

or whether it be of man. And therefore all Christians can unite, and do indeed rejoice to unite, in spreading the pure Word of God, "without note and without comment," as the greatest missionary power in all the world.

What, indeed, could all our Churches do without it? What can a missionary do without the open Bible in the common tongue of the people to whom he is sent? A workman without his tools, a fisherman without his net, a soldier without his arms, is not more helpless than he. Therefore it is that the moment a missionary sets foot in a heathen country he proceeds at once to prepare to translate the Bible into the common tongue of the people. Even if he should never live to make a single convert the good he does is not interred with his bones. It survives for future generations; sometimes it even survives the race for whom it was undertaken. The first Bible ever printed in America was John Eliot's Mohican translation. The book remains, but the race is extinct, and Fennimore Cooper has written their elegy. In 1836 the tribe was represented by one hut, with four inmates of mixed blood.

What Jerome did through the Latin Vulgate, what Ulfilas did in the fourth century for the Goths of the Danube, that Christian missionaries and the Bible Society are doing every day for the peoples and nations and languages of the earth, not only making accessible to them God's message of mercy, but in some cases even giving them an alphabet, fixing their language by a written character, and laying the foundation of a literature.

A year ago a heroic band of missionaries went forth to West Africa. What are they doing at the present moment? Read the journal of the Soudan and Upper Niger Mission in this month's number of the *Church Missionary Intelligencer*, and you will find that the chief energies of all are concentrated on Scripture translations into Igbera and Hausa, and Nupé. And so it has ever been.

So it was with Robert Morrison, the first Englishman who mastered Chinese and gave the Protestant Bible to China; and the Conference that met this year at Shanghai—the same which has just sent home an appeal for a thousand missionaries for China—has unanimously resolved to reduce the multiplicity of versions in various dialects made since Morrison's time to one unified version, which, it is estimated, will bring the Scriptures within the immediate range of about two hundred millions of people.

So it was also with the first Protestant missionaries in India—with Ziegenbalg and Schultze, who, more than a century and a half ago, translated the Bible into Tamil and Hindustani, the first Protestant translations of the Bible made in any of the Indian languages.

So it was with Carey and his illustrious colleagues, who, in the first quarter of the present century, translated the Bible or parts of it into thirty-four of the languages of India. Before his death, William Carey had made seven translations of the entire Bible, and twenty-one translations of the New Testament into the languages of India. One of the most interesting sights in the Calcutta Exhibition of 1883 was Carey's translations lent from the College Library, at Serampore, and exhibited side by side with the revised versions, to which, in most instances, they gave birth.

And now the British and Foreign Bible Society, since its formation in 1804, has spent upwards of ten millions sterling in translating printing, and circulating the Scriptures. It has issued more than 123,000,000 of Bibles, Testaments, and Portions of Scripture from its depots, in more than 290 languages and dialects, many of which have been reduced to writing for the first time. In India alone the editions of the Scriptures, in whole or in part, which have been printed or published by the Society, exceed 9,250,000 in thirty-nine different languages, of which about 300,000 are copies of the entire Bible in eleven languages, about 700,000 are copies of the New Testament in seventeen different languages, and the remaining 8,250,000 are Portions of the Old and New Testaments.