

and among the lowest as well as highest classes of them. He had facilities for learning their very slang and vocabulary of abuse which no one has ever since possessed in Bengal save the revenue settlement officials, who may happen to love languages, and the people in other provinces. That rare book, "Dialogues Intended to Facilitate the Acquiring of the Bengalee Language," with its curious preface, published by Carey in 1818, throws a flood of light on the life and beliefs of the eighty millions even at the present day too long neglected. In one hundred and thirteen parallel pages we have the talk of every class, learned and illiterate; the "grave style" and the "common talk of laboring people," the language of women "considerably differing from that of the men, especially in their quarrels;" the proverbial expressions and the very irregular talk of fishermen. Some of it is almost too coarse for repetition, even in English; but all, including dialogues which set forth "the domestic economy of the country," forms a priceless revelation of the inner life of the dumb millions of Bengal, and no less a testimony to the wonderfully human tenderness and minute knowledge of the first English missionary to India. William Carey used to exhaust three Pundits daily as his amanuenses and fellow-workers. He had the power, like some great generals, of falling asleep in a moment and for a fixed time. Each Pundit had instructions to rouse him for a new spell of work should he not be awake at the hour, and when the Oriental's reluctance to summon a sleeper back to life prevailed occasionally, the eager scholar never failed to reprove him. Only then was the perfect temper ruffled, for the translator had been allowed to steal time from his work for God and posterity.

If the science of comparative grammar had not been formulated in Carey's time, still less was that of biblical criticism in the modern sense dreamed of. Theology, though the queen of the sciences, was then as little studied as the active life of godliness was pursued in Christian churches and communities. The two have a far closer relation than the extreme advocate of each—right in what he asserts, but wrong in what he denies—ever admits. Carey accomplished his splendid work with no *apparatus criticus* worthy of the name in those days, and with the help of no commentary more critical than Doddridge's "Family Expositor," which had appeared in 1738. His Greek concordance was always at his side. An interesting parallel might be drawn between him and Henry Martyn, his young contemporary and neighbor for a time, at the translating work. As to Hebrew, like biblical criticism, a scholarly knowledge of that on any extensive scale is only now coming into existence; but Carey was at the level of the best Hebraists of his day. The grammar was known then; but exegetical methods are of to-day. The problem which God gave to the Church in the evangelical revival a century ago, was that of evangelizing the dark races; and to-day there has been added that of consecrating all recent knowledge and critical inquiry by evangelical fidelity to the true inspiration of the Scriptures. The more that Carey toiled at his translat-