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"Expect great things from God."
"Attempt great things for God."

WILLIAM CAREY.

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BIBLE TRANSLATION.

BY EDWARD BEAN UNDERHILL, LL.D.
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PART I.

HOWEVER humble may have been the home surroundings of William Carey's early life, there can be no doubt that the instruction given in the school of his father, the parish clerk and schoolmaster of Paulerspury, quickened those natural gifts which led him, in later years, to eminence in the Christian Church as linguist and translator of the Holy Scriptures. As a child, he betrayed a keen desire for knowledge of every kind, and displayed that restless and persistent energy which urged him to grasp with eagerness every opportunity for its acquisition. He seized with avidity every book he met with, whether it was a work of science, or history, or travel, to satisfy his thirst. His appetite for learning was insatiable. By the time he reached the period of youth, "young Carey," as Dr. Ryland called him, had attained to no little knowledge of Latin, and by degrees he added to his equipment Hebrew, Greek, French, Italian, and even Dutch. While he was yet an apprentice, the first stimulus to the acquisition of Greek came from meeting with some unintelligible Greek words in a Bible commentary. In a rough way he imitated the letters, and obtained a translation of them from a journeyman weaver of his native village who had seen better days. Early in his Christian life he began the practice, which he continued when pastor of the church in Harvey Lane, Leicester, of reading, in as many languages as he possessed copies of the Scriptures, his daily chapter. A fixed portion of time was regularly given to study and translation. Although he knew it not, a Divine hand was directing his studies, in order that he might be prepared, in due time, to give the Word of God in their vernacular tongues to the myriads of dwellers in Oriental lands.

Early in 1787, the Rev. J. Kinghorn, of Norwich, speaks of a
Mr. Parker, as preparing for the press a scheme for “sending the Scriptures into those countries where they have not yet been sent,” the early sheets of which were then in his hands. We do not know how soon this idea took possession of Carey’s mind; but we learn from Mr. Fuller that it was a motive force in the studies he pursued. In a letter written in the year 1813 to Dr. Chalmers, Mr. Fuller says: “I knew Carey when he made shoes for the maintenance of his family; yet even then his mind had received an evangelical stamp, and his heart burned incessantly with desire for the salvation of the heathen; even then he had acquired a considerable acquaintance with Hebrew, Greek, Latin, and French. And why? Because his mind was filled with the idea of being some day a translator of the Word of God into the languages of those who sit in darkness.” The prevalent ignorance, even among learned men, of the languages spoken by heathen peoples, was no obstacle to Carey. His own acquisitions were a living commentary on his words: “It is well known,” he says, “to require no very extraordinary talents to learn in the space of a year or two at most the language of any people on earth, so much of it, at least, as to be able to convey any sentiments we wish to their understandings.”

Thus from the earliest period of his career was Carey feeling his way to the chief work of his life, and an impetus given to the translation of the Holy Writings of our faith in many tongues, which is the great, if not the noblest, feature of modern missionary enterprise. “A sublimier thought,” said the celebrated Wilberforce, “cannot be conceived than when a poor cobbler formed the resolution to give to the millions of Hindus the Bible in their own language.”

ARRIVAL IN INDIA.

On the 12th of June, 1793, he embarked for Calcutta with his family and Mr. Thomas, a pious Indian army surgeon, who had returned to England with the object in view of seeking aid, both in men and money, for the establishment of a Christian Mission in Bengal. After a tedious passage of five months, the anxious party landed at their destination. The wearisome months of the voyage were not passed in idleness. The second week found Carey, with his companion, who was already well acquainted with Bengali, studying the language. As his knowledge grew, with his Hebrew Bible before him, the Book of Genesis was taken in hand for translation. Carey’s entrance on his life-work had begun. Eu-
couraged by that eminent Orientalist, Sir William Jones, Mr. Thomas, some years before, had given the Gospel of Matthew a Bengali dress. The translation, though crude in style, and much tinged with Anglican words and idioms, found acceptance among the people. It opened to them, if imperfectly, the wondrous story of the "Word made flesh."

On reaching Mudnabatty, Mr. Carey found several persons—the fruits of Mr. Thomas's early labours—inquiring after the new faith. An appeal which reached the missionaries from Dinagapore gave them great encouragement. "Three years ago," said these humble seekers after God, "we heard a little about the Gospel of God. At that time we were promised seven or eight chapters of the Bengali translation thereof, but did not obtain it." They, therefore, earnestly desired that another messenger should be sent, bringing with him the book and further information of this new way. "Then we will hear again, from his mouth, the Word of faith, the manner of prayer, the joyful news from heaven; and, having heard it, be blessed. This is our desire. This grant."

Carey scarcely needed such a stimulus as this, or the pleasant fact which he joyfully relates to Mr. Fuller:—"A pundit and another man from Nuddea came to see me. I showed it" (the Book of Genesis) "to them, and the pundit seemed much pleased with the account of the Creation." Settled at Mudnabatty, Carey was unremitting in his endeavours thoroughly to master the Bengali tongue, and to revise the rough translations of Mr. Thomas. He grudged the hours spent in writing to anxious friends at home. He was "attempting the utmost that was possible with the utmost of his power, and without the smallest loss of time." As it was, his letters were full of appeals, and suggested arrangements, for presses and types.

It may be interesting to see him at work. "I employ," he says, "a pundit merely for this purpose. With him I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I have, however, translated several chapters together, which have not required any alteration whatever in the syntax. Yet I always submit this article to his judgment. I can also, by hearing him read, judge whether he understands his subject, by his accenting, reading properly, and laying the emphasis on the right words. If he fails, I immediately suspect the translation, though it is not an easy matter for an ordinary
reader to lay the emphasis properly in reading Bengali, in which there is no pointing at all."

Delays in printing were inevitable. "India," says Dr. Marshman, "had never seen printing in her own indigenous characters till about twelve years before the arrival of the brethren, Carey and Thomas, in India." For this art the Hindus were indebted to the skill and perseverance of the celebrated Dr. Wilkins, the author of the first Sanscrit grammar, and librarian of the East India Company. He it was who first cut, with his own hands, the matrices for a complete fount of Bengali type, in order to print Mr. Halhed's grammar of that language. But the cost of printing in Calcutta was enormous, and to the finances of the missionaries and their "infant Society" prohibitory.

Though impatiently awaiting the possession of a printing press and other materials, Carey pressed on with his translations. Such was his wonderful industry and indefatigable devotion to his object, that in somewhat less than two years he had finished his first transcript of the entire New Testament in Bengali. He was at this time thirty years of age. Writing to Mr. Fuller on the 16th November, 1796, he says, "I expect the New Testament will be complete before you receive this, except a very few words which may want attention on a third and fourth revision; and now I wish the printing to be thought of. It will be at least two years from this time before communications respecting printing will arrive from England, by which time every correction may certainly be made. We were in hopes of printing it at our own expense; but in this we are disappointed. Were it printed here, 10,000 copies would cost, at the nearest calculation, 43,700 rupees (£1,400 sterling), an enormous sum. But it may be done much cheaper by sending out a printing press with types, &c.; and if a serious printer could be found, who was willing to engage in the Mission, he would be a great blessing to us in superintending the work, for the natives would do the laborious part. Such a printer I knew at Derby, before I left England."

PURCHASE OF PRINTING PRESS.

Still Carey was on the watch to secure the materials for printing in India. Early in 1798 he heard with joy that a type foundry was about to be established in Calcutta, and that punches had been cut by a native artisan; but the project came to nothing. Next he hears of an old wooden printing press for sale. It is eagerly purchased for
£40, and becomes the gift of Mr. Udney to the Mission. "It was conveyed to Mudnabatty, and set up in a side room. Crowds of natives flocked to see it, and hearing Mr. Carey's description of its wonderful powers, they pronounced it to be a European idol." But Carey himself thus notes its arrival: "After worship I received notice that the printing press was just arrived from Calcutta. Retired and thanked God for furnishing us with a press."

But the studies of Carey were not confined to the Bengali. Within a year of his settlement at Mudnabatty he had entered on the study of the Sanscrit, the great classical language of Hindustan. While translating into Bengali, he found it necessary to search for the original meanings of the words he used. He soon discovered that many of the languages of Northern India were more or less derived from the ancient Sanscrit. This was the fountain from whence flowed their grammatical structure and living forms. Five-sixths of the dialects spoken by the people were composed of words drawn from the Sanscrit. A knowledge of this ancient tongue would therefore put the scholar in possession of the key by which the intricacies of the native speech could be unravelled, and a clear path opened for their easy and intelligent acquisition. It was also possible to find in the Sanscrit terms for the more difficult words of Scripture, for which no correlative could be discovered in the colloquial speech. As usual with him, Carey went thoroughly to work upon this rich and unexpected mine. He quickly mastered the grammar, generally the labour of five years in the native schools, and, conquering all difficulties, became one of the foremost Sanscrit scholars of the age.

The Bible work of the brethren was viewed with great satisfaction by the friends at home. "You must not," wrote Fuller to Carey, "even if you can afford it, deny us the pleasure of participating with you in the expense. The public is generous, and what shall we do with our money but appropriate it to the service of God?"

WILLIAM WARD.

But a printer was needed. One was found in a recent and beloved student of the seminary conducted by Dr. Fawcett at Ewood Hall. Mr. Carey had previously met with William Ward, as a pious youth and a printer's apprentice; but he was now, in the providence of God, ready to answer the call of William Carey to join him as a well-instructed fellow-worker in the Kingdom of God. It was just before his departure from England that Carey had seen Mr. Ward in
London. Said Mr. Carey to him, “I am going out to India to translate the Scriptures, and you must follow to print them.” Mr. Ward was now twenty-eight years of age, and had, a short time before, been called to the ministry by the Baptist church in George Street, Hull, of which he had been a member. It was with gratitude to God that his services were accepted by the Society; and on the 29th of May, 1799, he sailed with Dr. Marshman, Mr. Brunsdon, and Mr. Grant, with their families, for Bengal.

It is outside the purpose of this paper to detail the circumstances which led Carey and his colleagues to break up their establishment at Mudnabatty, and to remove to Serampore. It is sufficient to mention that the four new missionaries from England anchored in the Saugor Roads on the 5th of October. No friendly hand was extended to give them a welcome to Calcutta. The hostile attitude of the Government compelled them to seek protection under the Danish flag at Serampore. On the 13th of October, they landed, and on the 10th of January, 1800, Mr. Carey came from his indigo manufactory at Mudnabatty to join them. He brought with him so much of his translation of the Bible into Bengali as he had completed, with the rude press and types which had so recently been secured. As soon as shelter could be found, Mr. Ward joyfully set up the press and arranged his types, without fear of interruption from the intolerance of the East India Company. It was determined to commence work on the New Testament. The first pages were composed by Mr. Ward’s own hands, and, on the 18th of March, the first printed sheet of Matthew’s Gospel was, with a feeling of sacred exultation, presented to Mr. Carey. To the copies of Matthew, which were printed separately for circulation, was added a selection of the most remarkable prophecies in the Old Testament concerning Christ.

The slender resources of the missionary band were soon exhausted, and, to replenish them, subscriptions were sought through the medium of the Calcutta press. It was stated that a complete copy of the Bengali Bible could be printed and published at the cost of two gold mohurs—about four pounds sterling. The advertisement immediately attracted the attention and excited the fears of the authorities in Calcutta. The stringent restrictions on the press existing there could not be imposed on an office protected by another and independent Power. Although professing himself favourable to the printing of the Bible, the Governor-General of Bengal feared that evil results
would follow if the version were not accompanied with a commentary to mitigate its presumably mischievous effect. Nevertheless, the pecuniary straits of this first Bible Press were relieved by public contributions to the limited extent of 1,500 rupees, and the printing proceeded without interruption.

BENGALEE NEW TESTAMENT COMPLETED.

With supreme delight and thankfulness, Mr. Carey received the last sheet of the New Testament on the 7th February, 1801. With such diligence had the work been pressed forward by the willing hands of Mr. Ward, assisted occasionally by Mr. Brunsdon and Mr. Carey's son Felix, but under many disadvantages, that it was completed in nine months. It was felt to be a work of no common interest to give to the myriads of Bengal the Word of Salvation, hidden from them for untold ages. A meeting was held, embracing the entire Mission family and all the newly baptized from among the heathen. The first bound copy, with hardly-controlled emotion and solemn joy, was laid on the Communion table. Writing on the 5th of March, Mr. Marshman thus describes the sacred scene:—“Krishna (the first convert) engaged in prayer. Also prayer and praise followed at proper intervals, and brother Carey delivered an exhortation in Bengali and English from Col. iii. 16, ‘Let the word of Christ dwell in you richly.’ The subject having dwelt rather forcibly on my mind, produced the following lines, which were then sung, and which on account of the occasion I take the liberty to insert:

“‘Hail, precious book divine!  
Illumined by thy rays,  
We rise from death and sin,  
And tune a Saviour's praise.  
The shades of error, dark as night,  
Vanish before thy radiant light.  

“‘Now shall the Hindus learn  
The glories of our King;  
Nor to blind Gurus turn,  
Nor idol praises sing.  
Diffusing heavenly light around,  
This book their Shastras shall confound.’”

Mr. Ward's expectation of the usefulness of the sacred volume was not exaggerated. “We shall,” he said, “be joined by two thousand (the number of copies of the first edition) missionaries, of whose

* Only two verses out of four are here given.
success I dare not indulge the least doubt.” And again he uttered his forecast: “With a Bible and a Press posterity will see that a missionary will not labour in vain even in India. There is a time to break down, and a time to sow, and a time to reap.” It was a time of sowing. By the distribution of the sacred volume the influence of the missionary was multiplied. Every copy put into circulation and read, was another messenger to the heathen telling of the love of God, a voice that reached thoughtful men in their quiet homes, and led wandering souls to the Saviour where the person of the missionary was never seen or known.

“To give a man,” were Ward’s memorable words, “a New Testament who never saw it, who has been reading lies as the Word of God—to give him those everlasting lines which angels would be glad to read—this, this is my blessed work. If it should be long on the earth, it will bear a precious crop, sooner or later.” Many years after its issue, a well-used copy of this very edition, left to his followers by a learned Guru as a sacred deposit, was found in Eastern Bengal, carefully preserved in a brass case. It was held in deepest respect by a number of his disciples, scattered through ten or twelve villages, who by their lives manifested its Divine power to elevate and to redeem men from the sin of idolatry.

Of this rare and venerable volume very few copies are now known to exist. It had not the attractiveness of later editions. The type and paper were coarse, and the impression blurred. But it was sufficiently intelligible to convey to many minds the truths of salvation. By its distribution a spirit of inquiry was awakened. “Some persons,” say the missionaries, “have travelled, and that repeatedly, twenty, thirty, even forty miles, professedly to inquire after the new way of salvation, concerning which they had obtained some information, either by seeing the papers which brother Ward circulated, or from conversing with those who had seen them.” Nor is it less worthy of observation, as Mr. Fuller was quick to perceive, that the time in which the Lord began to bless His servants abroad and the churches at home, “was that in which His Holy Word began to be published in the language of the nations.”

The Bengali translation made in the jungles of Mudnabatty was soon superseded by an improved edition. The first transcript of God’s Word bore the marks of imperfect scholarship, both in the genius and style of the language. But, impelled by his indefatigable industry, William Carey knew no fatigue in his endeavour to perfect the work he had undertaken.
On his appointment to the professorship of Mahratta, in the recently founded (1804) College of Fort William, he enjoyed unexpected advantages for the cultivation and extension of his linguistic studies. A large staff of pundits, gathered from all parts of India, was at his service. The effect of their instruction was soon apparent in the superior accuracy and purity of the translations.

The first edition of the New Testament was quickly exhausted, and a new one ready for circulation. "The alterations," Carey wrote to Fuller, "are great and numerous, not so much in what related to the meaning as to the construction. I hope it will be tolerably correct, as every proof sheet is revised by us all, and compared as exactly with the original as brother Marshman and I are capable of, and subject to the opinion and animadversions of several pundits." It was also printed on an improved quality of paper, for the production of which India is indebted to the Serampore three.

It soon became clear that the publication of other translations in the Indian dialects must be stayed, unless additional founts of type were supplied. Tracts on religious subjects, and school books, were calling for publication. The dearth of printing presses in India also brought to Serampore much work for the Government of Bengal. The necessary delays, and the great cost of type-cutting, made resort to England impracticable. At this juncture, and shortly after the publication of the New Testament, Divine Providence brought to the knowledge of the missionaries a native blacksmith, Punchanon by name, who had been instructed in the art of punch-cutting by Sir Charles Wilkins, and by whom this urgent want could be met. Here was the hand of God beckoning them onwards. A foundry was at once erected, and Punchanon set to work to engrave a fount in the Devanagari character for the printing of Dr. Carey's Sanscrit Grammar. This was speedily accomplished with the assistance of the youth Monohur, of the same caste, who soon proved himself to be an expert and diligent workman. For forty years Monohur continued to supply from the Serampore foundry many beautiful founts in the Bengali, Nagri, Persian, Arabic, and other characters, needed by the Indian press. Serampore became the principal type foundry in the East, and for many years gave forth, as from a perennial source, the materials for the printed literature now so abundantly flooding Oriental lands.
From the earliest stage of their enterprise, the unparalleled labours, the successful zeal, and sagacious skill of the missionaries, awakened in England the deepest interest and, it may be said, surprise. The celebrated John Newton as early as 1797, writing of Carey to Dr. Ryland, said, "I look to such a man with reverence. He is more to me than bishop or archbishop; he is an apostle." Englishmen, both in India and at home, tinged with the prevalent infidelity of the age, deemed the conversion of a nation steeped for ages in the most ancient idolatry in the world impossible. But the example and prosperity of Serampore stirred the hearts and excited the hopes of Christians of all denominations. The formation of the London Missionary Society in 1796, and of the British and Foreign Bible Society in 1804, was hailed everywhere as a work of God. Writing to a New York friend, the calm, strong mind of Fuller was stirred to exclaim exultingly, "Infidelity threatens to swallow up Christianity! But, however those who are interested in its emoluments may tremble, we have no apprehensions. Instead of waiting for the attack of the enemy, we are acting offensively. The Christian world is almost laying its account with nothing but victory, and commencing its operations against the strongholds of heathenism. So we have nothing to do but to pray and preach." George III. graciously accepted a copy of the Bengali New Testament, expressing his pleasure that any of his subjects were engaged on a work so commendable and useful, while even the approval of the Government of India was marked by the professional honours conferred on Dr. Carey as its translator.

LARGER SCHEMES.

On the 2nd October, 1803, we find the brethren at Serampore, in their commemoration of the day on which the Society was formed nine years before, discussing the feasibility of translating the Scriptures into as many as possible of the Indian tongues. In their "Bond of Brotherhood" they emphatically declare: "We consider the publication of the Divine Word throughout India as an object we ought never to give up till accomplished, looking to the Fountain of all knowledge and strength to qualify as for this great work, and to carry us through it to the praise of His Holy Name." It was the habit of Carey and his coadjutors to submit to no delay. To plan was to execute. Before many weeks had passed two munshi were engaged to assist in the translation of the New Testament into
Hindustani. To this work Mr. Carey added the Mahratta, having as his munshi a native who was an adept in that language. Progress was also made with the Persian. Learning, shortly after, that Major Colebrook was engaged on the Hindustani Testament, the Serampore brethren laid it aside for a while, until it was ascertained that this attempt had failed. "We will gladly do," said Carey, "what others do not do, and wish all speed to those who do anything in this way."

By the year 1805 a larger scheme had ripened in their minds. Writing to Dr. Ryland on the 14th December, from his lodgings in Calcutta, Dr. Carey thus expresses himself: "We have it in our power, if our means would do for it, in the space of about fifteen years, to have the Word of God translated and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from the natives of the different countries. We can have types of all the different characters cast here. About 700 rupees per month, part of which I hope we shall be able to furnish, would complete the work. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain." The languages specially marked out in this remarkable and noble project were the Hindustani, Persian, Mahratta, Oriya, Telugu, Burmese, Chinese, Tonquin, and Malay. It was "the romance of enthusiasm"; but Carey, Marshman, and Ward did not flinch before this herculean labour. The souls of men and the glory of God were the stake. On the spot it seemed to some scarcely less than madness. The elements around them were both numerous and hostile. In the early part of 1804, Dr. Gilchrist, the Professor of Hindustani in Fort William, proposed for discussion in the College, in the presence of the Governor-General and a distinguished assemblage of native gentlemen, the thesis "that the natives of India would embrace the Gospel as soon as they were able to compare the Christian precepts with those of their own books." The proposal gave umbrage to the munshis of the College, and to the native nobles who were expected to be present. The old Indo-European officials were particularly shocked. It ran athwart their morbid deference to native prejudices. They were alarmed lest the proceedings of the missionaries should fructify into a mutiny, not of the Sepoy army alone, but of the mass of the people, against their rule. The wildest rumours were set afloat. The clamour gathered threateningly around the seat of government. Said Dr. Buchanan, writing to a friend, "A battle is now fighting, with Mussulman and
Hindu prejudices, against the translation of the Scriptures. Lord Wellesley and Mr. Barlow are neuter; but the old civil servants fan the flame." The Government at length gave way, and forbade the discussion; but Dr. Gilchrist indignantly threw up his appointments and returned to England.

These rumblings, as of a volcano ready to burst, had no deterrent effect on the missionaires. Safe at Serampore, under Danish protection, they calmly and quietly went on with the prosecution of their plan. It was warmly endorsed by the Society at home. At a meeting of the Committee of the Society, held at Kettering on the 23rd May, 1804, the following resolution was unanimously adopted:

"Resolved, that if our brethren should be able fully or in part to execute the plan which they have conceived of translating the Scriptures into the Eastern languages, we will most cordially co-operate with them, and are persuaded the religious public will not suffer the work to stop for want of pecuniary support." Mr. Fuller expressed his hearty approval, and at once took upon himself the labour of laying the plan before the public at home and of raising the funds. For this purpose, with unflagging energy, he traversed many parts of England and Scotland, awakening the sympathy of all denominations, and planting in the churches an interest in India Missions which has since never ceased to glow. His strenuous exertions were rewarded with success. Thirteen hundred pounds were rapidly collected for this special object, and friends in the United States subsequently added seven hundred pounds to the store.

THE BIBLE SOCIETY.

Although the Committee of the Bible Society, soon after its formation in 1804, opened communications with Mr. Udney, the Rev. Mr. Brown, and Dr. Buchanan, all of whom were Episcopalians, for the purpose of co-operating with the Serampore brethren, the fact was not known either to Mr. Fuller or the missionaries. After many months' delay, the cause was discovered. It was the desire of Dr. Buchanan to associate the translation work with an ecclesiastical establishment.

Ultimately the Bible Society, emancipated from this hampering alliance, liberally aided the operations of the missionary brethren, and for many years efficiently sustained the independent exertions of the originators of Eastern translations. That the brethren at Serampore were not more strenuously opposed by the authorities
of the East India Company seems almost inexplicable. But they were under the watchful guardianship of the providence of God. The interpretation may probably be found in the striking words of Mr. Fuller, written to Mr. Ward in 1809: "Your literary attainments afford not only a means of spreading the Word, but are a shelter to you. Had you been a company of illiterate men, humanly speaking, you must ere now have been crushed. God gave Daniel and his companions wisdom in Babylon for a preservative."

An enlarged and more comprehensive plan was at length embodied in a "Memoir on Translations," from the pen of Dr. Marshman. After some modification by Dr. Buchanan, willingly acceded to by the missionaries, it was published as an "Appeal" for subscriptions in Calcutta in 1806. It met with only moderate success. But on its transmission to England it excited the most profound interest. Copies were sent by Dr. Buchanan to the Episcopal Bench, to the Universities of Oxford and Cambridge, to the Court of Directors, and to several crowned heads. But although thus heralded in England, the pecuniary result was not commensurate with the expectations of Dr. Buchanan. His desire to absorb the labours of the Serampore brethren in a grand institute under State patronage met with no encouragement, and the missionaries were left to pursue their unaided way. Still it secured for them a reputation and a degree of respect which otherwise they might have failed to enjoy.

The extensive scheme on which they had embarked was, however, cramped by the want of means. This led Dr. Marshman, in 1808, to draw up another "Memoir," which he forwarded to England. Mr. Fuller committed it to the press before proceeding to Scotland on his usual triennial tour, where it was reprinted, and widely distributed by Dr. Stuart. The publication produced an extraordinary effect among all denominations. "Never was anything equal to it since the days of the apostles," testifies Mr. Fuller. "Money poured in like rain in a thunderstorm. Those who had been disputing for years about discipline, weekly communion, and other kindred matters, seemed half ashamed of their differences. Thousands flocked to hear me, and hundreds went away, too, from large places, because they could find no room." On this almost triumphant progress Mr. Fuller travelled twelve hundred miles, preached forty-two sermons in about six weeks, and reaped a harvest of £2,000.

Meanwhile thousands of copies of the holy volume had issued from the hard-working toil of the men at Serampore. They found that,
published in sections, the Scriptures had a wider circulation than in
the form of a somewhat bulky volume. Few people had ever seen,
and certainly had never read, so large a work. Each edition as it
passed through the press underwent the most anxious revision. The
Bengali New Testament, first published in 1801, had by the year
1809 reached a third edition, and in the same year, on the 24th
June, the Old Testament, of which the separate volumes had by
degrees been published, was issued complete. The five volumes of
which the translation consisted had each one been written by Dr.
Carey's own hand. It was the work of fifteen years. On the same
day on which he put the finishing stroke, he was laid down by a
fever that brought him near to the grave.

FURTHER TRANSLATIONS.

The Oriya Scriptures was the next work seriously taken in hand.
Though possessing a separate grammar and character, the Oriya
language is in many respects allied to the Bengali. The country of
Orissa is noted as the centre of the worship of the idol Jugger
nath. It is indeed worshipped at Serampore, and at other places in Bengal;
but the chief resort of pilgrims is the great shrine of Cuttack, in
Orissa. Carey's pundit was a native of the country. Learned in
Bengali, he adapted the Bengali version to the needs of his country-
men. The manuscript he prepared was examined by Dr. Carey, and
compared with the Greek original, verse by verse. By 1809 the
Oriya New Testament and the Psalms were printed and put into
circulation. Two volumes of the Old Testament were also completed
by 1811.

Another of the great versions on which Dr. Carey has stamped
his name was the Sanscrit. By 1811 he had finished at press
the New Testament and the Pentateuch, in two quarto volumes
of 500 and 600 pages respectively. Attention had also been given
(and one Gospel printed) to what is now called the Urdu language.
But as the Rev. Henry Martyn, a chaplain of the East India Com-
pany, but a devoted missionary, had undertaken this work, it was
laid aside for a time. For this task Mr. Martyn was peculiarly
qualified by his knowledge of the Persian language, which forms a
notable feature of the Urdu, as spoken in the North-Western Pro-
vinces of India.

It will suffice to indicate in a few words other versions which, up
to this time (1811), engaged the attention of Dr. Carey and his
coadjutors. The New Testament, with the Pentateuch, had been published in Hindi and the Mahratta tongues; and four other versions had been commenced in the language of the Sikhs, in the Magadha, the Kurnata, and the Chinese. The greatness of the labour involved in their execution will not be realised, unless it is remembered that in all these various tongues punches had to be cut and types cast for the first time. The missionaries were well aware that their productions were not in a finished state, and that their knowledge of these numerous languages was not so perfect as to render revision unnecessary. Their versions were first attempts to translate into languages whose literary forms and structure were little known. They had to discover in manuscripts difficult to decipher words and idioms expressive of the divine and pure thoughts of Scripture, in tongues moulded by ancient errors and polluted by vile idolatries. Still, imperfect as they were, the versions were, on the whole, intelligible to an attentive reader; and as the novelty of Biblical facts and ideas was overcome, were sufficient to lead inquirers to the knowledge of salvation. It was for the successors of these eminent men to carry forward to a more perfect stage their noble work. They laid the foundations of God's temple, but succeeding ages must build thereon the gold and precious polished stones of heavenly truth and redemption.

It is, however, interesting to know what Dr. Carey himself could say in answer to gainsayers. "You mention," he writes to Fuller, "some objections that have been made to our translations, as if they were the work of graceless barbarians. We certainly do employ all the help we can obtain; Brahmins, Mussulmans, and others, who both translate and sometimes write out rough copies; and should think it criminal not to do so. But we never print any translation till every word has been revised and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass without examining it and seeing through it. I read every proof-sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman or I compare with the Greek or Hebrew, and brother Ward reads every sheet. Three of the translations, Bengali, Hindustani, and Sanscrit, I translate with my own hand; the two last immediately from the Greek; and the Hebrew Bible before me, while I translate the Bengali. Whatever helps I use, I commit my judgment to none of them. Indeed, I have never yet thought anything perfect that I have done. I have no
scruple, however, in saying that I believe every translation that we have printed to be a good one.” All must commend the transparent honesty and sincerity of the writer of these lines.

The period immediately preceding the calamitous year, 1812, had been more than usually filled with events of the deepest interest. In all the departments of missionary labour, Divine blessing had attended the steps of these messengers of Christ. Several new churches had been formed to testify to the grace of God. At the very seat of Juggernath’s dreadful rites a mission had been planted; and the Scriptures were liberally distributed within the precincts of the huge temple which towers over land and sea. Native Oriyas, themselves the fruit of Scripture instruction, were busy in other districts, widely separated from each other, scattering the leaves of heavenly truth for the healing of the people, and that not without considerable success. In the country of the Mahrattas, many were reading the Word “with apparent good effect.” Progress had been made in the translation and printing of various portions of Scripture in ten distinct dialects and languages, and some advance had been made with seven others. Important improvements were adopted in the casting of the types and in manufacturing paper, and arrangements were completed for the training, in this special department, some of the younger members of the missionary families. “There never was on earth,” said Mr. Foster, writing to his parents in 1813, “a set of men more faithful to a great object, nor—as to the principals of them, at least—more excellently qualified for it. To me it is constantly a cause of wonder by what art, by what almost preternatural faculty, it is possible for human beings to accomplish so much as they are incessantly doing. It is the utmost possible exertion of mortal industry; but, doubtless, it is also a very extraordinary measure of Divine assistance.”

THE SERAMPORE FIRE.

Suddenly this bright scene of Christian toil was clouded over. “The sun had just set,” says Dr. George Smith, “on the evening of the 11th of March, 1812, and the native typefounders, compositors, pressmen, binders, and writers had gone. Ward alone lingered in the waning light at his desk, settling an account with a few servants. His two rooms formed the north end of the long printing office. The south rooms were filled with paper and printing materials. Close beyond was the paper-mill. Fourteen founts of Oriental types, new
supplies of Hebrew, Greek, and English type, a vast stock of paper from the Bible Society, presses, priceless manuscripts of dictionaries, grammars, and translations, and, above all, the steel punches of the Eastern letters—all were there, with the deed-books of the property, and the iron safe containing notes and rupees. Suffocating smoke burst from the type rooms into the office. By midnight the roof fell in along its whole length, and the column of fire leaped towards heaven. All being over, with 'solemn serenity' the members of the Mission family remained seated in front of the desolation.

In these graphic words Dr. George Smith has described the catastrophe, which, for a few days, seemed to paralyse the energies of the brethren, and to imperil for years the success of those objects to which they had consecrated such unequalled industry. The cause of the fire was never discovered. Happily, no lives were lost. The fire destroyed all but six presses. Two thousand reams of English paper, worth at least £5,000, were also consumed. Founts of type in fourteen languages, besides English, were melted into a crude mass of lead, and all the apparatus essential to their use was destroyed. Not even enough was saved to print a statement of the loss; that was estimated at £12,000. The matrices only were preserved, having, happily, been deposited in another place.

Dr. Carey arrived the next day from Calcutta. For the moment it seemed impossible to replace the precious manuscripts of the venerable man. The translation of the Ramayan, on which he and Dr. Marshman had been for some time engaged, was, indeed, never resumed; but worst of all was the destruction of his most colossal work, the polyglot dictionary of all the languages derived from the Sanscrit, to which Dr. Carey had devoted the profoundest and most exhaustive study. The year had been ushered in by an earthquake; but the desolation caused by the fire seemed in comparison not more grievous than for the moment this apparently irreparable disaster.

"Carey walked with me," states the Rev. T. P. Thomason, the incumbent of the Old Church, Calcutta, "over the smoking ruins. The tears stood in his eyes. 'In one short evening,' said Carey, 'the labours of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the missionary establishment with, perhaps, too much self-congratulation. The Lord has laid me low that I may look more simply to Him.'"

Carey's undaunted and buoyant spirit, however, soon found a
bright side to the calamity. As the punches of the various founts of type were saved from the wreck, in the lapse of a few days the typefounders were at work. The Tamil fount was the first completed; the Devanagari followed, and in six or seven months the remainder were at the service of the compositors. A comparatively short time sufficed to replace English and other needed type from home. Pundits at once resumed their studies, and were soon busied in replacing the destroyed manuscripts. For the rest, Carey and his colleagues were prompt to bring to bear the same indefatigable industry which had already wrought such wonders, and to seize the opportunity thus given them to profit by the experience they had gained. “It will require twelve months,” wrote Carey, “to replace what has been consumed; but as the travelling a road a second time, however painful it may be, is usually done with greater ease and certainty than we travel it for the first time, so I trust the work will lose nothing of real value. The ground must be laboured over again, but we are not discouraged. I and mine are in the hands of an infinitely wise God.”

The news of the fire reached England on the 9th September. However much the event was to be regretted, it created remarkable and intense interest in all parts of the country. Christian people of every denomination vied with each other in the liberality of their gifts. “Money,” wrote Mr. Fuller to Scotland, “is coming in from all quarters. The Mission never was more prosperous. It is cheering to think of the interest that is felt for it by Christians of all denominations. We have thought the Christians of the South to have done wonders; but you of the North keep ahead of us.” In fifty days after the news of the catastrophe was spread abroad, Mr. Fuller entered the room in which the Committee of the Society had been convened, his eyes sparkling with joy and gratitude, exclaiming, “Well, brethren, the money is all raised; the loss by the Scampore fire is all repaired. So constantly are the contributions pouring in from all parties, in and out of the denomination, that I think we must in honesty publish an intimation that the whole deficiency is removed. They are of so ready a mind that we must even stop the contributions.”

THE CALAMITY OVERRULED.

But a still more important result followed, in the providence of God, little anticipated by the sufferers. It gave a crushing blow to
the restrictive policy of the East India Company. Thenceforward it became impossible to exclude missionaries from the vast empire they governed. Both Parliament and the press were filled with admiration by the reports of the heroic character, the self-sacrifice, the great learning, and the successful labours of the men of Serampore. The celebrated William Wilberforce, from his seat in the House of Commons, in a remarkable speech claimed and secured liberty of conscience and freedom of action for the men who were so devotedly engaged in propagating the Gospel in that heathen land. By clauses introduced into the new charter of the Company, the "wall of exclusion" was broken down. The fire of Serampore burnt a path for the Gospel through the prejudices and bigotry of Bengal civilians. The churches of Christendom were aroused by a sense of unfulfilled duty to supply the need, and numerous bands of missionaries speedily appeared to enter on the open field.

Passing over the minute details of the laborious days and nights of the great pioneers of Bible translation, we may fix our attention for a few moments on the year 1816, for a brief review of what had been accomplished. It may be regarded as the culminating year of their arduous labours. New missionaries, in ever-increasing numbers, came to share their toil. The period of revision set in. In some cases the versions passed into other hands. They had laid the foundation. It was the work of their coadjutors and successors to perfect and ornament the structure. Some versions were wrought in the rough, others were in a more advanced stage. They had conceived the grand idea of giving the holy volume to the nations of the East, and shown in some measure the practicability of its achievement. They embraced in the scope of their vision all the numerous tribes of Hindustan, the isles of the Eastern Archipelago, the secluded multitudes of China, and the countries lying between the Himalayas and the Caucasus. In this vast range they had no idea of excluding other toilers. They rejoiced in their coming. They were content to be pioneers through the great untrodden forests of Oriental life and learning, penetrating as far as they could the vast jungles, marking paths, and ascertaining the conditions of success. When they began, a few solitary cases in Southern India excepted, not an individual was engaged in the work. Only to awaken interest in the endeavour they esteemed a clear gain to the cause.

But their progress had been remarkable. In the Bengali and Oriya languages, they had both translated and printed the entire
sacred volume. In the ancient Sanscrit, the parent of so many Indian dialects, they had translated and published three of the five volumes into which the Sacred Word was divided. The Hagiographa were in the press, and the prophetical books were nearly ready for the printer. The same could be said of the Hindi, of which the second edition of the New Testament was in circulation. To summarise the whole: the entire Scriptures had been completed and published in two languages; the New Testament, the Pentateuch, and the Historical Books in four; the New Testament and the Pentateuch in five; the New Testament alone in six; four of the Gospels in eight, and three of them in twelve of the languages of India. In twelve others, types were ready, and the Gospel of Matthew in the press.

By this time experience had corrected many of the ideas of the translators with reference to the affinities of the languages of India. As their explorations proceeded, they discovered collateral branches hitherto unsuspected, and relations altogether unknown. Grammatical characteristics varied, and the most puzzling divergences from the fundamental Sanscrit were found to exist. There were twenty languages, composed for the most part of the same words, all equally related to their common parent (the Sanscrit), but yet possessed of a different set of terminations and entitled to rank as distinct cognate tongues, and recognised as such by the natives of India from time immemorial. Combinations of languages had been brought about by incessant wars and by conquests, so that every dialect demanded independent study. Hence, as time progressed and missionaries multiplied, the study of each language or dialect received individual and special labour. It became obvious that many of the Serampore versions needed the attention of better-informed scholars. The great men of Serampore were content to have led the way, and they rejoiced when more fully instructed students could take up their handiwork and give it the perfection of which it was capable. They used to the utmost the advantages they enjoyed, and set an example of intense application and unparalleled industry to every generation of missionaries following.

DR. MARSHMAN ACQUIRES CHINESE.

Reference must now be made to the remarkable results of Dr. Marshman's studies in Chinese. His attention was first drawn to this tongue (the speech of more than three hundred millions of human beings) in
1803, but it was not till the month of March, 1806, he actually entered on the bold and arduous task of preparing in it a translation of the Holy Scriptures. Writing to Dr. Ryland, he says: "I have begun the Chinese language, and nearly committed to memory four hundred sentences. Mr. Lassar is an excellent teacher and a man of ability. I have begun writing the language. John Marshman (his son) and Jabez Carey are my companions." This was Dr. Marshman's first attempt to penetrate into that hitherto "impregnable fastness." Said Dr. Carey of his beloved friend: "In point of zeal, he is a Luther and I an Erasmus."

Johannes Lassar was an American Christian, born in China, and had become acquainted with Chinese in his colloquial intercourse with the people. He was introduced to Serampore by Dr. Buchanan, who for a year supported him there. With Lassar's assistance and Du Halde's dictionary, Dr. Marshman, with his youthful companions, began this severe and wearisome study, devoting every possible moment, night and day, for many years, to its attainment. It became his singular merit to have carried the first translation of the entire Scriptures through the press. To him also attaches the praise of first conceiving, executing and printing the Chinese Scriptures with movable metal blocks. Steel punches were engraved, from which any number of characters could be taken, and a great saving secured both of expense and time. In accomplishing this object, Dr. Marshman was much indebted to Mr. Lawson, of Calcutta, whose improvements added much to the legibility and accuracy of the type. It constituted an era in the history of Chinese literature, and will doubtless in time be adopted, not only by missionaries, but by the Chinese literati themselves.

On this great work Dr. Marshman spent full fifteen years of his busy life. The entire Bible was completed in 1822. At the anniversary of the British and Foreign Bible Society in 1823, a complete copy of the work, printed at the Serampore Press, was presented to the chairman, and was warmly welcomed, the author also receiving the earnest congratulations of Mr. Wilberforce. In the year 1823, Dr. Morrison's well-known translation was also finished, and became the favoured version of the Bible Society. Dr. Marshman's work was, however, gladly received by the Chinese residents of the Archipelago, and by many scholars it continues to be highly esteemed. The late missionary, Dr. MacGowan, held it to be superior to the versions of Morrison and Gutzlaff. They were alike serviceable in
preparing the way for the more exact translations of the present day.

At the Shanghai Conference of 1890 the Rev. J. Wherry, in a paper on the subject of Chinese translations, thus gives the result of a recent examination of Dr. Marshman's work: "Compared with the Bibles in current use to-day the style is crude, often painfully so. Its infelicities are due to too great an effort after literalism, to narrowness of range in the translator's vocabulary, unfamiliarity with important principles of grammatical structure, to the lack of Chinese terms at that early date to express Biblical and Christian ideas. Still, it is surprising how much of the actual contents of the book is good current Chinese, and that a large proportion of it appears, ipsissimis verbis, in subsequent translations."

RESULTS.

In the next few years revisions and editions of the various versions in hand at Serampore were rapidly completed, so that at the time of his decease, on the 7th March, 1823, the great missionary printer, Mr. Ward, had printed and published not less than twenty versions of the New Testament. In twenty-three languages he had been honoured to print the Word of God, adding much, by his linguistic knowledge, to the accuracy and usefulness of the translations. Dr. Carey lived another ten years, to June, 1834, daily fulfilling his self-imposed tasks, and endeavouring to complete that vast scheme of Bible work on which, thirty years before, he had set his heart. This period of the Society's Bible work cannot be better closed than by a brief summary of that which was actually achieved during the career of these three distinguished men.

It is derived from the "Tenth Memoir of the Translations," published three months after Dr. Carey's decease. It will be remembered that Dr. Carey began his great enterprise on his voyage to Bengal in 1793. In the forty years that had elapsed the entire Scriptures of the Old and New Testament had been printed and circulated in six Oriental tongues, besides the Chinese. The New Testament alone had been printed in twenty-three languages more; the Pentateuch, and other parts of the Old Testament, such as the Psalms and Proverbs, and also single Gospels, in ten other dialects and tongues. In short, more than 212,000 volumes of the Divine Word, in forty different languages, with hardly an exception in versions never before attempted, had issued from the Serampore Press,
the stupendous labour of the eminent men whom the hand of God had singled out and set apart for this service in His temple. The original mover of the great design, published in 1804, was Dr. Marshman; but he found in his two colleagues men his equals in energy and endowment to carry it out. The revelation of the grace and redeeming mercy of the King Eternal was brought by them within the cognisance of the 250 millions of people comprised in the British Empire in the East, as well as the uncounted millions of the vast regions of China.

£91,500.

On this vast product of Christian beneficence they had expended ninety-one thousand five hundred pounds. Of this sum the share of the congregations of Great Britain and Ireland, and the United States, in collections, subscriptions, and donations was sixty-five thousand pounds; while from the funds of the British and Foreign Bible Society, between the years 1809 and 1826, the gifts of every denomination of Christians, were derived twenty-six thousand two hundred pounds, and 2,000 reams of paper to repair in part the loss by the fire of 1812. To the above sums must be added some five thousand five hundred pounds contributed by the translators themselves and their Indian friends. They also took upon themselves the expense of the numerous experiments to obtain paper specially suited for use in a tropical clime, and also the original cost of the founts of type.

It was not for earthly gain or the rewards of literary eminence, that the distinguished men of Serampore laboured. They looked neither for the praise of men, nor for an immortality of renown. They laid their all—theirselfs, with all the gifts of grace and powers of mind with which the Lord Jesus Christ had, by His Spirit, endowed them—on His altar, and it was an acceptable sacrifice. "And having," as the author of the "Annals of the English Bible" says, "once girt their loins with lowliness and walked the pilgrimage of Christ, at the end of their days they successively enjoyed the honour and glory of dying poor; and, as for any who succeed them, it may be well if, in point of fidelity, perseverance, and the noble devotion of their substance to the cause of God and His truth, they should ever attain to the first three; but, if not, let the aim be to follow them."
PART II.

With the decease of Dr. Marshman, which took place in 1837, and the removal of the Society’s Bible work to Calcutta, a new era may be said to have begun. The vacant places were filled by three men not less eminent than their predecessors for their scholarly gifts and their Christian excellence—William Yates, William Hopkins Pearce, and John Wenger.

DR. YATES.

William Yates was a native of Loughborough, and was trained, like Carey, to his father’s occupation—that of a shoemaker. At fourteen years of age he became a member of the General Baptist Church, where the instruction of the Rev. T. Stevenson, his pastor, stimulated and developed the latent aptitudes of his mind. He soon felt an ardent desire to seek the spiritual welfare of his fellow-men. “My heart burned within me,” he says; “and many times, with all the fervency of my mind, did I supplicate the Father of Lights for those gifts and graces which would enable me to be useful in a ministerial capacity—the noblest employment that ever engaged the head or heart of man.” Under the tutorial guidance of the Rev. J. Shaw, he acquired, in an incredibly short space of time, a competent knowledge of Latin and Greek; and with the advice, anxiously sought, of the eminent Robert Hall, he entered the Academy at Bristol in 1812, in the twentieth year of his age. Here we find him not only pursuing the special studies of the place, but devoting a large part of his time, even far into the night, to unrewarded subjects and unsuspected acquisitions.

The calamitous fire at Serampore in the early part of the year, with its providential results in quickening the missionary spirit, stirred and kept alive public attention. The students of the Academy shared the excitement that arose on the proposed renewal of the East India Company’s Charter, and joined vigorously in promoting the numberless petitions that flooded the floor of the House of Commons. Mr. Yates’s decision to devote his gifts and attainments to the missionary cause was formed with great deliberation and fervent prayer. His first idea was to go to Abyssinia, and he earnestly set himself to acquire an Amharic grammar and Bible; but, under the wise guidance
of Mr. Hall and Mr. Fuller, India was determined upon, and he returned to his studies in 1814, "assuredly gathering" that in Bengal he would find the true field for the employment of his linguistic gifts and devout aspirations. He cherished the ambition of becoming no unworthy successor of William Carey.

WILLIAM PEARCE.

A no less worthy follower of William Ward was elsewhere being prepared, by the providence of God, to give to Yates's translations a printed form. William H. Pearce, the son of the devoted Samuel Pearce, of Birmingham, was two years younger than William Yates. He was only six years old when "his sainted father" passed to the glory that seemed often, even when on earth, to beam from his face and to animate his speech. But he found in Mr. Nichols, who adopted the bright but quiet lad, a true father, who, with unbounded affection and tenderness, watched over his early life, and nurtured him with the manna of heaven. The virtues of that excellent man were reproduced in the delicate youth whom he made his charge. For a short time William Pearce was under the able tuition of Dr. Ryland, of Bristol. It was while there that Mr. Samuel Collingwood, the eminent printer of the University of Oxford, happened to visit the Academy. While sitting with Dr. Ryland in his study, a youth came singing into the room, book in hand, and having placed it on the shelf, and taken another, went out blithe and gay as he had entered. Struck with the lad's fine temper and cheerfulness, Mr. Collingwood offered to take him under his charge, and teach him the art of printing at the celebrated Clarendon Press, an institution said to have Wynkyn de Worde as one of its founders. Pearce removed to Oxford some time in 1813. All who knew him there have passed away, but there yet remain those whose family traditions speak of the lively and intelligent boy that came amongst them as from a higher sphere, and gave his heart and life to Christ with no unstinted devotion in the genial atmosphere of his Oxford home. They yet remember stories of delightful walks to neighbouring villages to give the light of salvation to the children of ignorant peasants, and how he and his companions would turn aside from the road, and under some hawthorn hedge hold communion with each other and with God.

A few years pass away. The broad expanse of ocean divides him from those early scenes of preparation. The hand of God has brought
him to India; and in a little hut of mat and bamboo, thatched with straw, in a suburb of Calcutta, may be found the pupil of the Clarendon before his case of type, a rough, second-hand wooden press by his side, commencing his work of printing the Scriptures and other books for the spiritual illumination of the Hindu mind. On the 3rd September, 1818, his first forme was ready for the press, and a printing establishment was commenced, scarcely less celebrated in Indian annals than the Mission Press of Serampore.

Mr. Yates preceded Mr. Pearce about two years. He reached Calcutta on the 16th April, 1815, and was the first Christian missionary to receive a licence to proceed thither under the new charter of the East India Company. It was granted ungraciously, and a fee of ten guineas was exacted for a privilege which could no longer be denied. The first two years were spent at Serampore in intimate intercourse with Dr. Carey, under whose experienced guidance he obtained a competent knowledge of Bengali and Sanscrit, and was initiated into the studies necessary for a translator of the Word of God. One of the first results of the limitation of the powers of the East India Company was the opening of the important city of Calcutta to missionary endeavour. This and other causes led to the settlement there of Mr. Yates with the brethren Lawson and Pearce. The press was immediately set up and devoted to the production of tracts, school books, and Scriptural works for diffusion among its large and growing population. At the same time, all parts of the city were diligently visited, and the public streets were often the arena in which the Gospel of Divine love was orally proclaimed. "Those were times," said the late Andrew Leslie (pastor of the Circular Road Church, in succession to Dr. Yates), "of the manifestation of the power of God in the conversion of the people of this vast city—times the like of which have never been seen since then."

The attention of Mr. Yates was soon riveted on the translation of the Holy Scriptures. In 1820 he became associated with Mr. Adam and the celebrated Hindu reformer, Rammohun Roy, with the object of preparing a Harmony of the Gospels in Bengali. At the same time Mr. Yates issued, as a tract, a new translation of the Sermon on the Mount. In 1824 was published his version of the Psalms, of which a thousand copies were printed for the Calcutta Auxiliary of the British and Foreign Bible Society. Towards the expense of this version the Bible Society, in 1836, contributed £150, their first and last gift to the versions prepared by the Society's missionaries in Calcutta.
We pass over the years in which Mr. Yates enlarged his knowledge of Oriental tongues, and issued his highly esteemed Sanscrit Grammar. Other scholarly works rapidly followed. His attainments attracted great attention, but they were not secured without many laborious days, and a singular aptitude for their acquisition. “How,” once inquired the late Rev. J. P. Mursell, “have you been able to accomplish so much?” “I have no particular plan, Mr. Mursell,” was the ready reply. “When I have anything to do I go and do it, that is all.”

It was in 1830, on his return to Calcutta from a brief visit to England and the United States, that Mr. Yates gave his entire energies to Bible work. In 1833 his first edition of the New Testament in Bengali issued from the press. Though the chief and responsible translator, he received much assistance from William Pearce, whose knowledge of vernacular Bengali was not inferior to his own. It was Dr. Yates’s purpose to produce an idiomatic translation, which should be as good Bengali as the English version is good English. In the Gospels he also availed himself of the counsels of some missionaries, who were employed by the local Bible Society to improve Mr. Ellerton’s version of the historical books. The new translation was in some important respects an advance on Dr. Carey’s. It was more idiomatic, clear, and, in the main, elegant. It rendered all earlier translations antiquated, and marked the commencement of a new epoch in Indian translations of the Word of God.

It was at this stage that the friendly and generous co-operation of the British and Foreign Bible Society was withdrawn from the Society’s missionaries in Serampore and Calcutta. The story of this untoward event, both in its origin and progress, has been often told, and remains on permanent record in the memorials and protests it called forth from the Baptist denomination, both in England and America. It led, in the year 1840, to the formation of the Bible Translation Society.

**BIBLE SOCIETY’S RESOLUTION.**

The resolution of the Committee of the Bible Society, passed on the 1st July, 1833, will sufficiently explain, for the purpose of this paper, their reasons for this regrettable and painful step:

“This Committee would cheerfully afford assistance to the missionaries connected with the Baptist Missionary Society in their translation of the Bengali New Testament, provided that the Greek
terms relating to baptism be rendered either according to the principle adopted by the translators of the authorised English Version, by a word derived from the original, or by such terms as may be considered unobjectionable by other denominations of Christians comprising the Bible Society.”

By subsequent practice the rule has been applied to all translations of the New Testament executed by Baptist missionaries, in whatever language they have been made.

A few words will suffice to indicate the hardship of this lamentable decision. From the beginning of the work at Mudnabatty it had been the uniform practice of Dr. Carey and his coadjutors, in all their versions, to translate the Greek word concerning baptism by terms signifying immersion. They conscientiously held it to be their duty to give, as far as possible, a complete translation of every word; and as Indian languages contain terms capable of fully and accurately expressing in this case the meaning of the Greek, there could be no reasonable excuse for transliterating a Greek word utterly unintelligible to the native mind. Dr. Yates followed in the steps of his eminent predecessors. But in his application to the Calcutta Auxiliary for the usual aid, it soon became apparent that a new policy had been determined upon, and that the Paedobaptist members of the Committee would not suffer the Greek word to be translated. The question was in due course referred to the Home Committee, with the result already stated.

It is, however, to be noted that the Calcutta Auxiliary Committee, after severe scrutiny, pronounced Dr. Yates’s work to be the most accurate, idiomatic, intelligible, and elegant of any translation hitherto produced. It was highly commended by other scholars, both English and Bengali, and there was before it an unimpeded and useful circulation through all classes of the native population. The Bible Society itself, although altering the obnoxious word, gave their approval to the distribution of the new translation by making it their own. Yet the practice of the Bible Society in some important cases was inconsistent with their own resolution; for in several versions, not the work of Baptist missionaries, they had been wont to distribute the Scriptures with the words translated in harmony with Baptist views. It was even admitted, by the members of the Bible Committee, that the rule was not based on conscientious grounds. In a letter to the Scampore missionaries, of the date of February 12th, 1832, they say, “Our consciences would not be offended by the
adoption of your views; but there are others who do feel conscientiously on this subject as well as yourselves, and who feel strongly that they cannot yield the point any more than you; and here is the difficulty which presents itself in full force to such a body as the Committee of the Bible Society." The obvious course would have been to aid all parties, as had been their custom; and to leave each translator to deal conscientiously and untrammelled with the sacred text, as he is entitled to do. The rule of 1833, however, was adhered to, and still continues to govern the action of the Bible Committee. Ineffectual attempts were made in 1857, 1878, and 1884 to obtain some relaxation of its stringency; but in the main it continues unaltered in operation to this day.

It is, however, with pleasure that we extract the following statement from the Twenty-fourth Report (1836) of the Calcutta Auxiliary.

"The Baptist missionaries at Serampore, and those at Calcutta, with a liberality that does them honour, have permitted the Committee to consider themselves at liberty to use the versions of the Scriptures, published at their respective presses, with such alterations as the Committee may deem needful in the disputed word for baptism. The Baptist missionaries are to be considered as in no way parties to such alterations, nor are the versions, after such alterations, to be regarded as their versions."

ADVANTAGES.

The independent position thus forced on Baptist missionaries has not been without some compensating advantages. Its existence is a standing protest against any attempt unduly to influence or override the convictions and consciences of translators. There are cases in which translators have been expected to regard the opinions or dogmas of some section of the Christian Church, or to follow a particular Greek text, in the face of the results of accepted criticism; or to express passages of doubtful interpretation in accordance with the Authorised or Revised English version. It is the privilege of Baptist translators to be free from all such trammels. They hold themselves at liberty to accept the conclusions of the most enlightened scholarship, and have in many instances anticipated the changes made in the Revised English version.

They have, further, been free to adapt their versions to the needs both of the heathen and the converts, by giving brief notes explanatory
of geographical terms, local customs, and names; by adding marginal references to their editions and to indicate alternative renderings where it has been difficult to find words or idioms capable of expressing the new and pure conceptions which the Spirit of God has made His own. Baptist translators are also free to publish arranged extracts of portions and subjects; to bring together in special publications the teaching of God's Word on any particular subject. Introductions to the books of Scripture are also of great service in preparing the minds of the heathen and of ignorant persons to read with intelligence and appreciation the inspired words of the sacred writer. These additions to the various issues of the Scriptures are greatly valued by the native Christians, amongst whom they find a ready circulation. They are also most useful as text-books in schools and colleges, and in the training students who are to be employed as pastors and evangelists in the Mission churches.

Dr. Yates's new translation of the New Testament in Bengali met with a cordial reception by missionaries of all denominations, so that he was encouraged to bring out a second further revised edition in the following year. The copies were divided between the Baptist Missionary Society and the Calcutta Auxiliary of the Bible Society, the words relative to baptism being transferred under the supervision of its Committee, the Auxiliary contributing only the cost of the printing of their portion of the edition.

The Biblical labours of the Calcutta brethren awakened a deep interest among the Baptist churches of the United States, and the generous contributions hence derived, with those of the Bible Translation Society, led the translators to engage with renewed ardour in the work. Dr. Yates resigned the pastorship of the Circular Road Church, Calcutta, to devote himself unreservedly to the completion of the versions he had undertaken; and it was resolved that the attention of the brethren should in the first instance be chiefly directed to the four following languages: (1) Bengali, (2) Hindustani, (3) Hindi, (4) Sanscrit; not, however, to the exclusion of other versions, should circumstances require their production.

Early in his missionary life Dr. Yates had given much attention to a new version of the Old Testament in Bengali, based upon the prior labours of Dr. Carey. The entire volume, with its marginal readings and references, a chronological table of contents, and headings to the chapters, was not fully completed at press till the year 1844. It was in fact the work of fifteen years' unremitting toil,
and was happily finished before the eminent author's decease. Five editions of the entire New Testament, more or less improved, were issued up to 1841. For the new edition of the entire Bible it again underwent a thorough revision, and was published in 1845, uniform with the Old Testament. In the same year the eminent services of Dr. Yates, as a translator of God's Word, were closed by death; but not without leaving behind him a successor prepared to take up the task, which, for a quarter of a century, Dr. Yates had so honourably fulfilled.

DR. WENGER.

The Rev. John Wenger was a native of Switzerland, born on the 31st of August, 1811, in a village in the Canton of Berne. Nourished amidst the grand scenery of his native mountains, Mr. Wenger was educated in some of its best schools for the ministry of the National Church. Invariably first in all his studies, he became admirably qualified by his classical and linguistic attainments for his future career. Conscientiously surrendering his expectations in the Church of his native land, on account of the change in his religious views, he accepted the office of tutor in the family of an English clergyman, settled in Greece, and during his residence of two years, first in Syra and then in Athens, he made the useful acquisition of modern Greek. This engagement terminated in the spring of 1888 with permanent and mutual feelings of esteem and affection. His views on religious polity led him to seek the acquaintance of Dr. Steane, the late W. Brodie Gurney, Esq., and other well-known leaders of the Baptist denomination; and soon after his baptism at Camberwell, in February, 1839, he was cordially received as a missionary of the Society. His universal attainments as a linguist and highly cultivated scholar at once marked him out as a suitable colleague for Dr. Yates, and before the close of the year he joined him in Calcutta, and at once became a most efficient fellow-labourer in his Biblical work.

The health of Dr. Yates breaking down in 1844, it was left to Dr. Wenger to complete his labours on the Old Testament, so that the closing sheets of the volume were issued on Dr. Wenger's responsibility. He had, however, contributed much to the improvement of the earlier volumes. By their conjoint labours much supplementary matter was added, the translation was more flowing and accurate, the quotations from the Old in the New Testament were made more uniform, and the harmony of the first three Gospels, as it
exists in the original, was more carefully brought out. The text throughout was arranged in paragraphs, a selection of parallel passages was added in the margin, and various readings found a place at the foot of the page.

For some years this edition continued to be reprinted with but few alterations, and was the only version in circulation in Bengal. But it was not received by all sections of the missionary body without frequent and not altogether kindly criticism. It is not necessary to recall the incidents of the controversy or to revive the discussions which ensued, or to express any opinion on the merits of the case. If in some respects Dr. Wenger's sensitive nature was occasionally hurt, he proved, beyond doubt, in his replies, his mastery of the subject, and abundantly vindicated the excellent character of the version itself. Its best result was to lead him to resolve on a yet more thorough revision of this monumental work.

Other causes, of a more general nature, combined in his judgment to render it desirable that the attempt should be made. The growth of a Bengali literature had given expansion to the language, and effected many changes in the usage and meanings of words. The common language was becoming every day purified of undesirable phrases, and even the grammatical structure was somewhat influenced by the incoming of Western ideas and forms of speech. It was most desirable that the Scriptures should be brought up to the new standard of knowledge and thought.

In the execution of the work, Dr. Wenger found that it entailed a vast amount of labour. Many sections, especially in the Prophets and the Epistles, were translated entirely anew, in order to avoid the transposition of clauses which characterised all previous versions. Without losing perspicacity, or fidelity to the originals, it was an object worthy of attainment to make the style more attractive, and give, if possible, a more popular character to the translation. These improvements were for the most part secured, and the new edition of the entire Bible, published in 1852, remained for many years the standard version of Bengal. So it continued till, in 1874, Dr. Wenger issued a fifth revision of this great work. He thus states the motives that influenced him:—"As I thought it very improbable that I should be spared to take an active part in any future revision of the translation, I resolved, with the help of God, to make this fifth edition as satisfactory as I could. I knew that the version as it stood was capable of very great improvement; and on this
occasion I was able to bring to bear upon it, not only a larger experience than before, but also the great advantage derivable from the use of many recent works on Biblical interpretation. In this fifth edition I have been induced by the progress which the Bengali language has made of late years to aim at greater accuracy than had been obtained before, by introducing a number of words formerly regarded as too difficult for ordinary readers, and by employing various grammatical idioms that were studiously avoided by Dr. Yates."

With few changes—and those only of a verbal character—this edition has continued in use to the present time, carefully printed under the admirable superintendence of the Revs. George H. Rouse, M.A., LL.B., and C. B. Lewis, with the aid of other missionary brethren. Mr. Rouse, by his excellent annotations, marginal notes, and appendices, has largely added to the usefulness of this edition, while, at the same time, accumulating stores of observations for future use, derived from the increasing intelligence of the people, and a more complete knowledge of the vernacular.

**DR. WENGER COMPLETES THE SANSKRIT VERSION.**

Two years after the decease of Dr. Yates, Dr. Wenger resolved on the completion of the Sanscrit version of his predecessor, for which his patience, his assiduity, and his erudition eminently qualified him. Dr. Yates, after twenty years of study, had improved on Dr. Carey's handiwork, and Dr. Wenger, with unwearying toil, brought to perfection the labours of these eminent men. This ancient tongue has been called the "master language of India." The New Testament, with some unfinished portions of the Old, was Dr. Wenger's starting point. By the end of 1848 he published the first volume, embracing the Pentateuch and the Book of Joshua; but it was not till the year 1872 that the great task was finished, and the entire Bible given to the learned pundits of the East in their sacred and revered tongue. It received the highest encomiums of Sanscrit scholars, is still greatly valued and sought after by continental scholars, and is highly esteemed by those natives of Hindustan to whom Sanscrit, with its voluminous grammatical works and philosophy, is a favourite study. "Bengali books," said a learned munshi, "are only fit for stupid people. Sanscrit alone is a language fit for sensible men." Be this as it may, Sanscrit will ever remain as the quarry whence can be drawn the materials for perfecting and enlarging the more modern dialects derived from it;
"while, as a matter of fact, the most popular works existing in the vernacular are translations, paraphrases, abridgments, or imitations of Sanscrit originals."

The language adopted for the Hindi Scriptures was, in the first instance, that used in the cities, as in Delhi and Agra, where the Mogul conquerors introduced their own tongue, so that the Hindi spoken by the common people was intermingled with many Persian words and constructions. As missionary labours extended to the villages, Mr. Chamberlain found a much purer Hindi in use. Still, imperfect as were the earlier translations, they were most useful and much sought after. But, by constant revision, each edition assumed a more perfect Hindi character.

It was not till the year 1837 that the Calcutta brethren made their arrangements for a new version of the entire Bible in the true Hindi language. The only version of the Old Testament in use was one made by a missionary of the Church Missionary Society, partly from the English, and partly, in the New Testament, from the Hindustani of the Rev. Henry Martyn. Although idiomatic and fairly well understood, the entire version required to be more exactly conformed to the originals, of which the worthy translator was ignorant. The more fully to accomplish this purpose, Dr. Yates paid a visit to Benares and Allahabad, in the year 1841, seeking to determine on the spot how far it was advisable to use Urdu or Persian words in conjunction with pure Hindi. He satisfied himself that the two languages should be kept distinct, the one having Sanscrit for its basis, the other the Persian. On this plan Dr. Yates commenced the Hindi New Testament, which, however, was not completed until after his death, by the Rev. A. Leslie, in 1848. It was published in two forms, the Kaithi or current hand, and the Deva Nagri or sacred character.

THE HINDI NEW TESTAMENT.

A most valuable and important revision of the Hindi New Testament was undertaken by the Rev. John Parsons in 1857. Much remained to be done to bring the translation into conformity with the original and to purge it of Persian forms. The Hindi language exhibits peculiarities which render the work of a translator especially difficult. Hindi, as we are informed by Dr. Wenger, provides no corresponding single words, or very few, in which Biblical ideas can be expressed. Circumlocations have to be employed, involving, in many cases, an undesirable degree of vagueness and diffuseness. On the other hand,
the order of ideas can be followed better than in Bengali. The rules of composition are neither so strict nor so different from the genius of European languages. And it is a distinct advantage that in Hindi the difference between the written tongue and ordinary conversation is not so clearly marked as in Bengali.

Mr. Parsons entered on his task with that devoutness of spirit, fidelity, sagacity, and conscientiousness which were distinguished features of his character. He also found in Mr. Christian, a planter of Monghyr, a coadjutor whose knowledge of vernacular Hindi and of its poetical literature was unequalled. Their conjoint labours were brought to a conclusion when, on the 19th March, 1868, Mr. Parsons received from the Calcutta Mission Press the first copies of their new translation. It was quickly recognised as surpassing all others in accuracy, in idiomatic beauty, and in general intelligibility. It received the highest commendations from the most competent judges, and came at once to be regarded, as it continues to be, the standard version of the New Testament for the use of the great Hindi-speaking population of the North-West Provinces. It was the last work of Mr. Parsons' eminently useful life. He died shortly after its completion, on the 26th October, 1869. It was a noble legacy to the native Christian Church, for whose highest interests he had laboured for more than thirty years, and it will cause him to be had in grateful remembrance for generations to come.

But the great work of translating the Hebrew Old Testament into idiomatic and readable Hindi had yet to be achieved. For some time the Rev. J. D. Bate, of Allahabad, in the midst of his other missionary occupations, had been engaged in carrying through the press an edition of the New Testament, with a few alterations to adapt the version in some points to the results of modern criticism. In 1874 his attention was directed to the Old Testament. His first essay was a new translation of the Psalms. Encouraged by the approval of his brethren and the Society, he then devoted himself to the greater and more arduous task. He obtained the best native assistance within reach, and set himself with patience and close application to achieve the object so greatly needed. Much difficulty, he says, has been experienced in finding words to express "the plethora of the designations of out-of-the-way things, such as the accompaniments of the tabernacle and the isolated character of the details enumerated." For names of things utterly unknown to Hindus, suitable expressions are not readily found. Still, by steady pursuit of his object, these perplexing details have
been largely overcome, and the Old Testament is now rapidly preparing for the press. As these lines are being written, the first installment of this laborious task (the Book of Genesis) has been published, and we may hope that ere long the entire Old Testament Scriptures will be added to the New.

The Hindustani New Testament was taken in hand by Dr. Yates in 1837, and in the month of June the first sheet of the Gospel of Matthew was put to press. This was not, however, his first effort in Hindustani, for in 1825 he published a Harmony of the Gospels in one octavo volume; but his complete New Testament appeared in 1839, after being subjected to repeated and severe revisions. On this occasion the Arabic character was adopted, and the new work was rendered more acceptable by the insertion of marginal references, then a new feature in Biblical translation. In the preparation of this issue, free use was made of Henry Martyn’s translation. Later on, the Gospels and Acts were reprinted in the Persian letter, and a new edition in Arabic character was in 1851 issued, under the editorial care of the Revs. J. Thomas and C. B. Lewis. Martyn’s work, in the opinion of Dr. Wenger, possessed very great excellencies; its only real defect being the frequent use of learned terms where popular ones would have been preferable. It was a copy of this Urdu Testament issued from the Mission Press, that an old man at the Hardwar fair on receiving it, with tears in his eyes, exclaimed, “I have now got what I wanted—I have got the whole Word of Jesus; I will read it, examine it, and see how I may be saved through it.”

Although the chief attention of the Calcutta brethren was concentrated on the four versions of the Scriptures in Bengali, Sanscrit, Hindi, and Hindustani, the Mission Press has been most useful through its issues in other tongues. It would be tedious to go through the story of their preparation and origin; but we must mention the chief of them. And first comes the Armenian version, edited by Carapeit Aratoon, himself an Armenian, and whose work found much acceptance among the Armenians of Turkey, as well as with those resident in India. The mountain tribes of Northern India have received like assistance; also the natives of Nepal, and of the Khassia Hills, the Lepchas, the Santalese, and the Garos, have all received the Word of Life from this source. For these versions the funds of the Bible Translation Society have been drawn upon, as well as for the printing and distribution of the Scriptures in Orissa, in Japan, in
China, in Germany, and in the Maya tongue of Central America. Last of all must be mentioned the Scriptures in the Dualla, the work of the devoted Saker, and the Gospels in Isabu by the Rev. J. Merrick.

ALFRED SAKER TRANSLATES DUALLA VERSION.

The Rev. Alfred Saker commenced his translation of the Scriptures in 1847. The Dualla language is spoken about the mouth of the Cameroons River in Western Africa and around the base of the great mountain which dominates the entire region. The people are a section of the great Bantu family. The language is broken up into many dialects, and, crossing the equatorial regions, it is found to possess close affinities with the tongues spoken on the eastern coast. As spoken among the tribes on the Cameroons, it has about 2,400 root-forms; but no tribe can be said to possess all the words of the language.

In his travels among the tribes, says Mr. Saker, "ever and anon we come upon words which lie like grains of gold in the bed of the stream, and, like grains, are revealed only by the disturbances of storms and floods. While the daily concerns of man run smoothly on, in a few words he expresses his wants and thoughts and emotions; but let his heart be moved by strong passion, by deep distress, by mental conflicts, and words, none suspected to be in his memory or even in existence, are found welling up from the deeps of his heart, such words that a less exciting cause would not have revealed."

The indefatigable and undaunted spirit of Alfred Saker could brook no difficulties. Often, lying on his bed, worn with sickness, unable to rise, surrounded by his books strewn over his coverlet, he would pursue his studies in the Divine originals. Scarcely could he speak the language before he began, in a prayerful spirit, to essay the translation of the Holy Scriptures. In 1847 we find him rising every morning before four and five, and, with brief intermissions for meals, labouring at the congenial task. As he goes on, his engineering knowledge enables him to construct a printing press, and to cut matrices for casting type, when some passing ship may provide him with the needed lead. "Rapturous" was his joy when friends at home sent him out a press with a case of type, and books to aid him in understanding the sacred text.

In June, 1862, he reports the issue from the press of the Dualla New Testament, and on the 23rd February, 1872, after twenty-five
years of unwearying toil, he announces the completion of the Old Testament. "I write you a line to-day," he writes to a friend, "with a sensation of great joy. The great work of years is now completed, and I feel as a bird long imprisoned, liberated at last, with permission to fly and enjoy the glories of an open sky. The victory is gained. The last sheet of the Sacred Volume, in good and readable type, is before me."

But though so far complete, he gave every spare moment of his remaining days to the revision of his work. His emendations were embodied by his daughter in the last edition of the New Testament, printed in this country, after his decease on the 12th March, 1880.

Considerable attention has been given to the work of translation in connection with the Congo Mission. The "Edwin Wade" printing press is rendering most useful service, four gospels and other Scriptures having been already printed.

THE SINGHALESE VERSION.

This long list of the fruits of the laborious nights and days of our missionary brethren may be fitly closed by a brief account of the eminent labours of the Rev. Charles Carter, of Ceylon, in giving a new translation of the entire Scriptures to its Buddhist population. Some efforts were put forth by his excellent predecessor, John Chater, our first missionary in that beautiful island, and Mr. Harris; but it was not till 1858 that Mr. Carter, well prepared by his extensive study of the Singhalese language and literature, devoted his whole time to the laborious task. Associating with himself some native scholars, the Gospels of Matthew and John were prepared as a specimen. The result was encouraging, and with the approval of the Committee of the Bible Translation Society it was put to press. In June, 1860, Mr. Carter completed the New Testament. He had devoted his days and nights to its accomplishment. "I rejoice," he says, "that the work is done, and earnestly hope that the people will now soon be furnished with the whole New Testament, in intelligible language—a blessing they have not hitherto enjoyed." "It is superior," adds the Rev. J. Allen, "to any other version, and, best of all, intelligible to everybody, learned or unlearned, even in its most difficult chapters."

A more arduous task awaited Mr. Carter. Encouraged by his success with the New, in 1863, he braced his energies to the production of an equally useful translation of the Old Testament. It was
greatly required. It had never been carefully and closely translated from the original at all, and errors were many. After the translation was done three or four years were spent in its revision, and in testing every criticism made by friends or foes. At length, in December, 1876, the work was completed at press, and early in the ensuing year copies were put into circulation. Subsequently a revision of the New Testament was undertaken and completed in 1881, just before the issue of the English Revised Version.

Though labouring independently, there is a large agreement with the work of the English Revisers, Mr. Carter having embodied in his translation their most important alterations, and others they had missed, but which later scholarship demands. The version is coming increasingly into favour, and the demand for it is a growing one. To this we may add the wise words of Mr. Carter: "There can be no worse policy on the part of the Christian Church in seeking to evangelise the world than to allow a scarcity of the Word of God. Let the missionaries and teachers have as many of the very best translations as they can judiciously dispose of, if we would have the native Christian grow in heart, intelligence, and zeal, and come up to the help of the Lord, and to our help, against the mighty, and if we would diffuse among the heathen an accurate and abiding knowledge of the Gospel, and of what the Christian Scriptures teach."

**COST OF THE WORK.**

It may be gratifying to state that in carrying on this great work the Bible Translation Society, since its formation, in 1840, has expended, in addition to the sums laid out by the Serampore brethren (see p. 293), the large sum of **£105,656 3s.**, the freewill offerings of the churches and other Christian friends. Of this amount there have been received from legacies **£18,698 8s. 4d.**, of which about **£1,500** remains in the Treasurer's hands.

Thus, since the formation of the Baptist Missionary Society in 1792, no less than *two hundred and two thousand six hundred and fifty-six pounds* have been poured into the treasury of the Lord, and devoted to the preparation and distribution of millions of copies or portions of the Holy Scriptures of truth. "**Their line is gone out through all the earth, and their words to the end of the world. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.**"