

cles of the faith of evangelical Christians; and as to good works, we consider them a necessary consequence that cannot fail to faith (for a faith which works not, cannot be a sincere faith); but we endeavour to do good, not in order to have merit, but because we are led to it by our love for our Redeemer. It is love which ought to be the principle of the Christians life: this is the most powerful motive that we know. Thus do you see that the Protestants yield in nothing to the Roman Catholics for good works; and, in particular they know how to exercise charity in such a manner, that their poor are not obliged to beg miserably their bread; and they assist also the wretched of the Romish church which loves better to build palaces for its clergy, than to provide for the necessities of its indigent members.

We will add, that it is with pleasure we have seen M. Daudet refer to the Scripture to support his assertions. We counsel him to draw constantly from this source, in order to enlighten himself in religious things; and to obtain the knowledge of the truth, as it is in Jesus.

APPEAL FOR PRAYER.

The Board of the American Bible Union affectionately address all those who love the Lord Jesus Christ in sincerity.

DEARLY BELOVED BRETHREN AND SISTERS:

The importance of faithfulness and accuracy in the revision of the English Scriptures, cannot be too highly appreciated. "Every word of God is pure. No one can calculate the pernicious consequences of an erroneous, obscure, or imperfect translation of a single passage. Bishop Horne, in his celebrated Introduction to the Study of the Holy Scriptures, states that "the hardening of Pharaoh's heart (which idea he regards as the result of erroneous translation), has been a fruitful source of malignant cavil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures."

Every experienced Christian knows, that the most minute portions of God's holy word are precious. Blessed by the Spirit's influence, they become sweeter than manna to the taste, while they impart renewed vigour to the soul. A single word or phrase is sometimes made by God the means of awakening sinners, and more frequently of comforting and edifying His saints. How unspeakably important then, to remove every covering from divine revelation, and to let the Lamp of Life shine forth in all its native clearness and brightness!

The following are a few of the reasons, drawn from the Scriptures themselves, for particularity in respect to every expression of Jehovah:—

Deut. iv. 2: Ye shall not add to the word that I command you, neither shall ye diminish aught from it.

Deut. xxvii. 8: And thou shalt write upon the stones all the words of this law very plainly.

Psaln xii. 6: The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

Psaln cxix. 140: Thy word is very pure; therefore thy servant loveth it.

Psaln cxxxviii. 2: Thou hast magnified thy word above all thy name.

Jeremiah xxiii. 28: He that hath my word, let him speak my word faithfully.

Habakkuk ii. 2: Write the vision, and make it plain upon tables, that he may run that readeth it.

Matthew iv. 4: Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God.

Matthew v. 19: Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Acts xx. 29: I kept back nothing that was profitable unto you.

Acts xx. 27: I have not shunned to declare unto you the whole counsel of God.

2 Timothy iii. 16: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Revelation xxii. 18, 19: For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Every fault of translation either takes from or adds to the word of God. When such fault is unknown and unintended, after proper diligence has been exercised to discover it, guilt does not attach. But when the fault is known and permitted, or when ignorance results from negligence, culpability is unavoidable.

In respect to the English Scriptures, the importance of a faithful revision is enhanced by numerous considerations, among which are the following:—

1. The English is our mother tongue. The Apostles were commanded to begin at Jerusalem. While we are seeking to give pure versions to the heathen, we should have primary regard to our own countrymen.

2. It is not improbable that the English language will prevail among more than half the population of the globe.

3. The nations who use this language are the most enterprising in the world, and the most influential.

4. Pure religion in its forms, its doctrines, and its practices, is more prevalent among them than with other nations, and from this springs a holy missionary spirit; so that under God the word mainly depends for the maintenance and propagation of true Christianity upon those who use the English Scriptures.

5. The character of versions among the heathen is very largely influenced by that of the English. Most Evangelical missionaries follow the rule, which Rev. Francis Mason states guided him in the Karen Scriptures: "When the signification of a passage was doubtful in the translator's mind, it has been his rule to render according to the English."

6. Notwithstanding such influence, which has a tendency, in cases of doubt, to make the English version the umpire, there are so many clear cases of error in it, that the versions made by our missionaries differ from it in numerous and very important particulars, in which the English is wrong, and the others right.

7. Not a commentator has written upon the common version, who has not discovered and pointed out erroneous translations.

8. Not a minister, acquainted with the originals, has preached for any length of time without finding the necessity of correcting the version.

9. The duty is one of present, daily, and familiar consequence. While the effects of its proper discharge must deeply influence future generations and the world in general, they must be immediately and powerfully felt among ourselves, in our families, throughout our country, and they must greatly promote the piety of the Christian and the glory of Him who gave the word for the benefit of mankind.

Impressed by these and similar considerations, the Board of the American Bible Union are profoundly sensible of the need of Divine guidance in their endeavours to secure a faithful revision of the common English version. They especially feel this need at the present time, when many of the

revisers employed by them, both in England and America, are commencing their work. The Board of Managers realize their dependence upon the direction of God in all their operations; but they see more than usual reasons for combined and fervent supplications for heavenly grace and wisdom to influence the hearts and guide the judgment of those distinguished scholars to whom they have been led, by the providence of God, to entrust the duty of examining and correcting the English version.

Influenced by such views and feelings, they appeal to you, as the children of God and the lovers of his truth, and earnestly entreating you to remember the American Bible Union, and its great objects, at the throne of the heavenly grace, and especially to supplicate, that the revisers of the English version may be kept from error of every kind, and be enabled, by the aid and guidance of the Holy Spirit, to render the translation so accurate and faithful that it shall be a correct transcript of his mind, as conveyed in the divine originals.

SPENCER H. CONE,

President.

WM. H. WYCKOFF,

Corresponding Secretary.

From the Rev. Dr. Baird's Religious Statistics of America.

Baptist Church.

The Baptist branch of the Church of Christ comes next in order of time. For a long time the Baptist ministers encountered much opposition, owing to the intolerance which prevailed both north and south—an intolerance which was a vice of the age. They often suffered imprisonment in Virginia, from the hands of civil government, and they were banished from Massachusetts, and compelled to found a colony in Rhode Island. At length, however, better views prevailed in both portions of the country. In Pennsylvania and New Jersey they never experienced opposition, so far as I know. In the year 1791, there were 1,150 churches, 891 ministers, and 65,345 members. In 1850, what are called "Regular," or "Associated" Baptist Churches were believed to be 10,441, the number of ordained ministers 6,049, and that of the members 754,652. If we add to these the Seventh-Day Baptist (Sabbatarians), with their 60 churches, 46 ministers, and 7,000 members; the Free-will Baptists (who are Arminian in their theological views), 1,154 churches, 823 ordained ministers, and 49,215 members; the Six Principle Baptists, and one or two other small branches, who have about 200 churches, 100 ministers, and 11,000 members; and the "Disciples of Christ," or "Reformers," as they call themselves—a large body embracing, in 1850, about 1,600 churches 1,000 ministers, and 127,000 members—who have adopted the sentiments of the Rev. Dr. Alexander Campbell, which have been considered too speculative and cold, and not sufficiently operative to the renovation of the heart and life; we shall have an aggregate of 13,455 Baptist Churches, 8,018 ministers, and 948,867 members. This is an immense increase since the year 1791—sixty years ago. In the year 1750, one hundred years ago, there were only 58 Baptist Churches in the whole of what is now the United States; and in the year 1768, there were but 137. It appears, that in sixty years the Baptist Churches have increased tenfold, their ministers ninefold, and their members more than thirteenfold!

PARMENUS WATTS, a descendant of the learned and pious poet, ISAAC WATTS, D. D., formerly a Methodist minister, has recently changed his sentiments and become a Baptist. He was immersed into the name of the Father, Son, and Holy Spirit, by Rev. John Seage, of Carmel, N.Y., Feb. 8th, 1852, and has succeeded Rev. D. Morris in the pastorate of the Baptist church, at Tivoli, N. Y., on the Hudson.