

the Bible; you must come after us;" and when Phineas R. Hunt, a missionary printer for thirty years—first in India, and then in China—came to die, his heart poured out thanksgiving "that this grace had been given to him, that he should *print* among the Gentiles the unsearchable riches of Christ."

The American Board was incorporated in 1812, to propagate "the Gospel in heathen lands by supporting missionaries *and diffusing a knowledge of the Scriptures*;" and the act of the legislature provided that a certain portion of its revenues "should be used to defray the expenses of imparting the Holy Scriptures to unevangelized nations in their own languages." The Missionary Society of the Methodist Episcopal Church was organized in 1819 as a *Missionary and Bible Society*.

The only versions of the Scriptures published by the Roman Catholics in any East Indian language are a Hindustani New Testament by Dr. Hartman, North India, 1864, and Tamil Gospels and Acts, in 1856. "Copies of these are not procurable in the Calcutta bookshops."

Said a Roman Catholic priest in India, "To show the Scriptures, without long previous preparation, to a pagan for the purpose of exciting him to a spirit of inquiry, or even to a desire to know the truth, is in my opinion an absurdity. I have under my care from seven to eight thousand native Christians, and I should be very much troubled to find, among them all, four persons capable of understanding the sense of the Bible, or to whom the simple text of the Bible could be of any use."

Similar illustrations may be taken from the west side of the Atlantic. One of the first fruits of Protestant effort for the salvation of the Indians of North America was John Eliot's Bible; a great achievement; a marvellous work, commenced in 1659, less than thirty years after the settlement of Plymouth; completed in eight years; the version being made in a language which had no literature and had never been reduced to writing; comprehending the entire Bible—not in paraphrase, nor with adaptation to liturgic use, nor with comment, but with strict adherence, from Genesis to Revelation, to the sacred text; *a whole volume* of the Scriptures, with just one leaf of catechism; published in repeated editions, at a time when book-making was costly and in its infancy; absolutely the first case in history of the translation and printing of the entire Bible in a new language as a means of evangelization; and blessed of God to the enlightenment and salvation of souls. It is said that Eliot lived to see six Indian Churches, with 1,000 native members. This was English zeal transplanted to American soil.

The work thus begun by the fathers has been continued by their sons; and on both sides of the line, in British America and in the United States, the Christianization of the Indian has been based upon the Scriptures in their own tongues as indispensable to success. Of the Dakota Scriptures alone more than 1,300 were called for last year.

The Jesuit missionaries, on the other hand, have pursued a different plan, in their strenuous efforts for the conversion of the aborigines, at numerous stations through the great valleys of the St. Lawrence and the Mississippi, from Montreal to New Orleans—never, so far as I can ascertain, printing the whole Bible or even entire books of the Bible, nor aiming to *circulate* such portions of the Scriptures as they have found it desirable to print.

In view of such a record, the charge as formulated by Reuss, remains true, that "the greater the distance from the birth place of the Reformation, the less is the Bible used as a means of religious training among Catholic people;" and we have to receive with large qualification the utterances of the bishops and archbishops in their Baltimore Synod in 1884, in which they reminded their adherents that "the most highly valued treasure of every family, and the one most frequently and lovingly made use of, should be the Holy Scriptures."

III. We cite the results of repeated experiments made by the Roman