

scholar's language, the Latin, and, of course, an exhaustive knowledge of the language in which the Bible is to be translated, an erudition in criticism, in philology, in exegesis, in no way inferior to what is required of that body of English and American scholars now engaged in the revision of our English Bible; and surely the names of those veteran missionaries who were identified with the translation of the Bible before the most of us were born, have been household words with us so long as to make it unnecessary to repeat them here, or to allow any man to doubt their claim to the ripest scholarship. *Those men, gentlemen, it is not in your power to honour. God has honoured them, and they have long honoured the Society you represent.*

There are some eighteen millions of people in the Ottoman empire to whom the Turkish is vernacular. This includes a million of Armenians and a million of Greeks. These people must all be reached, if reached at all, by the Bible, in their own native tongue. Forty years, and even twenty-five years ago, the Turkish spoken and written by those portions of the nominal Christian races, was so vitiated by national peculiarities, that it was not only justified, but indeed necessary to give them a version of the Bible in that form of Turkish spoken and written by them. Scores of thousands of copies of the Word of God in this version have been circulated all through the Ottoman empire and have been the means of the salvation of thousands of souls. Together with this Word of God, there has gone forth a Christian literature created for all these nominal Christian races of the Turkish empire; for when the missionary went there, they had no Christian literature in their mother tongues. The Bible and the books constituting this Christian literature now go abroad all through Turkey in the various languages spoken by the peoples of Turkey—nearly one hundred thousand volumes a year.

Take into account the fact that the number of declared Protestants in Turkey is not as yet more than thirty thousand, and then see what a powerful influence has gone forth through that empire by the Bible and by those books that constitute almost the only Christian literature of those millions of the Christian races.

Together with this work of the press, half of which is purely the word of God, has gone on the work of the education and enlightenment of those millions that constitute these nominal Christian races. Together with this elevation of the people in intelligence and in education, they have discovered that they have rights, that they are men, and they have risen to their feet to claim the rights of men, the equal rights of citizenship in an empire which was once all theirs, which was wrested from them, and has been misgoverned now for centuries by the Moslem. What is it that has occasioned that rise on the part of all those nationalities in this claim for their rights but a free Bible, the open word of God in their own modern tongue? What is it that has produced such a state of things but this educating power of the Bible, the New Testament, for example, in Bulgaria, put into the Bulgarian schools some twenty years ago by the heads of that race when there was scarcely a Bulgarian who had been as yet received into the Christian church—put in by these Bulgarians themselves to the number of fifteen thousand copies of the New Testament. So that at the very time Christian America was discussing the question of taking the Bible out of the schools, the Bulgarians, not yet evangelical, were beginning the education of the children of this generation by the New Testament.

Amid all these changes that have been taking place among these Christian races, and among the various races of the Turkish empire, there has been none more significant, none that has really amounted more distinctly to a revolution, than the change in the Turkish language. While formerly it was necessary to give the Bible to these nominally Christian races in their vernacular—that is to say, in the Turkish dialect used by them—during the past twenty-five years the changes in the Turkish as spoken, especially as written, have been so great that now the court scribes who draft all the state papers have entirely dropped the stilted and affected style of even thirty