

Pedobaptists, never have agreed, and, I presume, never will agree, to make in common a new version.

Indeed, the first version in our language, as also the second—which is virtually the present commonly used version—in the main, were made by individual enterprise and on individual responsibility.—Their merit, and the course of events, providentially gave them whatever popularity and influence, they have possessed.

King James' version is, at most, but a *correction*, not, indeed, always an *amended* correction, of the version of Wm. Tindal. No assembly ever made a new version of the New Testament. Conventions have met and read, have approbated or condemned, have amended or altered as the case may have been, versions made by individual men. But no convention has yet made a new or original translation.

Majorities, in the affairs of mammon, are worthy of all respect and confidence, because, in such matters, they have a single eye, a clear head, and a sincere heart. But in *Christ's Kingdom*, minorities are much more likely to be, and most generally have been, most worthy of public confidence, ever since the almost unanimous spiritual court of Israel delivered up the Lord Jesus Christ to be crucified. The history of mankind is full of admonition and warning on this subject. Ever since the days of Noah, Lot, and Abraham, majorities are not famous—rather infamous—in sacred story. Still, we flatter ourselves, and will present the flattering unction to the souls of our contemporaries, that we all are exceptions to a universal rule. Still, I confess I am not without fear in this matter, while I look narrowly into the volumes of church history. One thing is certain, we have as yet no version of the Christian Scriptures made by convention.

"History, is but philosophy speaking by example." If history exemplifies any principle, it is that good men love light and wicked men hate light, in all matters spiritual and eternal. Hence, as already shown, every valuable effort to give a new version of God's own book, has been confined or doomed to individual enterprise, or that which most nearly approaches it. "In the multitude of counsellors," Solomon says, "there is safety." But he did not say in the multitude of translators there is safety. In giving counsel on *meum* and *tuum*, on "*miney* and *thiney*," there is much more facility, and much more safety, than in making faithful versions of company of select men, not selected by a King, a court, a metropolitan or an archbishop, but by a spiritually and heavenly-minded community, selected out of a Christian community, may be found capable and honest, single eyed enough, to guarantee a version true to the original, they are competent to understand and express it. Learned in their own language, they must be, as well as in the original tongues.

But it has been often asked, What may be the destiny of such a version? In other words, Who will receive it, and what will be its influence? This is a question, however dogmatically propounded, cannot be so dogmatically answered. We are neither apostles nor prophets; but we can freely express our opinion, and give some reasons for it.