holy co-operation, of well-concerted action, of successful effort, in this benevolent, noble, and godlike enterprise.

Let us make no truce with error, no covenant with guile, no agreement with hypocrisy, no league with the spirit of darkness; but, as sons of light, put on the armor of light, grasp the sword of the spirit, and make a courageous, unanimous, and brave assault on the gates of darkness, superstition and error.

And is not the object, the end in view, great, noble and divine? If human redemption cost high heaven so much as the mission, humiliation, degradation, and sacrifice of God's only begotten and well-beloved Son, to effect the restoration of fallen, ruined, wretched man, to the favor and complacent affection of his Father and his God; if the Lord Jesus Christ assumed our

nature, bore our infirmities, carried our griefs, expiated our guilt by the voluntary sacrifice of himself, and descended into the grave, the regions of darkness and corruption, that he might rescue man from eternal darkness, from everlasting woe; if the Spirit of wisdom and knowledge, of counsel and might, the Spirit of the Father and of the Son, with all his powers of knowledge, wisdom and eloquence, became a missionary, sent by the Father and the Son, to inspire prophets and apostles, to animate saints and martyrs, to become the holy guest of Christ's own mystical body—the church—and to sanctify, purify, and ennoble that body with the graces of wisdom and knowledge, of love and mercy, and to robe it with the beauty of holiness, to adorn it with heavenly graces, and to present it a pure and holy church, without spot, or wrinkle, or blemish, before the throne of God, amidst the congratulations and acclamations of heavenly hosts of wondering, adoring, and transported angels—shall we, the subjects of Almighty grace, the ransomed sons of God, the heirs and expectants of eternal glory, be selfish, lukewarm, cowardly, faint-hearted and desponding, in the work of faith, the labor of love, the patience of hope, for the sake of any ephemeral interest, any worldly policy, any fleshly advantage accruing from our selfishness, our carnality, our earthly mindedness. No: forbid it reason, conscience, hope, and heaven!

Now, all that faith, and hope, and love inspire, comes from the Oracles of God; comes through the words and sentences of heaven-inspired prophets, holy bards, apostles and evangelists, embalmed in Hebrew and Greek. These oracles have been committed to the church, and especially to the Baptist church, herself being judge. Her views of Christian ordinances—not merely of faith, hope and love, but of the sealing, sanctifying, animating ordinances of the Christian Institution—are, in our best judgment, our most clear and forcible conviction—especially entrusted to the Baptist communities. I am aware that time was, and that time is yet, only in the imperfect tense, when she had not one tolerably educated man in every hundred of her most enthusiastic, laborious, and successful declaimers and proclaimers. But since the second conversion of the Pedobaptists—Luther Rice, and Adoniram Judson—a great change has come upon the denomination. These noble, self-humiliating, self-denying, self-sacrificing spirits, effected a great revolution in the minds of the denomination. One of them died gloriously in the harness, dragging up the rugged cliffs of worldly selfishness and parsimoniousness the car of education—literary and scientific education—subordinate to evangelical and ministerial education—a martyr truly in the noble cause. Meantime, his beloved bro. Judson, exiled himself from his own beloved land—from all the associations of his youth—from all that is dear to flesh and blood—and, in the spirit of ancient times, cast his bread and his life upon the waters of the mighty deep, crossed the broad oceans of earth, and went in quest of the lost sheep amongst the mountains and valleys of Pagan Asia, whence came the word of life to Europe and the New

World. Noble spirit!—a martyr, too. Perhaps he yet breathes on some sunny isle of the wild ocean, seeking to reinvigorate his shattered frame, to reanimate his fallen tabernacle, that he may yet guide a few more lost and wandering pagans to the Lamb of God, that they may be baptized in the fountain of David's house, and drink the spirit of the gospel age from the golden chalice of everlasting love. With peace and love in his heart, heaven and glory in his eye, we say: "The Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious to thee; the Lord lift up his countenance upon thee and give thee peace!"\*

Since, I say, the conversion and self-consecration of these brilliant stars of the Baptist Zion, the denomination has been annually ascending in all that gives strength, dignity and power to an evangelical ministry. Yet she is greatly in the rear of some other denominations in those literary accomplishments, in those scientific attainments that give strength, eloquence and power to those who lead the way in the paths of public reformation. Education, without grace, does nothing in the Kingdom of God. Grace, with a very little education, may, with remarkable talents, do much. But the moral, the spiritual, the evangelical power of sound learning, divine grace and eminent talents, combined in one person, who can limit or define!

Still, after all the subtractions which impartial reason and justice can make, the Baptists are this day in all their force, in the addition of all their broken bands and dissociated fragments, the most numerous, the most powerful, and the most proselyting denomination in America. They have, too, in their aggregate, as much talent, learning, wealth, power, political, moral and religious, as any denomination in our country, with a little too much worldly-mindedness, and a too great hankering after the idol called popularity. United in one unbroken phalanx, what might they not accomplish? Were they to go forth in the armor of light, with the Holy Oracles in their hands and in their hearts, not trammelled with the traditions of men, not doing homage to the false glosses and fanciful interpretations of a few Rabbis baptized in the fountains of human speculations and a false philosophy, what might they not achieve!!

To conclude—for we have already transcended the narrow limits of a fashionable discourse—having had only a few fragments of time, gathered up amidst many avocations and perplexities, incident to our standing in too many relations to society, I have, with a free hand, sketched but a few of the many thoughts that are now pressing on my mind for utterance.

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\* Since writing the preceding paragraph, I have painfully seen the melancholy announcement of the death of the much beloved, admired, and venerated Judson. On his way to the Isle of Bourbon, while seeking health, he resigned his spirit to his Redeemer, and his body to the ocean. His work was done, and his reward is sure. For eight and thirty years he toiled as a missionary for Christ, and is now entered into rest.

Earth and sea are spacious burying grounds. But the *bodies* of men, not their souls, return to dust. Souls sleeping in ocean or in earth, is the sickly dream of sin-stricken souls. "*Bodies* of the saints," not *souls*, "came out of their graves," when the Messiah opened the portals of heaven in rising from the dead. This is an indestructible evidence that "those who fall asleep in Jesus, God will bring with him" when he comes. Let us await that day with patience, and in hope of "the resurrection of the just."

Brethren, the time is short. Much is to be done, much can be done, and much ought to be done in the great, and solemn, and transcendent work of getting up and consummating a perspicuous, forcible, and faithful version of the Word of Life, and in presenting it to the Lord, his cause, and people.

Let us fear no sectarian, partizan, or denominational opposition. Let us not cater to the whims, the prejudices, the pride, or the partiality of any people. Let us not flatter the vain, the worldly, or the proud; but in the fear of the Lord, in the love of Zion, and in the hope of a brighter and a better day, add to our faith courage; to our courage the wisdom of the serpent, without its venom; the harmlessness of the dove without its timidity; and, in the humble and meek spirit of the gospel, stand up courageously, cordially, and with one consent, for the truth, the whole truth, and nothing but the truth; thus giving to our contemporaries and posterity an unequivocal and noble proof of our piety, benevolence and courage. Not conferring with flesh and blood, but in the fear of God, the love of Christ, and the hope of heaven, let us set about this grand and lofty enterprize, pregnant with glory to God in the highest heaven, peace on earth, and good will among men!

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### REV. WM. NORTON TO DR. CONE.

EGHAM, *Surrey, England*, }  
*August 30th, 1850.* }

MY DEAR BROTHER:—I have received your most valued packet of donations, containing "Corrected Version," Report of A. & F. Bible Society, 1850, American Bible Union, &c., &c. I most heartily thank you for them. Much as I esteemed you before, I feel now a warmer love than ever to you for your readiness to endure all things, and venture all, for the honor of our God and Saviour, and reverence for his Word. The subject has long been one of deep interest to me, and if I can, in any way, promote the object, be assured it will afford me the greatest pleasure. If, in preparing for future revision, you need any one to purchase books, or make examinations in England, so far as God shall enable me, it will be my happiness to do so. When obliged to relinquish my pastorate at Bow some nine or ten years since, I thought of giving my time to doing what I could towards promoting such an object here. My time has been otherwise occupied, under the guidance of God's providence; but I have not ceased to pray that such a step as you and brethren Maclay, Wyckoff and others have taken, might one day be a reality, and now give thanks to God that it is done, and that further measures are begun. *The brethren who have opposed cannot maintain their ground.* But oh, it is of small account what difficulties we may have to meet in honoring God. He



has pleased to build our salvation on a *Stone rejected*; and in his works of grace he is continually bringing forth his glory out of the very means which have been lightly esteemed. Blessing, and honor, and glory, and thanksgiving be for ever unto HIM: let HIM *alone* be magnified.

It will, probably, interest you to read what was said in 1841 by some brethren here, as to a corrected version. Mr. C. Stovel, of London, in a letter to me dated Jan. 1st, 1841, said—"There seems no probability that the churches will unite, at present, in any general effort for the correction of our English version. Most of us think that the work must be left for some individual who may exhibit those rare qualities and acquirements that shall command the attention and secure the confidence of the churches. But do you think that this task will be more easy for you than the care of a church? Be assured of this, that it will be a warfare of the fiercest kind. Depend on it, all parties will contend against the translator, and if saved, it will be as by fire. Men will regard this question as one which includes all others, and all the prejudices which originate with other interests will conglomerate in this. \* \* I am persuaded that he who does it will sacrifice himself."

*The Bible Translation Society* were resolved not to promote the object, I wrote to the Committee, saying—"If it should appear desirable to you to appoint a sub-committee, or to take any other preliminary steps towards the commencement and solid advancement of this object, (the increased accuracy of the English version) and should you stand in need of some one who could devote himself to any subordinate and auxiliary services, I should be happy, if you think me suitable, to be so employed.

Dr. Murch, who undertook to lay my letter before the committee, said, (Feb. 17th, 1841,) "I do not think they are yet prepared to act in a matter so delicate and so difficult; but I think it right that the business should be kept steadily before them and before the public, that its importance may be deeply felt. In reference to yourself, I know not how you can better employ your time, during your recess from public labor, if you take it up *con amore*, looking to no earthly quarter either for sanction or support. I say to no earthly quarter, by which I mean, to no sect or party, or convention or union, that should represent a party in the church. The merits of a version are the only fair and solid ground on which it ought to obtain general sanction. It was thus with the Vulgate, which I need not observe to you, was the basis of Luther's and of our common version. Jerome revised the old Italic, re-translated the Psalms and some other parts, and in the course of a century or two afterwards, it was universally received by the Latin church. I conceive your first business is to *settle the text*, and that must be the result of the translator's own judgment.

"A new version, however, faithfully executed, would be almost useless, unless it be from a pure text. The next business must be to settle the principles on which the version is to be made, and this also, I conceive, must be the result of the individual translator's judgment."

For this reason he recommended *individual* action, as opposed to *united* measures.

Dr. F. A. Cox, in a note dated March 22d, 1841, said—"I have named your proposed communication to the Bible Translation Society, to the proper parties ; but the impression is that the Society would not be likely to contemplate such a project. I think, too, no society, as such, could attempt it. It must be the work of individuals. Assuredly, you cannot do better than employ yourself in any preliminary enquiries and researches. It will be worthy of your powers, and a right employment of your leisure. The accumulation of facts is always important ; their ultimate application time only can determine. I wish you every success and blessing in it, and may, hereafter, hope for the pleasure of knowing what you have done."

Dr. Steane, April 14th, 1841, sent a reply from the Committee. He said, "The Committee instruct me to say that they respectfully acknowledge and appreciate your kind proposal, and to assure you that it would afford them great satisfaction to see a new and improved translation of the Word of God in our own language. Should such a translation be accomplished, they would consider it at once their privilege and duty to aid its publication. They conceive, however, that they would be stepping out of their province were they to undertake it. They are not a Society of translators, nor is it their office to make translations ; but they are constituted for the purpose of aiding such translations, when made, as correspond with their rules."

Such were the difficulties in the way of such an attempt here.

So far as I have yet examined your corrected version, it seems to me to have observed as nearly as possible the happy mean, (which was so desirable in a first step) of limiting alterations to those, to which as little objection could be taken as possible.

With prayer for the accomplishment of your best wishes, and best regards to the brethren associated with you, believe me willing to render any help in my power, *con amore*.

I am, dear brother, yours in Christ,

Very sincerely,

WM. NORTON.

### THE REV. CHARLES STOVEL, OF LONDON,

WAS invited to address the American Bible Union at its late Anniversary ; but previous and indispensable engagements prevented his compliance with the request of the committee of arrangements. He expresses, however, "his sincere and affectionate congratulations to the meeting, from which he is sorry to be absent," and sends the following remarks on the meaning, &c., of *baptizo*, instead of a speech.

## LETTER FROM REV. C. STOVEL, OF LONDON,

ADDRESSED TO THE AMERICAN BIBLE UNION.

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THE word *baptizein* has been translated in former versions of Holy Scripture; and therefore the proposal now made is not a novelty; and no complaint has been recorded of impropriety therein, in former cases; nor can any just complaint be preferred now. That word has been chosen by the Spirit to express a meaning which it is important that every reader of Scripture should understand; and that the reader might be able to understand the meaning of that word, it has been uniformly translated in the Gothic version, made about A.D. 350; the Saxon, A.D. 500; the German of Luther, which appeared A.D. 1522; and the Old Syriac, which was prepared as early as A.D. 150.

Using as an example Mark 1:8, the translations of *baptizein* in these four versions, are as follow:

Gothic,	<i>Ik daupya,</i>	I dip, or immerse.
Saxon,	<i>Ich fullige eow,</i>	I immerse you.
German,	<i>Ich taufe euch,</i>	I immerse you.
Syriac,	<i>Ano aymadth kun,</i>	I immerse you.

The word used by Luther in the German is the same with that employed by Ulphilus in the Gothic, changed by usage in form, but not in meaning; and these two versions give the most precise translation of *baptizein* to immerse. The Saxon would seem to be a little descriptive, since *fullian* signifies not only *to immerse*, as fullers do in working, but also *to make full, to make perfect, to make white, or clean*, as a fuller makes his work. The Syriac is still more descriptive. Ephraim, the Syrian, says that a person has not been properly baptized, translating the word by *amad*, unless he has received both the immersion and the imposition of hands. It therefore, in his time, meant immersion and something more.

Originally, the Hebrew word, *amad*, signifies *to stand, to take, or to hold a position*, as a pillar in an edifice; and thence, *to be appointed for some work, and to become*. Hence, in recording the fact that Hezekiah appointed priests and Levites for a certain work, the Hebrew word *amad* is employed in 2 Chronicles 31:2. This is not represented by *amad* in the Syriac, but the derivative, *ghamadho*, appears, with a correspondent meaning, in the New Testament, Gal. 2:9; Apoc. 3:12, and 10:1; and again, 1 Tim. 3:15. But the act

of immersion, represented by *baptizein*, held a chief place in that whole proceeding by which a repenting sinner took his position with believers in the body of Christ; and thus it came to form a chief part in the meaning of *amad*, by which that whole transaction is described. It would then be used to represent *baptizein*, in cases such as those found in Mark 7: 1—5, which relate to the purification of pots and beds, by which they become eligible for ordinary use; but in 2 Kings, 5: 10—14, where no such result is contemplated, it does not represent *baptizein*, and it is never used in the New Testament to translate *bapto*. This word is rendered by *tzabang*, to *immerse*, which, according to Ephraim the Syrian, is comprehended in the religious meaning of *amad*, together with the imposition of hands.

The original and proper meaning of *baptizein*, was to immerse. In this sense it was uniformly employed by Christ and his apostles. No other idea was attached to the word itself. But at a very early age after it was used to designate a christian ordinance, this meaning was corrupted by the addition of ideas, which are not properly comprehended in the word itself. Such corruption progressed until ultimately the term was employed in the Romish Church, as the word *baptize* in English, to embrace all the ceremonies practised at the initiation of candidates.

Considering the immense and rapid augmentation of Christian intercourse, a supposed necessity for some word to express the whole act of initiation into the body of Christ, is only what every attentive observer might have expected. Several expressions in the sacred writings, were capable of being employed for such a use; of these, *photizein*, to *enlighten*, Heb. 6: 4, and 10: 32, with *teleio-o*, to *perfect*, and *baptizein eis tina*, to *baptize into some one*. 1 Cor. 1: 13, 10: 2, and Gal. 3: 27, may be considered as examples. Each of these forms of speech represents the act of initiation, considered from some particular point of view. To enlighten, indicates the advantage obtained in knowledge and recognized in the person initiated, with his peculiar privilege in making further acquisitions. The word, to *perfect*, describes the same act, viewed in relation to that complete social privilege to which the initiated were advanced; and to *baptize into some one*, by referring to the external act of immersion, pointed out the personal relationship into which the initiated person had entered. He who had been baptized into Christ, was ever after spoken of as a man *in Christ Jesus*, until that privileged position had been forfeited by sin.

The ordinary use of these terms by Christian brethren must have been affected by many circumstances. Many occasions would occur for speaking of persons in the body of Christ, and of their initiation, when a reference to their superiority in knowledge would scarcely be convenient. The expression, to *perfect*, had a still further objection; it not only referred to supposed personal advantage, but had in the same sense been used in reference to all the idolatrous associations from which the brethren had withdrawn, and which they were taught daily, to abhor. Yet both these forms

of speech were employed by the ancient Christians, to a great extent, and with considerable precision, with respect to their import; but the form, *to baptize into*, was most common with the sacred writers; it was included in the Lord's Commission; its prominent idea was that of subjection; and it was less powerfully associated with abominations of the heathen. It therefore became the most popular. It finally superseded the other forms of speech, and, by frequent use, especially when the act of entering into Christ was fully understood, the *eis ton Christon*, which expressed it, became, as convenience required, omitted in the expression, and the word *to baptize* became used alone,—not as identical with *baptizein*, as used before the coming of our Lord, and signifying simply to immerse, but as representing the whole form, *baptizein eis ton Christon*, contracted into *baptizein*, and so signifying *now*, to immerse into the name or the body of Christ.

When the gospel was first sent out into the world, in all those places where its first victories were obtained, the Greek and Latin languages were, in speech and in writing, and often by the same persons, in constant use. Between the extreme limits of civilization, South and North, from the Indus to the western shores of Europe, the chief civil power and centre of political intercourse was in Italy. The gospel was not only taught, but early received in Rome, and in Cæsar's household; and for the multitude of believers who spake the language of Italy, versions of holy scripture were made as early as A.D. 100; and the collation of these, called the old Italic, as early as A.D. 150. These Italic versions were read not only at the same period, but often by the very persons who were also required to read the Greek scriptures, and speak the Greek language. Under such circumstances, especially considering that the whole body of Christ was as one family, nothing could have been more natural than to transfer from the Greek to the Italic Scriptures a word which had come to be used in the body of Christ, with a technical meaning peculiar to that society. The Italic language had no word which would exactly translate *baptizein* in this acquired meaning. *Immerse* would not do it, except, with the additional phrase, it were written *immerse into the Christ*; and *initiate* would not do it, for it means more than *baptizein* does, in many places of scripture, and less than the phrase for initiation, wherever it occurs. To write, "Ye, as many as have been initiated, have put on Christ," would not, when that translation was made, declare a truth; for multitudes were initiated, at Eleusis, by whom the Christians were crucified. Pilate himself might have been initiated there. As therefore the word *baptizein*, in its acquired technical meaning, could not be translated by any word then existing in the Italic language, it was transferred and stands in that version, sometimes meaning too much, and at other times suggesting too little, but always with an Italic swagger—*bap-tiz-are*.

Whenever the word *baptizein*, *baptizare*, or *amad*, was used to describe the whole act and process of initiation, as performed in the body of Christ,

the necessity for explaining, and the opportunity for disputing their import, were inevitable. Hence, at an early age, Ephraim, the Syrian had to explain that to complete the meaning of *amad*, a convert must receive both the immersion and the laying on of hands. And *baptizein* itself, when, with a meaning it had acquired from the Commission and ministry of our Lord and His disciples, it was carried back to represent the meaning which had been established before our Lord came, must have required some authority to explain the difference of meaning which it bore in one place, and at one time, from that which it manifestly had in the others. Before Christ came, and afterwards, in affairs Christian and profane, but not connected with initiation, it had the meaning *to immerse*. After the ascension of our Lord, and the death of his Apostles, it came to represent the meaning *to immerse*, with the additional idea variously represented, by *into the name of Christ*; *into the name of the Father, the Son, and the Holy Spirit*; or, by the shorter expression, *into the Christ*. It is by adding the idea expressed in these phrases, to its original meaning, *to immerse*, that we make up the import of *baptizein*, *to initiate*. The question must have been ever returning, What is this additional idea? In all the regions where *baptizein* and *baptizare* were since used, in respect to outward form and spiritual communication, the discussion of this enquiry has been, not only perceptible, but positively blasting. It fell like an East wind upon the blossoms of Paradise. Ephraim says, the idea additional to immersion is that of *the imposition of hands*; others in his age pleaded that this additional idea includes a certain fluid, or semen, communicated in the act of immersion from God to the sinner baptized; but some advanced to require the addition of salt; others would have the immersion threefold; and then a taper was added; with spittle, oil, the sign of a cross, a sham sword to fight the devil with, and things which piety cannot bear to think upon, and which decency would shudder to describe. As these corruptions were added to the initiation, additions were made to the meaning of *baptizein* and *baptizare*, until, *to baptize*, or *to be baptized*, has, in the language of different sects and ages, come to represent a wagon-load of impious absurdities, unsalted with one thing that God commands, which, by perverting the very terms of our Lord's Commission, in defiance of his authority and in contempt of his aim, was, in the name of the Father, the Son, and the Holy Spirit, dragged into the presence, and made to desecrate the household, habitation, and ordinances of offended but compassionating Deity.

The only protection which a moral discipline affords against these shameful products of depraved imaginations, is that which God has graciously given in a strict adherence to his holy Word. If the Greek, *baptizein*, had been retained in that language, in the meaning it bore when chosen by the sacred writers for their use, the daily reading of the Scriptures would have been a corrective for any error which might have been suggested to any mind on the subject to which it refers. The simple meaning *to immerse*, so

prevalent in the gospels and the arts, would prepare the reader for those more complex forms which appear in the commission and the epistles, to express the complex process of initiation. *Baptizein*, to immerse, could not then have been confounded with the phrase, *baptizein eis ton Christon*; to immerse into the Christ. A perfect attention to these very words of God would have repelled doctrinal as well as ceremonial corruptions, which have grown like a cancer in the body of Christ, and threatened its very existence. Where the Greek language itself was spoken for ages in the Church, history affords an illustration of this truth which might burn the heart of him who studies it. Where the Greek language had to be translated, the indispensable necessity for adhering to the utmost literality and fulness of translation, is as clearly seen. By this means the word of God is made to be expanded and define its own import, and to put the reader into communion with the mind of its adorable Author. His Word has been constructed by Jehovah for this end; and, he who alters that word in Greek or English, though *seemingly* for improvement, is, deservedly, as one who, desiring to improve the lenses of his eye, entailed upon himself everlasting blindness.

The Saxon version, and with it the rendering of *baptizein* by *fullian* continued in use in England until the hierarchy introduced from Rome. Submitting to the Papal See, swamped the manly piety which that version had sustained. From thence to the time of Wicklif, such religious instructions as England was permitted to receive, were delivered chiefly in the Latin language; and, with these, the fascinating and so called *sacred* BAPTIZARE, came into English use. Clipped to suit the Saxon taste, as given in the word *baptize*. It crawled like a lizard from the Papal swamp, and gained forbearance even of Wicklif. Tyndale professedly refused to touch the rites and ceremonies of religion, and therefore, his retaining of the term may be easily explained. A few despised, but noble-hearted Puritans of his age, and that which followed, would have cleared the ground, and done the work completely; but their strength was small, the resistance insurmountable, and the outcry immense. The ordinance itself, unquestionably of divine authority, was entwined by human artifice with every interest in social existence; and if it was not *then* exactly what it was when our Lord ordained it, the cross, the sponsors, and its other modifications, were of respectable origin. Its name, therefore, to which they were adapted, must be retained. *Bap-tis-mum* therefore, that beautiful trisyllabicon, was retained in many cases and for a while, until sectarian dread was satisfied with *baptism* and *baptize*. But here it became fixed like a casting when it sets for ever. Every argument pleading for a nearer approximation to the terms and requirement of divine truth, has hitherto been repelled with ardor and constancy approaching to infatuation. In the hierarchy it was felt that all stability depended on the firmness which its advocates exhibited here; and out of the hierarchy, all the compliment paid to it and to the feeling it

created, was gone, whenever these, its sectarian terms, became abandoned. Without these terms, and driven to the bald *immersion*, *immerse*, and *immerse into*, of the Evangelists, the hierarchy would become as feeble and as poor as they, and the followers of its camp would fall in character and position beneath all contempt. The cross, the god-father, the god-mother, with every papal daubing, must all come off and perish in the *immersions* of antiquity. The droppings that descend as the rain, the so called privilege of infants, the homage or *humage* offered by religious teachers at the shrine of maternal sentimentality, with at least the hope of grace imparted in the act, will stand like naked impostors in the place of judgment, when these verbal fig-leaves have been snatched away. Baptize and baptism, therefore, derive all their value from the controversial shelter they supply. This fact is not only demonstrated by a careful examination of the facts which bear upon these denominational questions; but also by experience. Elizabeth, Whitgift, Graves and Laud, knew what they contended for, and they knew, from the Scripture reading of their time, with its effects, that nothing could have fallen on their system with a fiercer blast than a pure and perfect version of the Word of God. Hence their determination to keep its translation in their own hands, and then to secure a translation suited to their purposes. Had these holy witnesses, the Old and New Testaments, been unbound, the question about rites and ceremonies would have been decided sooner than their advocates could have felt convenient.

The question whether *to baptize* be *now* an English, Latin, or Greek word, is not worth a moment's consideration. It is far more important to observe that, when our Lord and his disciples used it in constructing the New Testament, the word was in common use, and had a popular meaning; and, since no new definition of its import has been given by them, it is to be concluded that they employed the word, with that common meaning which men in general must have assigned to it. Up to the time in which the canon of Scripture was completed, the writings in which the word is found give undoubted proofs of its import: and, since it has been transferred to other languages and in a *new* sense, the question is, whether, encumbered as it has been with agglomerations of error, it is fit to retain its position as a word translating the original term. If the ordinance were exactly what it was when the Saviour left it, the case would be vastly different: but, when on all hands it is confessed that the ordinance has been changed, so that every one of its real elements has been abandoned, the requirement of faith, the maturity of its subjects, the nature of the act, and the consequences of its administration, having all been set aside to make place for the soul devouring errors of sacramental efficacy and hereditary claims to the covenant of grace, with physical observances which had no existence, even in thought, at the time of our Lord and his Apostles, to use the appellation of these pernicious fictions, to designate the ordinance of our Lord, on the very pages which prefers to be a translation of his holy Word, is to create a



darkness which must be felt with pleasure by the adversaries of divine law, but with bitterness by its advocates and adherents.

It is argued that the meaning of the word is doubtful. This assumption is against all evidence, and the positive affirmation of high authorities, while the failure of some who have recently labored to establish that ground would seem to confirm their judgement. But if we admit the plea, then a doubtful interpretation of any word in the divine law ought not to be admitted. It were better to translate all the words connected with it literally, and then send the version forth, with all the places in which the word *baptizein* and its derivatives occur, left blank. The Churches might then implore a divine direction in dealing with the word which no man is able to translate. This expedient would settle the controversy; for, if such a version were given, all mankind would see and testify that no English word will read in all the places except the word *immerse*, which is its proper representative.

Again, suppose the word to be translated by *immerse*, and this word, with all the connexions in which *baptizein* is found in the New Testament literally translated, were scheduled on a single sheet—which may be done with ease—then the world may be challenged to prove that the *usus loquendi* of any passage has been sacrificed thereby, or that a single obscurity remains to perplex the English reader. This has, in effect, been done; and the fact that no one has dared to meet the question on that ground goes far to prove, that such an investigation will place beyond all doubt the affirmation, that *immerse* is the one and only English word by which the word *baptizein* can be faithfully translated.

The word *baptize*, stained as it has been by error and corruptions, can not now precisely express the ancient meaning of the Holy Spirit, because:

*First.*—The technical meaning, to Christianize, which is pleaded for the word *baptize* in English, is never expressed in the Greek Testament by *baptizein* alone, but by the formula, *baptizein eis ton Christon*,—*to immerse into the Christ*; or, *into the name of the Christ*; or more fully, *into the name of the Father, of the Son, and of the Holy Spirit*. When the word is used without these adjuncts, therefore, to use the word *baptize*, as meaning to Christianize, is to misrepresent the fact. In every such case the professed translation of God's holy word states an untruth.

*Secondly.*—By this mistranslation of the divine word, the requirements and consequences of initiation into the body of Christ, are flagitiously concealed. The proper effect of *baptizesthai eis ton Christon*,—*to be immersed into the Christ*, is *einaí en toí Christoi*,—*to be in the Christ*. But the connexion between these two events, as expressed by *baptize*, and in Christ, in the meaning given to the English words, can be pleaded and explained in no way whatever, except by those who teach the Romanist doctrine of baptismal regeneration in infants and unbelievers. All who shudder at this soul-devouring fiction are compelled, in practice, to eat their own words, or to disclaim their import, though these words have been uttered

in their own prayers, as they say, in the name of the Father, of the Son, and of the Holy Spirit; and the place given, to these very words, in a professed translation of inspired documents notwithstanding.

*Thirdly.* If the word *baptize* mean to Christianize: then the use of that term in translating the formulæ by which initiation is expressed in the New Testament, produces a pleonastic absurdity, as discordant with the style of the sacred writers, as it is with the nature of their theme. To write: "Ye, as many as were Christianized into Christ have put on Christ," is not accordant with the style of Paul; but what can be said of "Our fathers?....." "were all Christianized into Moses in the cloud and in the sea," I Cor. 10: 1, 2? And again: "Christianize them into the name of the Father, the Son, and the Holy Spirit"? The absurdity apparent in the application of the rule, which might easily be exhibited in stronger light, is, of itself, an ample demonstration of its impropriety.

*Fourthly.* It is not denied that in some parts of English literature, and especially of that which is religious, the word *baptize* is used as an English word, meaning to Christianize; but it is affirmed that this word, used in this sense, can never convey to an English reader the meaning of the Spirit in any one passage of the New Testament where *baptizein* is used alone without an ellipsis of the adjunctive terms. In such cases the English word means too much; and its exuberance in import turns the sacred text into absurdity. Who could bear to read, "Let Lazarus christianize his finger in water, and cool my tongue;" or "The sop, when I have christianized it;" or "A vesture christianized in blood"? And if the supposed difference between *baptein* and *baptizein* be pleaded, then what can be said of those Pharisees from the market, who eat not except they christianize? when in all probability they never received Christ at all; and yet "many other things there are which they have received to hold, as the christianizing of cups, and pots, and brazen vessels, and couches." Mark 7: 3, 4. *To christianize*, may be an English word, though not a very good one, but in the pages of holy scripture its appearance as a representative of *baptizein* is so impudently wrong that without assistance from the Grecian mask *baptize* it dares not to look any Englishman in the face.

*Fifthly.* Some persons, shrinking from these results, propose that the word be translated *to wash*, or by some other word that may suit each place. This cannot be allowed. *To immerse*, gives a uniform translation, to every passage and connexion in which the word and its derivatives appear. Any other word proposed must give, at least, a similar uniformity of translation. *To wash*, will not do this. It may pass for the Jewish cups, and pots, and brazen vessels, and couches, though it does not there convey exactly the meaning of the Spirit; but, John was washing in Ænon, near to Salim, is rather suggestive; and, he washed them in the Jordan, is queer; but, he shall wash you in fire—a garment washed in blood—the sop when I have washed it—wash them into the name of the Father, the Son, and of

the Holy Spirit—were you washed into the name of Paul?—washed into Moses—washed into Christ—arise and be washed, and wash away thy sins,—are all absolutely outrageous. The words *to sprinkle*, *to pour*, are worse still, because they change the subjects and objects of the actions described. Indeed, if the New Testament be taken as a whole, and its passages be collated to supply the evidence, greater and more conclusive proof cannot be required, that the Spirit intends, when using the word *baptizein*, to fix the thoughts of men upon the act of immersion, and nothing else.

*Sixthly.* The importance of translating this word in all places of scripture where it and its derivatives are found, is seen from the influence which the action it describes has on others which relate to personal salvation. It is only by comparing the places in which any word is found, that its true meaning can be ascertained. But when the word *baptizein* has been translated in some places, and borrowed in others, it not only becomes obscured, as to its own import, but it also becomes a means of obscuring other words. *Wash*, *sprinkle*, *pour*, and *initiate*, as well as *immerse*, have their proper meanings and places in the communications of the Holy Spirit; and they have specific reference, in different ways, to the nature and use of the Atonement. If obscurity be chosen in one case, it will by necessity extend to others. A more painful proof of this fact can scarcely be required, than that labyrinth of practical error which appears obstructing an entrance on the path of life in every place where our holy gospel is proclaimed in the English language. It is in these beginnings of erroneous action that the enemy has been entrenched, and in these entrenchments the enemy must be fought and overcome. His strength there consists in the darkness which encompasses his plans and operations, and the strength of all operations directed towards his defeat will be derived from the light and glory which emanates, in the Spirit, from a pure and perfect translation of divine laws.

One important aspect of the question has been stated in the Lectures on Christian Discipleship, published by C. Stovel, in 1846, at page 253:

“If only four passages be collated—Rom. 6:3–13, Gal. 3:25–29, Col. 2:10–15, and Titus 3:4–7—the affirmations made of baptized persons amount, at least, to nineteen; and not less than seven practical inductions are drawn from the facts so stated. Whatever these might be, they ought to be considered. But the character of the facts and inferences renders this even more imperative. Those who are baptized into Christ, are said to be baptized into his death, buried with him, planted with him; their faith is said to have come; they are sons of God by faith in Christ Jesus; they have put on Christ; are one in Christ; a seed of Abraham complete in Christ; circumcised with the circumcision without hands; buried with him, risen with him, quickened with him, forgiven their sins, saved by the washing of a new birth and by a renewing of the Spirit, justified, and heirs according to the hope of eternal life. Whatever the Holy Spirit may mean by these affirmations, they are obviously designed for practical use; and

before they can be used, they must be understood. One party says, that these affirmations indicate the value of baptismal regeneration in infants and unbelievers; another expounds from them the solemnity and sacredness of an immersed believer's inheritance in the body of Christ; a third, in the rage of controversy, declares that all these words of the Spirit mean nothing that deserves attention. How shall men decide? These great practical realities change the character of time with the destinies of eternity. They are given to be enjoyed; and, ridiculed as they may be, it is in the enjoyment of these realities only that sinners can be blessed. It is, too, a chief object now that those who desire these spiritual realities granted in the covenant of grace, should enjoy them fully, without any mistake, without any inducement to sentimentality or superstition. There the experience of men ought to fill up the import of the covenanting word. How may this be done? While one is crying one thing, and another another, the only safe and modest way is to give each man a perfected version of the Holy Word. While men are debating, let the words of God himself be freed from all obscurity. His truth may shine dreadful as the day-beam on a robber's path, but let it shine; his word may sound fearfully, like a judge's voice upon a culprit's ear, but let it sound! Let its sound go forth into all the earth, and its utterances to the end of the world, for all its communications are just and true, and by its rectifying energies the children of a forgiving father shall appreciate their inheritance in his love, and peacefully rejoice in its appropriation. In the light of God's Holy Word, freed from the beguiling influence of deceptive terms, the sand-drift of an *opus operatum*, will appear terrible in fallacy; and poor unlettered men will learn to comprehend its ruinous devastations. Let God speak in his own words, unmodified by human artifice, and those who make a wide mouth at his divine bestowments will obtain their answer from himself, and in his own terms.

To make men build their hope of mercy on some unsubstantial ground has ever formed a master policy of hell; and if this policy has appeared in any case more eminently destructive and pernicious than in the corruption of our Lord's ordinances, and in the wresting of his words in which they are defined, the fact has not yet reached my observation. Men require no stronger case than that which is presented in the treatment of the word baptize, with the moral and spiritual consequences which have ensued. Its remedy is as simple as the error is pernicious and profound. The American Bible Union, therefore, is moved and entreated, in all its versions, English and Foreign, to let the word *baptizein*, with all its derivatives, be translated faithfully, and to give, wherever it is found, the most literal and faithful translation of the particles and words with which it is combined.

## CERTAIN EFFECTS OF THE UNIVOCAL PRINCIPLE.

EXTRACT FROM A LATE LETTER OF THE REV. A. MACLAY, D.D.

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The beneficial effects which must result from carrying fully into effect the *univocal* plan of translating the sacred scriptures, in all languages, eternity alone can disclose. But unless we shut our eyes against the light, we may easily see several advantages which cannot fail to result, through the blessing of God, from carrying this principle into full effect.

In the first place, the principle is a *correct* one, to give the Bible faithfully and completely translated, to every nation under heaven, in its own mother tongue, that every man, woman, and child, may read in its vernacular tongue, "ALL THE WORDS OF THIS LIFE."

*Secondly.* It will have a great tendency to produce *Christian union on Bible principles*. The *concealing* principle, in *transferring* a part of divine truth, instead of translating the whole, involves *the unlearned in darkness*, and tends to keep those apart who ought to be closely united in the bonds of truth and love.

*Thirdly.* This holy union, which faithful translations of the Bible in all languages, *on the univocal principle*, will greatly tend to produce and perpetuate, will be the means of silencing the opposers of divine truth, and of inducing them to believe on the Lord Jesus Christ. John 17 : 21.

*Fourthly.* The Bible translated in the English language *on the univocal principle*, on which all our other translations are made, will produce *discussion*, among other denominations of Christians, as well as in our own denomination, which cannot fail to aid in the discovery of the correct principles on which Biblical translations should be made, in all languages. In translating *baptizo* and its cognates into plain English, for the benefit of all who speak our mother tongue, we shall probably be opposed by *the whole race of infant sprinklers*; but we can easily demolish this part of the *Antichristian system* by their own weapons, as David did Goliath. We can produce hundreds of cases in which their own best writers declare that *immersion* is the true meaning of the Greek word *baptizo*. Opposition to us, by the *Pedobaptists*, will produce *union among ourselves*. All Baptists believe that the Greek *baptizo* means *to immerse*; and they

will be compelled to maintain the ground which in all ages they have successfully and triumphantly defended. Even those of our brethren who are opposed to making a revised version in the English language, will be compelled to justify our translation, or cease to be Baptists.

*Fifthly.* A faithful translation of the sacred scriptures in the English language, on the *univocal principle* on which all our translations are made in foreign languages, will do more to overthrow "*the main pillar of Popery,*" than all the works that have ever been written by mere men against *the accursed thing*, which has done more to corrupt the religion of Jesus than all the other inventions of the Wicked One. It makes the Church the world, by bringing in millions and hundreds of millions of unbelievers into the Church, in an unconverted state, before they know the right hand from the left—laying a foundation for *the union of Church and State*, and contributing to deceive and damn thousands of millions of our race.



## CHARTER OF THE AMERICAN BIBLE UNION.

THE AMERICAN BIBLE UNION *was incorporated on the 17th of June, 1850,* according to the provisions of the Act for the Incorporation of Benevolent, Charitable, Scientific, and Missionary Societies, passed April 12, 1848.

SECRETARY'S OFFICE, Albany, June 17, 1850.

SIR,—The Articles of Association of the American Bible Union, were received and filed in this office this day.

Very respectfully,

A. G. JOHNSON,

*Dep. Sec. of State.*

EDWARD W. CONE, Esq.

### Form for the Constitution of an Auxiliary.

ARTICLE 1. This Union shall be called "The . . . Bible Union," auxiliary to the American Bible Union.

ART. 2. The object of this Union shall be to aid in procuring and circulating the most faithful versions of the Sacred Scriptures in all languages throughout the world.

ART. 3. All Annual contributors to the funds of this Union, shall be members; and every person contributing *ten dollars*, shall be a member for life.

ART. 4. The business of this Union shall be conducted by a Board, consisting of a President, Vice President, Secretary, Treasurer, and ——— Managers, five of whom shall constitute a quorum for the transaction of business.

ART. 5. The Union shall meet annually, at the time and place previously appointed, when the Board for the ensuing year shall be elected, and such other business transacted as may best promote the objects of the organization.

### Form of a Bequest to the American Bible Union.

I do give and bequeath to the AMERICAN BIBLE UNION \$ \_\_\_\_\_ for the uses and purposes of said Union; and I hereby direct my executor to pay the said sum to the Treasurer of the said Union within \_\_\_\_\_ months after my decease.

### CORRESPONDENCE.

All pecuniary remittances and letters relating to accounts, should be addressed to WILLIAM COLGATE, Treasurer of the American Bible Union, New York.

All other communications should be addressed to WILLIAM H. WYCKOFF, Corresponding Secretary of the American Bible Union, New York.

All periodicals or printed documents should be directed to the American Bible Union, New York.









