

—with some portions of the Old Testament also. His mission work began with the Chinese in Siam, and ended at Ningpo, China. Dr. Goddard was born at Wendell, Mass., 1813, graduated, the first in his class, at Brown University in 1833, graduated at Newton in 1838, sailed for the East the same year under the patronage of the American Baptist Board, spent a year at Singapore in the study of Chinese, landed at Bankok in 1840, removed to Ningpo in 1848, where he died in 1854, at the age of 41, after 16 years of efficient missionary service, in translating the Scriptures and preaching the gospel to the Chinese. Some may have labored longer to do less work. Men's lives are measured, not by the years they live, but by the work they do.

William Dean published two editions of the New Testament and one edition of the Pentateuch in Chinese, with a commentary on Matthew and Mark, Genesis and Exodus. Dr. Dean was born at Eaton, N. Y., in 1807, sailed for China in 1834, labored for the Chinese in Siam till 1842, when he removed to Hong Kong; returned to Bankok in 1864, and ended his missionary work in 1887, at the age of 80. He was 50 years in the service.

In 1843 a Convention of missionaries assembled at Hong Kong, to consult with reference to a new translation of the Scriptures in Chinese. There were present Medhurst, Dyer, and Stronach, of the London Society; Bridgman, Ball and Bonney, of the American Board; Dean, Shuck and Roberts, of the American Baptist Board; Bishop Boone, of the Episcopal Mission, with others, who spent days of prayerful endeavor to harmonize on some general plan of Scripture translation.

First there was a want of agreement on the proposition to make the *Textus Receptus* the model of a new version. Some thought we should make the original Hebrew and Greek

the standard for a new translation in Chinese. Then came up a question regarding the rendering of the terms *zeos, enikokoros, baptisma*, on which there was a want of harmony of sentiment, so that it proved necessary to divide the Convention into classes, or for each one to go on in his own way, and look to God for the guidance of the Holy Spirit to lead him to understand the meaning of the original text, and call in the help of native scholars to aid him to express it in idiomatic Chinese. In this way a number of versions, in a variety of style, have been prepared, and some portions of the Scripture have been made to harmonize with the Mandarin and the colloquial of the local dialects, and some have been Romanized, or the sounds expressed in Roman letters as used in English words, and the Chinese women taught to read them easier than to learn to read the complicated and multitudinous characters of the Chinese written language. One objection to this mode of learning to read is found in the fact, that learning to read Chinese in this way would limit the reader to one dialect or province, whereas learning to read in the Chinese way, prepares one to read in Chinese in every province, or wherever the Chinese language is written, as in Cochin China, Japan, and all over the world, where you find a Chinaman who can read his own language; the form and signification of the written character is the same, however the spoken dialect may differ.

In preparing the various translations of Scripture into Chinese, other persons, whose names are not mentioned above, have rendered important aid. Such men as J. R. Morrison, Chinese Secretary to the English Commissioner and the Government of Hong Kong; G. T. Lay, Agent of the British and Foreign Bible Society, and various other missionaries, such as David Abeel, James Legge, Walter Lowrie, George Smith Bishop of Victoria, and, indeed, all