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GREAT BRITAIN RECOMMENDING THE BIBLE TO ALL THE NATIONS OF THE WORLD.

# BIBLE TRIUMPHS:

## A Jubilee Memorial

FOR

THE BRITISH AND FOREIGN  
BIBLE SOCIETY.

BY THE

REV. THOMAS TIMPSON,

AUTHOR OF THE "COMPANION TO THE BIBLE," "THE KEY TO THE  
BIBLE," "CHURCH HISTORY THROUGH ALL AGES,"  
"THE ANGELS OF GOD," ETC., ETC.

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DEDICATED, WITH PERMISSION, TO  
THE RIGHT HON. THE EARL OF SHAFTESBURY,  
PRESIDENT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

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TO THE

RIGHT HON. EARL OF SHAFTESBURY,

PRESIDENT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

MY LORD,

In dedicating this volume to your Lordship, I cannot omit to acknowledge the kind manner in which that honour was granted. The chief merit of the work consists in its record of the wonderful and successful operations of the great Institution over which your Lordship has been called to preside, and of the extraordinary endowments and virtues of the excellent men who have been its principal labourers.

Having been for more than *forty years* connected with the Bible Society, privileged with an acquaintance with many of its agents, and to co-operate, on some occasions, in parts of its agencies, I have felt delighted in bringing together the memorials of those "who being dead yet speak,"—and trust

that this volume will be approved by your Lordship, and contribute, under the blessing of God, to promote the cause of the British and Foreign Bible Society.

With prayers that your Lordship may be preserved long to labour for the Bible Society, and to witness its increasing triumphs, in advancing the kingdom of our Lord and Saviour,

I have the honour to remain,

My Lord,

With sentiments of the highest esteem,

Your Lordship's obedient servant,

THOMAS TIMPSON.



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## P R E F A C E.

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MORE than forty years ago, the author of this work became a member of the British and Foreign Bible Society. He contemplated with cordial satisfaction its noble object, and felt constrained to aid its benevolent progress. He has been interested in its wonderful successes ; as he has been privileged in various ways, to unite with its faithful friends in the seasons of its trials, co-operating with its honoured labourers in furthering its triumphs. He has been acquainted with many of its devoted officers, and its powerful advocates. He has, therefore, been delighted to anticipate and to witness its glorious year of JUBILEE !

Interested thus in this great Institution, the author has long given some care and labour to the preparation of this volume. It is designed as a MEMORIAL of the successes that have attended the mightiest apparatus of Christian benevolence that ever was constructed and set in motion by the sanctified wisdom of the people of God.

Judicious friends have expressed strong approbation of the plan of this work. They deem the "CLAIMS of the Bible" as most important to be represented in its FIRST PART. The SECOND PART has been drawn up on the plan of the Rev. Mr. Owen's "History of the First Ten Years of the British and Foreign Bible Society," but is far more brief—to offer a condensed record of the various labours, trials, and triumphs, of the great Institution. MEMORIALS of its principal labourers appear to require the THIRD PART; and a brief view of its glorious RESULTS, seems appropriate to the FOURTH PART; while the FIFTH PART proposes to anticipate the future PROSPECTS of the Society, as gathered from the indications of Providence, and from the sure testimony recorded in the Bible.

The author commends his work to the generous patronage of all who are lovers of the Sacred Oracles; as a *desirable* and *suitable* memorial of labours and triumphs, that will not fail to instruct the successors of the "Fathers and Founders of the Bible Society," but especially he commends it to the mercy and grace of the DIVINE HEAD of His universal Church, the BLESSED GIVER of the Holy Scriptures!

Lewisham, June 21, 1853.

# BIBLE TRIUMPHS.

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## INTRODUCTION.

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Judgment regarding the Bible Society—Its JUBILEE—Its various operations—Review of its Origin and of its History necessary—The Endowments of its PRESIDENTS—SECRETARIES—DIRECTORS—TRANSLATORS—AGENTS—Indicate the Providence of God.

“WHO, but the Author and Giver of all concord,” asks the eloquent Robert Hall, “could have put into the hearts of the children of men a design so beneficial and Godlike ; so adapted to allay the heats and animosities which have so often disturbed the peace of society, and disfigured our common Christianity?—The idea of a public monument, to embody the national sentiment, has been so nobly realized by the Bible Society, by taking pledges from the statesmen, the senators, the nobles of the land, of their devoted attachment to the Word of God: they have publicly lifted up their voice, and declared, in the face of all Europe, that the Bible is the religion of Great Britain !”

Men of the greatest intelligence and the soundest

judgment in every nation of Europe and of the world, have pronounced their opinion concerning the British and Foreign Bible Society. They have been unanimous in declaring their regard for it as the most admirable instrument of the Divine Benevolence; and their conviction that its formation must have been suggested by Infinite Wisdom and Goodness. The character of its extensive operations is so entirely unselfish and purely benevolent; its design is so noble and beneficial to all nations; and the cordial union of good men, of various religious sentiments and professions, is so zealous, that the work appears manifestly to have had a superhuman origin, and to have sprung from the influence of the Spirit of God.

*Fifty years* of steady, undeviating progress in the same cause of godly philanthropy, seem also to demonstrate that it has been guided by the infallible direction of Almighty Providence.

Unparalleled and truly astonishing have been the various labours of this great Institution. And equally remarkable have been its triumphs in success. Its wide field of operation—limited only by its means, is the whole world,—including all the nations of mankind. To review the instructive *past*, therefore, and to prepare a new generation of labourers for the eventful *future*, must be deemed peculiarly expedient, and acknowledged as our bounden duty. Every consideration of policy and utility must

prompt us to the commemoration of its holy and happy *Jubilee!*

In surveying the *past* progress of the Bible Society, it will be necessary to recal to mind its remarkable, though humble origin,—and to trace the course of edifying history. It will also be indispensable to contemplate the eminent Christian character, the superior distinguishing talents, and the essential endowments of its principal officers and agents, qualifying them for their appropriate spheres of labour and service. These will not fail to excite in the observant mind, unfeigned admiration at the sovereign bounty and the manifest superintendence of the gracious Providence of God.

The Bible Society has been most highly favoured in its highly NOBLE PRESIDENTS, whose personal excellencies have recommended its claims to the notice of the great in all nations. Its SECRETARIES have been men of peculiar talents, possessing the rarest endowments of piety, practical wisdom, eloquence and devotedness to their responsible duties. Its TRANSLATORS have been raised up in various communions, especially among our Missionaries to the Heathen, enriched with uncommon learning and filled with a spirit of wisdom, to render the oracles of God in languages before unsanctified by the Holy Scriptures. Its EDITORS have been men of extensive learning, critical skill, and admirable industry, to watch over the revisions of the Sacred Books. Its

DIRECTORS have been selected for committees from among those men, who have been highly esteemed in our several churches, for their personal piety, sound knowledge, Christian liberality and experience in business. Its public ADVOCATES, also, have been endowed with intelligence and eloquence, called forth as the exigencies of the Society required, to defend it against opponents and objectors, to vindicate its claims on all professing the Christian faith, and to recommend the Bible to all classes in every nation, as the precious word of the living God, the charter of our salvation by Jesus Christ, our only Mediator and Redeemer.

Previously, however, to our survey of the history and triumphs of this great Institution, it seems expedient, for the sake of many, to examine "the Claims of the Bible" to be received as a Revelation from God. Unhappily all, even of those "who profess and call themselves Christians," do not intelligently and cordially believe the testimony of God in the Holy Scriptures. Enemies of the gospel of Christ are numerous even in our favoured land; and these are drawing away the ill-instructed and unstable into fatal errors. For the sake of such, and for the edification of believers, it is deemed desirable to offer a brief summary of the evidence of the truth and divinity of the Bible, as containing the only saving Oracles of the blessed God!



## PART I.

# The Claims of the Bible.

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## CHAPTER I.

### DIVINE REVELATION NECESSARY AND PROBABLE.

God reveals Himself in His Works—More especially in the Holy Scriptures—Revelation expected by the wisest of the Heathen—Ignorance of the Grecian and Roman Philosophers—Doubts of Cicero and Seneca—Divine Revelation in the Old and New Testaments—Ignorance and Depravity of Men without the Bible—The Bible worthy of God.

RELIGION, the worship of the blessed Creator, is the duty of every rational being. This is a principle felt among all people. It is founded on the belief of the existence and perfections of God. And this is the most rational exercise of the intelligent mind of man, by the acknowledgment of the wisest and best of men in every age and nation.

God has graciously revealed himself in all his wonderful works. Every visible part of the material universe exhibits the most indubitable evidences of one omnipotent Creator. In all the mighty mysteries of creation, we perceive the varied proofs

of the infinite power, the unfathomable wisdom, and the exuberant goodness of the glorious and ever-present Deity.

Beholding the astonishing works of the Almighty Author of nature, reflecting men are confirmed in their belief in his "eternal power and Godhead." Surveying the illimitable arch of heaven above,—the mysterious atmosphere around us,—the fluid ether, the liquid air which we breathe, the outstretched firmament bespangled with innumerable brilliant stars, and adorned with two magnificent luminaries, the sun and moon,—the greater affording its benign influences, as the inexhaustible source of light and heat to all on earth, the latter reflecting the radiance of the solar orb,—and the entire system keeping an undeviating course, in orderly, silent and harmonious motion, imparting manifold blessings to every part of the universe;—the beholder is filled with profound astonishment. He feels the force of the psalmist's beautiful language, and is impressed with the sublime sentiments regarding the Divine Architect of the skies—"the heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm xix. 1.)

Intelligent men of devout spirit survey with wonder the vast terraqueous globe, which the Creator "hangeeth upon nothing," poising it in the liquid air, in an exact relation to other bodies still more magnificent, and performing its revolutions, both diurnal and annual, bearing in its mysterious flight through boundless space, all its lofty mountains, continents and islands, with its flowing seas and

oceans, stored with endless treasures, and occupied by innumerable inhabitants,—all evidently ordained for the benefit of man, their constituted lord. And, while contemplating the mechanism of their own bodily frame, and reflecting on their various mental faculties, the pious are constrained to adore and praise their infinitely glorious though unseen Creator. Enlightened reason prompts them to worship; and, influenced by a spirit of devotion, they give forth their souls in the expressive exclamation of the inspired philosopher, “O LORD, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches; so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.” (Psalm civ. 24, 25.)

Creation is truly a volume of revelation, spread open by the blessed God before all the children of men. Such it has been acknowledged by many, even among the heathen. Reflecting men have confidently inferred from the visible works of God the excellency of his adorable character, and the glory of his moral perfections. They understand the apostle’s argument against the criminal folly of the heathen—“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” (Rom. i. 20.)

Irreligious men, however, even while possessing the further revelation of God in the Scriptures, practically deny this argument. Some of them may even admit its correctness; but “having their un-

derstanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts" (Eph. iv. 18), they will derive no profit by it. "A brutish man knoweth not, neither doth a fool understand this" (Psalm xcii. 6), so as to yield up his powers in the worship and service of God. But every human being, in the sound exercise of his intellectual powers, admits the correctness of the reasoning of both the apostle and the psalmist. All such, therefore, conscious of ignorance and guilt, ardently desire some further discoveries of their Creator, and the knowledge of his gracious will concerning sinners. His favour and his blessing, for the present and for a future life, have been felt by the wisest of the heathen to be most necessary; and the gift to them that has appeared now most to be desired is a revelation from God, plainly declaring our duty to Him, and the way to obtain his grace and mercy to eternal life.

Special Divine Revelation has, in all ages, been looked for by the most famous sages among the heathen, conscious of their lamentable ignorance regarding the future. They have put forth ardent desires to be instructed,—especially regarding the state of man after death,—by a teacher sent from God. Contemplating the miserable condition of mortals, many of the wiser among the ancient Romans, Greeks, Persians, Egyptians and others, have uttered their perplexity and grief at their destitution. They have inquired with intense anxiety: "What was the origin of mankind? Whence came

our first parents? What is the destiny of man? Whither are we journeying through this world? Was man created mortal and miserable, as at present? ‘If a man die, shall he live again?’ Does he sink into non-existence at death? or is there a future life? Is there an almighty gracious Creator? Can a miserable mortal obtain the favour of God? Will he bless us with future happiness?”

Questions so momentous to mankind have frequently been asked by wise and thoughtful men; the most celebrated among the ancients—Pythagoras, Socrates, Plato and Aristotle; Cicero, Seneca, Epicetetus and others—pondered these with solemn seriousness. But these great men, however elevated above the vulgar multitude, could offer only uncertain conjectures, without confidence in their own speculations. Cicero and Seneca, ashamed of the popular idolatries and abominations, professed to believe in one supreme God, while they offered worship to the fabulous divinities. Still, it seems probable that they had gained some rays of heavenly light from the avowed principles of the Jews, if not from the perusal of the Jewish Scriptures.

“Cicero,” as the Rev. T. H. Horne remarks, “is justly considered as among the most eminent of those philosophers who argued for the immortality of the soul; yet he laboured under the same uncertainty that distressed their minds. Though he has treated the subject at considerable length, and has brought forward a variety of cogent arguments in behalf of this doctrine, yet, after he has spoken of the several opinions concerning the nature and duration of the

soul, he says, ‘Which of these is true, God alone knows; and which is most probable, is a very great question.’ And he introduces one complaining that, while he was reading the arguments for the immortality of the soul, he thought himself convinced; but as soon as he laid aside the book and began to reason with himself, his conviction was gone. All which gave Seneca just occasion to say, that ‘Immortality, however desirable, was rather *promised* than *proved* by those great men.’ While the followers of these great philosophers were thus perplexed with doubts, others of the heathen entertained the most gloomy notions—either imagining that they should be removed from one body to another and be perpetual wanderers, or contemplating the grave as their eternal habitation, and sadly complaining that the sun and stars could rise again, but that man, when his day was set, must lie down in darkness, and sleep a perpetual sleep.”\*

Perfect satisfaction on subjects so important could be gained only by a revelation from God; and these, with many others of a kindred character, were anticipated in all their difficulty, and fully answered in the Holy Scriptures. While their various books meet all the anxieties of the most inquisitive of mortals, they plainly profess to have been the dictates, not of men, nor even of angelic beings, but of heavenly wisdom—the work of holy men, prophets, apostles and evangelists, sent and inspired for this special service by the Divine Spirit.

Christians have always claimed for the Holy

\* Introduction to the Holy Scriptures, vol. i. p. 11.

Scriptures the honour of their being a Divine Revelation. This claim has been made in every age by the Jewish people for the books of the Old Testament, and the same claim has been made for the books of the New Testament, as the imperishable productions of Infinite Wisdom, given by his inspiration.

Inexpressibly important to us are the precious subjects of the Bible. And claiming, as it does, to be the entire collection of "the oracles of God," every reflecting person must regard them with supreme concern. Duty and interest unite to render the claims of the Scriptures imperative; and their own testimony is most inviting and consolatory to the serious reader. Experience confirms the declaration of the Apostle, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

That Divine Revelation is indispensably necessary for man, appears from the nature of true religion, and from the prevailing superstitions of the heathen. Religious belief, to be really beneficial to its possessors, must arise from the true knowledge of God. Religion springs from intelligent faith in the being and perfections of the glorious Creator; and it consists in supreme respect, and sacred veneration, with filial love, which are justly due from a rational being to his Divine Parent. But this reasonable and holy service of the heart and life has never been rendered

to God by any nation, or by any individual, while destitute of Divine Revelation.

History is clear and full in its testimony to this fact. Passing over the popular notions entertained by the common people in the heathen nations, it may be observed, that the wisest philosophers of Greece and Rome were unable to give a rational account of the Divine Being, or a worthy representation of his nature and perfections, as the self-existent Creator.

Dr. Adam Clarke, whose judgment few will call in question, thus states,—“The absolute necessity of a Divine Revelation is sufficiently established. If God be the sole fountain of light and truth, all knowledge must be derived from him. ‘The spirit of a man may know the things of a man; but the Spirit of God can alone know and teach the things of God!’ That is, the human intellect, in its ordinary power and operation, is sufficient to comprehend the various earthly things that concern man’s sustenance and welfare in social life; but this intellect cannot fathom the things of God; it cannot find out the mind of the Most High; it knows not his will; it has no just idea of the end for which man was made; of that in which his best interests lie; of his own nature; of the nature of moral good and evil; how to avoid the latter, and how to attain the former, in which true happiness, or the supreme good consists. And these things it is the province of Divine Revelation to teach, for they have never been taught or conceived by man.

“How unspeakably are we indebted to God for giving us a revelation of his WILL and of his WORKS!



Is it possible to know the mind of God but from himself? It is impossible. Can those things and services which are worthy of, and pleasing to, an infinitely pure, perfect and holy Spirit, be ever found out by reasoning and conjecture? Never: for the Spirit of God alone can know the mind of God; and by his Spirit he has revealed himself to man, and in this revelation has taught him, not only to know the glories and perfections of the Creator, but also his own origin, duty and interest. Thus far it was essentially necessary that God should reveal his WILL; but if he had not given a revelation of his WORKS, the origin, constitution and nature of the universe could never have been adequately known. *The world by wisdom knew not God.* This is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation, an account which has been confirmed by the investigations of the most accurate philosophers.”\*

Every scholar knows that what the apostle declares concerning the sages of the greatest fame in the heathen world is perfectly justified by their writings which are most esteemed, and by their universal practice, that “the world by wisdom knew not God.” (1 Cor. i. 21.) “Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts,

\* Christian Theology, selected by Samuel Dunn, pp. 37, 38.

and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen." (Rom. i. 22, 25.)

Shocking and monstrous as were the common practices of the heathen, here described, they were universally inculcated by their greatest teachers. And human wisdom, by the light of nature, however improved by learning and study, never was able to show in what consisted the chief good of man. That light was too feeble to enable the wisest philosopher to determine what was the sacred rule of human duty, or the motives by which the practice of moral virtues might be enforced; it could not show the origin of human depravity, nor the means or possibility, of the pardon of sin, nor the way of eradicating the evil propensities of our nature, nor yet of subduing their power; neither could it assure the most anxious mind of man of the certainty, or even the probability, of a future life. Doubt, depravity, crime and misery, necessarily arose from such a state of ignorance, in mortal beings; their terrified imaginations prompted them to seek relief, by cruel rites and solemn deprecations directed to imaginary divinities; and their superstitions, generated by their fears, led them to contrive—or to receive what designing rulers had contrived—representations of supposed deities existing only in their bewildered fancies, and thus to practice every form of the most abominable and debasing idolatry!

To remove these enormous evils, delivering us from ignorance so deplorable, we see the necessity

for a Divine Revelation. And from the various expressions of the Creator's kindness, in the innumerable blessings of his bountiful providence, such a favour might seem highly probable. This most needed and precious benefit, as a gift to miserable man, appears altogether worthy of the infinite benevolence and grace of Almighty God.

## CHAPTER II.

## THE ORIGIN OF THE HOLY SCRIPTURES.

Divine Revelation made to Man at his Creation—Given to Fallen Man promising a Redeemer—Given to the Patriarchs—Moses establishes a New Dispensation, writing the Will of God—Origin of Alphabetical Writing—Opinions regarding the Origin of Letters—Judgment of Dr. Winder and Dr. Wall.

DIVINE revelation originated in the sovereign goodness of God, and it commenced with the creation of man. In the history of this creation, we find the fact plainly declared by Moses, in the book of Genesis. He informs us, that God, having “formed man of the dust of the ground, breathed into his nostrils the breath of life: and man became a living soul.” (Gen. ii. 7.) Adam and Eve were thus made rational and intelligent beings; and God inspired their capacious, holy minds with all the knowledge that was suited to their condition; and especially to understand their own nature, and the character of their glorious and bountiful Creator.

Every believer in the omnipotence of God admits the possibility of such revelation to our first parents. The infinite Spirit, by whom the human mind was created, and by whose increasing agency it is preserved in existence and in action, must be intimately present with it; and, possessing a complete know-

ledge of all its faculties, powers and affections, at the same time exercising a perfect control over all its operations, for the purpose of securing the great ends of his moral government, could not fail to be able to communicate to it all necessary ideas, and to impress upon it the knowledge of the divine will.

Such impressions and communications are needful for the benefit of the creature; and to deny this would be consistent only with the grossest absurdities of materialism, excluding from the universe the notion of an intelligent Almighty Creator.

Divine revelation must have been thus given to all intelligent creatures, from the essential relations subsisting between the infinite Spirit and the spirits of angels and men. God must have revealed to them a knowledge of his mind and will, as they were creatures, rational and dependent; and, therefore, accountable to their blessed Author. He must, at the creation, have instructed Adam and Eve in the necessary knowledge of himself, their Creator, giving them a law, on their obedience to which, the continuance of his favour and of the life which they then enjoyed, was made to depend. So it is declared by Moses. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 15, 17.)

There can be no doubt but this revealed law was explained more fully, and accompanied with other communications, besides what are recorded by the sacred historian; and while our first parents were receiving these instructions, in dutiful obedience, they experienced the delightful friendship of their Almighty Benefactor.

Divine revelation, thus necessary and graciously given to man in his innocence, became equally needful, or even more so, after the fall by disobedience. Transgression made man an enemy of God; it brought darkness over the understanding, guilt upon the conscience, and sorrow into the soul. Then the recollection of the law of God, requiring perfect and continual obedience, could lead the mind only to despair. A further revelation from God, was required, possessing a new character, suited to the condition of a guilty creature, giving certain information, not only concerning the rule and extent of human duty, but also the assurance of the divine mercy. It was necessary for it to declare that sin could be pardoned; and to state the terms on which the criminal could be forgiven, and how a sinful, depraved creature could be re-established in the favour, and made to possess the image of God.

This needed revelation was graciously afforded to our trembling first parents. For God, in his rich mercy, while pronouncing the curse which they had brought upon themselves, with their misery and mortality, the fruit of their sin, gave them the consoling intimation of his compassion and favour, in the seasonable promise of a mighty Redeemer, in

“the seed of the woman” that “should bruise the serpent’s head.” (Gen. iii. 17-19.) This promise was, at the same time, illustrated by the institution of animal sacrifices, the design of which was to teach mankind their liability to suffer the divine wrath, because of sin,—that the penalty must be inflicted if not on themselves, yet on a substitute; and that God had graciously provided such a surety in the person of the Messiah,—“the seed of the woman,” who should in due time appear among men, to make reconciliation for iniquity by the sacrifice of himself,—thus destroying the tempter,—the devil. This merciful revelation, explained by the appointment of sacrifices, was the foundation of hope in God to sinners in the early ages of the world. The promise was repeated, and still further illustrated by successive revelations from heaven, and became the means of salvation to all who believed it as the precious word of God. Thus, as it is recorded in the Scripture, “by faith Abel offered unto God a more excellent sacrifice than Cain,” when “the LORD had respect unto Abel, and to his offering.” (Heb. xi. 4; Gen. iv. 4.)

Enoch, Noah, Abraham, Isaac, Jacob, Job and others of the pious patriarchs, believed the promises of God, evincing their faith in the expected Redeemer, by their various sacrifices, and proving, by their holy lives, that they had been favoured with a divine revelation. “These primitive Christians” handed down the doctrines which they had received, delivering them from age to age, in tradition, which formed the subject of the faith of all the

pious servants of God, for a period of about *two thousand five hundred years*, until the deliverance of Israel from Egypt by Moses, who committed to writing the laws of God!

Every nation that has admitted the existence of God, has believed that he really did afford special revelations of his will to certain distinguished persons. Hence, the Pagan priests in all ages have pretended that they had received divine instruction, when they imposed their various rites upon the people; and hence, also, most the celebrated legislators of antiquity, besides Moses—who was in an extraordinary manner inspired of God,—have professed to hold intercourse with their gods, in establishing their laws and institutions. Such was the claim of Minos, of Lycurgus, of Solon, of Pythagoras, of Zoroaster and of others. Several of the wisest of the Pagan philosophers, also, expressed their hope that the Deity would grant such a favour, as a divine revelation, to direct them in the ways of truth and religion.

Moses, the deliverer of Israel from Egypt, was constituted the founder of a new dispensation of the Divine mercy to man. That deliverance was made its commencement; and to preserve the memory of that miraculous interposition, God gave a wonderful proof of his merciful kindness to man, in an extended revelation of his holy will, not depending on oral tradition for its preservation, but made permanent by being committed to writing. This revelation comprehended a system of moral, political and ceremonial laws,—for the observance of Israel as a nation,



—written by Moses, under the divine inspiration. But to all these was prefixed, in the book of Genesis, a history of the original creation of all things, and of the providential government of the world by the adorable Creator.

Moses was the first writer of the Holy Scriptures. But many have asked, “How did he acquire the art of writing?” This we may now answer. Being brought up in Egypt, as “the son of Pharaoh’s daughter,” Moses was educated at court, by the best instructors, and he became “learned in all the wisdom of the Egyptians.” (Acts vii. 22.) But he was not able to gain from that accomplished people the art of alphabetical writing; neither was that admirable contrivance the invention of his own ingenuity. While various suppositions have been offered as to the origin of that most useful art, the Scriptures alone solve the difficulty, which some learned men have found in it. Many have supposed that letters were altogether a human contrivance, employed to facilitate the useful purposes of commerce. Generally, the heathen considered letters to have been one of the precious gifts of their fabulous divinities; but Christian and Jewish authors of the greatest fame for learning and judgment, believe that letters were given first to Moses, for the divine laws, by the immediate inspiration of Jehovah.

Analogy seems to favour this opinion. For *speech*, the power of communicating our ideas to each other by distinct vocal sounds, was, beyond all question, God’s original favour bestowed on man,—a faculty which distinguishes him from all other animals.

Lord Monboddo, Voltaire, Dr. Adam Smith and some others of the infidel school, regard speech as a human invention; but Drs. Delany, Warburton, Johnson, Beattie, Blair and most of those of the highest name, acknowledge speech to have been the gracious gift of God. They hold that there was one original language. And Mr. Halked, in his learned Preface to his "Code of Gentoo Laws," says, "If our judgment leans to the side of revelation, let it not be hastily condemned by those whose knowledge of language extends no further than to Greece and Rome, France and England; for if they will carry their philological inquiries to the East, they may, perhaps, be able to trace the remains of *one original language* through a great part of the globe at this day."

Alphabetical writing, in a great degree, resembles that wonderful gift of speech; it is only the power of communicating our thoughts by acknowledged signs, at all times, to those absent as well as those present, and after their decease as well as while living! The great and extensive advantages, also, which are derived to mankind by written documents,—as fixing the principles of law,—recording the momentous events of natural history, and of political and social transactions,—may reasonably vindicate the claim for it as a divine gift. Matters of such high importance to the welfare of mankind, afford solid ground for our belief that the art of alphabetical writing was a special favour of heaven, as it seems in every way worthy of the beneficence of Almighty God.

“Picture writing,” by symbolical representations, was common, at a very remote period, both in Canaan and in Egypt, and probably among the Chaldeans. The Egyptians became famous for their hieroglyphic engravings; but no evidence is believed to exist of *alphabetic writing*, so early as the time of Moses. Letters may be traced up to that great man, but no higher. The learned Mr. Wise insists, “that Moses and Cadmus could not learn the alphabet in Egypt; and that the Egyptians had no alphabet till they received what is called the *Coptic*, which was introduced either in the time of the Ptolomies, or earlier, under Psammeticus or Amasis; and these letters, which are the oldest alphabetical characters of the Egyptians that can now be produced, are plainly derived from the Greek.”

Pliny declares his opinion that letters were of Assyrian origin; at the same time mentioning the Egyptians and Phœnicians as being competitors for the honour of their invention. However, the majority of the ancient Pagan authors are unanimous in ascribing their origin not only to one nation, but to one man,—attributing them to the Egyptian *Thoth*, or *Mercury*.

Sanchoniathon, the most ancient Pagan historian, a native of Phœnicia, declares that Thoth was the first that wrote records. Plato affirms that the first invention of letters was in Egypt, by this Thoth; but “it is doubtful,” he says, “whether he were a god or man.” Diodorus Siculus mentions the Egyptian Mercury as the inventor of letters and of most other useful arts. In another place he asserts, that “the

Syrians were the inventors of letters, and that the Phœnicians learned them from that people." All these statements indicate the uncertainty and ignorance of their authors; and it is believed that by Thoth they intended Moses.

It is well known that all the nations of Europe derived their letters from the ancient Latin; the Latins obtained their letter from Greece; the Greeks received them from the Phœnicians, by Cadmus; and they from the Hebrews, after the time of Moses, who possessed all the learning of the Egyptians. But Egypt, in the time of that legislator of Israel, did not possess the art of alphabetical writing, nor till after the days of Solomon. Moses did not, therefore, as some have supposed, gain this art from his Egyptian instructors; for, as many affirm, after having examined their most ancient alphabet, "they did not possess this art till more than a thousand years after the death of Moses."

India has been thought by some to have been the birthplace of letters; but this has been disproved. For Sanscrit, the sacred language of India, does not lay claim to be the original. Though it may be difficult, or even impossible, to ascertain when letters were carried across the Indus, they are believed to have been derived from a source which can be found only in the divine inspiration of Moses. Mr. Halked, in his Grammar of that language, says, "Sanskrit is not only the grand source of Indian literature, but the parent of almost every dialect from the Persian Gulf to the Chinese seas, and is a language of the most venerable antiquity." "There is," he adds,

“ a great similarity between the Sanscrit words and those of the Persian and Arabic, and even of Latin and Greek ; and this not in technical and metaphorical terms, but in the main ground-works of language, in the names of numbers, and the appellations of such things as would be first discriminated on the immediate dawn of civilisation. The coins of Assam, Nepaul, Cashmeria and many other kingdoms, are all stamped with Sanscrit letters, and mostly contain allusions to the old Sanscrit mythology. The same conformity I have observed on the impressions of seals from Bootan and Thibet.”

This important subject, so interesting to the Christian, in his belief in the Holy Scriptures, has been investigated with the greatest care, by men of the profoundest learning ; and their researches have led them to the conclusion, that “ till the time of Moses, the World knew nothing of letters : for we find not any laws of God or man written before. It is likewise most probable, that we owe them not, nor their use, to human invention, but to divine revelation. And it is a thing that offers itself fairly to our belief, that God *himself*, when he gave the Ten Commandments, *written by his own finger*, to Moses, *introduced the first alphabet.*”\*

Dr. Winder, in his “ History of Knowledge,” sets this matter in a striking point of view, as he observes, “ There is something so astonishing in *alphabetical writing*, as may justly authorize our calling it a *divine art*. It was *perfect at first*, and it has

\* Sir C. Woolseley. Reasonableness of Scripture Belief, pp. 212, 213.

never received what may be called any improvement of *alphabet*, from the beginning to this day. The alphabet for all languages, or what would accomodate itself to all articulate sounds, is found in the *Hebrew decalogue*, and all the Hebrew letters except *Teth*.”\*

Others observe, besides these mighty considerations, it is a thing most remarkable, that the writings of Moses, though the most ancient of all literary composition, are the most beautiful of any in the Holy Scriptures. Those writings, and they only,—the first and most ancient in the world,—the work of that rude age, and composed in the “terrible wilderness” of Arabia,—contain the Hebrew language in its greatest perfection! On this account learned men have called the period from Moses to David, “The Golden Age of the Hebrew language!”

Attempts have been made by men of high erudition to take away this honour from Moses and from the Holy Scriptures. This has been done, particularly by those of the Neologian schools in Germany; but with very little success, even by their own acknowledgment. *Pictorial* writing they have found of great antiquity; but not *alphabetical*. And Dr. Wall, of Trinity College, Dublin, in his learned treatise on the “Origin of alphabetical writing,” after having examined the researches of the most accomplished antiquaries in Egyptian and Chinese science, arrives at the same conclusion,—that Moses was the inventor of letters and alphabetical writing;

\* Vol. ii., p. 44.

and that this art was not derived by him from his teachers in Egypt, nor yet the contrivance of his own skill, but given to him for the benefit of mankind, by the immediate instruction and inspiration of God !”

## CHAPTER III.

## LITERARY HISTORY OF THE SACRED BOOKS.

Moses the earliest writer—Genesis the most ancient history—  
 Notices of the Sacred Books—Completion of the Old Testament  
 —The Great Synagogue—New Testament Books—The Gospels  
 —The Epistles—Hebrews—Revelation.

DIVINE Revelation having been given at “sundry times and in divers manners,” is not limited to one writing or volume, but is contained, in its successive communications, in many books of Holy Scripture. These were composed on different occasions, by many individuals, in various places, and during the period of more than *fifteen hundred years*; and yet there is a perfect agreement in sentiment, and harmony of design among all the sacred writings, proving their work to have been performed under the direction of God. Their history, therefore, must be interesting to every Christian.

Moses, the deliverer and lawgiver of Israel, is acknowledged by all who have considered this subject, to have been the earliest of the sacred writers. Having been taught the art of alphabetical writing, immediately by the blessed God, who gave him “the law of ten commandments,” written on two tables of stone, with his own “finger,” he was directed to write all the words of the law of God. That law, in its va-



rious details, is contained in the books of EXODUS, LEVITICUS, NUMBERS and DEUTERONOMY, which, with the book of Genesis, are commonly called the "Pentateuch," or "Five Instruments," and "The Law of Moses." The last chapter in Deuteronomy was added, probably, by Joshua, or by some later prophet.

GENESIS was given by revelation to Moses, as a necessary introduction to the law, declaring the correct history of the creation of the world, of the origin of mankind in the several nations, by which the earth was overspread, and teaching the doctrine of God's universal providence. This book is inestimably valuable, not only as the true record of the creation, but as giving us correct information concerning the origin of man's misery and mortality, by transgression, the true grounds of all acceptable religion, and the certainty of a future life for the righteous with God in heaven. "This book," as Dr. Adam Clarke remarks, "is the most ancient and the most authentic history in the world; a history that contains the first written discovery that God has made of Himself to mankind; a discovery of His own being, in His wisdom, power and goodness, in which the whole human race are intimately concerned." "Without this history," as Fuller remarks, "the world would be in comparative darkness, *not knowing whence it came, nor whither it goeth*, in the first page of this sacred book a *child* may learn more in an hour than all the *philosophers* in the world learned without it in a thousand years."\*

\* Commentary on Genesis.

These five books of Moses contain the history of the world, according to the common computation of Dr. Usher, during a period of *two thousand five hundred and fifty-three years*; they form a work in every respect worthy of God, who inspired His servant to write them for the instruction of Israel and of the Church in all ages; and containing such clear predictions of the Redeemer (Gen. xii. 15; xxii. 18; xlix. 10; Deut. xviii. 15, 19), they are next in importance, on many accounts, to the law and the Gospel of our Lord and Saviour Jesus Christ, as given in the New Testament. Their antiquity places them at the head of all the most celebrated writings of the learned; and the various subjects embraced by them render them of the utmost value to every civilized nation. They are the fountain of ancient geography and history; their philosophy and chronology entitle them to the veneration of the whole race of man; while their system of theology and religion, designed for the instruction and comfort of every people, demonstrates their divinity as a revelation from God.

JOB, though placed the first of the *poetical books of Scripture*, is believed to have been written by Moses. Job is supposed by many to have been Jobab, a great-grandson of Esau (Gen. xxxvi. 34; 1 Chron. i. 44); though some think that he lived before Abraham, being a connecting link between that patriarch and Noah. The book bearing his name records the chief events of his life, and it is regarded as the most ancient writing in the world, excepting the book of Genesis.

Moses committed the sacred books to the custody of the Levites, who were to preserve them with the utmost care for the use of the people (Deut. xi. 13—21). These books were required to be written out by the king, in a copy for himself, to read in continually (xvii. 18—20). The Levites were required to read them to the people, men, women and children, assembled in the year of release, at the feast of tabernacles (xxxii. 9—13). By these means the Scriptures became universally known, copies of the sacred books were multiplied among the people, and the purity of the oracles of God was preserved to future ages.

JOSHUA is so called, as this book was written by the minister of Moses so named, and his successor in leading the people of Israel into Canaan. It contains the history of the settlement of the tribes in the promised land, during the period of about *twenty-six* years, from the decease of Moses to the death of Joshua. As a continuation of the national records of Israel, it is to the five books of Moses what the Acts of the Apostles are to the four Gospels. It is believed to have been written by Joshua, except a small portion of the last chapter by a later prophet of God; and it was designed to illustrate the Divine faithfulness, in the perfect fulfilment of His promises made to Abraham, Isaac, Jacob and Joseph, and the avenging justice of God, in destroying the corrupt and abominable nations of Canaan.

Joshua, called *Jesus* (Acts vii. 45; Heb. iv. 8), from his name in Greek, was a type of Christ, that as he saved Israel from their enemies, and conducted

them to Canaan, so Jesus, “the Captain of our salvation,” saves His people and brings them to the heavenly glory!

JUDGES.—Thirteen supreme rulers of Israel, from Joshua to Sampson, governed the nation during that period of *four hundred* years. They were extraordinary men of God, and the book is so called, as it records their public acts. The most judicious critics ascribe the compilation of this book to the prophet Samuel; and it affords a striking illustration of the righteous government of God, especially in the sufferings of the Israelites, when practising the idolatries of their neighbours, and in their deliverance and prosperity when obeying the LORD.

RUTH is so called from a Moabitish female, who, having emigrated to Canaan, was married into a family of Judah, so that she became famous in the genealogy of Messiah. The book of Ruth is ascribed to Samuel.

SAMUEL I. and II.—These are called in the Greek, “*The first and second books of Kings.*” They are called after the name of the prophet, because the former twenty-four chapters of the first book were written by the venerable Samuel, the latter part, and the whole of the second book, being written by the prophets Nathan and Gad. (1 Chron. xxix. 29.) These books are the national records of Israel for about *one hundred and forty years*, to the close of the reign of David.

KINGS I. and II.—These books are records of the nation of Israel, from the anointing of King Solomon to the destruction of Jerusalem and the captivity of the Jews in Babylon.

**CHRONICLES I. and II.**—These books are historical records of the whole Bible, from the creation of the world down to the destruction of Jerusalem, through a period of about 3,468 years. They are valuable as preserving the genealogical tables, which show the line of the descent of Messiah from Abraham, and record various incidents highly instructive regarding divine providence, which are not found in the other historical books. They are believed to have been compiled by Ezra.

**EZRA and NEHEMIAH.**—Ezra is so called from the priest who wrote it, as a continuation of the Jewish history, commencing with their return from the seventy years' captivity in Babylon. It includes the period of about a century, from the decree of Cyrus, in the year B.C. 536, to the reformation effected by Ezra and Nehemiah, who laboured together in that good work. These books, in a remarkable manner, illustrate the kind providence of God towards the Jews. Ezra was raised up by Jehovah to restore religion to its ancient purity; and he was divinely inspired to revise and complete the Holy Scriptures. He wrote his own book, which was finished by Nehemiah; and died at about the age of 120 years, venerated by the Jews as a second Moses. Nehemiah closes the Old Testament history, about the year 420 before the birth of Christ.

**PSALMS.**—These form the collection of the inspired songs and hymns, prayers and meditations of several prophets, especially of Moses, Asaph, Heman, Jeduthan and David. But most of them are ascribed to that King of Israel. They are written in various

forms of Hebrew poetry, some being historical and others prophetic, but all devotional; and they have always been prized by the people of God. They are among the most precious treasures of Christianity.

PROVERBS.—This book is a collection of the wise sayings given by divine inspiration, chiefly to King Solomon. They relate to almost every branch of moral and religious duty, and form a storehouse of practical wisdom, adapted to common life in the ways of holiness under the gospel.

ECCLESIASTES and SOLOMON'S SONG.—These books were written by King Solomon; the latter, when he was young, and first married to the daughter of the King of Egypt; and the former book was written at the close of his life, to serve as a monumental expression of his conviction of the insufficiency and vanity of all earthly good, and of his repentance on account of his idolatries, and of his sincere return to the LORD his God.

ISAIAH, JEREMIAH, EZEKIEL and DANIEL.—These books are so named from their several authors, the *four* "Greater Prophets" of God, who were raised up as extraordinary ministers, to instruct the people of Israel in the true worship of God. Their writings comprehend a vast range of subjects the most interesting to Christians, especially relating to the history of the nation of Israel, its declension, idolatry, dissolution and restoration, with prophecies referring to the promised Messiah, the church of Christ, and the nations connected with the Jewish community, as they affected the interests of the people of God. These holy men flourished between the years 810

B.C., and the year 534 B.C., which was the close of the ministry of the prophet Daniel.

HOSEA to MALACHI.—These books of the *twelve* “Minor Prophets” were written by the several prophets whose name they bear. They also were inspired servants of God, and called to exercise an extraordinary ministry among the people of Israel, in different ages, from a little before the time of Isaiah to the age of Ezra, the Old Testament closing with the last of them, the prophet Malachi, about the year B.C. 397.

Divine providence watched over the sacred books in a remarkable manner; so that after the decease of the last of the inspired prophets, a revision of the manuscript copies of them was made, and the Old Testament completed. This good work was effected under the direction of the *Great Synagogue*. And “what the Jews called *the Great Synagogue*,” says Dr. Prideaux, “was a number of elders, amounting to one hundred and twenty, who succeeding some to others, in a continued series, from the return of the Jews again into Judea, after the Babylonish captivity, to the time of Simon the Just, laboured in the restoring of the Jewish Church and State in that country. In order thereto, the Holy Scriptures being the rule they were to go by, their chief care was to make a true collection of those Scriptures, and publish them to the people.”\*

“Simon the Just” finished his course about the year *two hundred and forty-four* after the captivity,

\* Connection between the Old and New Testament, vol. ii., p. 752.

and *two hundred and ninety-two* years before the advent of Christ. And the extraordinary character that is given of him, in the fifteenth chapter of the book of Ecclesiasticus, by some learned Jew, corresponds with what might have been expected in the man who was chosen to complete the ancient Oracles of God.

MATTHEW, MARK, LUKE and JOHN, the four GOSPELS, containing memoirs of the incarnation, ministry and death of Jesus Christ, our Saviour, were written by the evangelists whose names they bear. Matthew and John were chosen by Christ, and ordained as his apostles. They were his personal attendants during the whole of his public ministry, and, therefore, acquainted with the things about which they have written. Mark and Luke were favoured with intimate acquaintance with some of the apostles; the former was a chosen companion of the Apostle Peter, and the latter a personal friend and companion of the Apostle Paul. They were, therefore, eminently qualified for their duty in writing the Gospels, by their personal knowledge of many of the facts stated, and especially by the inspiration of God.

ACTS OF THE APOSTLES.—The invaluable book bearing this title was written by Luke, the author of the third of the gospels. This book records the facts and details the manner of the planting of Christianity in Jerusalem, Judea, Samaria and Galilee, and in different countries and cities for about thirty years after the ascension of Christ.

These five books, forming the historical portion of



the New Testament, are inestimably precious to us, as revealing to us the method and plan of redemption by the perfect obedience and meritorious death of our Lord Jesus Christ. And every reader of the Acts of the Apostles must perceive the abundant and satisfactory evidences which this book affords of the truth and divinity of Christianity. The details of the progress and triumphs of the gospel, among both Jews and Gentiles, prove that its establishment on the earth was the result, not of human policy and skill, but of the power and grace of God accompanying the ministration of the holiest, the most benevolent, and most self-denying preachers, that ever professed to seek the welfare of mankind. Their miraculous endowments and their singleness of purpose, their perseverance against the greatest difficulties, and the fruit of their labours, in the conversion of multitudes from ignorance, superstition and sin, to holiness, in obedience to the laws of Christ, demonstrate their commission as the servants of God. The whole contents of these five books, as exhibiting the origin, perfection and planting of Christianity in the world, prove them to form the most precious portion of the Holy Scriptures.

ROMANS, CORINTHIANS I. and II., GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, THESSALONIANS I. and II., TIMOTHY I. and II., TITUS, PHILEMON and HEBREWS, were written by the Apostle Paul. They were sent on different occasions to churches or to individuals, in the course of his apostolic ministry, and they form inestimable treasures to the churches of Christ.

“The Epistle to the Hebrews,” in certain points of view, is the most valuable of all. It has been considered by some as a kind of *appendix* to the Epistle to the Romans, inculcating the same divine doctrines, but proving and illustrating them upon principles peculiarly suited to the Jews, with their acquaintance with the Old Testament institutions; while that to the Romans was designed especially for the converted Gentiles, who had gained but a little knowledge of the Scriptures. This Epistle to the Hebrews contains a kind of epitome of God’s dispensations to man until the appearance of Christ. It is an inspired commentary on the Levitical laws. It contrasts the grandeur, the efficacy and the perpetuity of the new covenant privileges, worship and promises under the gospel, with the worldly character and temporary nature of the typical institutions established by Moses. It was designed to reconcile the believing Jew to the destruction of his temple—the loss of his priesthood—the abolition of his sacrifices—and even the extinction of his name; because it exhibits to him a nobler priesthood, and the only perfect sacrifice of atonement by Jesus Christ—with a far more magnificent temple in a heavenly country, and an eternal memorial under a new name in the kingdom of God.

James, Peter I. and II., John I., II. and III., and Jude, were Epistles written by the apostles whose names they bear. They are very valuable documents, adapted to edify believers, and worthy of the inspiration of God.

REVELATION.—This mysterious book, written by the Apostle John, is so called from the signification

of its Greek name, *Apocalypsis*, as it reveals many things regarding the future condition of the church and the world. It was given in a series of visions to John, to lead him to exhibit the prophetic history of the church to the end of the world. This book is regarded by many as the most sublime of all that are contained in the New Testament. "It is worthy of justice, in respect of the Revelation," says Mr. Scott, "that the views given in it of God and heavenly things, of the kingdom of providence and grace, of the Redeemer's glory, and the happiness and character of his people, with the wickedness and ruin of his enemies, are set forth in so striking and peculiar a manner, that even those who do not at all understand the prophetic meaning, are interested and edified by reading it, in proportion to the degree of their humility, faith and piety."

These divine books having been written to different parties, and in distant places, were a considerable time before they could be collected by any individual, or by any church, into a complete volume. But this was done, in a great measure, during the lifetime of the apostles; as it is evident from the Apostle Peter referring to what, he says, "our beloved brother Paul hath written in all his epistles," and to "the other scriptures." (2 Peter iii. 15, 16.) This collection was soon made, however, by many churches and individuals, prompted by the Spirit of God; so that many of them in the second century possessed nearly the whole or the entire collection of the books of the New Testament.

## CHAPTER IV.

## DIVINE INSPIRATION OF THE SCRIPTURES.

Divine Inspiration defined by Dr. Henderson—Dr. Stow—Dr. A. Clarke—Dr. Robinson—Dr. Gill—Mr. Boyle—Dr. Doddridge—Inspiration belongs to the original Scriptures.

HOLY SCRIPTURE, originating as we have seen, must have been given by divine inspiration. The sacred books could not have been the devices of men, however ingenious and learned. They bear the character of truth, and the manifest impress of God. A celebrated poet has justly asked, therefore,

Whence, but from heaven, could men, unskilled in arts,  
 In different ages born, in different parts,  
 Weave such agreeing truths? or how? or why  
 Should all agree to cheat us with a lie?  
 Unasked their pains; unwelcome their advice;  
 Starving their gains; and martyrdom their price!

—DRYDEN.

Divine revelation must necessarily be the gift of heavenly wisdom. An apostle, therefore, declares, concerning the books of the Old Testament; “All scripture is given by inspiration of God.” (2 Tim. iii. 16.) The Apostle Peter, also, in perfect agreement with his great fellow-labourer, Paul, states; “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came

not in old time by the will of man ; but holy men of God spake as they were moved by the Holy Ghost." (2 Peter i. 20, 21.)

Divine inspiration signifies a rational creature being influenced by the Spirit breathing into it, so that the intellect is supernaturally improved beyond its ordinary powers. By this inspiration of the Holy Spirit, the soul is excited and moved to undertake some good work, by preaching or writing for the instruction of mankind. Thus the prophets of God are said to have spoken as they were moved, or inspired, by the Holy Ghost. This sacred influence must have been enjoyed in *different degrees, according to the requirements of knowledge*, by the several writers of the sacred oracles, in the Old and New Testament.

This great subject, so vital to Christianity, in which the minds of believers should be firmly established, will be understood best from the testimonies of a few of our most eminent divines ; and, therefore, instead of argument, we offer their admirable thoughts on this manifestation of the sovereign goodness of God.

Dr. Henderson defines divine inspiration as "an extraordinary and supernatural influence exerted by the Holy Spirit on the minds of the sacred writers, in such modes and degrees as to lead to, and secure in, documentary forms, the deposition of such historical, didactic, devotional and prophetic truth, as Infinite Wisdom deemed requisite for the immediate and future benefit of mankind."\*

\* Divine Inspiration, Congregational Lecture. Lecture vii., p. 254

“Inspiration, according to the Bible,” says Dr. Stowe, an American theologian, “is just that measure of extraordinary divine influence afforded to the sacred speakers and writers, which was necessary to secure the purpose intended, and no more. If the purpose were to excite them to write that with which they were already acquainted, just this degree of influence was exerted. If there were the additional purpose of bringing fresh to their recollection things which had partly faded away, so much additional influence was given. If explanations and more full developments of principle were needed, the Holy Spirit gave the requisite illustrations. If truths, before unknown, were to be communicated, the Holy Spirit revealed them; and if future events were to be foretold, the knowledge of them was imparted by the same Divine Agent. So far, also, as the mode of communicating was necessary to the purpose intended, this also was directed by the Holy Spirit.”

Dr. Adam Clarke states:—“God communicated the scripture in ancient times, to holy men, by the inspiration of his own spirit, who carefully wrote down, and delivered it to those to whom it was at first more immediately sent. There is sufficient evidence from the scriptures themselves, that the revelation of the divine will was given to men in the five following ways:—

“1. By the personal appearance of him who is termed ‘The Angel of the Covenant,’ and ‘The Angel in whom was the name of Jehovah,’ who was afterwards revealed as the Saviour of mankind.

“2. By an audible voice, sometimes accompanied by emblematical appearances.

“3. By the ministry of angels, often working miracles.

“4. By dreams and visions of the night, or in trances by day.

“5. But the most common way was by direct inspiration by the powerful agency of God on the mind, giving it a strong conception and supernatural persuasion of the truth of the things which he revealed to the understanding.”\*

Dr. Olinthus Gregory defines inspiration more particularly thus:—“While the authors employed in the composition of the Bible exercised generally their own reason and judgment, the Spirit of God effectually stirred them up to write; appointed to each his proper portion and topic, corresponding with his natural talents, and the necessities of the church in his time; enlightened their minds, and gave them a distinct view of the truths they were to deliver; strengthened and refreshed their memories, to recollect whatever they had seen or heard, the insertion of which in their writings would be beneficial; directed them to select from a multitude of facts what was proper for the edification of the church, and neither more nor less; excited afresh in their minds such images and ideas as had been laid up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord; suggested and imprinted upon

\*Christian Theology. By Dr. A. Clarke. Selected by S. Dunn, p. 47.

their minds such matters, words, and order, especially whenever they related to facts, discourses, or doctrines, the communication of which is the great object of Scripture, thus rendering the whole canon, at any given period, an infallible guide to true holiness and everlasting happiness.”\*

Dr. Robinson, anticipating various questions that might naturally arise in the mind of an inquirer after the truth, remarks:—“Whenever, and as far as, divine assistance was necessary, it was always afforded. We perceive that in different parts of Scripture there were different degrees of inspiration. God enabled Moses to give an account of the creation of the world; Joshua to record with exactness the settlement of the Israelites in the land of Canaan; David to mingle prophetic information with the varied effusions of gratitude, contrition and piety; Solomon to deliver wise instructions for the regulation of human life; Isaiah to deliver predictions concerning the future Saviour of mankind; and Ezra to collect the sacred Scriptures into a volume: ‘but all these worketh that one and the selfsame spirit, dividing to every man severally as he will.’ (1 Cor. xii. 11.) In some cases, inspiration produced only correctness and accuracy in relating occurrences, or in reciting the words of others; in other cases, it communicated ideas, not only new and unknown before, but infinitely beyond the reach of unassisted human intellect; and sometimes, inspired prophets delivered, for the use of future ages, predictions which they did not themselves comprehend, and which could not be

\* Letters on the Christian Religion. Letter xi., pp. 200, 201.



fully understood till they were accomplished. In this restricted sense it may be asserted, that the sacred writers always wrote under the influence, or guidance, or care, of the Holy Spirit, which sufficiently established the truth and divine authority of all Scripture.

“Though it is evident that the sacred historians sometimes wrote under the immediate operations of the Holy Spirit, it does not follow that they derived from revelation the knowledge of those things which might be collected from the common sources of human intelligence. It is sufficient to believe, that by the general superintendence of the Holy Spirit, they were directed in the choice of their materials, enlightened to judge of the truth and importance of those accounts from which they borrowed their information, and prevented from recording any material error. These points being ascertained and allowed, it is of very little consequence whether the knowledge of a particular fact was obtained by any of the ordinary modes of information, or whether it was communicated by immediate revelation from God: whether any particular passage was written by the natural powers of the historian, or by the positive suggestions of the Holy Spirit.” \*

While reading the Holy Scriptures, however, every one will observe various passages or sentences, containing the *sentiments* of the wicked, and which could not, therefore, be *approved* of God. It has been inquired whether such could have been given by divine inspiration? On this subject Dr. Gill

\* Theological Dictionary, Art. Inspiration, pp. 570, 571.

judiciously remarks,—“The inspiration pleaded for, extends to all the books of the sacred scriptures, and to all the writers of them, and principal speakers introduced in them; and though all that is contained in them is not of God, or inspired by him,—as the quotations from heathen writers, the words of Satan, the speeches of bad men, and even of good men, in which some things not right are said of God, as by Job and his three friends; yet the writers of the books in which these sayings are, were under divine impulse, inspiration and direction, to commit these several things to writing; partly for the truth of historical facts, and partly to show the malice of devils and wicked men, as well as the weakness and frailty of good men, and all for our caution and instruction.”\*

Every one must, therefore, perceive the great importance of discriminating between what the inspired writers *teach*, and what is only *contained* in their books, of the objectionable sentiments of the wicked. On this subject the Hon. Robert Boyle observes:—“We must carefully distinguish betwixt *what the scripture itself says*, and *what is only said in the scripture*. For we must not look on the Bible as an oration of God to men, or as a body of laws, like our English statute book, wherein it is the legislator that all the way speaks to the people; but as a collection of composures of very differing sorts, and written at very distant times; and of such composures, that though the ‘holy men of God’ were acted upon by the Holy Spirit, who both ex-

\* Commentary on the Bible, preface. Vol. i., p. 6.

cited and assisted them in penning the scripture, yet there are many others, besides the author and the penmen, introduced speaking there. For, besides the books of Joshua, Judges, Samuel, Kings, Chronicles, the Four Evangelists, the Acts of the Apostles, and other parts of scripture that are evidently historical, and wont to be so called, there are in the other books many passages that deserve the same name; and many others, wherein, though they be not mere narratives of things done, many sayings and expressions are recorded that either belong not to the Author of the scripture, or must be looked upon as such wherein his secretaries personate others."

Divine inspiration belongs to the whole of the sacred scriptures, as they had been collected, and as they were received by the Jews at the time of the ministry of Jesus Christ. They received his sanction and commendation, as of divine authority. Hence Dr. Doddridge remarks:—"The inspiration, and consequently the genuineness and credibility of the *Old Testament* may be certainly inferred from that of the *New*, because our Lord and his apostles were so far from charging the Scribes and Pharisees (who on all proper occasions are freely censured) with having introduced into the sacred volume any merely human composition; that, on the contrary they not only recommend a diligent and constant perusal of these scriptures as of the greatest importance to men's eternal happiness, but speak of them as *divine oracles*, and as written by the extraordinary

influence of the Holy Spirit upon the minds of the authors.”\*

Receiving the books of the Old Testament which relate so peculiarly to the limited and temporary forms of religion ordained for the Israelites, to have been written under the divine inspiration, we cannot but conclude the same of the scriptures which form the New Testament. There appears the stronger reason to admit the inspiration of these books, as they contain the unalterable institutions of the blessed Redeemer, designed for all nations of mankind, down to the end of the world. This blessing of infallible guidance and direction, our Saviour promised to his apostles when he declared that “the Holy Spirit should teach them all things, guide them into all truth, and remain with them for ever.” (John xiv. 26; xvi. 13.) They were miraculously endowed with the extraordinary gifts of the Spirit, according to the Saviour’s promise, on the day of Pentecost, when they were at once qualified to preach salvation by Christ, not only in their native language, but “in other tongues, as the Spirit gave them utterance.” (Acts ii. 4.)

What a demonstration of their divine inspiration do we behold in men of the humblest rank, as the apostles were, some Galilean fishermen, who, in consequence of the wonderful unction of the Holy Ghost, were enabled to speak with the utmost propriety and fluency, expounding the ancient prophe-

\* Postscript to Essay on Inspiration, in Commentary, pp. 963, 964.

cies in *Latin, Greek, Arabic, Coptic, Persic* and various other languages, the rudiments of which they had never learned!

These divine endowments, miraculously imparted to them, enabled them to execute their high commission, not only in preaching the gospel in all languages of the nations among whom they fulfilled their missionary labours, but in writing the sacred books of the New Testament. They confirmed the truth and divinity of the promises of Christ; and, while we reflect upon those distinguished men, as the divinely appointed instructors of all nations, and consider their perfect harmony in the doctrines which they delivered, if we admit the genuineness and authority of the books ascribed to them, we must possess the strongest assurance that the writers of the New Testament were directed by the inspiration of God.

Divine inspiration, however, it is to be remembered, belongs only to the original Hebrew and Greek scriptures. Yet translations are invaluable, and their worth depends on their agreement with the original writings. On this subject, Dr. Gill remarks:—"Inspiration is to be understood of the scriptures as in the original languages in which they were written, and not of translations; unless it could be thought that the translators of the Bible into the several languages of the nations into which it has been translated, were under the divine inspiration also in translating, and were directed of God to the use of words by which they have rendered the original; but this is not reasonable to suppose.

The books of the Old Testament were written chiefly in the Hebrew language, except some few passages in Jeremiah, Daniel, Ezra and Esther, in the Chaldee language, and the New Testament in Greek; in which languages only they can be reckoned canonical and authentic; for this is like the charters and diplomas of princes, the wills or testaments of men, or any deed made by them; only the original exemplar is authentic, and not translations, and transcriptions, and copies of them, though ever so perfect; and to the Bible, in its original languages, is every translation to be brought, and by it to be examined, tried and judged, and to be corrected and amended; and if this was not the case, we should have no certain and infallible rule to go by; for it must be either all the translations together, or some one of them; not all of them, because they agree not in all things; nor one, for then the contest would be between one nation and another, which it should be, whether English, Dutch, French, &c.; and could one be agreed upon, it could not be read and understood by all; so the Papists, they plead for their Vulgate Latin version, which has been decreed authentic by the Council of Trent, though it abounds with innumerable errors and mistakes.”\*

Divine inspiration, moreover, cannot be claimed for the successive transcribers of the original scriptures. Various omissions and differences have been found in the numerous manuscripts that exist of the divine books, and this fact has opened a vast field for the labours of learned critics. For perfect accu-

\* Body of Divinity. Vol. i., pp. 18, 19.

racy in the numerous copies of them taken before the invention of printing, could not have been expected, unless a miraculous interposition had constantly attended every transcriber of the sacred books. Nevertheless, so great is the agreement found among the existing manuscripts, in relation to all the doctrines, precepts and facts of the Bible, that it has excited the wonder of learned men, who have beheld in this particular, a striking illustration of the admirable providence of God.

Reflecting thus on the character of the sacred books, we find such abundant evidence of their supernatural origin as to banish all doubt from a serious mind. And it seems impossible to imagine what evidence could be afforded that would be more convincing and satisfactory than they possess, of their being given to us by the wisdom and influence of the Holy Spirit! The apostle, therefore, commending the word of God as essential to the sanctification of the Christian, by its transforming power upon its devout reader, says, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.)

## CHAPTER V.

## GENUINENESS AND AUTHENTICITY OF THE SCRIPTURES.

The Sacred books are genuine; not falsified or corrupted—The manner of their preservation—Early copies and translations—Their facts indicate their authenticity—Of the Old Testament—Of the New Testament—Substantially the same as delivered by the inspired writers.

READERS of the Holy Scriptures, satisfied as to their divine inspiration, will yet be led to consider whether the sacred books, as we possess them, are really the *genuine* writings of the inspired men of God. Have they been exchanged, or in any way corrupted and falsified? These inquiries are altogether reasonable, and they deserve the most serious attention, as being vital in their importance regarding practical Christianity.

Divine revelation would have been *seriously*, or even *fatally* injured, if the sacred books had not been conveyed down to our times *genuine* and uncorrupted. But that they have been so *preserved*, we possess evidences the most conclusive and satisfactory. As to the *original writings* of Moses, or of the prophets, or of the apostles, it is not known or pretended that they are in existence. Their *autographs* may not have been preserved to our age, yet



no intelligent scholar, acquainted with biblical antiquities, doubts the substantial agreement of the Holy Scriptures with the original manuscripts of the inspired penmen.

In proof of the *genuineness* of the Old Testament books, we have the testimony of the Jews through successive ages. They exist now, both in Hebrew and in Greek, as they did in the time of our Saviour and his apostles; the latter being a translation made by the Jews for the use of their descendants, after having settled in Egypt, by the command of Alexander the Great, to aid the Greeks in peopling his new cities, especially Alexandria. This translation was made nearly *three hundred* years before the advent of Christ. But before that event, notwithstanding the national violation of the laws of God, and the repeated reproofs, warnings and denunciations, uttered against the people, on account of their practical infidelity, their multiplied idolatries, and their abounding wickedness, they preserved the sacred books with the greatest reverence, as the *Oracles of God*.

Evidence of the most convincing kind as to the genuineness of these sacred books is found in the character and condition of the Jews. Many private families possessed them. But, as the Rev. T. Hartwell Horne states, "If a Jew had forged any book of the Old Testament, he must have been impelled to so bold and dangerous an enterprise by some very powerful motive. It could not be national pride, for there is scarcely one of these books which does not severely censure the national manners. It could

not be love of fame, for that passion would have taught him to flatter and extol the national character; and the punishment, if detected, would have been infamy and death. The love of wealth would not produce such a forgery, for no wealth was to be gained by it. In fact, there was no motive to induce the Hebrews to corrupt the tradition relative to the original of these books. On the contrary, as they were held in the highest reverence and estimation by much the greater part of the people, they had the most powerful motives for transmitting the origin of these documents truly to their posterity.”\*

Besides, the true knowledge of the original of these books could not easily be lost or corrupted among the Israelites, because the tribe of Levi was specially consecrated to the various services of God on behalf of the nation, and their duty was, in a particular manner, to watch over the sacred writings for their preservation. It should also be considered, that there never were wanting pious and distinguished men among the other tribes, either before, or during, or after the captivity of the nation in Babylon, who held these books in the highest veneration as the inspired Scriptures; they were prompted to this reverence and regard for the divine writings by being themselves descendants from the princes, judges and prophets, who were their honoured authors. And altogether the *names* of some of the sacred writers, of at least portions of these books, may have been lost in oblivion; yet, as the Jews confess their ignorance, such con-

\* Introduction to the Scriptures, vol. i. 40, 41.

fession must be regarded as an evidence that they would not have received the books unless they had been transmitted by their ancestors as sacred and inspired ; while we have the clearest evidence that none of the books of the Old Testament were written at a later period than the close of the *fifth* century before the advent of Jesus Christ.

Numerous learned writers have treated this subject with great force of argument, showing that every variety of evidence which the nature of the case admits, is found in support of the claims of the Old Testament books. But for condensed information on this matter, the reader is referred to Horne's "Introduction to the study of the Scriptures."

*Genuineness* is affirmed, also, concerning the books of the New Testament, that they were written by the persons to whom they are attributed, and that they were published at or about the times of their several authors. Of these facts there exists abundant evidence, equally strong, or even more satisfactory.

These books were written by the Apostles of Christ, and their companions, on various occasions ; some of them addressed to the primitive churches, and others to distinguished individuals. And as they did not relate to private matters, but to the concerns of Christ and his gospel, copies of them were, therefore, made and published for the edification of the churches and individuals ; they were further copied for the use of others, and carried by apostolic men as missionaries into many countries, where they were translated immediately into the

languages of the nations, and read as the Divine Oracles in the assemblies of the Christians.

Reviewing the history of the sacred books of the New Testament from the time of their being written, we perceive abundant proof of their genuineness. We find in existence translations of these books made at very early periods. *Two* of these versions are ascertained to have been made *early* in the *second* century, or, as some think, before the close of the *first*. One of these is the *Peschito*, or literal Syriac, which has been exclusively used, and held in the highest estimation, by the several sects of Christians in Syria and the East. Of the same date as the *Peschito*, was the original *Latin*, or old italic version, which was made for the use of the Christians at Rome. This was used by the Latin fathers, and was the text quoted by Tertullian about A.D. 180.

These versions being found to agree with the Greek text, furnish strong *internal* evidence, while their existence as translations, in different languages, demonstrates the antiquity and the genuineness of the New Testament books. But, besides this, various ancient manuscripts of these sacred books are found in many libraries in different parts of Christendom. They are very numerous, amounting, as many learned men suppose, to several thousands; and more than *five hundred* of these manuscripts have been carefully examined, by which it has been ascertained, that some of them were transcribed as early as the *eighth* century, and others in the *seventh*, and *sixth*, and even in the *fourth* century: these, therefore, carry us up to nearly the time of the first

publication of the sacred writings by the Apostles. Considering, therefore, the great number of these manuscripts, the distant countries in which they are found, and their agreement in their contents with the quotations made by the Christian teachers, as found in their writings from age to age, the genuineness of the books of the New Testament is beyond dispute! There is every possible degree of evidence that the sacred books are *authentic* as well as *genuine*.

Regarding the books of the Old Testament, besides what has already been stated in relation to their *genuineness*, their *authenticity* is manifest beyond all doubt, from the whole contents of the five books of Moses, and the peculiarity of the institutions and laws established in Israel. And as to the other books of the Old Testament, their authenticity is proved, partly by the different degrees of purity in the Hebrew language in which they were written, and by their perfect agreement with, and their necessary dependence on, those institutions of Moses: these are confirmed by the united historical testimony of both Jews and Gentiles.

Regarding the contents of the New Testament, the authenticity of its books is established in a manner beyond all reasonable doubt. The case has been thus stated:—“That an extraordinary person, named Jesus Christ, exercised the office of a public teacher in Judea, in the Augustan age, is a fact better supported and authenticated than that there lived such men as Cyrus, Alexander the Great and Julius Cæsar. That he flourished in the reign of Tiberius,

emperor of Rome, and suffered death under Pontius Pilate, the Roman procurator of Judea, are facts that are acknowledged, not only by the Jews of every subsequent age, and by the testimonies of several heathen writers, but also by Christians of every age and country, who have commemorated, and who still commemorate the birth, death, resurrection and ascension of Jesus Christ, and his spiritual kingdom, by their constant and universal celebration of divine worship on the Lord's day, or first day of the week, and likewise by the two ordinances of baptism and the Lord's supper. These religious doctrines and ordinances they profess to derive from a collection of writings composed after the ascension of Jesus Christ, which they acknowledge to be divine, and to have been written by the first preachers of Christianity; and this collection of writings is published in a volume called 'The New Testament.' ”\*

Every consideration proves the books of the New Testament to be *authentic* as well as *genuine*: this is evident from their remarkable preservation; from the impossibility of forgery; from various historical testimony; from the contents and harmony of the several books; from the character of the writers; from the peculiar language and style of the writings; and from the circumstantial minuteness of detail in reference to the persons, places and things, known to have existed at those periods in Asia, in Europe and in Africa.

In relation to the uncorrupted genuineness of the New Testament, many have, therefore, asked, in the

\* Horne's Introduction to the Scriptures. Vol. i., pp. 65, 66.

language of Dr. Whitby, "Who can imagine that God, who sent his Son to declare this doctrine, and his Apostles, by the assistance of the Holy Spirit, to indite and speak it, and by so many miracles confirmed it to the world, should suffer any wicked persons to corrupt and alter any of those terms on which the happiness of mankind depends! It is absurd to say that God repented of His goodwill and kindness to mankind, in vouchsafing the gospel to them, as that he so far maligned the good of future generations, that he suffered wicked men to rob them of all the good intended to them by this declaration of His holy will."\*

Still, it may be remarked, that differences have been found in the text of many manuscripts of the New Testament. This is the fact; but it cannot affect the authenticity of the sacred books. Some persons may indeed be alarmed at the idea of various readings being found in different copies of the inspired writings; but this was to have been expected, unless a perpetual miracle had been wrought to preserve the transcribers from error or mistake. Considering the many thousands of manuscript copies of the Scriptures which must have been made, during the period of *fourteen hundred years* before the invention of printing, and that many transcribers were ignorant or careless, though skilful in the mechanical art of writing, *errata* might reasonably be expected. These persons were not supernaturally preserved in their work of transcribing; and mistakes in one copy would unavoidably be propagated in all that were

\* Preface to Commentary on the New Testament, p. 28.

taken from it, while each copy might have peculiar faults of its own ; so that various readings in small matters, would thus be increased in proportion to the number of transcripts. Besides which, transcribers might increase various readings, by substituting, through ignorance, one letter or even word, for another ; or, through inattention, omit a word, a line, or even a whole clause, as is found to be the case. These causes are such as are found still to operate in the same way in transcribing ordinary documents ; and it cannot be a matter of surprise that in these different ways, reckoning all the minute diversities of single words, syllables and letters, that many thousands of various readings should have been discovered, in collating several hundred manuscripts of the whole, or parts, of so large a collection of writings as those of the Bible. Notwithstanding, it is most satisfactory to be assured, by those who have paid most attention to this branch of study, that all the various readings yet discovered, do not interfere with a single fact, or precept, or doctrine of Christianity !



## CHAPTER VI.

## DESIGN OF THE HOLY SCRIPTURES.

General design of the Scriptures—The happiness and improvement of mankind—Doctrine of Providence—The Redemption of the soul by Jesus Christ—The directory and rule of faith—Acquaintance with the Scriptures.

DIVINE Revelation in the Holy Scriptures, the inestimable boon from God to mankind, must have been given with the noblest and most benevolent design. Reason dictates this conclusion; and that grand design is acknowledged by every serious reader of the Bible. This cannot but regard the honour and praise of the blessed Donor, while it especially contemplates the improvement and happiness of a world of fallen creatures. Such a boon could not have been bestowed on man without an object altogether worthy of its heavenly origin. But the purpose for which the Holy Scriptures were given may be seen in every page. They are plainly adapted to manifest the glorious perfections and infinite moral excellencies of the blessed God; as they make the sublime discoveries of His divine nature in the holy commands and beneficial precepts which they enjoin; and show his gracious disposition in the “exceeding great and precious promises” which they offer to relieve the anxieties of sinners, and to make men

heirs of eternal life, through the mediation of our Lord Jesus Christ.

Man being a rational intelligent creature, though sinful and mortal, the sacred writings give all that kind of information which was so much needed by him on the most important subjects. Their teaching is suited to his mysterious nature. They declare the origin of his present corrupt state ; and make known the alternative of his condition in another world. This most desirable knowledge could be derived only from God, who is “the Father of lights,” “the fountain of wisdom,” and the source of all our blessings.

Moses, the earliest of the sacred writers, was, therefore, inspired of God with the manifest design of satisfying the natural inquisitiveness of the human mind on subjects the most interesting to our race. For this purpose he commences his first book with a declaration of the origin of all things, as they are existing in the whole universe, especially of those which are visible in the vastly expanded heavens and upon the extended surface of the earth. All these he declares to have been the work of One omnipotent, self-existent, all-wise and beneficent Creator, whose boundless goodness moved Him to create innumerable beings, of various ranks, with intelligent natures, capable of contemplating their glorious Maker—of receiving the kind expressions of His love and favour, and of rendering Him worship, so as to secure the continuance of happiness in His blissful service for time and eternity. This inspired servant of God has, therefore, delivered to us

a concise but explicit history of the origin of all things, with a general detail of the progress of the creation, in which were brought forth the various kinds of vegetable existences and of animal natures on earth, subjected to man as their constituted proprietor and lord. He has informed us, also, concerning the originally perfect, holy and happy condition of our first parents in the garden of Eden, where, in loyal obedience, they enjoyed the most delightful intercourse with their bountiful, condescending and gracious Creator.

Divine Revelation was designed to teach us the doctrine of God's universal providence, carried on in wisdom and righteousness, and extending to all His creatures; discovering the source of all the miseries and sorrows of mankind, and of our humiliating mortality. These are shown to be not essential to our nature, but arising as the natural and necessary consequences of disobedience to the holy requirements of the blessed Creator. Moses has, therefore, not only given these historical facts, but instructively illustrated them in the biographies of the early and most famous patriarchs. He has also given the records of repeated intimations from God, concerning a mysterious person who should in due time mercifully appear as an all-sufficient Redeemer. In the book of Genesis are given—a vindication of God's righteous government in the universal deluge, sweeping away the corrupted race of mankind, and a history of the re-construction of society by the establishment of the ancient nations, several of which have continued nearly *five thousand years*, and are

still existing distinct and peculiar in the East. This book declares the wide dispersion of men over the face of the earth; the origin of the diversity of human languages, so truly astonishing, and the endless variety of habits and manners which are seen to distinguish the nations of mankind, especially in the regions surrounding the birthplace of the human family.

Above all these momentous facts and doctrines, Divine Revelation was designed to make known to us the history of God's dispensations regarding the principles and practice of religion. Moses shows us how God honoured with His favour those who in the earliest ages believed in and worshipped Him, characterizing them as "the sons of God." And, for the preservation of divine truth and the purity of religious ordinances, we learn from the book of Genesis, how the patriarch Abraham was selected, that his family might become the depository of the laws and promises of God. These were delivered in a long succession, written by His inspired servants to promote intelligence and justice, holiness and happiness among the children of men. But all the books of Moses and of the prophets were designed as preparatory to the introduction of another, a new and perfect dispensation of mercy, grace and salvation, which arose by the advent and universal kingdom of our Lord and Saviour Jesus Christ.

Generally the Holy Scriptures, as we perceive, are designed to advance the intellectual, the moral and the social improvement of mankind, in the rational and delightful service of God. They relate,

therefore, chiefly to spiritual things. They have, however, an *ultimate* design, which contemplates another, a superior, an immortal state, in the eternal kingdom of God in heaven. They teach us, therefore, that the inspired books have been written with this great purpose especially in view; and that the sacred volume is, in this respect, to be regarded as worthy the wisdom and grace of its blessed author. This purpose is declared to be, in the emphatic language of the inspired Apostle, to make men "wise unto salvation, through faith in Christ Jesus." But in effecting this great work, the Scriptures, especially the books of the New Testament, are the appointed means by which the Holy Spirit enlightens, regenerates and sanctifies believers in the present world, restoring them, even while on earth, to the moral image of their Creator, for the purpose of their enjoying, even here, fellowship with their heavenly Father, through Jesus Christ. But this high privilege is only preparative to a still higher condition, qualifying them to inherit eternal felicity in heaven, where they are to dwell with unnumbered myriads of the holy angels, in the glorious kingdom of God.

"Jesus Christ, and him crucified" for the sins of the world, with all the promises and ordinances relating to His kingdom, form the grand subjects of the books of the New Testament. These books—the work of inspired apostles and evangelists—complete the celestial records in the volume of Divine Revelation. They were written to declare to us the infinite dignity and the glorious divinity of the Saviour, as

Immanuel, the incarnate Son of God, and to make known the exceeding riches of His grace, in taking our degraded nature into personal union with Himself; that so he might become capable of rendering obedience to the divine law meritorious for the benefit of transgressors, and make reconciliation through the blood of His cross for the guilty, giving his soul unto God a sacrifice for sin. Pardon of all iniquity, heavenly peace of conscience and justification from all things that would endanger the soul's acceptance at the tribunal of God in judgment, are, therefore, declared and offered to all penitent believers of the Gospel, in the name of Christ; and, besides these blessings, complete sanctification of "the spirit and soul and body," consolation of the heart and effectual teaching by the Holy Spirit, are promised to all who seek these blessings by prayer at the throne of grace, in the name of Jesus. A resurrection to ineffable blessedness, with immortality and eternal life in the future state, are promised to us in the Scriptures and assured to all who embrace the doctrine of Jesus Christ; and every style and manner of address, every mode of appeal and invitation, are employed in the divine records to engage the attention of sinners, and induce them to be reconciled to God, and to receive the inestimably precious gift of salvation by Christ, our Redeemer.

Infinite wisdom alone could have formed a design so grand and glorious; and this object of the Scriptures will at once be perceived and acknowledged by every intelligent and holy mind, as illustrating the boundless grace of God. And the con-

sideration of the fact, that “all nations, kindreds, tongues and people,” with their everlasting welfare, are included in this design, must excite the highest admiration, and produce the purest joy in every enlightened and renewed spirit of man, as it does in the bosom of every angel in heaven. Yet there is comprehended in this heavenly purpose of the Divine benevolence a “millennium” of glory and happiness to be enjoyed on earth, when “all flesh shall see the salvation of God!”—when “the earth shall be full of the knowledge of the LORD, as the waters cover the sea,”—and when “all shall know his blessed name, from the least even unto the greatest.” Such is the declared, the grand design of the Holy Scriptures, to the praise and honour and glory of God!

Intelligent men, therefore, are amply justified in employing the noblest powers of their minds in studying the sacred oracles for their own personal improvement and consolation. Multitudes of the greatest and best of men have realized, in their happy experience, the benefits and advantages promised in the scriptures; thousands are now enjoying on earth, in the fellowship of the saints, “the unsearchable riches of Christ.” Their benevolence, philanthropy and usefulness, among the children of indigence and ignorance, demonstrate the heavenly origin of their principles, and indicate the Bible to be the word of God! But how does the knowledge of these facts reprove the unreasoning infidel and the daring sceptic! And “how shall we escape if we neglect so great salvation,” thus testified by pro-

phets, evangelists and apostles, under the inspiration of God? Every rational being on earth, possessing the volume of Divine Revelation, should habitually pray to its gracious Author, "Open thou mine eyes, that I may behold wondrous things out of thy law!"



## CHAPTER VII.

## EXCLUSIVE AUTHORITY OF THE SCRIPTURES.

Divine Revelation must possess infallible and exclusive authority—  
 Difference between Protestants and Romanists—Testimony of  
 Martyrs—Luther—Hooper—Chillingworth—Usher.

RECEIVING the Holy Scriptures as the oracles of God, we must admit their infallible and exclusive authority in all things that they are designed to teach. And these things include every principle that relates to the religious belief and to the moral practice of every human being. This religious sentiment forms the grand foundation of Protestantism; it is, in reality, the sacred basis of pure Christianity. It must be admitted, therefore, that this is a subject which deeply concerns every Christian; indeed, every human being must be personally interested in the inquiry, "WHAT IS THE INFALLIBLE RULE AND STANDARD FOR MAN IN MATTERS OF RELIGION?"

Every one will perceive that this is a vital question. It concerns the present state of every man, as it involves his eternal welfare; it enters into all his moral relations; it influences his principles of action; and it affects his most sacred duties, relating both to his fellow-men and to his Creator, God.

Protestants hold that they possess this rule, su-

preme, exclusive and divine, in the volume of the Holy Scriptures. They regard the Bible as the complete collection of the oracles of God; they acknowledge them as designed to make men "wise unto salvation through faith in Christ Jesus," and prize them next to the Saviour himself, as the most precious gift of infinite grace.

Roman Catholics practically reject this rule of religion; for while they profess to receive the Holy Scriptures as divine oracles, they incorporate with them *apocryphal books*, and add to them uncertain *traditions*, which they pretend to have received by a succession of their priesthood. Nor is this a mere theory with them; for, in contending for their traditions, they have, by every conceivable form of cruelty, *persecuted* and *murdered* millions of the saints of God, whom they had condemned as *heretics* on account of their having opposed and rejected corrupt impositions, the doctrines of men, appealing for the truth of their own religion exclusively to the word of God.

Moses, the first inspired writer, the commissioned lawgiver of Israel, required the people to pay supreme deference to the written oracles of God, and to make them familiar to their households. He enjoins—"These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thine house, and thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. vi. 6, 7. David describes the person who is truly happy, the "Blessed man,

whose delight is in the law of the LORD; and in his law doth he meditate day and night.”—(Ps. i. 1, 2.) Hence the prophet Isaiah, reproving the Jews for regarding the traditions and lying oracles of false prophets and impostors, makes this appeal to the Scriptures, “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”—(Is. viii. 20.)

On this admirable principle, the Old Testament abounds with injunctions to the study of the Word of God; and our blessed Lord also, in His character of Messiah, the “Teacher sent from God,” condemned “the traditions of the elders,” as making void the divine law. He made all His appeals, even for the support of His own doctrines, to the testimony of “Moses, the prophets and psalms.” He enjoins, therefore, on all His followers, the duty and privilege of “searching the Scripture,” as the sole and supreme rule in all things relating to true religion. Before He sent forth His apostles on their extraordinary mission to teach all nations, “He opened their understanding, that they might understand the Scriptures”—(Luke xxiv. 45); and their manner of teaching both the Jews and the converts from the Gentiles was, to “reason with them out of the Scriptures” concerning the kingdom of God, and salvation with eternal glory by Jesus Christ.

Every man possessing the word of God is required, therefore, to read and regard it so as to believe the Scriptures for himself, that he may become “wise unto salvation” as a private Christian; and more especially that he may become furnished for his

responsible duties in giving instruction to others, if he be a minister of the Gospel of Christ. Every Protestant, by his professed principles, is laid under the strongest obligations to become acquainted with the divine oracles, for his own spiritual edification; while the Romish priest labours that, if possible, he may keep his followers in ignorance of the Scriptures; and he requires the few who with difficulty obtain permission to look into the Bible, to receive the divine testimony in that sense only in which it is pretended to be interpreted by the church, by which is meant the Popish priesthood.

Martyrs and confessors of Christ, in every age, have acted on this sacred principle of Protestantism. Martin Luther rested his claim upon this foundation, in opposing the Pope's pretensions, and in accomplishing all his mighty triumphs in the glorious work of the Reformation. "Setting aside an implicit dependence on human writings," says that great champion for the doctrine of Christ, "let us strenuously adhere to the Scriptures alone. The primitive church acted thus—she must have acted so, for she had no writings of the fathers. Let the fathers be allowed to be holy men; still they were only holy men, and men inferior to prophets and apostles. It is enough that we have learned from them the duty of studying and diligently labouring in the Scriptures; it is not necessary that we should approve of all their works."

Protestant reformers have unanimously held this principle as sacred, especially in their controversies with the Romish priesthood; disallowing all pre-

tended church authority, either as appended to the Scriptures, or in assuming to give an infallible exposition of their meaning. Our English divines, reformers in religion, professed the most unqualified adherence to the exclusive authority of the oracles of God.

Bishop Hooper, a martyr for Christ, wrote, therefore, in his "Clear Confession of Christian Truth," "I believe that the word of God is of far greater authority than the church; which word alone sufficiently shows and teaches us all things that in anywise concern our salvation, both what we ought to do, and what to leave undone. The same word of God is the true pattern and perfect rule after which all faithful people ought to govern and order their lives, without turning either to the right hand or to the left hand, without changing anything thereof; without putting to it, or taking from it, knowing that all the works of God are perfect, but most chiefly his word."

That great theologian designs in this passage to annihilate that most pernicious dogma of any that had ever been published among the professors of Christianity, and which asserts that the office of a priest, or of a body of the priesthood, under the designation of "The Church," possesses power to give an authoritative interpretation of the Scriptures. Unholy and irreligious men having assumed the office of priests in the Romish, Greek and other churches, have promulgated every form of error, and established the most intolerant and destructive maxims of policy. They have done these things

under the deceitful claim of being the ministers of God, and they have, in their way, virtually subverted the divine authority of the Scriptures.

Our blessed Lord has wisely and mercifully ordained the preaching of the gospel to be the chief means of “turning men from darkness to light, and from the power of Satan unto God.” But He requires each of his followers to “try the spirits,” and examine every doctrine by the light of His sacred word. All upright Protestants hold this principle, in opposition to the contradictory notions of the Romanists. Hence the famous declaration of Chillingworth:—

“THE BIBLE, I say, THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS. I, for my part, after a long and, as I believe and hope, impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot, but on this rock only. I see plainly, and with my own eyes, that *there are Popes against Popes; councils against councils; some fathers against others; the same fathers against themselves; consent of fathers of one age against a consent of fathers of another age; the church of one age against the church of another age; traditive interpretations of scripture are pretended, but there are none found.* In a word, there is no sufficient certainty, but of scripture only, for any considerate man to build upon.”\*

Dean Chillingworth’s declaration of sound Protestant doctrine is justified by “Article VI.” of the Church of England. It is thus expressed:—“Holy

\* Works. Vol. ii., pp. 410, 411.

Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any that it should be believed. In the name of the Holy Scripture do we understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.”

Bishop Jewel, one of the most famous divines who survived the persecutions of the Reformers in the reign of Queen Mary, states this grand principle of Protestantism and of Christianity as follows :—“ We receive and embrace all the canonical Scriptures, both of the Old and the New Testament, and we give our gracious God most hearty thanks that he hath set up this light for us, which we ever fix our eyes upon, lest by human frauds, or the snares of the devil, we should be seduced to errors or fables. We own them to be the heavenly voices by which God hath revealed and made known his will to us. They are the very might and power of God unto salvation ; they are the foundations of the apostles and prophets, upon which the church of God is built ; they are the most certain and infallible rule by which the church may be redeemed, if she happen to stagger, slip or err, *by which all ecclesiastical doctrines ought to be tried. No law, no tradition, no custom, is to be received or continued, if it be contrary to Scripture*; no, though St. Paul himself, or an angel from heaven, should come and teach us otherwise.”—Gal. i. 8.

Dr. Usher, one of the most learned prelates of the age following the Reformation, thus beautifully expresses his decision regarding the rule of religion in

the Bible :—“ The books of Holy Scripture are so sufficient for the knowledge of the Christian religion, that they do most plentifully contain all doctrine necessary to salvation ; they being perfectly profitable to instruct to salvation in themselves, and all other imperfectly unprofitable thereunto, farther than they draw from them ; whence it followeth, that we need no unwritten verities, no traditions or inventions of men, no canons of councils, no sentences of fathers, much less decrees of Popes, to supply any supposed defect of the written word, or for to give us a more perfect direction in the worship of God and the way of life than is already expressed in the canonical Scriptures. (Matt. xxiii. 8 ; John v. 39.) Finally, these Holy Scriptures are *the rule and line, the square and light, whereby to try and examine all judgments of men and angels.* (John xii. 48 ; Gal. i. 9.) All traditions, revelations, decrees of councils, opinions of doctors, &c., are to be embraced so far forth as they may be proved out of the Divine Scriptures, and not otherwise, so that from them only all doctrine concerning our salvation must be drawn and derived.”

Human authority higher than the judgment of these great men cannot be pleaded. Their testimony is decisive, and in manifest accordance with the doctrine of our Saviour and the inspired writers. Considering the origin of the Scriptures, and the wonderful preservation of the sacred books down to our times, we perceive the wisdom and goodness of God in their gift to us for our spiritual instruction. And, as these are designed to promote our present improvement, our activity in duty, and our eternal



honour in heaven, our happiness must depend greatly on our knowledge of the sacred oracles. All classes of the community are equally concerned in this inquiry and in their attention to them, as the guide of our feet into the everlasting kingdom of our Lord and Saviour.

## CHAPTER VIII.

## TRANSLATION OF THE HOLY SCRIPTURES.

God's care of the Scriptures—Samaritan version of the Pentateuch—The Septuagint Translation—Dr. Prideaux's account of it—Remarks of Professor Rollin—Origen's Hexapla—The New Testament written in Greek—The Old Italic Version—Jerome's Latin Version—The Vulgate Latin—Substituted for the originals by the Roman Catholics.

DIVINE Revelation, to be profitable to all nations, must be presented to them in their several languages. This essentially necessary work has been accomplished by the gracious arrangements of the providence of God. The history of this work is one of the most instructive and interesting chapters in the records of the world.

God having graciously given the revelation of his will to mankind, some one language, or more than one, must have been selected as the medium. The Hebrew was chosen for the books of the Old Testament, and the inspired writers of the New Testament employed the Greek. Both of these have ceased to be spoken languages; and yet the infinite wisdom of God designed that all nations should be blessed with the knowledge of the truth taught in the Holy Scriptures. This, therefore, required numerous translations.

Divine Providence has been wonderfully manifested in connection with the successive translations of the sacred oracles ; and scarcely any other subject brought under the consideration of man can be more truly edifying to the devout mind. This good work was not committed to mighty monarchs, nor to wise senators, nor yet to the learned councillors of the nations ; nevertheless it has been extensively accomplished, with a degree of fidelity and care which has excited the profound admiration of the wisest servants of God.

*The Samaritan Pentateuch* was the first translation of the Holy Scriptures. This arose from the conquest of Samaria by the Assyrians, in the year B.C. 721. For when they came to settle with the Israelites in Samaria, they found it expedient, for the sake of those who used the common language, to make a version of the Five Books of Moses. It is a valuable work ; and being perfectly literal, the same Latin translation answers to the Hebrew and the Samaritan Pentateuch ; and all the three are published in the Polyglots of London and Paris.

The Old Testament was first translated into the Greek language, above *two thousand* years ago, nearly *three hundred* years before the incarnation of Christ, and while that portion of divine revelation was considered as belonging exclusively to the Jews. This Greek version of the Old Testament is called by scholars "THE SEPTUAGINT," commonly expressed by them with Roman numerals, thus, "LXX.," because *seventy-two* Jewish elders were reputed to have been engaged in that important work, to meet the

wishes of Ptolemy Philadelphus, King of Egypt. This celebrated king had been for ten years associated on the throne with his father, Ptolemy Lagus, who died in the year B.C. 284, after a reign of *thirty-nine* years, from the death of Alexander. It is probable that he might have desired a translation of the laws of Moses from Hebrew into Greek, as he had made himself famous by having written a life of Alexander the Great. But the true reason of this translation appears to have been the necessities of the Jewish people, who were fast forgetting their native tongue, partly in consequence of the general adoption of the Greek language by the nations, after the conquests of Alexander in the East.

Dr. Prideaux states the history of this work with admirable propriety and brevity thus:—"Alexander the Great, on building Alexandria, brought these various colonies to people his new city, among whom were a great many Jews. To these he granted the free use of their own laws and religion. His successor, Ptolemy Soter, having fixed the seat of his empire in that city, brought there many more of this nation to increase the strength of the place; and having granted them the same privileges with the Macedonians and other Greeks, they soon grew to be a great part of the population. Intercourse with the Greeks necessitated them to learn their language, by which they forgot their own, as before at Babylon they had forgotten it, and had learned the Chaldee. This rendered it necessary to have the Scriptures translated for their use, which at first were limited to the five books of Moses, as the law

only was read in their synagogues; but afterwards, when the prophetic books came into use in the public worship, they also were translated. By this means, therefore, it was that wherever the apostles went preaching the gospel, they found the Scriptures in the Jewish synagogues which were in the Grecian cities, as we learn from the Acts of the Apostles.”\*

Divine wisdom and goodness appear in this important dispensation of Providence, as a necessary preparation for the publication of the Gospel. Thus, therefore, Professor Rollin remarks upon it:—“In this manner did God prepare the way for the preaching of the Gospel, which was then approaching, and facilitate the union of so many nations of different languages and manners into one society, and the same worship and doctrines, by the instrumentality of the finest, most copious and correct language that was ever spoken in the world, and which became common to all the countries that were conquered by Alexander.”

Christ and his apostles referred to this translation of the Old Testament; and its value may be estimated by the fact of its being generally quoted by the apostles in their epistles, which were written in Greek. The Septuagint version was generally received, but in the transcription of multiplied copies errors crept in. Being used by the early Christian fathers, the Jews objected against various things in it, as not agreeing with the Hebrew. To serve the cause of Christ, therefore, Origen undertook to re-

\* Connection between the Old and New Testament, vol. iii., p. 73

wise it, and he travelled about for *twenty-eight* years collecting materials for his work. He found *six* Greek translations, *three* of Aquila, Symmachus and Theodotion, and *three* anonymous, which he published in *six* columns, from which it was called *Hexapla*. This immense work has been of inestimable value to the cause of the Bible.

All the books of the New Testament (except the Apocalypse) were written in the Greek language, within about *thirty* years after the ascension of Christ; and both parts of the sacred volume were, within a short period, translated into the language of the Romans.

Rome had brought all the civilised nations under her dominion before the advent of Messiah. Her language, therefore, while the apostles preached the gospel throughout the world, prevailed in many countries, especially in those in the western parts of Europe and of Northern Africa. The Roman, or Latin, was thus superseding the Greek as a general language, and it became indispensable that the sacred books should be translated into Latin. Learned men were, therefore, raised up by Providence to accomplish this good work soon after the several books of the New Testament were written; so that in the *second* century, most of the sacred books were translated, not only into the Syriac and some other languages, but into the popular Italic, for the use of those Christians whose native tongue was Latin.

Many different versions in this language were found to exist among the people; so that Augustine declared:—"Those who have translated the Bible into

Greek can be numbered, but not so the Latin versions; for, in the first ages of the church, whoever could get hold of a Greek codex ventured to translate it into Latin, however slight his knowledge of either language." But one of these versions appears to have been more generally regarded than the rest, and it was known or used under the title of *Vetus Itala*, or *Old Italic*. When this was made cannot be precisely determined, but it must have been early in the *second century*; "at least it was quoted by Tertullian," as Bishop Marsh remarks, "before the close of the century. But before the end of the fourth century, alterations either designed or accidental, which were made by transcribers of the Latin Bible, were become as numerous as the alterations in the Greek Bible before it was corrected by Origen."

These alterations and differences in the Latin text of the Scriptures were regretted by many; and, towards the close of the fourth century, Augustine wrote to Jerome, the most famous biblical scholar of that age, urging him to undertake a new translation of the Word of God, stating that the readings of the Latin manuscripts were so various, that "it was doubted if anything could be proved by them, except that there are as many texts as there are copies." Jerome completed this work, A.D. 390 or 395, for which purpose he went to Cesarea, to consult the Old Testament after the hexaplar text of Origen.

Jerome, afterwards, at the request of his friends, undertook a new version of the Old Testament from the Hebrew, a work which he finished between A.D.

395 and 405. It was occasioned by the controversies with the Jews, who constantly appealed to the original, which was not understood by the Christians. For some time Jerome's version was regarded with caution; and even Augustine feared to make use of it, lest he should offend his friends by its various readings, and so introduce differences between the Greek and Latin churches, and distract the minds of Christians, who had received the Septuagint from the apostles. But confidence in its integrity increased; it was used with the other version; and received the approbation of Pope Gregory I., who testified that he used both versions. Thus sanctioned, numerous transcriptions were made, incorporating both into one, and thus was formed, after various revisions and corrections, the present Vulgate, the standard translation of the Romish church, as determined and pronounced "*authentic*" in the *sixteenth* century, by the Council of Trent. It was commanded also that in all sermons, expositions, and disputations, in which the Bible was publicly read, exclusive reference should be made to the Vulgate.

Many Roman Catholics regard this version, so sanctioned, as equal to the original. "Upon this ground many contend," as Bishop Lowth remarks, "that the Vulgate version was dictated by the Holy Spirit, at least was providentially guarded against error; was consequently of divine authority, and more to be regarded than even the original Greek and Hebrew texts. And, in effect, the decree of the council, however limited and moderated by the ex-



planation of the more judicious divines, has given to the Vulgate such a high degree of authority, that, in this instance at least, the translation has taken the place of the original; for these translators, instead of the Hebrew and Greek texts, profess to translate the Vulgate.”

Various corrections have, from time to time, been made in the manuscripts of this version, especially since the invention of printing; and it is of great value to every student of the Scriptures. Mr. Horne, therefore, states:—“Although the Latin Vulgate is neither inspired nor infallible, as Morinus, Suarez and other advocates of the Romish Church, have attempted to maintain, yet it is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions; for all those which have been made in modern times, by divines in communion with the Church of Rome, are drawn from the Latin Vulgate, which, in consequence of the decree of the Council of Trent, has been substituted for the original Hebrew and Greek texts.”\*

\* Introduction to the Scriptures, vol. ii., Part i., p. 75.

## CHAPTER IX.

## ENGLISH TRANSLATION OF THE SCRIPTURES.

Latin and Saxon in Britain—Translation by Adhelm—Egbert—Bede—King Alfred—Elfric—Anonymous translation of the Bible—Trevisa—Wycliffe—Tyndal—His labours and martyrdom—Coverdale's labours—Cranmaer's Bible—Ordered for use in churches—Geneva Bible—The Bishops' Bible—King James's translation—Its value.

LATIN became, at an early period, the language of the better informed classes in Britain. For this island having been conquered by the Romans, their legions held the country ; and under their governors, their language prevailed with their laws and customs. Latin was, therefore, commonly used by those who aspired to public employments, by those who were trained with a superior education, and by the ministers of religion. Though it appears probable, that the doctrines of Christ had been preached to the people in their native tongue. But, in the *fifth* century Britain was abandoned by the Romans; and the greater part of the country fell under the power of the Saxons, whose language soon became that of the people, especially of the higher classes.

Translations of various parts of the Bible, from the Latin, are known to have been made by several eminent men into the language of the northern parts of

Britain. The earliest Anglo-Saxon version is believed to have been the *Psalter*, by Adhelm, bishop of Sherborn, A.D. 706 ; and at his request, Egbert, or Eadfrid, translated the four Gospels. Bede, called "The Venerable," or "Wise Saxon," a monk of Northumberland, is said to have translated the whole Bible ; he finished a translation of the Gospel of John, on the day of his death, A.D. 735. King Alfred, who died, A.D. 900, is said to have translated the Book of Psalms, and the greater portion of the New Testament. Elfric, or Elfred, Archbishop of Canterbury, about the year 995, appears to have translated the five books of Moses, with Joshua, Judges and Job, and, perhaps, some other books of Scripture.

Popish enmity against the Scriptures, prevailed, however, in those dark ages ; and several centuries elapsed before any progress was made to benefit many in this good work. But about the year 1290, a translation was made of the entire Bible, by some individual to us unknown ; and three manuscript copies of it are found in Oxford—one in the library of Christ Church, another in that of Queen's College, and the third in the Bodleian Library.

John de Trevisa, vicar of Berkeley, Gloucestershire, and who died in the year 1397, is said to have translated, at least many passages of both the Old and the New Testaments into English, at the request of his patron, the Lord of Berkeley.

John Wycliffe is, however, generally admitted to have made the first complete translation of the Bible in English. It was done about the year 1380 ; and

his version of the New Testament was printed, first in the year 1731. In our public libraries, there exist several manuscript copies of Wycliffe's translations of the whole Bible.

William Tyndal has, nevertheless, the honour of having executed the first English translation of the Scriptures that was ever printed for the people. But he was obliged to withdraw from England to the Continent, in order to accomplish this great work.

Alderman Humphrey Monmouth, of London, gave Tyndal *ten pounds* towards his noble enterprize; and he sailed, in 1523, to Hamburgh, whence he proceeded to Saxony, to confer with Luther. That great reformer, having just finished his German version of the New Testament, encouraged the pious refugee to proceed with his work on a similar plan in English; and probably rendered him some assistance in his undertaking. With intense energy, Tyndal, having John Frith and William Roy, his countrymen, as amanuenses, prosecuted his work at Wittemburg. An octavo edition, it is supposed of *three thousand*, was printed in that city, in the year 1525; and many were brought over and sold in England. The eagerness to possess the work was extreme; but Tonstall, bishop of London, employed a merchant to buy up all the copies that he could find, to be burnt at Paul's Cross. By the money, Tyndal was enabled to publish a quarto edition, in 1526, at Cologne.

Tyndal continued his labours, revising his Testament, and translating the other books of the Bible. An immense demand was made for the New Testa-

ment, and several merchants entered into it as a branch of profitable trade. Many editions were published by the Dutch booksellers, for which some of them were heavily fined in England. Tyndal's last edition was printed at Antwerp, in 1534.

Tyndal obtained the assistance of Miles Coverdale, a learned English exile, and he completed the printing of the Bible in 1535, while his friend was suffering in prison. This Bible was dedicated to King Henry VIII.; and Lord Cromwell, his "Vicar-general and Vice-gerent in ecclesiastical affairs," issued "injunctions" to the clergy, in 1536, requiring every parson, or proprietor of any parish church within this realm, to provide a book of the whole Bible, both in Latin and English, and lay them in the choir, before the first of August," for every man to have the liberty of reading the Word of God!

While this work was being printed in 1534, Tyndal was apprehended and imprisoned, by means of the treachery of Henry Philips, an Englishman, hired for that base purpose by the Council of Henry VIII.; and, after a long confinement, he was condemned as a heretic, under a decree of the Emperor Charles V. He was then strangled, and burnt to ashes, in September, 1536, at Vilvoord Castle, between Antwerp and Brussels. This faithful martyr for Christ, when near the place of execution, reflecting on the delusion which blinded his enemies, repeatedly prayed, "Lord, open the King of England's eyes!" Tyndal's assistants were sought for, and two of them eventually shared the fate of their martyred friend;

John Frith at Smithfield, in London, and William Roy in Portugal.

Archbishop Cranmer was a known friend of the Bible ; and, in the Chapter House, near St. Paul's Cathedral, in the winter of 1534, standing up before the assembled clergy, he "recommended that his Majesty would vouchsafe to decree that the Scriptures should be translated into the vulgar tongue, by some honest and learned men, to be nominated by the King." His motion, for that time, was overruled or rejected.

Miles Coverdale, however, assisted by John Rogers, who afterwards became the first martyr for Christ, in the reign of Queen Mary, revised the whole Bible, comparing it with the Hebrew and Greek, and the translations into Latin and German ; adding notes and prefaces from the version of Luther. This was printed at Zurich, in 1538, under the assumed name of Thomas Matthews, and published in England, by a royal license, granted by Lord Cromwell, recommended by Archbishop Cranmer, and Bishops Latimer and Shaxton. Another edition, again revised by Coverdale, with prefaces added by Cranmer, was printed in England, in 1539, and called "Cranmer's Bible." Several other editions of this were published in 1540 ; and, by royal proclamation, every parish was commanded to provide a copy of it to be placed in every church, for the free use of the public, under the penalty of *forty shillings* a month for disobedience. Many from this learned to read, that they might thus become acquainted with the true doctrine of salvation by Christ.

Lord Cromwell, in 1540, fell a sacrifice to the perfidious Popish prelates, and the capricious cruelty of the king, Henry VIII.; when the bishops procured the partial suppression of the Bible, by order of the king; and the cause of the Scriptures declined, in a measure, till the death of Henry, in 1546. Edward VI. restored the use of the Bible, and greatly advanced the Protestant Reformation till his death in 1553. Queen Mary interdicted the use of the Bible, and put to death many of its most learned advocates, as heretics, until her decease in 1558; but under Queen Elizabeth it was again restored with the Reformation.

Divine knowledge, by the Scriptures, continued to advance throughout Europe; and in the reign of Mary, the English exiles at Geneva, of whom the chief was Coverdale, with John Knox, the famous reformer of Scotland, made a new revision of the New Testament, which was printed in 1559; and another edition in 1560, in which also they published the whole of the Sacred Volume, which was called, "The Geneva Bible." This contains marginal readings and annotations, with the chapters of the New Testament, for the first time in English, divided into verses, after the Greek Testament by Robert Stephens, printer to the King of France. These, with other helps, made it greatly prized, especially for private and family reading.

But Dr. Parker, having been made Archbishop of Canterbury, by Queen Elizabeth, engaged some learned men to prepare a new version of the Bible. This, with the chapters divided into verses, was pub-

lished in 1568, and called "The Bishops' Bible:" it was used in the churches; but the "Geneva Bible" was preferred for private reading, on account of its expository notes; and more than *thirty* editions of this were required in as many years: so highly was the "Geneva Bible" esteemed as a faithful version of the Holy Scriptures.

King James, succeeding Elizabeth, in 1603, disapproved of some of the notes found in the "Geneva Bible," and objections being made to the "Bishop's Bible," especially by Dr. Reynolds, the chief of the Puritan clergy, at the Hampton Court Conference, in 1603, when having been requested, to appoint some learned men to the work, he gave his royal commands, the next year, for the making of a new translation of the Bible. Forty-seven of the most learned divines, selected from the Universities of Oxford and Cambridge, commenced this revision of the Scriptures, in 1607; it was completed in 1610; and published in 1611, with a preface by the translators, addressed to the readers, and a dedication to King James.

"King James's Bible" is not, however, a new translation; but a revision of the other versions of the Holy Scriptures; as is acknowledged in the preface, and as is evident, both from the manner in which the undertaking was accomplished, and from the work itself. It differs but little from the other versions; many paragraphs together being the same, or with only the alteration of a word in a verse; and after its publication, the others fell into disuse. "King James's Bible," therefore, revised and cor-



rected, especially in the spelling of many words, in 1769, by Dr. Blayney, has continued to the present time, as the only "authorized version" of the Holy Scriptures, "appointed to be read in churches." Until lately, this "authorized" translation was not allowed to be printed, without special licence, unless with a commentary or notes, except by *five* privileged parties in England and Scotland.

Testimonies regarding the excellence of this version of the Scriptures are many; though it is not pretended to be perfect, and most admit that it might be improved in some renderings. Still, as the Rev. Mr. Scott, the most eminent commentator on the Bible of any in the Church of England, says, "It may be asked, 'How can unlearned persons know how our translation may be relied on, as in general faithful and correct?' Let the inquirer remember, that Episcopalians, Presbyterians and Independents, Baptists and Pædo-baptists, Calvinists and Arminians, persons who maintain eager controversies with each other in various ways, all appeal to the same version, and in no matter of consequence object to it. This demonstrates that the translation, on the whole, is just. The same consideration proves the impossibility of the primitive Christians corrupting the Sacred Records."\*

\* Commentary, vol. v. Introduction, vol. v., p. v.

## PART II.

## The History of the Bible Society.

## CHAPTER I.

## EFFORTS ANTICIPATING THE BIBLE SOCIETY.

Tyndal's Association—Propagation of the Gospel in New England—Missionary and Bible—Propagation of the Gospel in Wales—Promoting Christian Knowledge—Propagation of the Gospel in Foreign Parts—Missionaries to India—Highlands of Scotland—Book Society—Naval and Military Bible—Wesleyan—Baptist—London—Scottish Missionary Societies—Religious Tract—The Church—Sunday School Union—British and Foreign School—Hibernian Society.

EXPERIENCE has largely proved the necessity of combination, in accomplishing great works for the multitude. On this principle, various efforts have been made, with powerful effect, in obtaining many of the translations of the Scriptures. Their circulation, also, was effected by the same means, long before the formation of the Bible Society. Repeated references to some of these, and a brief review of them, therefore, will enable us, with greater admiration, to behold, in that institution, the wisdom and goodness of God.

I. TYNDAL'S ASSOCIATION.—That great man was aided, by a kind of Bible Society, in accomplishing his work of translation and circulation of the Scriptures. Copies of his New Testament were soon brought to England, after it was printed in 1525, when Cardinal Wolsey, Lord Chancellor Sir Thomas More, and Tonstall, bishop of London, with other prelates, made every possible effort to destroy the work. Sir T. More wrote a "Confutation" of the alleged errors in the translation, in which he indicates the combination in this work. "Which books," he says, "neither can these be printed without great cost, nor here sold without great adventure and peril; yet cease they not with money sent from hence, to print them these and send them hither by the whole vats full at once; and in some places looking for no lucre, cast them abroad at night." Information was laid against "R. Webbe, of Bristol," as one of this Bible fraternity, "that some of these pestilent books were thrown in the street, and left at men's doors by night, that where they durst not offer their poison to sell, they would of their charity poison men for nought."

Mr. Ofor gives a "List of Books either ascribed to Tyndal, or published with his name," indicating the necessity of some combination to get such numbers into circulation. The first two items in his list are:—

"The Bible, containing the Old and New Testaments and the Apocrypha. Published in folio 1537, 1538, 1549, 1549, 1551, 1551; and, in octavo, 4 vols., 1549 and 1551.

“The New Testament, 1525, revised in 1534. Not less than *eighty* editions were printed!”

Various combinations were formed to promote the circulation of the Bible as revised by Coverdale, and first printed in 1535; and the Geneva Bible, printed in 1559 and in 1560.

II. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN NEW ENGLAND.—This was occasioned by the labours and successes of John Eliot, worthily denominated “THE APOSTLE OF THE INDIANS.” He was educated at Cambridge; but, being a Nonconformist, he emigrated to America in 1631. He engaged in his ministry among the Indians in 1644, learned their language, and translated for their use the whole Bible. His successes were extraordinary; the report of which being made in England, Dr. Calamy, Mr. Marshal and Mr. Whitaker, submitted an account of them, in 1647, to the Long Parliament. It was referred to the “Committee for Foreign Plantations,” to prepare a “Bill for the Promotion of Learning in New England.” Commissioners were appointed, and collections were made throughout the parishes of England. From this Society Mr. Eliot received assistance; and its president, the Hon. Robert Boyle, encouraged the apostolic man by his correspondence, besides contributing, on account of the difficulties of the times, about *three hundred pounds* a-year towards the circulation of the Word of God among the Indians.

Beside preaching, translating the Scriptures was one great part of the work of Eliot; for which he

was highly qualified. "Possessing a sound and enlightened judgment," as Dr. Mather remarks, "great patience of investigation, a correct philosophical taste, and an extensive critical knowledge of the Hebrew, Greek and Indian languages; entertaining a most sacred regard to Divine Truth, and exercising an humble dependence on the Divine blessing. Having employed all the time he could command for several years in making this translation, he had the happiness, in September, 1661, of seeing an edition of the New Testament, with marginal references, completed at press. It consisted of fifteen hundred copies. In about two years afterwards, the Old Testament was finished; so that, before the end of 1663, the whole Scriptures were printed in the Indian language." "Behold! ye Americans!" exclaims Dr. Mather, in the height of his pious rapture, on account of the completion of this noble work, "Behold the greatest honour that ever you were partakers of! The Bible was printed here, at our Cambridge; and it is the only Bible that ever was printed in all America, from the very foundation of the world."

III. MISSIONARY AND BIBLE SOCIETY.—In 1656, the Lord Protector Cromwell projected a grand Missionary and Bible Institution, which was to be placed under the government of *seven* commissioners and *four* secretaries: the *first* for France, Switzerland and Piedmont; the *second* for the Palatinate and the Calvinists of other provinces; the *third* for Germany, the North of Europe, and Turkey; and

the *fourth* for the East and West Indies. This Society was to be provided with £10,000 per annum, and Chelsea College was designed for their Mission and Bible offices. "Certainly," as Bishop Burnet remarks, "this was a magnificent project, and must have been attended with extraordinary effects under a power which was formidable and terrible to all nations, to whom it was known." This grand scheme, however, was not matured, by reason of the death of Cromwell, in 1658; though some assistance was rendered to the Bible cause in North America.

After the restoration of Charles II., seeing the Charter of 1649 become void, and the means of evangelizing the American Indians greatly lessened, the Rev. Richard Baxter, Mr. Henry Ashworth and the Hon. Robert Boyle employed their influence with Chancellor Hyde, and obtained a new Charter of Incorporation, and the estate belonging to it, by which Bibles and schools were still furnished to the Indians. Mr. Boyle also procured a translation of the New Testament into the Malayan tongue, chiefly at his expense, and an edition of it circulated in the East Indies. By his influence, the East India Company were induced to countenance these labours for the heathen. He also procured a translation of the New Testament into the Turkish Language; he contributed largely towards an edition of the Bible in Welsh; and gave the sum of £700 towards an edition of the Bible in Irish. He died December 21, 1691; and Bishop Burnett states that this pious philosopher devoted more than *a thousand*

*pounds a year* to advance the interests of Christianity.

IV. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN WALES.—This was formed by the Rev. Thomas Gouge, one of the *two thousand* ministers ejected by the Act of Uniformity in 1662. He had been minister for twenty-four years, of St. Sepulchre's, London. His ample estate he devoted to the glory of his Redeemer and the spiritual welfare of mankind. He made a tour annually in Wales, where he established *three or four hundred* schools, and preached the Gospel, until he was silenced by the bishops. Still he obtained the co-operation of several conformists as well as non-conformists; and printed, besides many other good books, chiefly at his own expense, a large edition of the Bible in Welsh, one of which were given to the poor. This great man died, at the age of seventy-seven years, in 1681, in the full assurance of salvation; and though a Dissenter, Dr. Tillotson, afterwards Archbishop of Canterbury, preached his funeral sermon. In this he states:—"He had two excellent designs; one, to have poor children brought up to read and write, and to be carefully instructed in the principles of religion; the other, to furnish the poor with the Bible, and other books of piety and devotion. To this end he procured 'The Church Catechism,' 'The Practice of Piety,' and 'The Whole Duty of Man,' to be translated into Welsh, and sent down to the chief towns in Wales, for sale at easy rates, or to be given away to those who could not buy them. About

*a thousand* children annually were instructed, and an edition of the Bible, about *eight thousand*, was published and circulated." The preacher adds, respecting his departed friend,—“All things considered, there has not been since the primitive times of Christianity, many among the sons of men, to whom the glorious character of the Son of God might be better applied, that he went about doing good.”

In a blank leaf of a Welsh Bible, in the library of the Duke of Bedford, there is the following inscription, with the names of the Committee of this Bible Society:—

“To the Right Hon. Earl of Bedford, Knight of the noble order of the Garter. In thankful acknowledgment of his bounty to Wales, in contributing towards the charge of printing the thousand Bibles in the British language, which were given to poor families, and of teaching many hundreds of poor children to read and write. Signed, J. Tillotson, —E. Stillingfleet,—B. Whichol,—T. Meriton,—T. Gouge,—B. Calamy,—T. Firmin,—J. du Bois.”

V. SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—This originated in 1698: it was formed, as Bishop Burnet observes, after the example of the Dissenters, whose missionary and Bible labours and successes had been noticed by some pious conformists, with devout admiration. The design of this Society was, at first, to propagate the Gospel by schools and religious books, and Bibles: but seeing their efforts productive of fruit, they were induced to send out



school-masters to America and the West Indies, taking measures to render their operations permanent. This Society has continued, with various success, to the present time, as the chief Bible Society of the Church of England.

VI. SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—This was originally a part of the Society last mentioned; as the “Abstract of the Charter” for it states, “King William III. was graciously pleased, on the 16th of June, 1701, to erect and settle a corporation, with a perpetual succession, by the name,” as above. This “Incorporated Society” acts partly as a Bible Society, but chiefly regards schools and missions in the British colonies.

VII. SOCIETY FOR SENDING MISSIONARIES TO INDIA.—This was established, in the year 1705, by Frederick IV., king of Denmark, at the suggestion of one of his chaplains. Bartholomew Zeigenbalg and Henry Plutschö were its first missionaries, who learned the Malabar language, in which they formed a grammar and dictionary, and then translated the New Testament. This, with other useful books, they printed and circulated among their followers, aided by the English Society for the Propagation of the Gospel: and this Society has become immortalized by the apostolic labours of its worthy missionary, Christian Frederic Schwartz.

VIII. SOCIETY FOR PROMOTING CHRISTIAN KNOW-

LEDGE IN THE HIGHLANDS AND ISLANDS OF SCOTLAND.—This was formed at Edinburgh, in 1709. Though chiefly directing its operations in supporting schools and missionaries, it aided in circulating the Bible, extending its efforts to America, where it became immortalized by the labours of one of its missionaries, the honoured David Brainerd.

IX. THE MORAVIAN MISSIONARY SOCIETY.—This very exemplary Society was formed in 1732; and its missions have been greatly honoured in the West Indies, Greenland, North America, South Africa, South America, and the East Indies, in preaching the gospel to the Heathen, and circulating the Scriptures.

X. THE BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.—This was formed in London, in 1750, by several benevolent persons, Churchmen and Dissenters. Its design was to circulate, at the cheapest rates, Bibles, hymn-books, and the standard-writings of the best Christian authors. Dr. Doddridge and the Rev. James Hervey were enrolled among its earliest friends, affording a pledge of the more extensive union between Dissenters and Churchmen. This, for many years, was regarded as a principal Bible Society.

XI. THE NAVAL AND MILITARY BIBLE SOCIETY. This useful Institution was formed in 1780, when a military camp was pitched in Hyde Park, on ac-

count of the riots in London. It originated with "a few plain Christians," affected with the profaneness of the soldiers. It was established by a few pious officers, and the design was formed to supply the whole army and navy with the Holy Scriptures. Its labours have done immense service to the army and navy of Great Britain.

XII. THE WESLEYAN MISSIONARY SOCIETY.—Methodist Missions originated in 1784, when Mr. Wesley, at the Conference held at Leeds, declared his intention of sending Dr. Coke, and some other preachers to America, after the Independence of the United States had been acknowledged. The Wesleyan Missionary Society, however, was not organized until 1847. But this, with other similar institutions, has greatly served the cause of the Bible.

XIII. THE BAPTIST MISSIONARY SOCIETY.—This Institution was formed in 1792, suggested by Mr., afterwards, Dr. Carey, proposing to the Northamptonshire Association of Baptist Ministers, "whether it were not practicable and obligatory to attempt the conversion of the Heathen?" Carey submitted a plan, which was accepted, as the form of the Society, and offered himself as the first missionary. And that great man, perhaps more than any other labourer, was honoured in the translation of the Holy Scriptures.

XIV. THE MISSIONARY SOCIETY, commonly called

THE LONDON MISSIONARY SOCIETY.—This great institution originated, in a great measure, with Dr. Edward Williams, an Independent minister in Birmingham, in 1794. The Society was formed in 1795, when several liberal-minded clergymen, and ministers of the Scotch Secession, and of the Calvinistic Methodists, united with the principal ministers of the Independent denomination. At their first annual meeting in May, 1796, it was resolved, “That to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that its design is not Presbyterianism, Independency, Episcopacy, or any other form of church order; but the glorious gospel of the blessed God to the heathen; leaving the converts to the Scriptures for church government.” The reports of this important Society show how greatly it has served the cause of the Bible.

XV. THE SCOTTISH MISSIONARY SOCIETY.—This was formed in 1796; and though less extensive than some others, it has done good service in the advancement of the Bible.

XVI. THE RELIGIOUS TRACT SOCIETY.—This most important institution was formed May 9, 1799; when its chief originator, the Rev. Joseph Hughes, M.A., a Baptist minister of London, was appointed secretary. Its founders, and for many years its committees, were Dissenters.

Its design was not to publish the Bible, but tracts and treatises in agreement with the Scriptures, con-

sisting of "pure truth." By "pure truth," when not expressed in the words of Scripture, the Committee say, "they refer to those evangelical principles of the Reformation, in which Luther, Calvin and Cranmer agreed. On this large portion of ground, which the Churchman, the Dissenter and the Foreigner jointly occupy, they conceive that *Christian union* may be established and strengthened; *Christian affection* excited and cherished; and *Christian zeal* concentrated and rendered proportionally effective." Churchmen and Dissenters unite cordially in this vast society; its vast operations have benefited all nations; and it has served the cause of the Bible in a degree that is incalculable.

#### XVII. THE CHURCH MISSIONARY SOCIETY.—

This great institution was formed in 1800, by several evangelical members of the established church, for the extension of the gospel under the forms of the Church of England. For many years it was discountenanced by the prelates, and employed only Germans, as its missionaries; but it has now risen to high importance as an auxiliary to the cause of the Bible, having many missionaries, especially in India and Africa.

#### XVIII. THE SUNDAY SCHOOL UNION.—

This very important institution was formed in 1803, in London. Its design was to advance the Sunday School system, as commenced in 1784; to stimulate the teacher; to improve the methods of tuition; to furnish suitable books, and to promote the establishment of Sunday

Schools at home and abroad. Its labours have been of vast importance to the cause of the Bible.

XIX. THE BRITISH AND FOREIGN SCHOOL SOCIETY.—This most useful institution was formed in 1805, patronized by the King, and by the Dukes of Kent and Sussex, for the education of the working-classes, on the basis of the Holy Scriptures. It arose out of the zealous exertions of Joseph Lancaster, the inventor of the system of *mutual instruction*. This plan, modified by Dr. Bell, formed the National Church School system; and both have immensely aided the cause of the Bible.

XX. THE LONDON HIBERNIAN SOCIETY.—This valuable institution was formed in 1806, for the scriptural education of the poor in Ireland, by means of day, Sunday, and adult schools, and scripture readers. Half the scholars were Roman Catholics. The only books supplied by the Society are two spelling books, and the English Bible; and an Irish spelling book, with the Bible in the version of Bishops Daniel and Bedell in Irish.

## CHAPTER II.

## FORMATION OF THE BIBLE SOCIETY.

Sunday Schools create need for the Bible—Rev. Mr. Charles and his Schools in Wales—His Project for a Bible Society—Promoted by the Religious Tract Society—Their Measures to form a Bible Society for all Nations—First Public Meeting, March 7, 1804—Plan of the Society—Founders and Officers of the Society.

HUMAN sagacity, enlightened and excited by religion, originated the admirable institutions which we have been surveying. They were adapted to their truly Christian designs; but they were still deficient. Another was required to supply the wants which their operations were producing. And this was brought into existence by the same Divine Providence by which they had been originated.

Sunday schools were greatly extending in England and Wales, creating a large demand for Bibles among the masses of the people at home, and missions were preparing for the feeling of the same want among foreign nations. And Sunday-school teaching occasioned the immediate movement, which led directly to the formation of the Bible Society, through the extraordinary labours of the Rev. Thomas Charles, B.A., of Bala.

This apostolic man having seceded from the

Church of England, in 1785, prosecuted his ministry among the Welsh Calvinistic Methodists, and founded Sunday schools through North Wales. His labours were astonishingly successful; though they were much impeded by the want of the Scriptures. This was very deplorable; and a little girl, with tears, acknowledged that the weather prevented her reading the Bible on the preceding Sunday, as she was obliged for this purpose to travel a distance of *seven miles*. Such the difficulty of many in searching the Welsh Scriptures.

Mr. Charles determined on seeking a supply of the Word of God. In his annual journey to London, therefore, in December, 1802, he formed the plan of a Bible Society on the basis of the Religious Tract Society. Being a member of that institution, he laid his plan before his friends, the committee, on Tuesday, December 7, 1802. The Rev. Matthew Wilks presided on the occasion, and there were present also, the Revds. Messrs. Hughes, Steinkoff and Townsend, besides Messrs. Alers, Fowler, Freshfield, Gouldsmith, Hamilton, Pellatt, Preston, Reyner, Shotter, Shrubsole, and Tarn.\*

While Mr. Charles pleaded for Wales, the Rev. Mr. Hughes, the secretary, suggested, "Surely a society might be formed for the purpose; and if for Wales, why not for the empire and the world?" All were struck with the importance of the subject; and by their direction, the secretary recorded in the minute-book of the Tract Society:—

"Mr. Charles, of Bala, having introduced the

\* Jubilee Memorial of the Religious Tract Society, p. 47.



subject, which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a magazine to this effect may be singularly useful. The object was deemed sufficiently connected with the object of this society, thus generally to appear on these minutes; and the secretary, who suggested it, was accordingly desired to enter it.”\*

Mr. Hughes was requested also to prepare a circular-letter inviting Christians of every name to unite in circulating the Word of God, without note or comment, in all nations. This letter was submitted to the Committee, at their meeting, December 21; when the chairman, Mr. Pellatt, entered in the minutes:—

“Mr. Secretary read a paper on the importance of forming a Society for the distributing of Bibles in various languages.

“Resolved—That a special meeting be holden next Tuesday, at eight o’clock, as preparatory to a general meeting to promote that end.”

On Tuesday, the 28th, the special meeting of the Committee was held: the result of which was the following minute, after Mr. Hughes’s address had been adopted:—

“The object of the intended society was maturely considered, and determined unanimously to be, ‘To promote the circulation of the Holy Scriptures in foreign countries, and in those parts of the British

\* Jubilee Memorial of the Religious Tract Society, p. 48.

dominions for which adequate provision is not yet made ; it being understood that no English translation of the Scriptures will be gratuitously circulated by the Society in Great Britain.' ”\*

Mr. Mills was requested to prepare a plan of regulations ; and in January, 1803, Mr. Reyner was directed to “correspond with some liberal individuals in different parts of the country, on the subject of opening a subscription, as the basis of the intended society.” On the 1st of February, 1803, the rules of the Society were agreed on ; and on the 8th it was resolved, “That the translation of the Scriptures established by public authority, be the only one in the English language, to be adopted by the Society.” It was also proposed to solicit his Majesty King George III. to be the patron of this Bible Society.

Mr. Charles continued his appeals to the Tract Society, as he had purchased all the stock of the Welsh Testaments from the Society for Promoting Christian Knowledge, in vain urging the Committee to publish a new edition of the Bible. Mr. Wilberforce encouraged the project of the Bible Society ; and information was obtained from various sources, of the lamentable destitution of the Scriptures existing in our own country, and in Germany and Switzerland.

At the *fourth* annual meeting of the Tract Society, therefore, held at St. Paul's Coffee-house, May 12th, 1803, the projected Bible Society was one of the absorbing subjects of the morning, as it was in-

\* Jubilee Memorial of the Religious Tract Society, p. 49.

troduced by the Secretary. It was, therefore, recorded in the minute book:--

“The Rev. John Townsend, in a very impressive address, urged the necessity of a diligent attention to the want of Bibles both in this Island and on the Continent.

“The Rev. Mr. Knight related an instance of a man who had travelled sixty miles over the snow in Nova Scotia to obtain a Bible, which he received with the deepest expression of gratitude.

“The Rev. Mr. Bogue suggested the propriety of printing a Bible in the modern Greek language, should a society be formed for the noble purpose of extending the distribution of the Scriptures.

“Several gentlemen stated the great want of Bibles in various parts of the country.

“The Rev. Mr. Tracey mentioned that in the countries which had been under the power of infidelity, during the French Revolution, the Holy Scriptures had been generally destroyed in the conflagrations, with other religious books, which had occasioned such a scarcity as cannot possibly be supplied by the Missionary Society.”

Various impediments arose during the year 1803; but by prudence they were removed; and in January, a special meeting was held, “for the purpose of promoting the Bible Society,” when it was resolved “that the title of the society should be ‘The British and Foreign Bible Society,’ agreeably to the suggestion of the Secretary, and that he be requested to prepare a circular letter on the subject.”

Mr. Hughes soon presented this letter to the

Committee, who ordered it to be extensively circulated. This was done with encouraging results; and Mr. Reyner reported, “that from Robert Howard, Esq., he had reason to conclude that several members of the society called Quakers would attend the public meetings, and exert themselves on behalf of the excellent object.”\*

From the circular letter inviting the friends of the Bible, the following extracts are given to indicate the objects of the proposed meeting:—

“It has been proposed by the individuals referred to above, to institute a Society entitled

THE BRITISH AND FOREIGN BIBLE SOCIETY.

“Its object to promote the circulation of the Scriptures in some of the principal living languages.

“The sphere of its activity—First, the United Kingdom of Great Britain and Ireland, and the European Continent: afterwards, remoter regions, as the state of the finances may admit, and the urgency of particular cases may require.

“The object and the sphere of such a Society, considered in their union, distinguish it from existing Societies.

“The Bible Society distributes the Scriptures only, but confines its distributions to the British Army and Navy.

“The distribution of Bibles in other Societies forms only a part of their plan; and, with a very few exceptions, the exertions of those Societies are limited to Britain.

“The projected Society, not refusing to co-operate

\* Jubilee Memorial of the Religious Tract Society, p. 51.

on the same ground, would traverse scenes which other Societies are, by their regulations, forbidden to occupy ; and, presenting nothing but the inspired volume, would be sure to circulate truth, and truth alone ; hereby avoiding the occasions of controversy, and opening a channel into which Christians of every name might, without scruple, pour their charitable contributions.”

An addition was made to the circular of the following notice :—

“ SIR,—The prefixed Address is respectfully submitted to your perusal. A Public Meeting will be held relative to the formation of the proposed Society, at the London Tavern, on Wednesday, the 7th of March, when your presence, if you approve the object, is requested by

“ GRANVILLE SHARP,	ROBERT COWIE,
“ WILLIAM ALERS,	SAMUEL FOYSTER,
“ JOSEPH BENWELL,	JOSEPH SMITH GOSSE,
“ HENRY BOASE,	RICHARD LEA,
“ ALEX. MAITLAND,	HERMAN SCHROEDER,
“ SAMUEL MILLS,	CHRISTOPHER SUNDRIES,
“ JOSEPH REYNER,	GEORGE WOLFF.

“ The chair will be taken at twelve o’clock precisely.”\*

Wednesday, the 7th of March arrived, and about *three hundred* gentlemen assembled at the London Tavern. Mr. Granville Sharp was called to the chair, and the object of the meeting was stated by several

\* Owen’s History of the First Ten Years of the Bible Society. Vol. I. p. 35, 36.

members of the Tract Society's Committee. The Rev. John Owen, the first clerical Secretary of the Bible Society, and its historian, being induced to attend that meeting, says, "The business of the day was opened by Robert Cowie, Esq.; William Alers, Esq., followed; and he was succeeded by Samuel Mills, Esq., and the Rev. Mr. Hughes. These gentlemen explained the nature and design of the projected Society; demonstrated its necessity, from the great want of the Holy Scriptures, and the insufficiency of all the means in existence to supply it; and in a strain of good sense, temperate zeal, and perspicuous information, urged the importance of its immediate establishment. After these speakers had sat down, there arose another advocate, in the person of the Rev. Mr. Steinkopff, whose address corroborated what had been already advanced, and in the happiest manner completed the effect." Mr. Owen adds, "The author had yielded, he will confess, a reluctant assent to the pleadings of those by whom Mr. Steinkopff was preceded; but the representation which *he* gave of that scarcity of the Scriptures which he had himself observed in foreign parts, the unaffected simplicity with which he described the spiritual wants of his German fellow-countrymen; and the tender pathos, with which he appealed on their behalf to the compassion and munificence of British Christians, spoke so forcibly both to the mind and the heart, as to subdue all the author's remaining powers of resistance, and decide him in favour of the Institution.

"After Mr. Steinkopff had resumed his seat, the

author rose, by an impulse which he had neither the inclination nor the power to disobey, in order to express his conviction that such an Institution as that which had been recommended was needed. His emotions, on rising, were such as he will not attempt to describe. Surrounded by a multitude of Christians, whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility; and reflecting on the object and the end which had brought them so harmoniously together, he felt an impression, which the lapse of more than ten years has scarcely diminished, and which no length of time will entirely remove. The circumstance was new; nothing analogous to it had, perhaps, been exhibited before the public since Christians had begun to organize among each other the strife of separation. To the author it appeared to indicate the dawn of a new era in Christendom; and to portend something like the return of those auspicious days, when ‘the multitude of them that believed were of one heart and of one soul;’ and when, as a consequence of that union, to a certain degree at least, ‘the Word of God mightily grew and prevailed.’

“After giving utterance to these feelings, in the best way he could, the author moved, as requested, the following resolutions:—

“1. A Society shall be formed, with this designation, **THE BRITISH AND FOREIGN BIBLE SOCIETY**; of which the sole object shall be to encourage a wider dispersion of the Holy Scriptures.

“ ‘2. The Society shall add its endeavours to those employed by other societies for circulating the Scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan or Pagan.

“ ‘8. The Committee shall consist of thirty-six members.’ ”\*

Mr. Owen states, that “ more than £700 were immediately subscribed ” in aid of “ an institution for diffusing, on the grandest scale, the tidings of peace and salvation ; a day which will be recorded as peculiarly honourable to the character of Great Britain, and as fixing an important epoch in the religious history of mankind.”

Mr. Owen immediately informed the Bishop of London, of this great event. He says that “ he submitted to his Lordship, that the challenge so liberally given on the part of our dissenting brethren, ought, on our part, to be as liberally accepted ; ” and expressed his conviction, that “ it was equally expedient for the honour of the Church, and for the accomplishment of the Society’s object, that the ministers and members of our ecclesiastical establishment should give it their decided countenance and support.

“ This representation was not lost on the enlightened mind and candid temper of Bishop Porteus. After a reasonable delay, the Bishop replied in very satisfactory and encouraging terms. His Lordship

\* Owen’s History of the First Ten Years of the Bible Society. Vol. I. pp. 45, 46.



stated, that he ‘very much approved the design of the Bible Society.’ But difficulties arose in the Committee ; as Mr. Owen states, “ never, perhaps, before were thirty-six persons brought together for the prosecution of a common purpose, whose views and habits, and prejudices, exhibited a greater and more unpromising variety. The first referred to was the appointment of a secretary. On the 12th of March, the subject was started in a full meeting of the Committee ; and a respectable member, after passing a deserved encomium on the talents, the character and the services of that individual to whom the Society was so eminently indebted for its origin and formation, concluded by moving, that the Rev. Joseph Hughes be appointed Secretary to the Institution. Under a sense of duty, the author took upon himself the painful, and apparently invidious task of objecting, representing in strong terms, both the impropriety and the impolicy of constituting a dissenting minister, however highly respectable and meritorious, the Secretary of an institution which was designed to unite the whole body of Christians, and for which its Directors had evinced so laudable an anxiety to obtain the patronage and co-operation of the Established Church.

“ It was immediately perceived that the objection might be removed, by associating in the appointment, with the Rev. Mr. Hughes, a clergyman of the Established Church. The author was invited to accept the situation ; but he peremptorily declined it, assigning, as the ground of his refusal, his domestic, parochial and other employments ; and

directed attention to the Rev. Josiah Pratt, B.D., Secretary to the Church Missionary Society, at that time present. To this the Committee acceded; and the Rev. Josiah Pratt and the Rev. Joseph Hughes were appointed Secretaries accordingly.”

Mr. William Alers then “arose and observed, that serious deficiency still remained to be supplied. Provision had, he said, been made for the establishment and the dissenters, but none for the foreign churches. He, therefore, recommended, that another office should be created, that of Foreign Secretary; and that it should be conferred on a gentleman who had already manifested his disposition and his ability to serve the Society—the Rev. Mr. Steinkopff. On the proposal as it respected both the office and the individual, there was but one opinion; and the result was, that the Rev. Mr. Steinkopff was added to the number of the Secretaries.”\*

Though the number of the Directors had been fixed, their qualifications were not defined; and “they were chosen, therefore, from the Episcopal Clergy, Dissenting Ministers and the Laity at large. But it was “determined, that the Committee should consist exclusively of laymen; that of *thirty-six* members, to which number it was limited, *six* should be foreigners, resident in, or near the Metropolis; and of the remaining *thirty, one-half* should be members of the Established Church, and the *other half* members of other Christian denominations. In order, however, to secure the services of the clergy and of

\* Owen's History of the First Ten Years of the Bible Society. Vol. I. pp. 53, 55

the ministers generally, provision was made for their admission to a seat and a vote in the Committee, on the terms which made them members of the Society ; provision, which, while it conceded their names, recognised their privileges, and retained their co-operation. The merit of this plan belongs wholly to the Rev. Josiah Pratt.”\*

Mr. Pratt found it expedient to resign his secretariat ; but he prevailed on the Rev. John Owen to undertake the office ; and these changes, including a revised plan of the Society, having been adopted by the Committee, a General Meeting of the subscribers and friends of the Institution was called for Wednesday, the 2nd of May. The Right Hon. Lord Teignmouth was invited to preside on the occasion, and he consented ; but was prevented by ill-health. Granville Sharpe again presided ; when a report of the proceedings was adopted, and the cause nobly advocated by able friends, especially by William Wilberforce, Esq., M.P.

On the morning of May the 14th, Mr. Owen conferred with the Bishop of London, before attending the Committee on that day, when he mentioned the anxiety of the Directors to obtain a suitable patron. The Bishop recommended Lord Teignmouth, already a subscriber, as qualified to be “ an excellent President.” Mr. Owen proposed to the Committee, that the Right Hon. Lord Teignmouth should be respectfully solicited to become the President of the Society ; this was seconded by the Rev. Rowland Hill, M.A.,

\* Owen’s History of the First Ten Years of the Bible Society. Vol. I. pp. 58, 59.

and carried. On the 16th, his Lordship signified his acceptance of the honour; and the Bishops of London and Durham, of Exeter, and of St. David's, accepted the appointment of Vice-Presidents, in June. In July were added the names of Sir W. Pepperell, Bart., Vice-Admiral, afterwards Lord Gambier, Charles Grant, Esq., M.P., and William Wilberforce, Esq., M.P. These, with Henry Thornton, Esq., Treasurer, determined the character and fixed the respectability of the Institution.\*

It seems proper to record that the British and Foreign Bible Society was brought forth in the counting-house, Old Swan Stairs, Upper Thames Street, belonging to Joseph Harcastle, Esq., Treasurer of the London Missionary Society, whose plans of benevolence, as well as of those of the Religious Tract Society, and the Hibernian Society, were formed in the same rooms, to bless the nations with the Gospel of Christ.

Considering the humble original, from which arose the vast fabric of the British and Foreign Bible Society; the comparative insignificance of those who laid its foundation and carried up its superstructure, until it attained that degree of strength, amplitude, and symmetry, which adapted it for the great purposes for which it was designed, we discern that manifest disproportion between the means and the end, which characterizes the great dispensations of the all-wise Creator, who is "wonderful in counsel and excellent in working" in His gracious Provi-

\* Owen's History of the First Ten Years of the Bible Society. Vol. I., pp. 67, 71.

dence. In tracing the history of the Bible Society, therefore, many have applied to it the language of the great apostle of the Gentiles:—"God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence:" but "he that glorieth, let him glory in the Lord." (1 Cor. i. 27, 28.)

The following are the honoured names of the first Committee of the British and Foreign Bible Society:—

William Alers, Esq.,	Robert Howard, Esq.,
T. Babington, Esq.,	R. Lea, Esq., Alderman,
Thomas Bernard, Esq.,	Zachary Macaulay, Esq.,
Joseph Benwell, Esq.,	A. Maitland, Esq.,
Wilson Birkbeck, Esq.,	Ambrose Martin, Esq.,
Henry Boase, Esq.,	Samuel Mills, Esq.,
Joseph Bunnell, Esq.,	Joseph Reyner, Esq.,
J. Butterworth, Esq.,	H. Schroeder, Esq.,
Robert Cowie, Esq.,	Granville Sharpe, Esq.,
Chas. Crawford, Esq.,	R. Stainforth, Esq.,
John Finn, Esq.,	Joseph Smith, Esq.,
Sebastian Fridag, Esq.,	James Stephen, Esq.,
Charles Grant, Esq.,	Robert Stephen, Esq.,
Claes Grill, Esq.,	C. Sundius, Esq.,
Jos. Hardcastle, Esq.,	Anthony Wagner, Esq.,
W. Henry Hoare, Esq.,	W. Wilberforce, Esq.,
Thomas Hodson, Esq.,	Joseph Wilson, Esq.,
Jno. Danl. Hose, Esq.,	George Wolff, Esq.*

\* Owen's History of the First Ten Years of the Bible Society. Vol. I. p. 63.

## CHAPTER III.

## FIRST DECADE OF THE BIBLE SOCIETY.

## THE FIRST YEAR OF THE SOCIETY, 1804-1805.

ENTERING upon their responsible duties, the Committee began their labours, April 9th, by inquiries for the most ready and effectual means of obtaining a regular and competent supply of the Holy Scriptures in the English, Welsh and Irish languages. They directed Mr. Steinkopff to proceed with inquiries for the Society's object on the Continent of Europe. At the same time a letter was considered from Dr. Montucci, offering his services as editor of the Chinese translation of the New Testament, in manuscript in the British Museum. Sir G. Staunton and other Chinese scholars were consulted on the subject; and, though the offer was declined for the present, a China sub-committee was formed, afterwards called *Oriental*, to take charge of this department.

Considering the Baptist missionaries at Serampore, a Committee of correspondence was formed, July 23, 1804, consisting of "G. Udney, Esq., Member of Council, and the Rev. Messrs. Brown, Buchanan, Carey, Ward and Marshman," with power to add other learned men in India to their number.

Printing from stereotype plates was now adopted

at Cambridge; and this art was advanced towards perfection by Mr. A. Wilson and Earl Stanhope, and applied to aid the printing of Bibles. The Committee ordered, September 3, 1804, 20,000 Welsh Bibles and 5,000 additional Testaments, which seemed to excite the Society for Promoting Christian Knowledge, whose Committee ordered, March 12, 1805, 20,000 Welsh Bibles. Some difficulties now arose between the two Societies respecting the standard edition of the Welsh Bible; but the matter was satisfactorily arranged by a sub-committee.

Statements of the plan and objects of the Bible Society were communicated to other institutions, at an early period; and some acknowledgments expressed admiration and gratitude. But a reply from a Roman Catholic priest, in Swabia, produced the most intense surprise and delight. He wrote:—“I had the pleasure to learn the great number of zealous friends of the Bible in London, who are filled with a desire to send out the pure Word of God, as the best teacher, into the world. I felt also unfeigned affection for you and for all the members of the venerable Bible Society, for whom I wish a thousand blessings. This prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany. Many of our clergy, both in Swabia and Bavaria, strongly recommend the reading of the Bible, chiefly of the New Testament. I have distributed many New Testaments, and some Bibles, among more-enlightened Catholics; and several of my dear brethren do the same.

“ I feel a very great desire to witness the formation of a similar Bible Society among the Roman Catholics. I cannot express, in terms sufficiently strong, the fervency of my joy, and of my love towards all who, throughout England, heartily believe in Jesus Christ, as their only Saviour, and zealously endeavour to extend the Redeemer’s kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ. Truly, God has a numerous *army of reserve* in England. Let all who know his name, glorify him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ be with you all !”

This truly Christian letter induced the Committee to place 1,000 copies of the New Testament, then being printed in Nurenberg, at the disposal of their correspondent, for sale or gift among the Roman Catholics in Swabia and Bavaria ; assuring him of the cordial regard of the members of the Society.

Appeals having been made to friends of the scriptures on the Continent to form Bible Associations, the foundation of the first Foreign Bible Society was formed at Nurenberg, May 10, 1804, the Committee in London having offered £100 towards the object. With this Society were united the friends of the Bible at Bâsle. This Institution originated chiefly with Mr. Kiesling, a merchant of that city, a zealous friend of the Religious Tract Society.

At this period, the first application of the Society’s funds was made to the printing of 2,000 copies of the Gospel of St. John, in the language of the Mohawks, the Six Nation Indians of Upper Canada. This



translation was made by Captain Norton, a chief of the Cherokees.

Replies to the circular address of the Society in friendly assurances of liberal co-operation were received from many of the clergy and dissenting ministers; and every thing indicated prosperity in the Society.

Noble efforts were made to aid the friends of the Society. The Rev. Mr. Charles laboured in promoting a subscription, and the Society being recommended by Dr. Warren, the Bishop of Bangor, the contributions amounted to nearly £1,900. The Welsh correspondent stated:—"There are none of our poor people willing to die without contributing their mites towards forwarding so glorious a design. Great joy prevails that poor Heathens are likely soon to be in possession of a Bible; and you will never hear a prayer put up without a petition for the Bible Society, and Heathen nations."

Scotland took up the cause of the Bible Society, by David Dale, Esq., of Glasgow. The Presbytery of that city resolved, in February, 1805, on public collections being made for it in all their churches, besides a general subscription. The same was determined, April 11th, by the Synod of Glasgow and Ayr, on the proposal of Dr. Dalrymple, then eighty-two years of age.

Favoured thus by Divine Providence during the first year of the Society's existence, though it was unable to issue any Bibles, as the printers could not complete their works,—its Noble President, Lord Teignmouth, drew up the Report, which was sub-

mitted to the Anniversary Meeting, May 1, 1805. The Bishop of Durham, Mr. Wilberforce and other distinguished friends of the Society were present. "Persons of various communions, circumstances and stations ; the Prelate and the Presbyterian, the Lutheran and the Calvinist, the Peer and the Quaker, here mingled in a new and undissembling concord ; and agreeing in the truth of God's holy Word, mutually professed their determination to live in unity and godly love. Pride and contention, prejudice and bigotry, arrogance on the one part, and contumacy on the other, appear to have fled before the genius of the Bible. Each individual seemed to feel that the long and disgraceful reign of misunderstanding and hostility among professing Christians was passed away ; and many a tear attested the sincerity of that reconciliation which promised to heal the breaches of intestine division, and to unite the heretofore conflicting members of Christ's holy Catholic Church in an indissoluble league of peace, and amity, and cordial co-operation."\*

Ignorance or prejudice might be expected to occasion opposition even to the Bible Society : and such was the case, by " An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his Address to the clergy of the Church of England, by a country clergyman." A meeting of the Bishops, then in the Metropolis, was convened, therefore, by the Bishop of London, March 9th, when Lord Teignmouth and the Rev. Mr. Owen satisfied the prelates of the in-

\* Owen's History of the Bible Society, vol. i., p. 164, 165.

tegrity of the Society, which the latter, as secretary, nobly vindicated in "A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth."

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THE SECOND YEAR OF THE SOCIETY, 1805-1806.

RENEWED zeal for the Bible Society was excited by the report of the proceedings of the first year, submitted to the friends at their anniversary meeting. Public spirit was aroused, even in Ireland, and R. S. Moncrieff, Esq., proposed to the Directors of the "Society in Scotland, incorporated by Royal Charter, for Propagating Christian Knowledge," to patronize and co-operate with the British and Foreign Bible Society. They published their decision in the *Edinburgh Advertiser* for 1805. They state, January 29, 1806,—that "having considered the objects of the British and Foreign Bible Society, they give their cordial approbation to it, and appoint a collection for it to be made in all the churches and chapels within their bounds, on Thursday, February 27, being the day appointed by the King, to be observed as a national fast through Scotland, on the present state of the kingdom."

Excited by the zeal of the Protestants of Nuremberg, some enlightened Roman Catholics at Ratisbon established a Bible Society, under the presidency of the Rev. Mr. Wittman, Director of the Ecclesiastical Seminary. Their address to those of the Roman Catholic persuasion is worthy of evangelical Protestants.

“Nuremberg was the portion of continental ground on which the Bible Society had begun their foreign labours. It was, in fact, the cradle of their continental greatness.” To the £100 originally contributed at the formation of the Society, the committee added a second donation of £200 in aid of an impression of the entire Bible.

These operations gave a powerful impulse to the Canstein Bible Institution, founded at Halle, in Saxony, in 1710; and by the example of Nuremberg, the Rev. J. Joenické succeeded in forming the Berlin Bible Society, which obtained the formal sanction, February 11, 1806, of his Prussian majesty.

Domestic proceedings were carried forward of an interesting character; for in September, 1805, an edition of the English Testament was ready for delivery, printed from *stereotype* plates. Copies of this were presented to the Vice-President and Committee, and the circulation of it was effected by individual agents and by Sunday schools. The Dublin Association assisted in this work; the Naval and Military Bible Society also, and other religious institutions. One of the early results of this distribution was the establishment of a Bible Society for Dublin, affiliated with the parent Society.

Scotland attracted the attention of the Committee, by the reported destitution of the Highland population. Those who only understood the Gaelic language were computed at more than 300,000 persons. It was, therefore, determined to print an edition of the Bible for their use.

Prisoners of war, French, Spanish, and Dutch,

amounting to about 30,000 in England, excited the sympathy of the Committee. It was determined, therefore, December 23, 1805, to print for these "strangers in an enemy's country," an impression of the Spanish Testament, and another of the French Bible; and £100 were issued for purchasing French Testaments, for immediate distribution among these unhappy persons.

Foreigners settled in England also were regarded, and 1000 Testaments were purchased at Nuremberg, as a present supply for the Germans in London.

With a view to obtain the funds necessary for these operations, the Report of the Society was advertised and circulated, especially in public places of resort. But these labours occasioned the opposition of several eminent in the church of England, among whom were Dr. Wordsworth, Bishop Randolph, and Rev. Mr. (afterwards Dr.) Sprig. Considerable alarm was felt, therefore, by the Bishop of London, but after an investigation of the charges brought against the Society, particularly of those in a pamphlet, which was found to have been written by the "country clergyman," who had published the other in the past year, it was seen that no ground existed for fear. That "clergyman" being discovered was made ashamed of his accusations, and consented to withdraw his pamphlet from publication.

These several attacks, however, instead of injuring the Bible Society, rather advanced its interests; for they made it more extensively known, and increased the active liberality of its friends. Two Associations

were now formed of great importance ; one was in London, in July, 1806, chiefly composed of young men, “for the purpose of contributing to the funds of the British and Foreign Bible Society.” The other was an “Auxiliary Society,” for Birmingham, in April, 1806. The chief promoters of this were Rev. Edward Burn, a clergyman, and George Simcox, Esq., a magistrate ; but the Dissenters joined in the good work, and the first proceeds of this Association were transmitted, as “the united contribution of the different denominations of Christians in the town of Birmingham.”

Amidst the calamities of an expensive war with Bonaparte, who appeared the common enemy of all nations in Europe, by which extraordinary burdens were brought upon the people of England, the treasury of the Bible Society was amply supplied to carry forward its work of heavenly benevolence. And thus multitudes were being excited to seek their own spiritual welfare, blessed with the knowledge of the gospel of Christ.

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#### THE THIRD YEAR OF THE SOCIETY, 1806-1807.

AMPLE funds, by an increase of nearly £300 in the annual subscriptions, and of more than £1000 from Wales, with nearly £4000 received from Scotland, encouraged the Committee of the Bible Society in their third year. A lady, also, in June, added her donation of *one thousand guineas* to their treasury. Testimonies of approbation from many on the Continent, as well as in the United Kingdom, multiplied,

confirming them in their course, and they prosecuted their work with confidence and vigour.

Zeal for the Bible cause increased on the Continent. The German Bible Society at Nuremberg transferred the centre of its operations to Bâle, as more eligible for its design. Dantzic united with Berlin in the work; and encouraged by a second grant from the Committee in London, resolved, August 12, 1806, to print an edition of 3,000 Bohemian Bibles. But the French army, under Bonaparte, took possession of Berlin, under which calamity an officer in the Prussian army purchased 3,000 New Testaments with Psalms, from the Bible Institution at Halle, as a temporary supply. For these he paid 600 rix-dollars, and 100 more to defray the expenses of conveyance to the Protestants in Bohemia.

Destitution of the Scriptures in Iceland was reported to the Committee, August 4, 1806, from information gained by Rev. Ebenezer Henderson and Rev. John Paterson, and sent to friends in Scotland. These devoted men were at Copenhagen, seeking, but in vain, the means of serving Christ as missionaries to the Hindoos, in Coromandel, subject to the Danish crown. The Committee authorized the President, to offer to the Bishop of Iceland, to defray half the expense of 5,000 Icelandic New Testaments. Messrs. Henderson and Paterson visited the Island of Funen, where was a small society, determining on printing 2,000 New Testaments, which were increased by the London Committee making known their vote regarding the 5,000 Ice-

landic Testaments. This transaction brought these two eminently-endowed men to the notice, and afterwards to the employment, of the Bible Society.

Other places in the north of Europe were made known to the Committee, as deplorably destitute of the Scriptures ; and the province of Esthonia, on the Baltic, and Karass, on the Caspian Sea, a station occupied by Rev. Henry Brunton and Rev. Robert Pinkerton, as missionaries from the Edinburgh Society. The Committee ordered a new fount of Arabic types, and a sufficient quantity of paper and ink, to enable these missionaries to print 5,000 copies of the New Testament in the Turkish and Tartar dialects. A poor colony of Germans also, on the river Wolga, was supplied with 400 German Bibles and 200 Testaments, by the Committee. Thus, in three different parts the benevolence of the Society was exercised towards the subjects of his imperial Majesty of Russia. These services prepared the way for the operations of the Society throughout the vast empire of Russia, which were commenced by a communication from Lord Teignmouth, to the Metropolitan of the Greek church, Archbishop Plato.

While these efforts were being made for circulating the Scriptures in the north of Europe, means were taken to disseminate copies of them in other places. Among those who participated in these exertions were the French at St. Domingo, the Spaniards at Buenos Ayres, and the British settlers, soldiers and colonists in North America, the Cape of Good Hope, New South Wales and Van Dieman's Land.



At length the Welsh Scriptures were ready for distribution in July, 1806. When the arrival of the cart conveying the sacred treasures was announced, the Welsh peasants went in crowds to meet it, welcoming it as the Israelites did the return of the ark of God. Copies were eagerly borne off as quickly as they could be dispersed, and read by many hungering for the bread of life.

Extraordinary care had been taken to have the text correct. Wilson Birkbeck, Esq., a member of the Society of Friends, collated it minutely, and found only *thirty-six* passages differing from the edition in ordinary use. Mr. Owen, therefore, remarks, "These variations were extremely minute: and this shows at once the correctness of the Cambridge press, and the jealousy of a dissenting member of the Bible Society. Indeed, I am more than ever convinced, by the experience I have had in the Society's proceedings, that if it had been wished to provide an expedient for securing the integrity and correctness of the authorized version, such a wish could not have been better accomplished than by a committee constituted as that which sits at the New London Tavern."\*

The case of the felons and prisoners in Newgate was first brought before the Committee by T. F. Foster, Esq., April 4, 1806, and 200 Testaments were voted for their use; and a Sub-committee appointed to supply the wants of all the gaols, hospitals, and workhouses in the kingdom, including the hulks, at Woolwich, on board of which were lodged 800 convicts. Vast benefit arose from this

\* Owen's History of the Bible Society, vol. i., pp. 268, 269.

merciful provision, as may partly be understood from Captain Walker's report of the prisoners of war, in the prison-ships and Mill-prison, Plymouth. He says, "Of 5,178 French prisoners, about 2,820 can read, of whom 2,410 are desirous of having Testaments; and of 1,700 Spanish prisoners, about 1,200 can read, and about 800 of them are desirous of having Testaments." Having been furnished with the blessed word in November, the Captain reported, "It is impossible to give you an adequate description of the anxiety that was manifested by the poor Spaniards to get possession of the New Testament: many sought them with tears and earnest entreaties—they read the word of God with apparent eagerness that would have put many professing Christians to the blush."

"India and the East" ceased not to interest the Bible Society. The Rev. C. (afterwards Dr.) Buchanan had publicly appealed, in 1805, to the Government and the clergy of England as to the claims of India, bearing the most honourable testimony to the learning of Mr. (afterwards Dr.) Carey, Sanscrit Professor in the College at Fort William.\* Mr. Owen says, "Dr. Carey had introduced to the Society the scheme of Oriental translations, so nobly projected by the Baptist missionaries at Serampore. Dr. Buchanan's 'Memoir of the Expediency of an Ecclesiastical Establishment for British India,' had furnished the additional, and very important, information, that 'under the auspices of the College of

\* Memoir of the Expediency of an Ecclesiastical Establishment for British India, 4to., p. 82.

Fort William, the Scriptures were in a course of translation into almost all the languages of Oriental India.' And both authorities agreed in stating, that assistance from Europe was indispensably necessary. On these grounds, it was determined to appropriate £1,000 to an object, in all respects so deserving of encouragement and aid; and a grant to that amount was made, to be placed at the disposal of the Corresponding Committee at Calcutta. The feeling thus kindled on behalf of the natives of India, was not a little cherished by a communication received from Dr. Buchanan in August, 1806. This consisted of 'Proposals for translating the Scriptures into the Oriental languages,' from the missionaries at Serampore."\* "The design received encouragement from every quarter; a sum of £1,600 was soon raised for translations, to which the late Rev. David Brown contributed £250. Shortly before the close of the *third* year a more encouraging communication was received from Calcutta; and a *second* grant of £1,000 was voted by the Committee in London."†

These were the principal operations of the Society during its *third* year; and it deserves to be acknowledged with gratitude to God, that harmony and love prevailed among the Directors and Officers of the Society, the fruit of the blessing of the Spirit of Christ.

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THE FOURTH YEAR OF THE SOCIETY, 1807-1808.

INDIA and Oriental translations of the Scriptures still occupied the minds of the Committee of the

\* Owen's History of the Bible Society, vol i., p. 275, 277.

† Ibid p. 280.

Bible Society. As one of their last acts in that year (May 4, 1807), they made a second grant of £1,000 in aid of the great work contemplated; and, on the 15th of June, a grant of 500 English Bibles and 1,000 Testaments was made for the use of the army and navy, and other Europeans in India; with 250 German Bibles, and 500 Testaments for the German Missionaries.

Difficulties, however, now arose in India, through the new Governor-General. The case is thus stated in a letter, dated September 13, 1806, from the Rev. Mr. Brown:—"We have lost Lord Wellesley, the friend of religion and the patron of learning; and succeeding Governors have opposed all attempts to evangelize the Hindoos; have opposed the translation of the Holy Scriptures; have opposed the formation of a Society for carrying into effect here the objects of your Institution. Persons holding official situations were requested not to act, except in their private capacity. We have, therefore, been obliged to commit the work, for the present, to the Society of Missionaries at Serampore, and afford them such aid and protection as we can give, without offending Government."

Mr. Owen informed Bishop Porteus, therefore, of this sorrowful state of things, and that excellent prelate wrote, "I am extremely concerned to see the hostility of the Bengal Government, both to the translation and dispersion of the Holy Scriptures in the Oriental Languages, and to the exertions of the Bible Society in *foreign countries*. I hope Lord Teignmouth and Mr. Grant will endeavour to render

them, as soon as possible, favourable to the Oriental and the British Bible Societies; as I think the future conversion and salvation of the natives of that vast continent do, in a great degree, depend on the successful progress of those two Societies.”\*

The Committee resumed their consideration of “printing the Scriptures in the Calmuc, the Tartar, the Arabic, and the Icelandic languages. A translation of the New Testament was procured, and types were cast, agreeably to a plan constructed by the Rev. Dr. Adam Clarke; and these, with paper and ink for an edition of 5,000 Tartar New Testaments, were conveyed through the seat of war unmolested.

A *third* object of the Committee was the printing and publishing of the Scriptures in the Arabic language. For this purpose, they engaged the services of the Rev. J. D. Carlyle, B.D., Professor of Arabic in Cambridge. But as that learned divine died, the business was for some time delayed.

The Icelandic New Testament was, at length, finished, and 1,500 copies were forwarded, in the spring of 1807, to different parts of Iceland. But the work was interrupted, especially the printing of the Old Testament, to which the Committee had voted £300, by the war between England and Denmark.

The Gaelic Bible, also, was completed, and offered for 3s. 3d. per copy, and the Testament for 10d., in the summer of 1807. “Many of the poor Highlanders of Glasgow,” writes the Rev. J. Maclaurin, “upon hearing of the cheapness of the Scriptures in

\* History of the Bible Society, vol. i., pp. 293, 294.

our own native language, expressed their heartfelt gratitude in tears of joy in their eyes, considering that hitherto they could not be purchased under 25s. sterling, at least. This was a work of unmingled satisfaction to the Committee.

“Literary Intelligence from India,” at this period, announced the journey of Dr. Buchanan from Calcutta to Travancore, and his interesting discoveries respecting the Syrian Christians. That intelligence states, “It ought to be mentioned to the praise of the present Bishop of the Romish Church on the coast of Malabar, that he has consented to the circulation of the Scriptures throughout his diocese. The Malayalim translation acquires, from this circumstance, an increased importance; since there will be now upwards of 200,000 Christians in Malaya who are ready to receive it. The translation of the New Testament has already commenced under the superintendence of the Syrian Bishop.”

“Things were proceeding in this prosperous manner,” observes Mr. Owen, “when, on a sudden, the horizon of the Society was darkened and a storm arose, which frowned defiance upon its eastern labours, and seemed to portend the annihilation of its plans for disseminating the invaluable blessings of Divine Revelation through the regions of Hindoostan.” In the month of October, 1807, a pamphlet appeared under the title of “A Letter to the Chairman of the East India Company, on the Danger of Interfering in the Religious Opinions of the Natives of India, and on the Views of the British and Foreign Bible Society, as directed to India.” This “Letter” was

ascribed to T. Twining, Esq., who had recently returned from Bengal. To a *second edition* of the Letter, Mr. Twining affixed his name, as “late Senior Merchant on the Bengal Establishment.”

Mr. Twining’s Letter was replied to as far as regarded the Bible Society, by a Letter from the Rev. J. Owen, the Clerical Secretary of the Society. Another publication was soon after issued by a Major Scott Waring, entitled, “Observations on the Present State of the East India Company, &c.” with nearly *seventy* pages of preface, in remarks directed against the British and Foreign Bible Society, and the propagation of Christianity in India. The two writers were substantially agreed; but while the former recommended interference in general terms, the latter “humbly submitted a plan for correcting the evil,” to the consideration of his Majesty’s Ministers, the East India Company, and the Legislature.” The substance of his plan is thus expressed: “The most, and indeed the only efficacious measures, are the immediate recal of every English missionary, and a prohibition to all persons dependent on the Company, from giving assistance to the translation or circulation of our Holy Scriptures.”

Many friends of the Society were somewhat alarmed at this combination. But the subject of missions was ably vindicated by the Rev. A. Fuller, Secretary to the Baptist Missionary Society, justifying the principle of missions to the heathen, and the conduct of the Baptist Missionaries in India, against the charges of Major Scott Waring. The Bishop of London and Lord Teignmouth, also, published vin-

dications of the Bible Society; and so convincing were these defences, that Mr. Twining, dreading the result of his motion, of which he had given notice, on the day of meeting, December the 23rd, declined bringing the subject before the Court of Proprietors at the India House.

Opponents and defenders of the Society arose at the same time in India. For, on the removal of the Marquis Wellesley from the government of Bengal, certain measures were adopted, which Dr. Buchanan, in a "Memorial" addressed to his successor, Lord Minto, dated November 7th, 1807, declared to be "dishonourable and injurious to Christianity." These were especially, "the withdrawing of the patronage of Government from the translation of the Holy Scriptures into the Oriental tongues;" and "attempting to suppress the translation of the Scriptures entirely." This memorial, for its "temperate firmness," was worthy of a minister of Christ, and it had some good effect, in preparing the way for the triumph of the Bible in the East.

Diligent zeal distinguished the Committee of the Bible Society at home; and grants of the Holy Scriptures were made to Goree, Sierra Leone, Gibraltar, New South Wales, Nova Scotia, New Brunswick, and Canada, in English, Spanish, and Gaelic. Similar grants were made to our schools and charitable institutions, and to the Schools in Ireland, both Protestant and Catholic; and no less than 7,000 copies of the New Testament were supplied to the French prisoners in England.

Every opportunity was eagerly seized to aid "the



sister Kingdom," and this solicitude was met in the autumn of 1807, by the institution of a Bible Committee by the Synod of Ulster; and in December a Bible Society was established for the city and county of Cork, under the patronage of the Bishop of the diocese, while the Archbishop of Cashel was numbered among the Vice-Presidents of the Parent Society.

Desolating war now raged over the fairest parts of Europe, and correspondence with England was interdicted to the nations in alliance with France: still the cause of the Bible Society progressed. The German Society at Bâsle contrived to transmit an encouraging report of the printing of the Scriptures; and even the Berlin Bible Society, while the nation was groaning under the pressure of poverty, through the war, was proceeding with the Bohemian Bible.

Information was received from South America, stating that the Spanish Testaments despatched to Monte Video in the past year, had been received with gratitude and gladness by many of the Roman Catholic priests, as well as by the people; but they were soon called in by the Bishop of Buenos Ayres, under the severest Ecclesiastical censures. From North America it was reported that the Mohawks in Upper Canada regarded the Gospel of St. John as a great "treasure," and petitioned for a further supply "for the use of the Roman Catholic and other Indians inhabiting lower down the St. Lawrence."

The fourth Anniversary of the Society was held, therefore, at its usual time in May, its numerous members and friends rather forgetting their trials,

while celebrating the triumphs of the Society with “feelings of wonder, and gratitude, and joy.”

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THE FIFTH YEAR OF THE SOCIETY, 1808, 1809.

DARKNESS and distress, through the terrible power of the French Emperor, overspread the nations of Europe as the Bible Society entered its fifth year. But its Directors, confident in the goodness of their cause, and seeking only the happiness of all nations, prosecuted their labours with assurance of ultimate triumph. There were many things to inspire them with courage besides in the promises of God written in their Bible.

In those countries which were kept under French domination, the Bible cause proceeded steadily. An edition of the entire Scriptures had been completed at Berlin for the Protestants in Bohemia and Silesia; and now, “while the wounds of Prussia were still bleeding,” an impression in the Polish dialect was undertaken, aid being expected from London. The Committee made several grants, amounting to £800, inducing its projectors to enlarge the edition from 5,000 to 8,000 Bibles, and 2,000 Testaments. The Bâsle Society were enabled to complete their German Testament in the spring, and the entire Bible in the autumn of 1808. This Society also, aided by grants from the Parent Society, made successful efforts to supply their Protestant neighbours in the South of France with French Bibles.

In Sweden, a noble beginning was made to supply the humbler classes of the people with Bibles, for

which purpose Mr. Paterson promoted the formation of a Society at Stockholm, aided by a grant of £300 from the British Society. Reports of the most pleasing kind were received from the German colonies on the Wolga, to whom 400 Bibles and 200 Testaments had been sent by the Society in England. These were prized as invaluable treasures.

While the Society was required to proceed with caution among the nations subject to the policy of the French despot, large editions of the English and Welsh Scriptures were printed off for our own people, and editions were issued in the Portugese, the Italian, the ancient and modern Greek, the Dutch, and the Danish. The latter was especially designed for 2,782 Danish prisoners of war in England; and both were intended to supply the wants of many in the Dutch and Danish colonies, both in the East and West Indies, which had now all fallen under the dominion of Britain. The Spanish prisoners of war also, when released to join the patriot standard against the French, were supplied, on embarking for their native land, each with a copy of the New Testament, to the number of 775. With like liberality, in January, 1802, when part of Junot's army was driven by foul weather into Penzance, French Testaments were distributed among the soldiers by one of the Committee, W. H. Hoare, Esq.

Joyful information was now received by the Committee that American Christians had entered into this godlike labour by the establishment of a Bible Society in Philadelphia, December 12th, 1808. The origin of this institution its first address ascribes "to

the example offered, and the efforts made, by the British and Foreign Bible Society.”

Since to Great Britain belongs the honour of producing the Philadelphia Bible Society, Philadelphia may claim the honour of having set the first example of a Bible Society in the United States. The Committee in London immediately voted the sum of £200 to this transatlantic auxiliary, to urge its directors onward in their great work, urging them to “hold out the Sacred Scriptures in their naked simplicity, as a rallying point to the several denominations of Christians in the American Union; and to reckon, in the prosecution of this glorious work, upon the blessing of God, the prayers of all good men, and the cordial co-operation of the British and Foreign Bible Society.”

Glasgow, London and Birmingham, had already formed “Associations” in aid of the funds of the Bible Society; but now, the town of Reading gave the first example of a regular “Auxiliary Bible Society.” This was formed at a public meeting in the Town Hall, March 28, 1809, chiefly through the influence of the Rev. Dr. Valpy and the Rev. Archdeacon Nares, with the Bishop of Salisbury as President. On the 30th of the same month another Auxiliary was formed in “the Bible Society of Nottingham and its Vicinity.”

These important movements indicating the growing disposition of the community to increase the resources of the Bible Society, it was deemed proper to notice them in the General Report. This states:—“Your Committee are so deeply impressed with the

advantage which must result to the interests and usefulness of the British and Foreign Bible Society from such establishments, that they earnestly recommend the precedents furnished by the ‘Birmingham Association,’ ‘the Reading Auxiliary Society,’ and ‘the Bible Society of Nottingham and its Vicinity,’ to the consideration of such towns throughout the kingdom as may be disposed to promote the object of the Institution.”

This cause had been taken up in Ireland; but its two Bible Societies, at Dublin and at Cork, could be auxiliaries only in the distribution of the Scriptures. They needed aid from England. In the Report of the Hibernian Bible Society, read at the General Meeting in Dublin, November 14, 1808, the Committee say, “A very general desire to purchase and read the Bible prevails in Ireland; and yet in several parts of the country, the Bible cannot be obtained, at least, by the lower classes. A letter from a clergyman, in a very populous district of the North of Ireland, stated, that in his neighbourhood, the Bible could not be procured *for any money.*”

The Cork Report states, “The amount of subscriptions and donations has been very considerable; among which is most thankfully acknowledged the liberal grant of £100, voted in aid of our funds by the British and Foreign Bible Society. Since the beginning of July last, your Committee have procured from the Repository in London, 618 Bibles, and 1,108 New Testaments; and an ample supply of large Bibles and Testaments, for which there seems to be a great demand, has been ordered from London

and Edinburgh, A number of Bibles and Testaments have been given, by a vote of the Committee, to the unhappy convicts who sailed in the last fleet for Botany Bay.

Several noble contributions were this year added to the funds of the Bible Society. "The liberality displayed by the Presbytery of Glasgow in 1806, when a sum of £888 1s. 6d. was poured into the treasure of the Institution was again roused into action; and the Presbytery unanimously appointed an ANNUAL collection to be made in all the churches and chapels within its bounds, on or before the last Sabbath of July." A splendid offering was also presented of £1,300, the aggregate of collections made in the several congregations in the connection of the late Rev. John Wesley. This munificent donation was made through the Rev. Dr. Adam Clarke, who rendered essential literary services to the Bible Society.

Along the tide of extraordinary prosperity, the Bible Society was carried in triumph to the celebration of its Fifth Anniversary, with gratifying prospects of contributing to advance the welfare of mankind in the kingdom of our Lord Jesus Christ.

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THE SIXTH YEAR OF THE SOCIETY, 1809-1810.

HITHERTO, during five years, the Bible Society had steadily progressed, supported chiefly by individuals, zealous to disseminate the Holy Scriptures. But in this year, a new era dawned upon it, in the forma-

tion of Auxiliary Associations, in different parts of kingdom.

“Newcastle-upon-Tyne Auxiliary to the British and Foreign Bible Society” arose March 30th, 1809; “Edinburgh Bible Society” was instituted July 31st; “East Lothian” on the 4th of October; and “Leeds” on the 25th. “Exeter” arose on the 8th of December, and closed the list of Auxiliaries for 1809. “Manchester and Salford” stood forth on the 4th of January, 1810; and “Kendal” was formed on the 5th of the same month. “Bristol” was signaled on the 1st of February; on the 5th, that of “Sheffield;” and on the 19th, that of “Leicester.” “Hull,” on the 4th of April, made the *eleventh* Auxiliary Society formed previously to the sixth Anniversary of the Parent Society.

Various influences led to the formation of these Associations: but they were all agreed in the rule of each, thus generally expressed,—“That the object, the constitution, and proceedings of the British and Foreign Bible Society, have the cordial approbation of this meeting.”

Referring to the operations of the Bible Society, that of Bâsle may be first noticed. By the aid which its directors derived from the Parent Committee, they printed a *second* and *third* edition of the German Bible, and stocked their depository with Bibles and Testaments, for which there was an increasing demand in the Southern provinces of France, by Catholics, as well as Protestants. This Society printed also an edition, early in 1810, of the New Testament in *Romanese*, for the mountaineers

inhabiting the Grisons. The Ratisbon Roman Catholic Bible Society, by October, 1810, had completed a third edition of the German Testament, distributed in Austria, Bavaria, and Switzerland.

The British and Foreign Bible Society continued to encourage the depressed Prussians; and, by a seasonable loan, enabled the Berlin Society to complete this year, the edition of the Bible for the Polish Christians. By the liberality of the Committee, the Evangelical Society at Stockholm produced their first edition of the Swedish New Testament; and by the close of the year, they increased the number to 11,000 copies. They directed attention to Lapland; and, in the Report they state, "It must be noticed, to the honour of the British and Foreign Bible Society in London, that here again did their unbounded Christian love step in—they have undertaken to bear the cost of an edition of 5,000 New Testaments. Their directors prescribe that these should be distributed among the three nations of Laplanders subject to Sweden, Russia, and Norway."

America continued to be greatly benefited by the labours of the Philadelphia Bible Society, and *six* new institutions of the same kind were formed this year, "the Connecticut Bible Society," at Hartford; the "Massachusetts" at Boston; the "New Jersey" at Princeton; and the "New York Bible Society," the "Young Men's Bible Society;" and the "New York Bible and Common Prayer Book Society." Various grants were made from London to these transatlantic Societies, who own the British and Foreign Bible Society as their common Parent.



Reviewing the domestic operations of the Society this year, we find that the Committee ordered 2,000 copies of the New Testament in the Irish language. The sum of £500 was granted in aid of the Hibernian Bible Society, and £200 to the Cork Bible Society. To the former were added £50 from the East Lothian, and £300 from the Edinburgh Bible Society. How great was the need of the Scriptures in Ireland, and how strongly the Hibernian Society felt its obligation to the Parent Committee for their liberality, may be understood from the following passage in its "Address to the People of Ireland," in 1810,—“The demands on the Committee for Bibles and Testaments during the last year were so great, that had it not been for the liberality of the British and Foreign Bible Society, they would have been compelled to put a stop to their operations.”

A liberal hand was extended also to foreign nations during this year. Among the first enterprises was an edition of the Gospel of St. John in the Esquimaux language, at the expense of the Society; besides an engagement to print the translation of the Gospel of St. Luke, for the Esquimaux on the coast of Labrador, converted by the Moravian Missionaries.

Divine Providence had hitherto been manifest in the direction of the Committee of the Bible Society, but their object was misunderstood, and the need of their operations was not perceived by all who might have been expected to become the friends of the institution. The excellent Dr. Porteus, having been succeeded by a prelate of another spirit, the Bible

Society was assailed from the highest ecclesiastical quarters.

Early in the year 1810, a "provisional Committee was formed, consisting wholly of Ministers of the Established Church," the Dissenting Ministers left it to the clergy for the sake of the cause, and nearly thirty clergymen attended a meeting, January 19th, to form a Bible Society for Essex. The chairman transmitted an address to the Bishop of London, "whose reply was so decidedly hostile to the principle of the Bible Society," that it was deemed imprudent to proceed further. "The Bishop's reply was dated January 28, 1810; and early in the month of February, the provisional Committee was formally dissolved."\*

"A Letter" of still higher pretensions was employed to deter the clergy from joining the Society. It was entitled, "Reasons for declining to become a Subscriber to the British and Foreign Bible Society, by C. Wordsworth, D.D. Dean and Rector of Bocking and Domestic Chaplain to his Grace the Archbishop of Canterbury." Dr. Wordsworth's "Letter" was dated, "Lambeth Palace, January 12." In reply to this, Lord Teignmouth vindicated the Society, in "A Letter to Dr. Wordsworth." The learned Doctor replied, vaunting, "When your Lordship is seen to have buckled on your armour, to have left your throne of state, and to have come into the plain, it will be thought that this circumstance denotes some thing of a more than ordinary alarm in the citadel, &c." But on this piece of

\* Owen's History, vol. i., pp. 470, 471.

misplaced exultation, Mr. (afterwards Dr.) Dealtry, “Examining Chaplain to the Lord Bishop of Bristol,” thus pertinently remarks,—“Do not imagine that his Lordship ‘buckled on his armour,’ and left his ‘throne of state,’ because of the *arguments* with which the Society was assailed. No: it was ‘Lambeth Palace’ which called him to the field. He knew that this hint would be tolerably understood ‘by many a country clergyman,’ who is far beyond the reach of argument; and, like a wise man, he opposed name to name, and authority to authority. Your ‘*Reasons* for not subscribing’ might safely have been left to a person of my mediocrity of situation and talent. ‘Lambeth Palace’ demanded rank and dignity.”\*

Other publications, including certain respectable periodicals, nobly vindicated the Bible Society; especially a pamphlet by the Rev. W. Ward, a clergyman near Colchester. And the Society was most powerfully advocated by “the luminous and dignified Address of the Leicester Auxiliary Bible Society,—a most masterly composition, which bears throughout, the stamp of the great and liberal mind from which it proceeded,”† the Rev. Robert Hall, M.A. Baptist Minister of Leicester. That address states, “Notwithstanding the diversity of sentiment which unhappily prevails among Christians, we may fairly presume on the concurrence of all parties and denominations, in promoting a design so disinterested as that of diffusing the light of revelation. In the prosecution of this design, our party is the

\* Owen's History, pp. 472, 473.

† Ibid p. 466.

world; the only distinction we contemplate, is between the disciples of revelation and the unhappy victims of superstition and idolatry, and as we propose to circulate the Bible alone, without notes or comments, truth only can be a gainer by the measure. The aim of the Society in London, as far as it may please God in his providence to smile upon their efforts, is, by imparting the Holy Scriptures, to open the fountain of revelation to all nations."

Truth and charity now triumphed, and the year closed with the joyful celebration of the sixth Anniversary of the Society, including a greater number in its public meeting, and more persons of rank,—peers, prelates, and distinguished persons than at any previous assembly. One subject only of regret seemed to moderate the general joy of the occasion, which was the lamented decease of one of the Society's most enlightened and cordial patrons, Dr. Porteus, Bishop of London.

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#### THE SEVENTH YEAR OF THE SOCIETY, 1810-1811.

THOUGH the past had been a year of conflict, the seventh year of the Bible Society commenced auspiciously. The result of its anniversary meeting was the addition of the Bishops of Cloyne and of Clogher to the list of Vice-Presidents, and a large accession of funds.

India appears to have been the most interesting field of labour for the Society, in the years 1810 and 1811. Difficulties had arisen from the government impeding its progress, by the reduction of the Col-

lege of Fort William, at Calcutta, January, 1807. The Rev. Dr. Brown had been Provost, and Dr. Buchanan Vice-Provost; but “by these officers, they had been officially restrained from ostensibly promoting the translation and distribution of the Scriptures.”

Dr. Buchanan states, therefore, that now himself and Mr. Brown “resolved to encourage individuals to proceed with their versions by such means as they could command, and to trust to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design. They proposed to extend it to every part of the East, where fit instruments for translation could be found. With this view they aided the designs of the Baptist Missionaries in Bengal; of the Lutheran Missionaries in Coromandel, belonging to the Society for Promoting Christian Knowledge; and of the other Missionaries in the East, connected with Societies in England and Scotland; and also patronized those Roman Catholic Missionaries in the South of India, whom they found qualified for conducting useful works.”\*

Pursuant to this design they projected an Association, called “The Christian Institution;” of which Dr. Buchanan states:—“Early in 1806, in the view of the translations of the Scriptures ceasing in the College of Fort William, Dr. Buchanan resolved to devote whatever influence he possessed in his official character as Vice-Provost of the College, to the aid of the translations in the hands of the Baptist Mis-

\* Buchanan’s Christian Researches, introduction, p. 6.

sionaries, and to endeavour to excite as much of public interest in their favour as possible. For this purpose he drew up 'Proposals for a subscription for translating the Holy Scriptures into the following Oriental languages :—Sanscrit, Bengalee, Hindoostanee, Persian, Mahratta, Guzerattee, Brissa, Carnata, Telinga, Burman, Assam, Bootan, Tibet, Malay, and Chinese,' containing a prospectus of Indian versions, and observations on the practicability of the general design, signed by the nine Baptist Missionaries, and dated Mission House, Serampore, March, 1806. That paper was composed entirely by Dr. Buchanan, part of it from materials furnished by the Missionaries. But as it was apprehended that the name 'Baptist' might not be auspicious to the design, in the general view of the public, Dr. Buchanan did not admit that word, but designated them 'Protestant Missionaries in Bengal.' Copies of the 'Proposals' were liberally distributed both in India and in England. To some of these distributed in England was prefixed a frontispiece, representing a Hindoo receiving the Bible and 'bending to the Christian faith.' Copies were also transmitted to almost the whole of the principal civil officers, and to many of the military officers in the Honourable Company's service throughout Hindostan, from Delhi to Travancore, many of whom had never heard of the Serampore Mission before. Dr. Buchanan had permission, at the same time, to send the proposals, in his official character as Vice-Provost of the College free of expense, to all parts of the empire ; and he accompanied them, in most instances, with

a letter from himself. The design received encouragement from every quarter, and a sum of about £1,600 was soon raised for the translation; to which the late Rev. D. Brown contributed £250.”\*

In April 28, 1808, Mr. Brown wrote that “correct editions of the Scriptures, in Hindostanee, Persian, and Arabic, might be expected from the Rev. H. Martyn, at Dinagepore, assisted by his co-adjutors, Sabat, from Arabia, and Mirza, from Lucknow.” “The Malayalim, Cingalese, Malay, and Telinga, (it was stated) would be ably conducted in Malabar, Ceylon, and the coast,” while the Missionaries at Serampore “were spoken of as qualified to proceed with Bengalee, Mahratta, Sanscrit, Burman, Chinese, and perhaps some other dialects of India.”

“This happy beginning,” adds Mr. Brown, “could not have advanced beyond the threshold, without the fostering care of the British and Foreign Bible Society.” This seems evident from the fact that the Committee resolved, January 2, 1809, to appropriate to that object £1,000 annually, for three successive years.

The work of translating proceeded, and January 1, 1810, Mr. Brown proposed to his congregation in the Old Church at Calcutta a subscription for the purchase of Tamul Bibles, and this amounted from *thirty-five* subscribers, to 9,000 rupees. A BIBLIOTHECA BIBLIA was now formed at Calcutta, including a *Bible Repository*, and a *Translation Library*. So that, all things prospering in India, the Committee increased their grant of £1,000, in 1809, to £2,000

\* Owen's History, vol. ii., pp. 5, 6.

for three years, with grants of Bibles in the original and modern languages, for the Library, besides a fount of types, a printing press, and paper for an edition of the Bible at Bombay.

War deranged almost everything in Europe, yet the Berlin Society printed 8,000 Polish Bibles, and 4,000 extra Testaments, the cost of which was £1,600, towards which the Parent Society gave £960, and advanced on loan £300 more. The sum of £300, afterwards increased to £500, was granted to the Königsberg Bible Society, for an edition of the Lithuanian Bible. Other provinces of Russia were found destitute of the Scriptures, and £600, raised the next year to £1000, were voted to print the Bible in the Livonian and Esthonian dialects.

Though war raged, the Bible cause advanced in Germany, Switzerland, and other parts. Sicily and Malta, especially, were benefitted by the distribution of Italian Testaments in those islands, even among Roman Catholics.

Religious zeal triumphed in America, and Bible Societies were this year formed in South Carolina, Maine, and Georgia. To these the British Society made its accustomed grants; and the address from Georgia to the Committee in London states:—"There are two circumstances which particularly call for such an Institution in Georgia. By the exertions of the several denominations of Christians an attention to religion has been excited in various parts of the State, which a few years since were noted only for profligacy and immorality; and Bibles are there eagerly sought for where lately they were despised.



We wish also to extend the consolation of the gospel to the *blacks* among us. To the different churches in this city alone, there belongs no less than *sixteen hundred and ninety-four* communicants, who are people of colour. They are *generally* present when the Lord's Supper is administered; and to them no present could be more acceptable than the Gospel of Jesus! "From this distant land the blessings of thousands who were ready to perish, but who were enlightened by the sacred Scriptures, distributed according to the plan first proposed by you, shall descend upon your heads; and the names of the founders and promoters of your benevolent Society shall be repeated, with affectionate gratitude by our descendants."

Domestic operations were continued with liberality and zeal. Early in 1811, the New Testament, in the Irish and Manks languages, was completed, and offered at reduced prices to the poor. The Committee also granted a supply of the Holy Scriptures to the crews of *twenty* revenue cutters, under the inspection of Captains Blake and Hopkins. British prisoners in France were also regarded by the Committee, who granted for their use 100 Bibles and 500 Testaments; and this act of humanity was duly respected by the French Government.

Auxiliary Societies were this year formed at Swansea, Uttoxeter, Bishopwearmouth, Neath, West Lothian, Rotherham, Uxbridge, Cornwall, Weymouth, Liverpool, and Huddersfield, besides four branches for that of Manchester. But none appeared so remarkable as that of Liverpool, so long dishonoured as the chief seat of the British slave-trade.

These multiplied Auxiliaries became the strength of the Parent Society, by raising funds and distributing the Scriptures ; so that the number of Bibles and Testaments issued this year was nearly 100,000 copies. Confident, therefore, that their work enjoyed the approbation of heaven, the Committee with joyfulness celebrated their *seventh* anniversary in an enlarged assembly of friends. On that day the Philadelphia Bible Society held its general meeting, and in their Report the Committee state :—“ The annual meeting of the Parent Society is held on this day, and it is a pleasing and animating consideration that our exertions are united with theirs to extend the empire of the Redeemer, till it embrace in its peaceful bosom all the empires of the world, and Jesus Christ become King of nations, as he is King of saints.”

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THE EIGHTH YEAR OF THE SOCIETY, 1811-1812.

EVERY friend of the Bible Society appeared astonished at the admirable facts reported to the *seventh* anniversary assembly. “ There was everything in the *retrospect* to satisfy, and in the *prospect* to encourage.” The Committee stated, that “ they could contemplate with heartfelt satisfaction what the Institution had already accomplished, and look forward with cheering hope to its future more enlarged employments.”

The Berlin Society having finished their edition of the Polish Bible and Testament, the demand for them was great in Warsaw and several provinces ;

but the war rendering money scarce, the British Society directed 1,000 to be distributed gratuitously by the Berlin, and 500 Bibles with 1,000 Testaments by the Königsberg, Committee; the proceeds of those that were sold to go in aid of a new edition of the Lithuanian Bible.

Another edition of the Bohemian Bible being called for, the Committee granted £300 in aid of this; and £200 also were voted to the Stockholm Society, in aid of a new edition of the Swedish Bible, and a fifth of the New Testament; 5,000 of the former having been distributed, and 16,000 of the latter, to the astonishment of many in Sweden. "The work, said the Swedish Advocate, "was planned in England; the English voted the principal means by which it was executed. In London were the springs which moved the greatest part of the machine in Stockholm." In the summer of 1811, Bishop Norden having completed the edition of 5,000 Japanese Testaments, at the expense of the British Society, 2,500 were sent to the Swedish Laplanders, and 2,500 to Laplanders of Norway and Russia.

Attention having been called to the 1,300,000 Finlanders, the Committee instructed the Rev. J. Paterson, to offer £500, in the way most acceptable, to aid in the printing of the Finnish Scriptures, by a Society in that province. The matter was referred to the Court of St. Petersburg, and the Emperor approved of the project, which he signified by a donation of 5,000 roubles for the same object. A letter to the Governor of Finland, directs that certain corn tithes, originally designed for this object,

shall be so applied ; signed by Alexander, May 13, 1813. Thus the grand object of the Bible Society was brought to the notice of the Emperor of Russia, who promoted, to the end of his life, the labours of that great Institution.

Hungary was favoured with aid in forming a Hungarian Bible Society, at Presburg—which was done in prospect of a grant of £500 from the Parent Committee—1,800 copies of a Bohemian Slavonic Bible were put into circulation ; and the Emperor of Austria granted the privilege, never before enjoyed by the Protestants, of a printing-press for the Bible at Presburg.

While these institutions were progressing among the Protestants in Europe, the British Society found zealous coadjutors in the Catholics in Bavaria, Malta, Sicily, and the Greek Isles, for Testaments in the Italian and Modern Greek. The spirit of the Bible seemed to animate many ; so that a Romanist priest in Bavaria, in his address to the British Society, declared, “United to Christ, we are united to each other : neither sentiments nor seas, neither various forms of government nor different outward confessions of religion, can separate us—all these pass away, BUT LOVE ABIDETH.”

India had engaged special attention during the past year. The Committee printed and circulated throughout its provinces 1,000 of the first *five* Annual Reports, so that, in 1810, contributions to the amount of 73,499 rupees were made. The Rev. H. Martyn appealed “on behalf of 900,000 Christians in India, who were in want of the Bible.” This discourse

from the pulpit he afterwards published as a pamphlet, describing the plan of the Bible Society, enumerating the four classes of Portuguese, Tamul, Malayalim, and Cingalese Christians; and urged the duty of supplying them with the Holy Scriptures. This, with other means, led to the formation of the Bible Society at Calcutta, February 21, 1811. The Parent Committee, on receiving this intelligence, made a grant of £1,000 in aid of the Calcutta Bible Society, and raised their annual contribution to the Corresponding Committee from £2,000 to £4,000 for the current year, to further the Bible cause in the East.

In the United States of America, the good work proceeded with zeal and success in an increased distribution of the Scriptures, in cordial co-operation with the Society in England.

In our own country, the spirit which had gone forth in the preceding year, influenced many in different parts of the United Kingdom; so that in Britain alone, *fifty-three* new Societies, with their several branches, were added to the number of its auxiliaries. Of these, fourteen comprehended twelve entire counties; and among them were the bishopric of Norwich and the University of Cambridge. Many of the nobility also became patrons of the Bible Society, including the Dukes of Bedford, Buccleuch, Grafton, and Manchester, with their Royal Highnesses the Duke of Gloucester and the Princess of Wales.

Auxiliaries formed in so many places, under such patronage, might be expected to call forth the

approving sentiments of the best men in the kingdom; but still there were opponents. The most formidable of whom was Dr. Marsh, Margaret Professor of Divinity, who was answered by the Right Hon. N. Vansittart, Chancellor of his Majesty's Exchequer, afterwards, Lord Bexley, in a "Letter," full of noble sentiment; and as to his uniting with Dissenters in the great work, he says, "So far from *repenting* of what I have done, I feel convinced I shall, *least of all repent of it* as I approach *that state* in which *the distinction of Churchman and Dissenter will be no more!*"

So extensive were the operations of the Bible Society this year, that it is impossible, in this place, to specify the several grants of the Holy Scriptures in Europe, America, Africa, and Asia. The *eighth* anniversary of the Society was celebrated in Freemasons' Hall, May 6, 1812: but so vast was the crowd, and so great the pressure on the occasion, that many persons of distinction were unable to gain admittance, among whom was the Earl of Hardwicke. Several bishops publicly testified their attachment to the Society: so that it seemed "as if there was but one opinion and one feeling throughout the British empire and the Christian world."

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THE NINTH YEAR OF THE SOCIETY, 1812-1813.

SUCCESS in promoting the spirit of unfeigned Christian love, continued manifestly to attend the unexampled labours of the Bible Society. And this endeared it to the hearts of many of the most excellent

persons in the several churches of Christ. Still there appeared opponents; and Professor Marsh put forth "A History of Translations which have been made of the Scriptures, from the Earliest Time, &c. composed with the view of ascertaining in how many Languages the British and Foreign Bible Society has been the means of Preaching the Gospel." This learned and elaborate work was found to be useful, though designed to criminate the Society. Its inaccuracies and censures were sufficiently refuted by the astonishing facts in the Society's Annual Reports. Dr. Marsh also published a "Sequel," in a "Letter to the Right Hon. N. Vansittart," which that gentleman replied to in a manner that did him the highest honour. Dr. (afterwards Bishop) Maltby wrote against the Society, declaring the unfitness of most of the books in the Bible for the unlearned; but an able reply to his public attack was sent forth by the Rev. J. Cunningham, Vicar of Harrow. Dr. Marsh found another able defender of the Society in the Rev. W. Otter, late a Fellow and Tutor of Cambridge. These controversies, instead of injuring the Bible Society, diffused a mass of valuable information, exciting many to inquiry, and gaining it a large increase of liberal friends.

Foreign countries continued to engage the serious attention of the Directors of the Society. And in this design they commissioned the Rev. Mr. Steinkopff to make a tour on the Continent, to promote the circulation of the Scriptures in Denmark, Germany, and Switzerland. Considering the distracted state of the nations, on account of the wars of Bona-

parte, the journey was perilous, but it was successful in advancing the cause of the Bible, at an expense in grants of £2,712. 10s.

The Societies at Berlin and Stockholm continued their valuable labours; and the Rev. Mr. (now Dr.) Henderson was permitted to reside at Copenhagen, to complete the Icelandic Bible. Though his Danish Majesty was at war with England, 5,000 copies of the whole Bible were printed, and 5,000 extra Testaments, and friends secured to form a Bible Society for the kingdom of Denmark.

Pleasing intelligence was brought of the progress of the Bâsle Society in printing the German and Romanese Scriptures; and this year a Bible Committee was formed even at Paris. A Society being formed at Zurich, in September, 1812, £250 were granted in London, in aid of that Institution. Progress was made also for the establishment of Bible Societies in Wurtemberg, Saxony, Holstein, and Swedish Pomerania. The Ratisbon Society persevered with zeal; so that out of 27,000 copies of the New Testament disposed of, only 100 were bestowed gratuitously; and the total dispersed in Catholic Germany, through the impulse given by the Bible Society, was computed, in 1812, to be not less than 60,000 copies! a phenomenon among Catholics. Among these, the Rev. Leander Van Ess, professor in the University of Marburg, arose, a zealous advocate of the Scriptures. He made an excellent translation of the New Testament into German, and to aid in printing 3,000 copies of it, the Committee granted him £200.



Perhaps the most important transaction of this year, was the formation of "the Russian Bible Society." This resulted from the printing of the Finnish Bible, and the wisdom of the Rev. Mr. Paterson, aided by the Rev. R. Pinkerton. The sum of £500 was offered by the British Society. Prince Galitzin highly approved Mr. Paterson's plan, and presented it to his Imperial Majesty, December 25, 1812. It was authorized by an Imperial *Ukase*, January 14, 1813. Such was the effect of this decree, that it was declared, "Jews and Christians, Russians and Armenians, Catholics and Protestants, with one voice, acknowledged, that the British and Foreign Bible Society was the wonder of the nineteenth century, and the only adequate means ever devised for civilizing and evangelizing the world."

About forty persons assembled, January 23, 1813, in the palace of Prince Galitzin. He placed the Archbishop, Metropolitan of the Greek Church, in the highest place, next to him the Metropolitan of the Catholic Churches; opposite to these the other prelates, the ministers, nobles, and gentlemen, according to their precedence. The Imperial *Ukase* being read, the Society was formed, with the Prince as its President. "It was truly delightful," as Messrs. Paterson and Pinkerton report, "to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists; all met for the purpose of making the Gospel of the Grace of God sound out from the shores of the Baltic to the Eastern Ocean; and from

the Frozen Ocean to the Black Sea, and the borders of China; by putting into the hands of Christians and Mohammedans, of Lamaites and the votaries of Shaman, with many other Heathen tribes, the Oracles of the living God!"

His Imperial Majesty entered as a member of this Bible Society, with a donation of 25,000 rubles, and an annual subscription of 10,000! This noble act was performed, when it was known that Bonaparte was preparing his vast armies to invade Russia!

India became still more important as a field of labour; and the Calcutta Bible Society included Lord Minto, the Governor General, as one of its contributors. The Committee reported progress of the version of the New Testament in Hindostanee and Persian, by the Rev. H. Martyn and Mirza Fitres; in the Arabic, by the Rev. T. Thomason, and Sabat; and in the languages of the Eastern Archipelago, by Dr. Leyden. The Baptist Missionaries at Serampore acknowledged that they had received, at different times, in aid from London, £4,500. Their operations were, however, seriously impeded by the destruction of their printing office, by fire, March 11, 1812, at a loss of paper and other materials, valued at nearly £10,000. British generosity, however, supplied about £11,000; so that very little time was lost to the printing of the Scriptures. India sustained a still greater loss by the decease of Dr. Leyden, that of Rev. Dr. Brown, in June, and that of Rev. H. Martyn, in October, 1812.

An Auxiliary Bible Society was formed at Colombo, for the Island of Ceylon, August 1, 1812,

chiefly by the influence of Sir A. Johnston, Governor. This was aided by liberal grants from London and Calcutta, in printing 5,000 of the Cingalese Testament. A Bible Society was formed at Port Lewis, November 11, 1812, for "the Islands of the Mauritius, Bourbon, and Dependencies."

Zeal and liberality distinguished the American Bible Societies; and various new Auxiliaries were formed in Albany, Massachusetts, and Connecticut.

Jamaica also became blessed by the Christian zeal of S. Cooke, Esq.; through whom liberal contributions were raised in the Island; and in September, 1812, "the Jamaica Auxiliary Bible Society, of the people of Colour," was formed; by which considerable numbers of copies of the Scriptures were circulated.

Domestic zeal continued; and the contributions in Wales amounted this year to the sum of £2,500. Many new societies were formed; *eleven* for entire counties, viz., Chester, Fife, Kinross, Gloucester, Kent, Northumberland, Perth, Rutland, Somerset, Surrey, and Wilts; several for cities; and eight for the central position of London and Southwark. These societies brought into notice many noblemen and other influential friends of the Bible, among whom were the Dukes of Beaufort, Grafton, and Norfolk; the Right Hon. Spencer Perceval, Prime Minister of His Majesty George III., and the Rev. Mr. Gisbourne.

A third class of societies originated this year, for limited districts, in counties and populous localities;

and their importance may be perceived from the fact, that the Henley Society returned £450 ; the South-West Essex, £600 ; North-East Middlesex, £750 ; and the Clapham, £1,200 !

Auxiliary Societies also were formed this year in several places : that for Southwark, June 3, 1812 ; that for the City of London, August 6 ; the East London, October 15 ; the Westminster, December 17 ; the North London and Islington, on the 19th ; the Bloomsbury and St. Pancras, on the 25th of February, 1813 ; the North-East London, on the 16th, and the North-West London, on the 18th of March. Connected with these Auxiliaries were many distinguished commoners, functionaries and noblemen ; and the Royal Dukes of York, Kent, Cumberland, Sussex and Cambridge.

Scotland manifested increasing zeal for the Bible cause, as proved by six new Societies, this year ; making in all *seventeen* ; affording essential aid to the Parent Society.

Ireland still more displayed its zeal, as the number of branches to the Bible Hibernian Society increased within the year from *eight* to *thirty-five* ; and the issue of Bibles and Testaments, which in no former year had exceeded 12,000, amounted in this to 40,000 !

Flourishing thus, both at home and abroad, the Parent Society received this year £76,456 1s. ; and issued in the same period 202,580 copies of the Holy Scriptures. While uniting in its favour the benedictions, prayers and thanksgivings of natives and foreigners, the Bible Society celebrated its Ninth

Anniversary, May 3, 1813, the President, Lord Teignmouth, being supported not only by a large meeting of denominations of Christians, Peers and Peeresses, but by their Royal Highnesses, the Dukes of Kent and Sussex.

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THE TENTH YEAR OF THE SOCIETY, 1813-1814.

SUCCESS, under the blessing of God, attended the progress of the Bible through its *tenth* year. At its commencement, however, its prosperity occasioned difficulty, in obtaining supplies of the Scriptures from the King's printers, and the presses of the two Universities. The Scriptures in the languages of the Continent were mostly printed abroad; and 1,000 Bibles were procured as granted to the Swedes and Finlanders in London.

New editions of the Bible were now required in Welsh and Modern Greek; and the Syriac New Testament was printed in London, edited by Dr. Buchanan. Aided by grants from the Parent Society, various editions of the Scriptures were printed by the different Societies on the Continent; among which were 10,000 copies of a small German Bible.

Among the labourers for the Bible, on the Continent, Dr. Brunmark claims honourable mention, especially as he originated the "Arsosian" and the "Gothenburg" Bible Societies. Progress was made towards the establishment of a Danish Bible Society; and active measures were taken in Moscow and St. Petersburg for the circulation of the Scriptures. Auxiliaries were formed in Yarisloff, Mittau, Dorpat,

Rigga and Revel; and the Committee resolved, “*to provide every family and, if possible, every individual, in the Russian Empire with a Bible, THAT INVALUABLE GIFT OF HEAVEN!*” They resolved also, “The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg.”

Holland was now favoured with efforts to engage in the Bible cause, especially in behalf of the members of British churches, there; and its friends were encouraged by a grant of 500 English Bibles and 1,000 Testaments, and a promise of £500 in the event of the establishment of a “National Bible Society for the United Netherlands.” This was accomplished in June, 1814. The Marburg Society prospered in circulating the Scriptures among the Catholics. But it is vain to attempt to give a detail of the correspondence and services of the Parent Society in the various Bible labours on the Continent of Europe.

Important operations were still carried on in the East, by the Societies at Calcutta and Colombo, for the supply of the New Testament to the Portuguese, Tamul, Cingalese and Malabar Christians; and this was now effected for the Portuguese, by a large number sent from Europe; and progress was made in the Cingalese, the Pali, Sanscrit and Bengalee. As an efficient means of aid in these labours, there was formed, June 13, 1813, the “Bombay Auxiliary Bible Society,” by the influence of Sir Evan Nepean, the new Governor.

China was contemplated by the Society, especially

as a copy of the Gospel of St. Luke was now received from the Rev. Robert (afterwards Dr.) Morrison, at Canton, and information of his completion of the whole New Testament; aided by the Rev. W. (afterwards Dr.) Milne, both of the London Missionary Society. Thus two independent translations of the Scripture, into the Chinese were being made; the other by the Rev. Dr. Marshman, of Serampore.

Africa was now blessed with a Bible Society, formed at Cape Town, in July, 1813; as a supply of Dutch and German Bibles had been sent to the Cape of Good Hope, by the Parent Society.

American Christians proceeded with zeal in the Bible cause, and new Societies were formed in many of the States and principal towns. And, during the short war with England, a supply of Bibles and Testaments, destined for Nova Scotia, being captured by an American privateer, the Bible Society of Massachusetts, replaced the value of them, £155, which was remitted with a letter, expressing “regret that there should be any interruption of the charitable labours of their fellow Christians in Great Britain, in diffusing the knowledge of the Word of God.”

British America also now united with the servants of Christ at home, in the work of circulating the Scriptures; and several Bible Societies were formed in Nova Scotia and in the Canadas.

Prosperity attended the Bible work “within the limits of the United Kingdom; *fifty* were added to the list of Auxiliary Societies; independently of

Branch Societies and Bible Associations." On the formation of the "Hackney and Newington Auxiliary Society," the Rev. H. H. Norris attacked the Parent Institution; but his arguments were refuted by the Bishop of St. David's, and Dr. Dealtry. A controversy arose also on the formation of the "Oxford and Oxfordshire Auxiliary Bible Society;" but the Society was ably vindicated by the Rt. Hon. N. Vansittart, J. Coker, Esq. and Rev. J. Hinton, a Baptist Minister of Oxford.

Wales added further proofs of zeal for the Bible cause; by *seven* new Auxiliary Societies, four of them for counties; these four contributing £2,424; Flintshire £653, and Denbighshire £1,361!

In Ireland, *sixteen* Auxiliaries were added to the Society; and 50,000 copies of the Scriptures were delivered to the public. Juvenile Auxiliaries were formed in various parts of the kingdom; the first contributors of this class being those of the "Holborn Sunday School;" and the first organization of this kind was the "York Juvenile Society," formed in 1812.

Ladies' Associations also were formed in several places: the first being the "Westminster Ladies' Bible Society," in 1812; and another at Dublin, the Ladies' Auxiliary Bible Society" in aid of the Hibernian: the Patroness was the Viscountess Lorton, with a long list of ladies, as Vice-Patronesses. Similar Associations were established also in America.

Bible Associations were formed in many places at this period, for the payment of weekly subscriptions for Bibles; for which "Hints" and "Rules" were



published by the Society, drawn up chiefly by R. Phillips, Esq.

Every department of this vast organization seemed to prosper under a gracious Providence; and, while Bonaparte, the terror of Europe, was in degradation, and Paris in possession of the allied armies, our metropolis enjoyed peace and liberty, when the *tenth* Anniversary of the British and Foreign Bible Society was held May 4, 1814. The President was supported by His Royal Highness, the Duke of Kent, the Chancellor of the Exchequer, several Bishops, and a large auditory, to whom his Lordship reported the gross income of the year, as more than £87,000; and the issue of Bibles and Testaments as more than 350,000 copies; the addition to the confederated Societies of *sixty-seven* within the United Kingdom, and of multitudes abroad. Among the advocates of the Society were the Rev. Mr. Paterson, from St. Petersburg; the Rev. Mr. Pinkerton, from Moscow; Comte de la Gardie, from Stockholm; and the Rev. Dr. Romega, from New York; representing the Russian, Swedish, and American Societies, cordially co-operating with the Parent Society, in diffusing through the world, a spirit of benevolence, and enlarging the peaceful kingdom of our Lord and Saviour Jesus Christ!

Reviewing the financial condition of the Bible Society through the first decade of its history, every one must admire its activity and progress, indicating the hand of a gracious Providence.

## CHAPTER IV

SECOND DECADE OF THE BIBLE SOCIETY.

THE ELEVENTH YEAR OF THE SOCIETY, 1814-1815.

THOUGH cruel wars had been desolating Europe during the first *ten* years of the Bible Society, Divine Providence favoured it in an extraordinary manner, in entering its *eleventh* year. It had enjoyed a continued flow of prosperity through the whole of that period. Its mission was heavenly peace to every human being. And now wars had ceased, by the humiliation of the despot, the allied sovereigns were visiting the British Court.

As the Emperor of Russia and the King of Prussia had welcomed the cause of the Bible into their dominions, it was deemed proper to seek an interview with those august personages by a deputation, to present unto them the homage of the British and Foreign Bible Society.

Sunday, the 19th of June, at six o'clock, was the time appointed by the Emperor of Russia; and the deputation were :—

LORD TEIGNMOUTH, *President.*

THE BISHOP OF SALISBURY,

THE BISHOP OF NORWICH,

THE BISHOP OF CLOYNE,

ADMIRAL LORD GAMBIER,

THE RT. HON. N. VANSITTART,

Chancellor of the Exchequer,

WM. WILBERFORCE, ESQ., M.P.

} *Vice-Presidents.*

THE REV. JOHN OWEN,

THE REV. JOSEPH HUGHES,

THE REV. C. F. STEINKOPFF.

} *Secretaries.*

The Emperor conversed with the Deputation in French, and assured them of the cordial interest that he took in the Society. On taking leave, he kindly offered to each of them his hand; and, though all the rest received that honour in silence, Dr. Steinkopff grasped it with affectionate earnestness, and addressed that sovereign in German:—

“May the Most High God bless your Imperial Majesty for what you have done for my native land; and may your name go down to posterity, as the father of your country and the benefactor of mankind!”

The Emperor replied in the same language and in a similar spirit, to this overflow of Christian affection.

On the morning of the 21st, the same deputation was admitted by his Prussian Majesty, when the Chancellor of the Exchequer addressed him thus:—

“Sire, the British and Foreign Bible Society has charged us to present to your majesty, the homage

of its gratitude, for the patronage which you have extended to its objects in your own dominions.”

His majesty replied as follows:—

“The British and Foreign Bible Society is an excellent institution, well adapted to promote the interest of Christianity. I have a great regard for it, and it shall have my protection !”

These two great sovereigns being so cordial in their patronage of the Bible Society, facilities were afforded to establish auxiliaries in the good work in many parts of the Continent. The formation of the Danish Bible Society took place, at Copenhagen, May 22, 1814. And his Majesty the King of Sweden, in a full Council of State, July 6, 1814, consented to become the Patron of the Swedish Bible Society.

Dr. Paterson now returned to St. Petersburg, by Hamburg, through Holstein, Denmark, Sweden, and Finland; while Dr. Pinkerton took his course to Russia, through Holland, Saxony, and Poland; and on his way, he procured the loan of the manuscript of an excellent translation of the whole Bible into the pure Turkish language, by Hali Bey, from the Directors of the University of Leyden, “to be copied, revised, edited and printed at Berlin.”

The Grand Duchy of Berg soon adopted the plan of the British Bible Society; and a very promising auxiliary to it was formed at Elberfeld, under the patronage of the Governor-general.

At the close of July, another society was formed for the kingdom of Hanover, by the aid of Dr.

Pinkerton. "Lutheran, Calvinistic and Catholic clergymen were harmoniously invited on this occasion; the chief of the latter declared his opinion that the Scriptures should be put into the hands of every class of persons; and that the poorest of them should have it in his power to draw divine instruction from the fountain head." Baron Arnswald, the President, declared, "This society has no other purpose than to work with zeal in the great business of awakening and increasing true piety and religion, by encouraging a wider circulation of the Holy Scriptures. Since only the pure doctrine given by God Almighty to all Christians is to be promoted thereby, and confessors of all Christian churches are alike to participate in the pure intentions of our society."

Dr. Pinkerton proceeded to Berlin, where he had the happiness of aiding to re-organize the Society established eight years before, henceforth to be called "THE PRUSSIAN BIBLE SOCIETY." This was constituted under the highest auspices in the country. Lieut.-General Von Diericke, tutor to the Crown Prince, was appointed President; with a list of Vice-Presidents and Directors, among whom were four Ministers of State and some of the first dignitaries of the kingdom. His Majesty the King patronized it, declaring, "I do hereby confirm, for my states, this Society, and its laws, which have been presented to me. I have also granted to the said Society the freedom of the letter-post; and, for that purpose, have given directions accordingly to the Postmaster-General." The Central Prussian Bible Society at

Berlin, saw itself supported by auxiliaries at Potsdam, Dantzic, Koenigsberg, Thuringia, and Erfurt, contributing nobly to the circulation of the Scriptures.

By the aid of Dr. Pinkerton, also, a Bible Society was formed, August 10, 1814, at Dresden, for the Kingdom of Saxony. Count Hohenthal, the "Minister for Religion," was appointed President. That nobleman appears to have been worthy of his office, as a lover of the Scriptures.

The Petersburg Bible Society, early in 1814, had engaged to print the Scriptures in *seven* languages, and in *three* more by their provincial Societies. A grant was, therefore, made of £1000 in aid of this work, by the Society in London. Sir Gore Ouseley, British Ambassador at the Persian Court, presented to the King a manuscript copy of the New Testament, translated by the Rev. H. Martyn, and arranged for the work being printed at St. Petersburg, for circulation in West Persia. At the sixth anniversary of the St. Petersburg Bible Society, September 26, 1814, its title was appropriately changed to that of "RUSSIAN," as designed to benefit the whole empire.

Dr. Pinkerton made arrangements, also, with Dositheos, the Georgian Archbishop, then at St. Petersburg, for the printing of an edition of the Bible in the language of Georgia.

India and China continued fields of great promise. The learned translators, especially in India, persevered in their important labours, and several versions were put into circulation, particularly the Hindoostanee, the Tamul, and the Cingalese.

Switzerland, now delivered from the terrors of war, embraced the Bible cause; and Societies were formed at Lausanne, for the Canton of Vaud, and at Geneva and Neuchâtel, for their Cantons, in December, 1814.

America continued its course, with noble zeal in the cause of the Scriptures, in an increasing number of Societies in the northern and middle States, and also in the British Provinces.

Domestic zeal was nourished in our various Auxiliaries. But “to specify in detail,” as Mr. Owen remarks, “the circumstances which denoted the progress of the common undertaking through the several portions of the British Empire, were an impracticable task; it must suffice to state, that a spirit of generous emulation appeared to actuate the friends of the Society. In this state of prosperity, as it respected its concerns both at home and abroad, with an income of nearly £100,000, and an issue of nearly 250,000 Bibles and Testaments from its own depository, the Society proceeded to celebrate its eleventh anniversary. The hand of death had severed from its company of labourers some distinguished individuals, particularly the Rev. Dr. Buchanan, the Rev. Thomas Charles, and Henry Thornton, Esq., its Treasurer. But to the accustomed attendance of prince, and peer, and prelate, was added that of Baron Anker, of Norway,\* “and a vast assembly of friends of the Holy Scriptures.”

\* Owen's History, vol. iii., p. 63.

## THE TWELFTH YEAR OF THE SOCIETY, 1815-1816.

EUROPE was now again thrown into agitation, by the escape of Bonaparte from the Isle of Elba. The several powers were, therefore, called again to arms; extraordinary was the preparation, and terrible the conflict, by which the victory was gained over the common enemy, his final overthrow, at Waterloo.

Little interruption, however, was experienced by the Bible Societies. And Dr. Steinkopff set off, in May, on a tour of nearly 5,000 miles, forming Bible Societies, and strengthening those in existence, in Holland, Germany, and Switzerland. Every one seemed to be in progress; and the need of the Scriptures will appear from the report, which states:—"In the schools of East Prussia, more than 32,000 children are instructed, who are not able to procure a Bible. Among 18,000 German, 7,800 Polish, and 7,000 Lithuanian families in Lithuania, not a single Bible was to be found."

Encouraging reports, however, were received from the Prussian, Swedish, Russian, and German Bible Societies of their progress in the cause of the Scriptures, especially after the visits to many by Dr. Steinkopff. Many Catholics obtained the Scriptures from Ratisbon and Marpurg. Pleasing accounts were sent also from Constantinople, of the circulation of the Scriptures among the Greek Christians in the islands, in the East of Europe, and in Asia Minor.

The Calcutta Committee made various interesting communications relating to the printing of the Scrip-



tures in the Armenian and Malay languages; and towards the expense of the latter, the sum of 10,000 rupees was contributed by the Honourable East India Company.

The Colombo Bible Society continued active; and early in 1815, commenced the distribution of 2,000 Cingalese Testaments, presented by the Calcutta Bible Society, for the native Christians. In the meantime steps were taken for the circulation of the Bibles and Testaments in Tamul, Portuguese, Dutch, and English, with which the Colombo Depository was supplied by the British and Foreign Bible Society, and its Auxiliary at Calcutta.

Drs. Morrison and Milne having completed the New Testament in Chinese, the latter proceeded to distribute copies of it among the priests and governors at the islands of Banca and Batavia, fortified by the Governor, Sir T. S. Raffles; and gratifying testimonies were given respecting this effort to evangelize the Chinese.

America afforded some of the most delightful facts regarding the circulation of the Scriptures. Every Auxiliary reported affecting instances of the need of Bibles among the increasing population, and new societies were formed even in the Southern States. In South America efforts were made to establish a Bible Society; and it was believed that, in the provinces belonging to Spain, with a population of 10,000,000, professing to be Christians, there could not be found one Spanish Bible.

British America and the West Indies shared in the sympathy of the parent Committee; and success-

ful efforts were made in them to supply the people with Bibles.

Domestic operations were continued with unabated diligence, in advancing the interests of the Bible Society throughout the United Kingdom. In prosecuting these, the attention of the Committee was called to the presence in London of the Archdukes John and Lewis, brothers of the Emperor of Austria. They desired to learn the principles and objects of the Bible Society; and the Rev. Drs. Steinkopff and Schwabe attended their Imperial Highnesses, presenting them with a set of its Reports and versions of the Scriptures. On the 19th of February, 1816, Lord Teignmouth and the secretaries waited on those princes, with an Address, and a set of the Society's Reports and Versions, for the Emperor of Austria. They were "careful to show that the Society in no degree interfered with matters of doctrine or discipline; confining itself to the letter of Holy Scripture, according to the versions accredited in the respective churches of Christendom; and that in this respect it was the prototype of that Holy Alliance in which the *Catholic* Emperor of Austria, the *Greek* Emperor of Russia, and the *Protestant* King of Prussia were united, notwithstanding their peculiar differences, in the maintenance of those principles which formed the basis of Christianity."\* The Archduke Lewis being absent, John listened with attention, and dismissed them with assurances of friendship, promising to report all things with faithfulness to his brother, the Emperor.

\* Owen's History, vol. iii. pp. 138, 139.

Hitherto the opponents of the Bible Society had been persons of inferior or the middle ranks in the Established Church; but now the Society was denounced by *three* northern prelates, in their several charges to their clergy, as pregnant with danger to the interests of both the Church and State.\*

These prelates—Lincoln, Chester, and Carlisle—were sufficiently replied to by various periodicals and the works of the Society, while “*eight* English and *six* Irish prelates continued to range themselves among its Vice-presidents.”†

Confidence in the goodness of their cause, and gratitude to God for his continued blessing, influenced the friends of the Bible, while they celebrated the triumphs of the Scriptures in their *twelfth* anniversary, in a large assembly, in May. And while some of the learned English dignitaries were censuring the Society, its grand object was seen by “the Archbishop Metropolitan of the Russian Greek Church,” to be “to spread among the people of the earth the salutary light of Divine Revelation; to illumine their understandings, not with earthly but with heavenly and spiritual wisdom; to form their hearts to the laws of God; and to extend and consolidate the kingdom of Jesus Christ.”\*

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THE THIRTEENTH YEAR OF THE SOCIETY, 1816-1817.  
PEACE reigned throughout our country and all Christendom as the Bible Society entered its

\* Owen's History, p. 140.

† Ibid, p. 148.

\* Owen's History, p. 147.

thirteenth year. This was a season of persevering labour and great success to the Society, aided by numerous Ladies' Associations.

Trade, however, was depressed in England; but the Bible Society was the instrument of blessing to the working-classes in their sufferings, by furnishing them with the Holy Scriptures.

Foreign Bible Societies were increasing in number and activity, especially the Prussian, whose labours were commended by a letter directly from the King, Frederick William. This Society was liberally aided by provincial and district auxiliaries.

Biblical affairs prospered in Denmark by auxiliaries in Fuhnen, Jutland, Sleswick, and Holstein. The Swedish Bible Society prospered; and September 2, 1816, the Archbishop in a letter to his clergy stated:—"In our country there are already five great Bible Societies established at Stockholm, Lund, Gothenburgh, Westeras, and Wisby. The Archbishopric is hitherto without one. I have, however, the satisfaction of announcing that a Bible Society for the same object, and upon similar grounds, under the consolatory hope of the Almighty's assistance, is about to be established at Upsala. A considerable benefaction, in aid thereof, has been promised by the justly venerated Bible Society in London." The Norwegian Bible Society was formed in the sister kingdom in Norway.

Every year presented the Russian Bible Society as increasing in importance. In the Spring of 1816 Dr. Pinkerton undertook a tour, authorized by Prince Galitzin, its President, "to promote the ob-

ject of the institution in every possible way, by engaging proper persons to act as commissioners for effecting the circulation of the Scriptures, by visiting personally the different branch Societies already existing in the South; particularly at Moscow, Voronez, Theodosia, and Kamentz, and by encouraging the formation of new Societies, where practicable, to co-operate with the parent institution, in disseminating the word of God, in and beyond the borders of the Russian dominions." The funds for this successful tour, of about 7000 miles, were furnished by the British Society.\*

Dr. Henderson, in December 1816, repaired from his labour at Hamburgh to St. Petersburg, to aid Dr. Paterson, whose health was impaired, while superintending the printing of the Scriptures in various languages. Here he was of great service in the cause of the Bible.

Among the grants of this year from the British Bible Society, was one of £2000 for the purpose of enabling the inhabitants of the East-Sea Provinces to provide stereotype plates for printing Bibles in the Esthonian and Lettonian dialects, as recommended by Dr. Paterson.

On his journey Dr. Paterson visited a settlement of Caraité Jews, in the Crimea, where he found a Tartar manuscript, a beautiful copy of all the Canonical Books of the Old Testament in the Tartar language, written on fine vellum paper, in the Hebrew character, comprised in four volumes, quarto, elegantly bound in red goat's leather, and

\* Owen's History, p. 193.

ornamented with gold. "Should it please God," he adds, "to spare me to return to St. Petersburg, it may be fairly written out in the proper character, and carefully revised and put to press, with the translation of the new Testament made by the missionaries in Karas. This will furnish us with a Tartar Bible, which will be well understood among the numerous hordes of Nogay, Kazan, Turcoman, and Buchanan Tartars."\*

"That the Directors of the Russian Bible Society should thus unexpectedly get possession of a Tartar Version of the Old Testament, at a moment when that of the New Testament was already in their hands, was a matter not more of astonishment than of thankfulness;" as is added by Mr. Owen.†

How the labours of the Russian Bible Society were regarded by His Imperial Majesty, may be understood from the fact that he presented to the Society a spacious mansion, for carrying on the Biblical business, and a grant of 15,000 rubles, towards the expenses of rendering it fit for the service; as also a grant to a similar amount, for reducing the duty on paper.

New Societies were formed this year in Germany and Switzerland; and encouraging reports were received from the Saxony and Wurtemberg Societies; as they continued with zeal to circulate the Scriptures.

Some difficulties attended the Calcutta Bible Society in printing new translations of the Scriptures; but reviewing the first *five* years of its operations,

\* Owen's History, pp. 213, 214.

† Ibid, p. 215.

the Committee state that the Society is found to have procured from Europe, and distributed in different parts of Asia, above 3,000 Portuguese Testaments; to have printed, and transmitted for distribution to the coast and to Ceylon, 5,000 Tamul Testaments; to have also printed, and sent to Ceylon, 2,000 Cingalese Testaments; to have printed, and sent to Amborgua, nearly 2,000 Malay Testaments, in the Roman character, besides another *thousand* retained to accompany an equal number of the Old Testament, now in the press; to have commenced an edition of 2,000 copies of the Armenian Bible; and to have undertaken to print 2,000 copies of the Tamul Bible; 2,000 of the Hindostance Testament in the Nagree character, 1,000 copies of the Old Testament, and 3,000 of the New Testament, in the Malay language and Arabic character, and an edition of the New Testament in the Malayalim or Malabar language and character; besides obtaining from England, through the British and Foreign Bible Society, 2,000 English Bibles, and the same number of English Testaments."

Many interesting facts were reported regarding the circulation of the Chinese Testaments among the Chinese at Java, and on the islands of the Indian seas; as stated by the Rev. Mr. Supper, Secretary of the Java Bible Society.

At Colombo, a Buddhou priest was baptized in the name of Christ, having been converted to the gospel by the study of the Cingalese Testament.

The Bombay "Society accepted the offer of Dr.

\* Owen's History, pp. 223, 224.

Taylor to superintend a version of St. Matthew into the Guzrattee and Mahratta; and proceeded to turn their attention to certain other of the many dialects which prevail from Cape Comorin to Mozambique and the African coast."

America advanced in the good work, in an increasing number of Bible Societies; but the destitution of the Scriptures in many of the states was found to be appalling. The importance of a "National Society," therefore, was felt to be desirable, to enable the friends of the Bible to concentrate their energies with the greater effect in the production of the Scriptures. On this subject, Dr. Elias Boudinot addressed "the American public," and so prepared the way for its establishment the following year.

Considerable depression in trade was experienced through the kingdom during this year; yet the *thirteenth* Anniversary of the Bible Society was celebrated with thanksgiving for the Divine blessing on its labours. One of the principal charms of the Meeting was the vigorous and impassioned address of Dr. Mason, Secretary of the American Bible Society, expressing his ardent hope that the two nations might never again be brought into conflict, but be for ever united in enlarging the Kingdom, and in spreading the religion of Jesus Christ!

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THE FOURTEENTH YEAR OF THE SOCIETY, 1817-1818.  
CHRISTIAN benevolence, which originated the Bible Society, designed that it should bless every nation, and enrich every class of mankind. This grand ob-



ject we see nobly advancing in the progress of the Institution ; and it will be necessary only to refer generally to the great transactions of this year, to discern in them the gracious hand of Divine Providence.

The United Netherlands Bible Society, in this its third year, was sustained by Auxiliaries in Rotterdam, Utrecht, Amsterdam and the Hague, favoured with the patronage of the king, and other members of the Royal family. Brunswick and Hanover were favoured in a similar manner.

The Prussian Bible Society, and the Danish Society succeeded in their useful work ; and Iceland was blessed with the Bible by the labours of Dr. Henderson. Similar zeal was active and successful in Sweden and Norway, so that 100,000 copies of the Scriptures were in the hands of the public by its Anniversary in April, 1817.

Russia proceeded majestically in the Bible cause. On its *fourth* Annual Meeting, held in the Hall of the Taurian Palace, July 7, 1817, Dr. Henderson says, "I was struck with the sight of a group of graduated monks and professors from the Newsky Monastery, and a number of military officers, high in rank, who appeared in another direction. Representatives of most of the nations for whom we are preparing editions of the Scriptures ; such as Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans and French were assembled to take part in the ceremony, and listen to the interesting details of the publication of the Word of God in their respective languages.

Among others I observed two learned Russians, who have spent *fifteen* years at the Academy in Peking, and are masters of the Chinese and Mandshur languages. The scene naturally led my mind to that beautiful passage in the Prophet Isaiah :—‘ Behold, these come from far ; and, lo, these from the North and the West ; and these from the land of Sinim !’

“Of the efficiency of the Society, in the prosecution of its object, the preparation and distribution of the Holy Scriptures—some conception may be formed by the interesting facts—that, within *four* years after its establishment, the Society either published, or was engaged in publishing, not fewer than *forty-three* editions of the sacred Scriptures in *seventeen* different languages, forming a grand total of 196,000 copies ; and, that preparations were making, at the close of that year, for stereotyping the Scriptures in *five* different languages ; versions were going forward into the common Russian, Tartar and Carnelian languages ; and measures were adopting for procuring translations into the Turkish-Armenian, and Buriat-Mongolian ; and, when it is added, that within a month after the Anniversary, *sixteen* wagon-loads of Bibles and Testaments were dispatched from the capital for different parts of the Empire, we see demonstrated the effective exertions of this enterprising Institution.”\*

Among the cantonal Swiss Societies, that of Bâsle retained the lead ; and both astonished and delighted the friends to the circulation of the Scriptures.

But, while the Bible cause was making this pro-

\* Owen's History, pp. 282, 285.

gress on the Continent, including many Catholics among its most cordial friends, the Court of Rome became alarmed; and the Pope issued a Bull, addressed to the Archbishop Gnezen, the Metropolitan of Poland, against the Bible Society; but the Emperor Alexander being then at Warsaw, Dr. Pinkerton laid the case before him, and he gave his sanction to the immediate formation of the Polish Bible Society.

Still the Papal opposition was continued, in a monitory Brief to Archbishop Stanislaus, the Catholic Metropolitan of Russia, for having recommended the Bible Society; but this Bull failed, as the other had in Poland. Bible Societies were, however, thus prohibited in Austria and Bavaria; and that in Hungary was broken up by an Edict, dated December 23, 1815. That Edict states:—"His Sacred Majesty has been graciously pleased to ordain, that care be taken that *printed copies* of the Bible be not circulated gratis, or at a low price, by foreign Societies, in His Majesty's Hereditary dominions, nor the establishment of Bible Associations allowed." This impious edict was promoted by a "Declaration" of the archbishops and bishops of Hungary.

There were, however, some Catholics of eminence even among the priests, who were yet zealous for the Scriptures, in Bavaria, Suabia and the Rhenish Provinces; and especially Leander Van Ess, a Catholic professor in Switzerland, who made an approved translation of the New Testament.

Valetta, the capital of Malta, was an important depôt, from which many copies of the Scriptures, in

French, Italian, modern Greek, Arabic and Armenian, were brought into circulation ; and many of the modern Greek New Testaments were circulated by the Bishop of Yanina, among his own people, and at Candia, Cyprus, and Rhodes.

Calcutta and its dependencies continued to receive liberal supplies from London ; so that new editions of the Scriptures were carried forward in the native languages by the Calcutta Bible Society. By this means it became really “ the medium of distributing the Holy Scriptures among the more Eastern Islands and nations of Asia.” St. Petersburg aided this Society in sowing the seed of eternal life in Armenia, Persia and Tartary.

Madras and Bombay co-operated in this good work ; and a depôt was established at Bombay, furnished with Bibles and Testaments in various languages, English, Gaelic, Portuguese, French, Dutch, German, Spanish, Danish and Italian ; Hebrew, Greek and Latin ; Arabic, Syriac, Ethiopic, Armenian, Persian, Hindoostanee, Malay and Chinese.

The Colombo Bible Society persevered in its operations ; the Baptist and Wesleyan missionaries in Ceylon, completing the Cingalese New Testament. But it is not possible here to detail the labours of others. “ Such benefactors,” Mr. Owen remarks, “ were the Rev. Mr. Thompson, at Madras ; the Baptist Missionaries at Serampore ; and those of the London Missionary Society at Canton and Malacca. It is impossible to contemplate the various undertakings of the Serampore Missionaries, and the zeal and disinterestedness with which they pursued them,

without astonishment and admiration. As little is it possible to follow the course of Dr. Morison and Mr. Milne, in their preparation and distribution of the Chinese Scriptures, without admiring the talent and perseverance of these excellent men.”\*

Information now arrived that, on the 7th of March, 1817, was formed at Sydney, in Port Jackson, the Auxiliary Bible Society of New South Wales. “Governor Macquarrie, in making Report of this to the Parent Society, acknowledged the receipt of 4,000 Bibles and Testaments, sent for the use of the colonists, who greatly needed them.”†

Information, also, was received of the formation of “THE AMERICAN BIBLE SOCIETY,” May 8, 1817, “in the Consistory Rooms of the Dutch Reformed Church at New York.” It included many of the most worthy and honourable men in the several States; *six* of the *eight* Bishops of the Episcopal Church were friendly, one remained silent, and Bishop Hobart, of New York, “denounced it as dangerous.” But it proceeded in its course, in a manner worthy of America.

British America and the West Indies were still regarded by the Parent Society; and many in those regions, blacks as well as English, were blessed by the circulation of the Bible.

Among the domestic operations of the Parent Society, the most important of this year seems to have been the extension of its benefits to our Commercial Marine. It having been ascertained, that at least 120,000 British seamen in that service were destitute

\* Owen's History, pp. 327, 328.

† Ibid, 331, 332.

of the Scriptures, an institution was formed expressly for their use, January 29, 1818, in the Egyptian Hall, London, under the auspices of the Lord Mayor, and designated "The Merchant Seamen's Auxiliary Bible Society." No words can express the benefits of this institution to the seamen of Great Britain.

Hostility, however, was yet shown against the Bible Society. The chief of its present enemies were the "Rev. A. O'Callaghan, Master of Kilkenny College," and the Rev. W. Phelan, and the Bishop of Ely. But the Irish attacks were ably repulsed by the Rev. J. M'Ghee and the Rev. W. Napper; while the bishop's remarks, in his "Charge" to his clergy, were allowed to fall harmless to the ground.

Prosperity still crowned the labours of the Society, as it held its *fourteenth* anniversary, in May 1818, at which the facts of the Report satisfied the expectations of the friends of the Bible; and the whole assembly were delighted with the addresses of the President, the Bishop of Cloyne, Mr. Rush, the American Ambassador, the Earl of Harrowby, and especially Dr. Henderson, testifying the blessings of the Bible among the people of Northern Europe and Iceland.



#### THE FIFTEENTH YEAR OF THE SOCIETY, 1818-1819.

ENGAGED in works of such uncommon magnitude for all nations, the Bible Society needed increased support. And this it found, by various means, willingly supplied by the British public; in a great measure from the efforts of a new class of agents—

Ladies' Associations. These were organized—if not all originated—in many parts around the metropolis and through the country, by Mr. Charles Stokes Dudley. It is found impossible to estimate their importance to the Bible cause, in promoting the circulation of the Scriptures, the spiritual welfare of the working-classes, and the increase of the funds of the Society: they seemed to complete the system of operation designed by the auxiliaries. These were indispensable; and they were greatly advanced by the services of the Rev. Joseph Hughes, one of the Secretaries and the originator of the Society.

Opponents of the Bible Society still arose, in the son of the Rev. Richard Lloyd, Vicar of Medhurst, and the Very Rev. Dean Kenny. The former was answered by the Rev. Edward Cooper; and the latter was refuted by the Bishop of St. David's.

Foreign labours of the Bible Society were carried on with active zeal, in the United Netherlands, Hesse Cassel, Hamburgh, Frankfort, Wurttemberg, Osnaburg, Lauenburg, Ratzenburg, and other places in Germany. In Denmark and Sweden, especially in Russia, with their numerous auxiliaries, the Bible cause progressed with great efficiency.

Russia still nourished its Bible institutions. "But it possesses so many co-operating Societies," says Mr. Owen, "and combines such a mass of Biblical labours, going forward perpetually, and perpetually increasing, both in the capital itself and in the chief cities of the several Governments, Provinces, and Districts, that it were altogether impracticable to attempt a description of the share which its inhabi-

tants are taking in the dissemination of the Holy Scriptures. Monarch and people appear united as the heart of one man in promoting the kingdom of God.”\*

Essential benefits were conferred upon the Societies by the commemoration of the third centenary of the Protestant Reformation, and by the Rev. Dr. Henderson, the Rev. Dr. Paterson, and the Rev. Mr. Owen, in their journeys in different directions, visiting the various Bible Institutions in Europe. The reports of these delegates were most cheering; as they showed how all parties were encouraged in the work of disseminating the Word of God. This was particularly the case in the visits of Mr. Owen to the friends of the Bible Society in Switzerland, including the venerable Pastor Oberlin, of Walbach, in the Ban de la Roche.

France, in this year, became enrolled among the nations favouring the Bible. There were among the Catholics persons eminent for piety and station, friends to the Bible, besides Baron Silvestre de Sacy, an admirable scholar and critic; but it was to the Protestant part of the French population that the Bible Society looked for its supporters. A Society had been established at Strasburg, in 1815; and several editions of Ostervald's New Testament had been printed at Paris; and the Minister of Police, by a letter dated October 19, 1818, granted permission from the Government, for such an establishment to be formed in Paris. Paris Protestant Bible Society was accordingly organized, November

\* Owen's History, p. 395.



30, 1818 ; the Marquis de Jaucourt, Peer of France and Minister of State, was appointed President ; and Count Boissy D'Anglas, Peer of France, Monsieur Cuvier, Chevalier of the Legion of Honour, together with the Presidents of the Reformed and Lutheran Consistories, were nominated Vice-presidents.

This work, so eminently calculated to serve the cause of pure Christianity, could not be suffered by the enemies of the gospel to proceed without opposition. A furious attack was, therefore, made upon the Bible Society by the Abbé de la Mennais ; but this ultra-Catholic assailant was replied to by Mr. Stapfer, as a "member of the Paris Bible Society," in the *Moniteur* of April 10, 1819.

There were, however, certain German and Swiss Catholics, co-operating with their Protestant brethren, in circulating the Holy Scriptures. Among these were the Rev. Mr. Gossner, of Munich ; Professor Wittman, of Ratisbon ; the Bishop of Constance ; Baron Von Wessenberg, and his pro-vicar, Reininger, and others who zealously circulated the Catholic Testaments of Van Ess, Gossner, and De Sacy, among the German and French Catholics. Van Ess laboured with wonderful success ; so that chiefly through aid furnished by the British Society, this extraordinary man distributed, from June, 1816, to June, 1818, no less than 233,341 copies of his Catholic New Testament, besides 5,334 Bibles and 2,800 Testaments of Luther's version among Protestants.\*

Malta, surrounded by three continents, and whose

\* Owen's History, pp. 453, 454.

Bible Society was formed May 26, 1817, became highly important as the station for supplying the Scriptures to various people, from the Isles of the Archipelago to the banks of the Euphrates. These objects were promoted by the travels of the Revds. Messrs. Jowett, Connor, and Bureckhardt.

The Calcutta Bible Society was this year distinguished by the completion of *two* editions of the New Testament, in *three* Asiatic languages, besides the Gospel of St. Matthew in a *fourth*—the Armenian, the Malay, the Hindoostance, and the Bengalee. In the mean time, the Baptist missionaries of Serampore proceeded with their translations; and, having stated their estimate of the expense of the first 1,000 copies of each New Testament, at £500, W. Hey, Esq., of Leeds, formed the design of raising the amount for such an edition in *twenty-six* dialects in India; his death, however, prevented his making provision for more than three versions.

Drs. Morrison and Milne persevered in their labours, distributing copies of the Chinese New Testament among the millions of those Pagans, who had never before heard of the Holy Scriptures.

New South Wales and Van Dieman's Land continued to interest the friends of the Bible; and Tahiti now began to attract attention; as portions of the New Testament were translated by the missionaries for the converts on that island.

South Africa, Sierra Leone, and Abyssinia engaged the attention of the Society, to obtain for their people translations of the Scriptures.

America, from the coast of Labrador to the Bay

of Honduras and the West Indies, was favoured with many Bible Societies, and preparations were making to supply the people with the Word of God.

The American Bible Society proceeded with vigour, aided, now in its *third* year, by 192 auxiliaries; and it had already printed 105,270 Bibles and Testaments. The Philadelphia Bible Society acted independently, and had, in ten years, printed 87,825 copies of the Scriptures. The American Indians were not overlooked; for parts of the New Testament were now published in the Mohawk and Delaware languages, in hope that the “Indians would soon speak to their brother Indians, ‘in their own tongue wherein they were born, the wonderful works of God.’ ”

Contemplating the extensive progress of their blessed course, the Bible Society held its fifteenth anniversary meeting, reporting its receipts of £94,306 17s. 10d., of which £56,604 3s. 3d. were from the auxiliaries. The joyful assembly was addressed by his Royal Highness the Duke of Gloucester, and other eminent friends of the Bible, anticipating the period when “every knee shall bow to Christ, and every tongue confess that he is Lord, to the glory of God the Father.”

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THE SIXTEENTH YEAR OF THE SOCIETY, 1819-1820.

EVERY year the British and Foreign Bible Society made progress both at home and abroad. Its auxiliaries in the united Kingdom, and its affiliated

Societies in other countries, continued to increase; its effects, therefore, were great and wonderful in every land. To give a history of them would require many volumes. We can notice, therefore, only the heads of the mighty organization.

The Societies in France, the Netherlands, Switzerland, Germany, Prussia, Denmark, Sweden, Norway, Russia, and Malta, proceeded with increased efficiency, aided by numerous auxiliaries. These blessed their several countries.

In the East, the Calcutta Bible Society and the Societies at Madras, Bombay, and Ceylon, advanced also in their useful career. The Baptist Missionaries at Serampore persevered with extraordinary zeal, in the translating and printing of the Scriptures.

In China, Drs. Morrison and Milne were silently progressing in their work of translating and distributing of the Scriptures in the Chinese. Their labours were rewarded.

New South Wales and Van Dieman's Land were opening important fields for the Bible Society; and the work of translating the Sacred Book was going forward in the South Sea Islands, where the converts to Christ had become numerous.

British America opened large fields of labour for the Society, especially New Brunswick and Upper Canada.

The American Bible Society proceeded with great vigour and efficiency, aided by 207 auxiliaries, and with funds so ample, as to decline the grant of £500 offered by the Parent Society in London. This was done with the warmest expressions of Christian

affection for the Committee, by the Secretary, Dr. Mason.

The West Indies offered openings for the circulation of the Scriptures among British colonists and those of other nations.

Domestic proceedings, as reported by the Auxiliary and Branch Societies and Associations, though the state of the country, commercially and politically, was not satisfactory, were such as to inspire confidence and to encourage hope; while the funds were ample, the receipts being £92,733 6s. 7d., the grants were £22,887 1s. 2d. and the copies of the Scriptures issued from the Repository, in the year, were—

Bibles	.	.	.	115,775
Testaments	.	.	.	141,108
				<hr/>
Total	.	.	.	256,883
				<hr/>

Among the more remarkable occurrences of this year may be noticed the continued opposition of the Court of Rome to the circulation of the Catholic Scriptures in Bavaria and part of Switzerland. But Professor Van Ess persevered, so that in less than four years, he and his agents distributed, chiefly in Switzerland and Germany, 350,414 copies of the Scriptures.

For a more detailed account of these benevolent operations in the service of Christ, inquirers must refer to the Report of the Parent Society, with the Appendix.

The *sixteenth* annual meeting was held on the 3rd

of May, addressed by the President, by his Royal Highness the Duke of Gloucester, the Bishop of Salisbury, Earl Harrowby, the Rev. W. Ward, one of the Baptist Missionaries of Serampore, presenting to the Society translations of different parts of the Scriptures, in various languages, by the Rev. Dr. Adam Clark, Admiral Lord Gambier, and other well-known friends of the Bible, all rejoicing in the favour of God to this honoured Institution.

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THE SEVENTEENTH YEAR OF THE SOCIETY, 1820-1821.

INCESSANT labour appears in the progress of the British and Foreign Bible Society. The various affiliated Societies in Europe also maintained a steady devotedness to the noble work. Auxiliary Societies in France, Germany, Switzerland, Denmark, Sweden, Norway, Prussia, and Russia, especially the latter two, were numerous, and the effects of them were highly serviceable to the cause of the Scriptures.

In the islands of the Mediterranean and the Levant, there was much to encourage Christian effort; as the Scriptures were called for in Italian, Modern Greek, Arabic, and other languages.

The Calcutta, Bombay, and Madras Bible Societies appeared every year more interesting, especially the two former, publishing revised editions of many versions of the Scriptures in various dialects of the East. The Serampore Missionaries, in their "*Seventh Memoir of Translations*," published December 1, 1820, state:—

“ The whole of the Scriptures are now published and circulated in *five* languages, and the New Testament in *fifteen*. The languages in which both the Old and New Testament have been published, are the *Bengalee*, the *Sanscrit*, the *Hindee*, the *Orissa*, and the *Mahratta*; the *ten* additional languages in which the New Testament has been published, are the *Chinese*, the *Seik*, the *Pushtoo* or *Afghan*, the *Telinga* or *Teloo*, the *Kunkuna*, the *Watch* or *Multanee*, the *Assamese*, the *Gujurattee*, the *Bikaneer*, and the *Kashmeer*.

“ Besides these *fifteen*, in which the New Testament is completed, there are *six* other languages in which it is brought more than half through the press. These are, the *Kurnata* or *Canarese*, the *Nepal*, the *Harotee*, the *Marumar*, the *Bhugelkundee*, and the *Oojjuinee* version. The remaining versions, now in hand, are the following *ten*, which are all in the press: the *Jumboo*, the *Kanouj*, the *Khassee*, the *Kousulee*, the *Bhutuneer*, the *Doguro* or *Palpa*, the *Mughudha*, the *Koomaon*, the *Gudival*, and the *Muinpoor*.

“ They are also reprinting editions of the New Testament, to the amount of 20,000 copies, in the *Bengalee*, the *Sanscrit*, the *Hindee*, the *Mahratta*, and the *Orissa*; the first four of them are the chief languages of India. The expense is represented (after the application of the strictest economy, in the fabrication of the paper, the reduction of the type, &c.,) as amounting to nearly £5,000, while the balance in hand is little more than £1,000.”\* This

\* Report of Bible Society for 1821, pp. lx., lxi.

case was recommended to the next Committee for liberal assistance.

From Canton and Malucca, Drs. Morrison and Milne reported a complete version of the canonical books of the Holy Scriptures into the Chinese; as had Dr. Marshman completed another translation at Serampore.

Many in South Africa, the Mauritius, New South Wales and the West Indies continued to aid the Bible Society, and to circulate the Scriptures.

The American Bible Society, with its Auxiliaries, now amounting to 223, made various efforts in the cause of the Scriptures. Their circulation was greatly increased in most of the States; and like zeal influenced many friends of the Bible in British North America.

Domestic operations were unceasing, with many active Auxiliaries in Scotland and Ireland; so that in the year ending March 31, 1821, the receipts of the Society were £89,154 16s.; the grants amounted to £27,806 9s. 6d.; and there were issued from the Depository—

Bibles . . . . .	104,828
Testaments . . . . .	142,129
	<hr/>
Total . . . . .	246,957.

Lord Teignmouth presided at the *Seventeenth* Anniversary Meeting of the Bible Society, May 2nd; and among those who pleaded the cause of the Institution were, His Royal Highness the Duke of Gloucester, Earl Harrowby, Lord Bentinck, Lord Calthorpe, the Bishop of Gloucester, the Chancellor



of the Exchequer, the Rev. Jabez Bunting, and Joseph John Gurney, Esq.

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THE EIGHTEENTH YEAR OF THE SOCIETY, 1821-1822.

AFFILIATED Societies require to be contemplated in connection with their Parent. It is, therefore, proper to notice the general condition of the Foreign Bible Societies, connected with the British. These Foreign Societies in the provinces of the Netherlands, France, Switzerland, Germany, Prussia, Denmark, Sweden and Russia, variously progressed, chiefly among the Protestants, and those of the Greek Church. But the British Society found means to gratify the longings of many Catholics for the Word of God, in Spain and Italy; while Van Ess persevered with extraordinary success in circulating the Scriptures in central Europe.

The Parent Society also still aided the countries bordering on the Mediterranean, by grants of the Holy Scriptures; and large numbers, in various languages, were circulated by agents at Malta, Corfu, Smyrna and Constantinople.

The Calcutta Bible Society continued its important labours; and on the founding of a "Missionary College," by the Bishop of Calcutta, the Parent Committee made a grant of £5,000 in aid of translations of the Scriptures. An appeal was considered also from the missionaries at Serampore; Dr. Carey reported "*eleven* versions of the New Testament *printed*, or more than half through the press, and *thirteen* more in a state of preparation for printing."

Dr. Carey stated:—"That which presses heaviest on the general fund in our hands, is, that supply of the Scriptures, which the progress of Divine truth, in this country, renders indispenable, namely, *fresh editions of the New Testament*, in the Sanscrit, Bengalee, Hindec, Orissa and Mahratta languages, and of the *Old Testament* in the first two of them. Of these, which we expect will be all nearly completed in about two years, or three at the furthest, we trust that the Sanscrit and Bengalee versions of the Old Testament, comprising 6,000 copies, will cost, perhaps, only £4,500, and the five editions of the New Testament, containing 20,000 copies, about £4,000. Of these, £8,500, however, nearly one-half will have to be advanced by way of outlay before next November."\* The immediate consequence of this forcible appeal to the Committee was an additional grant of £2,000.

Dr. Morrison reported the death of the emperor of China, *Kea-King* in September, 1820. He had interdicted the Christian religion, though many of the Chinese received the Scriptures in their language, and learned the doctrines of Jesus.

Most of the British Colonies were now distinguished by Bible Societies in aid of the Parent Institution; and these were very useful in New South Wales, the West Indies, South and Western Africa, and the provinces of North America.

The domestic operations of the Bible Society were increasingly interesting and beneficial; and the grants to Ireland were 1,000 Bibles, and 10,000

\* Bible Society Report for 1822, pp. lxvii, lxviii.

Testaments; besides 2,000 Irish Testaments to the Irish Society, and 10,000 English Testaments to the Sunday School Society for Ireland. Other grants were made of German, French, Italian, Portuguese, and Spanish Scriptures, to Gibraltar and various parts of the Continent of Europe; also of the Portuguese Scriptures, to Madeira, the Azores, and the Brazils; of Spanish Bibles to different parts of South America; and of the Malay Scriptures to Amboyna, Bombay, Madras, and other stations in the East Indies.

The copies of the Scriptures issued from the Depository, in London, this year, were—

Bibles . . . .	118,766
Testaments . . . .	136,973
	<hr/>
Total . . . .	255,739
	<hr/>

The receipts of the year amounted to the large sum of £103,802 17s. 1d.; and the grants amounted to the sum of £26,926 3s. 6d.

In this prosperous condition, the Society held the Eighteenth Anniversary Meeting on the 1st of May, when the assembly was very large. Lord Teignmouth presided as usual; and the joyful audience was addressed by Earl Harrowby, Lord Calthorpe, Admiral Lord Gambier, the Bishop of Norwich, Mr. Wilberforce, the Rev. Mr. Monod, Secretary of the Protestant Bible Society in Paris, and others, who appeared to be influenced by the spirit of the gospel of Christ.

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THE NINETEENTH YEAR OF THE SOCIETY, 1822-1823.

INCREASING importance was seen to attach to the operations of the Bible Society. They became more extended every year, and always related to the glory of God and the salvation of the souls of men.

Reviewing the Bible Societies on the Continent, this importance is seen illustrated in the progress of those in France, the Netherlands, Switzerland, Denmark, Sweden, Norway, Germany,—especially in Prussia and Russia. Each of these affords evidences of real prosperity, in conferring the greatest of benefits and blessings to the people of many nations, diffusing the knowledge of the gospel of Christ

Perhaps the most remarkable are the labours of Dr. Leander Van Ess, among his Catholic brethren. He had circulated from the commencement of his Biblical operations, up to May, 1822, no less than “456,870 copies of his New Testament, besides 8,934 copies of Luther’s German Bible, and a number of copies in the Greek, Latin, and Hebrew languages. His supporters, among persons of his own religious persuasion, were on the increase; the Societies of the Netherlands, of Geneva, of Bremen, had collectively contributed about £200, to his funds; and among the donations presented to him is one from the Prince of Thum and Taxis. The Committee of the Parent Society granted him £600.”\*

Many copies of the Word of God were circulated among the Catholics, from Venice, Malta, Smyrna,

\* Bible Society’s Report for 1823, p. liii.

and Constantinople; and there appeared an increased desire among them for the Holy Scriptures.

The Bible Societies of the East Indies continued their operations, especially in Colombo and Calcutta. To the Baptist Missionaries at Serampore, another grant of money was made this year. The Report states, "Of the *twenty-six* versions of the Scriptures, in as many different languages and dialects, undertaken by that learned body, *thirteen* have been already carried through the press; *eight* are more than half printed; *two* are printed as far as the third gospel; and in another the gospel of St. Matthew is nearly finished." "In aid of these efforts, the Committee have voted two grants, one of £2,000, and another of £3,000 in the course of last year."\*

Sincere regret was felt by the Committee in London, on hearing of the decease of Dr. Milne, the colleague of Dr. Morrison, in translating the Scriptures into Chinese; still, the work went on to completion by the labours of the surviving missionary.

Africa was still favoured by the Society with supplies of the Scriptures. Several small Bible Societies were formed in Portuguese and Spanish America, Buenos Ayres, Chili, Peru, and Honduras; and such were in operation in Jamaica, Barbadoes, and other of the West India Islands.

The American Bible Society proceeded nobly in its divine work, the details of which, however, are far too numerous and varied to be recorded in this place. Its Auxiliaries increased in many parts of

\* Bible Society's Report, p. lxviii.

the United States, greatly to the advancement of the Gospel of Christ.

Domestic operations were carried on with diligent zeal, sustained by a still larger number of important Auxiliaries in England, Scotland, and Ireland. A cloud, however, was brought over the Society this year, by the lamented decease of the Clerical Secretary, the Rev. John Owen.\* He closed his invaluable services September 26th, 1822, and his loss was mourned over by a very large number of the followers of Christ among all denominations.

Divine Providence, however, directed the Committee to engage the services of the Rev. Andrew Brandram, M.A.; a gentleman every way qualified to serve the cause of Christ, as Clerical Secretary to the Bible Society.

The Nineteenth Annual Meeting was held on the 7th of May, when it was reported that the receipts of the Society for the year ending March 31st, were £97,062 11s. 9d.; that the grants had been to the amount of £29,285 11s. 8d.; and that the issues of the Scriptures from the Depository were—

Bibles . . .	123,127
Testaments . . .	136,723
	<hr/>
Total . . .	259,850
	<hr/>

The President, Lord Teignmouth, occupied his chair, and the crowded audience was addressed by Lord Bexley, Earl Harrowby, Lord Calthorpe, the Secretary of the Russian Bible Society, the Hon. C.

\* See his Memoir in Part III.

Grant, the Rev. Joseph Fletcher, Mr. Wilberforce, the Rev. Dr. Baker, and the Rev. J. Hughes. The joy of the Meeting was, however, moderated by reference to the decease of the late Rev. John Owen.

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THE TWENTIETH YEAR OF THE SOCIETY, 1823-1824.

IN noticing the chief events of the Bible Society during the past year, reference must be made to the Societies in France. That country offered a most important field for Biblical labours; and the Auxiliaries had increased to 75, with an income of 130,000 francs. Since the formation of the Paris Protestant Bible Society, it had distributed 18,606 Bibles, and 23,523 Testaments. And Professor Kieffer and M. Boissard report to the Committee in London, "We saw the moment approaching when we should have been obliged to suspend our issue of Bibles, had not your Society come to our assistance by this fresh grant. Our warehouse and our depositories in various places are unable to answer the great demands. On account of your own Institution, the following editions have been executed:—

40,000 De Sacy's Testament, in 12mo.

5,000 Ditto, in 32mo.

5,000 Martin's Testament, in 32mo.

15,000 Spanish Testaments, in 32mo.

5,000 Italian Testaments, in 32mo."

Many encouraging reports were made respecting the increase of Bible Societies in the Netherlands, Switzerland, Germany, Denmark, Sweden, Holland,

Prussia and Russia; and their increasing operations advanced the saving knowledge of our Lord Jesus Christ.

Societies or Agents promoted the Bible cause at Malta, Smyrna, Corsica, Constantinople, Adrianople, Beyrout and other places, in various languages of the East, calling forth the zeal and piety of professing Christians.

The Calcutta Bible Society carried forward its active labours in publishing several translations; after £2,000 were called for by the Bishop's College, in aid of the translation of the Old Testament into Persian. The Serampore Missionaries continued stedfast in their various works, and to them two grants were made; one of £3,000 to their general translation fund, and the other of £2,500, on account of new versions which they had in hand.

Missionary labours at Tahiti, having been crowned with the Divine blessings, in the conversion of many idolaters to the knowledge of Christ, 3,500 of the Gospels were printed at Huahine, one of the Society Islands.

Sydney, in New South Wales, and Van Dieman's Land, afforded evidence of the desire of many to possess the Scriptures. Various efforts to serve the Bible cause were made on the South, West, and North of Africa, Egypt, and the Mauritius. Many copies of the Scriptures were distributed also in South America and the West Indies, and considerable funds and contributions were received for the Bible cause, by the Parent Society.

The United States of America persevered worthily



in this great work ; and to the American Bible Society were now added 395 efficient Auxiliaries.

The domestic affairs of the Society were prosperous, in the confidence of multiplied friends, and in the increasing circulation of the Scriptures. And the *twentieth* annual meeting was held on the 5th of May, when it was reported that the receipts for the year amounted to £97,718 17s. 6d. ; the grants to £33,521 5s. 11d. ; and the issue of the Scriptures from the Depository—

Bibles . . . . .	123,193
Testaments . . . . .	167,298
	<hr/>
Total . . . . .	290,491

From such a year of prosperity, it might be expected that the anniversary meeting would be large ; and it is believed to have been more numerously attended than on any other former occasion. Among the advocates of the Society's claims, were the President, Earl Harrowby, Earl Roden, Lord Barham, the Bishop of Lichfield and Coventry, Count Ver Ruell, Peer of France, and Dr. Morrison from China, presenting publicly to the Society a copy of the entire Bible, the fruit of his labour during seventeen years, assisted by Dr. Milne. The sight of this present was hailed by the friends of the Society as the reward of missionary toil and as a pledge of the triumphs of the gospel of Christ among the Chinese.

Reviewing in this brief manner the SECOND DECADE of the Bible Society, the devout inquirer cannot but admire its steady progress in its operations and

resources. And these at once indicate the active devotedness of the agents of the Institution—faithful servants of the Lord—in employing the means so adapted to accomplish the end, and especially the gracious benediction of the blessed God.

## CHAPTER IV.

THIRD DECADE OF THE BIBLE SOCIETY.

THE TWENTY-FIRST YEAR OF THE SOCIETY,  
1824-1825.

ASTONISHMENT and delight fill the devout mind contemplating the progress of the Bible Society from its formation to the commencement of its third decade. Its affiliated Societies and Auxiliaries, and friendly agents, were found in almost every country, seeking to benefit and bless every human being with the knowledge of eternal life and salvation by our Lord Jesus Christ.

France became now the scene of important labours in the cause of the Scriptures. To supply the demand, 10,000 Testaments, and 10,000 copies of the Gospels and the Acts were ordered during the past year at Paris.

Spain, Portugal, and Italy were almost closed against the Scriptures.

Biblical zeal flourished in the Netherlands, in Switzerland, and in many parts of Germany. The Prussian Bible Society, with its numerous associations, continued persevering in the publication of the Scriptures; and the same may be reported of the

Danish and Russian Societies. In eleven years the Russian Bible Society had printed the entire Scriptures, or the New Testament, or parts of it, in *forty-one* different languages or dialects; and distributed 448,109 copies of the Scriptures.

Various valuable efforts to circulate the Scriptures in Italian, Modern Greek, and Arabic were made at Malta and in the Greek Islands, Smyrna, Aleppo, and in several other parts of the Turkish Empire.

Most gratifying reports of the printing and circulating of the Scriptures were received from Calcutta, Bombay, Madras, and Ceylon; and expressions of the warmest gratitude from the Serampore Missionaries, for the grants made to aid them in printing their translations.

Reports from the South Sea Islands as to the translation and printing of the Scriptures were answered by a grant of 500 reams of paper for that purpose.

Dr. Morrison being in England, arrangements were made with him for the circulation of his translation of the Scriptures, which were well received by many of the Chinese.

South Africa became increasingly interesting as a field of labour for the Scriptures, as the Missionaries were progressing in their translations into the native languages.

South America afforded some interesting reports of the people calling for the Word of God, especially at Lima, and in the Portuguese and Spanish languages.

Auxiliary Societies at Jamaica, Barbadoes, and Antigua were active in circulating the Scriptures.

The American Bible Society, with 407 Auxiliaries for its support, continued its operations with great benefits to the people.

British America contained many zealous friends of the Bible ; and large numbers of copies of the Sacred Volume were circulated, in its several provinces, in the English, French, and Gaelic languages.

Labrador and Greenland were regarded by the Society, especially in aid of the Missionaries to their people, in printing the Scriptures which they had translated.

Scotland had generously aided the Parent Society ; and 1,000 Gaelic Testaments, and 1,000 Bibles were granted by the Committee for the poor in the Highlands.

Ireland was liberally aided this year by 300 Bibles and 30,000 Testaments, granted to the Hibernian Society. To the Sunday School Society for Ireland, 15,000 Testaments ; and to the Baptist Irish Society, 550 Bibles, and 1,100 Testaments—in all, including some others, nearly 80,000 copies of the Scriptures for Ireland.

In England, zeal and liberality were united ; so that in the year, the number of copies of the Scriptures issued from the Depository in London, was 116,539 Bibles, and 164,116 Testaments, a total of 280,655 copies of the Scriptures.

The grants of this year amounted to £36,962 9s. 8d., and the receipts to £94,044 3s. 5d.

The twenty-first annual meeting was held on the 4th of May, 1825 ; and among those who addressed

the rejoicing assembly were the Bishop of Lichfield and Coventry, Earl of Harrowby, Earl of Rock-savage, Lord Calthrope, Admiral Lord Gambier, the Rev. S. Dwight, from the American Bible Society, Rev. Mr. Monod, from Paris, Professor Tholuck, from Berlin, Sir T. S. Raffles, from Java, Rev. G. Hamilton, from Ireland, Rev. J. Dyer, Baptist, and Rev. R. Newton, Wesleyan.

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THE TWENTY-SECOND YEAR OF THE SOCIETY,  
1825-1826.

CONTROVERSY agitated the Bible Society in the early part of this year, as the Committee were charged with making grants to Foreign Societies, circulating the Apocrypha with the Holy Scriptures. Such was the case in some instances; as, in many parts of the Continent, the people had been accustomed to receive the Bible with that addition. The friends of the Bible in Scotland were most determined on effecting an abandonment of that policy. A special Committee was, therefore, appointed to consider, "Whether or not it might be right in itself, and consistent with the established rules of the Institution, to countenance the circulation of versions of the Holy Scriptures containing the Apocryphal books, in countries where the Bible would not be received in its simple and canonical form?"

This Committee made their Report November 21, 1825, when it was resolved by the General Committee specifically summoned:—

"I. That the fundamental law of the Society, which

limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

“ II. That, in conformity to the preceding resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said resolution, to any individual whatever.

“ III. That, in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express condition that they shall be distributed without alteration or addition.”

During this year, Dr. Pinkerton visited the chief Bible Societies in seven kingdoms on the Continent. His reports regarding the Societies in the Netherlands, Hanover, Saxony, Baden, Hesse, Darmstadt, France, and Prussia, were very encouraging, especially in relation to the Bible cause in Prussia, where “the king granted, December, 9, 1825, to the Prussian Bible Society, an annual collection in all the Protestant churches of the kingdom, to promote the circulation of the Bible.” By a decree, also, he “authorized the introduction of the Bible and the New Testament into all the schools in the Prussian dominions.”

Dr. Van Ess continued his important labours in the Bible cause; and, on his report of a short journey, the Committee ordered him to procure 15,000 copies of the New Testament, for the German people in the “Black Forest.”

Spain, Portugal, and Italy still remained closed, as far as the priests could prevail, against the Bible.

Russia continued its Biblical labours; but the Bible Society lost its devoted friend and patron, by the sudden death of the Emperor Alexander, in December, 1825. The friends of the Bible dreaded a new policy by the Government—the Emperor Nicholas confirmed his subscription to the Russian Bible Society.

The work of the Society was still carried on in Sweden, Denmark, and Norway, in Switzerland, at Malta, through Greece, in the Ionian Isles, at Constantinople, and in several other parts of the Turkish Empire, at Cyprus, Smyrna, Aleppo, and even at Jerusalem.

The Calcutta Bible Society issued during the year 16,064 copies, in Bibles, Testaments, and separate books of Scripture, in *twenty-eight* different languages, besides nearly an equal number issued by the Bombay and Madras Bible Societies.

The Colombo Bible Society continued its labours in Ceylon, where the demand for the Tamil Scriptures exceeded the means of supply.

The Missionary translators at Serampore prosecuted their labours with unabated ardour; and Dr. Morrison, aided by the Rev. Messrs. Humphreys, Collie, and Kidd, in the Anglo-Chinese College, proceeded in circulating the Chinese Scriptures.

New grants were made to the Bible Society in South Africa; and, to the Missionaries, 150 reams of paper, for printing the Scriptures translated by them into the Madagasse language.



The Society made a grant of 1,100 Bibles and Testaments to the New South Wales Society, for the convicts in that settlement.

South America was visited by the Rev. Messrs. Armstrong and Thomason, as agents of the Bible Society; and, in the different provinces, they disposed of a large number of the Portuguese and Spanish, and German Bibles and Testaments. Mr. Thomason's labours were especially important. In Jamaica, and other West India Islands, the Bible cause progressed, aided by several Auxiliaries.

Good progress was made in the translation of the Scriptures in the language of Tahiti; for the printing of which grants of paper were made by the Society.

The American Bible Society advanced with zeal in the good work, and reported the issuing this year of 63,851 copies of the Scriptures, aided by many valuable Auxiliaries.

British North America reported much pleasing intelligence from Nova Scotia, New Brunswick, Montreal, Quebec, and some other places.

Domestic operations were anxiously carried forward in relation to Wales, Scotland, and Ireland, as well as the several districts of England; and the issues from the Repository, this year, were 110,963 Bibles, and 175,439 Testaments; a total of 286,402 copies of the Scriptures. The receipts of the Society for the year were £83,768 2s. 9d; and its grants amounted to £20,057 3s. 10d.

The General Meeting was large, as usual; and, among others, it was addressed by the Bishops of

Lichfield and Coventry and Salisbury, the Earl of Harrowby, Lord Calthorpe, Baron Polet de la Lozere, from Paris, the Rev. Dr. Philip, from South Africa, the Rev. W. B. Fox, from Ceylon, and the Rev. W. Ellis, from Polynesia.

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THE TWENTY-THIRD YEAR OF THE SOCIETY,  
1826-1827.

VARIOUS difficulties arose in carrying forward the object of the Bible Society during this year, partly from misapprehension regarding the Apocrypha. Some on the Continent could not receive any grant, therefore, from the Society; while others received the Bible without the books so denominated. The Committee, in the hope of satisfying their friends, further resolved, on the 31st of July:—

“That all grants of the Scriptures to Societies which circulate the Apocrypha, be made under the express condition that they be sold or distributed without any alteration or addition, and that the proceeds of the sales of any such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society.”\*

Still the Committee had to state their “unfeigned regret that they have failed in their effort to unite and conciliate all the friends of the Society at home. Several of the Bible Societies in Scotland have withdrawn from connexion with the British and Foreign Bible Society; and others have, at least for a season, suspended their usual remittances.” †

\* Report for 1827, p. xvii.

† Ibid, p. xix.

The Committee had also to arrange with Dr. Van Ess, that he should act agreeably to these resolutions. They experienced also the loss of their Foreign Secretary, Dr. Steinkopff, who resigned his office on account of declining health. The Committee expressed, December 18, 1826, "their deep concern at the necessity which deprives the Society of the invaluable services of their Foreign Secretary; yet they indulge the hope that the Society may derive most important benefit from his services, in co-operation with the Committee, of which he continues to be a privileged member."

The operations of the Bible Society in France, with those of its Auxiliaries, were increasingly extended and richly beneficial, aided liberally by the British Society. Individuals or Societies at Brussels, Antwerp, Hamburgh, Lubeck, Bremen, Rostock, Hanan, Bâsle, Berne, and Geneva, were active in distributing the Scriptures.

The Saxon and Prussian Bible Societies could not relinquish the Apocrypha; yet, 5,000 Testaments were granted to the former, and 5,000 with Psalms to the latter: and grants, in like manner, were made to other local Societies, particularly at Dantzic, Posen, Nieuwid, Cologne, Berg, and Duesseldorf.

The Danish and Swedish Societies made worthy efforts to circulate the Scriptures; especially in improved editions of the New Testament, in Danish and Icelandic.

Dr. Van Ess continued his extraordinary labours, in circulating the Scriptures; and "through this in-

valuable agent, hundreds of thousands of copies have been distributed, yet hundreds of thousands more are still wanted."

Russia was now regarded with deep and sorrowful interest; as by the influence of enemies, "the operations of the Bible Society were suspended by an Imperial Ukase." Prince Galitzin, its noble President, retired from that office, and resigned his situation of Minister of Religion. The Emperor's Ukase says, "the sale of the Holy Scriptures already printed in Slavonian and Russian, as also in other languages in use among the inhabitants of the Russian empire, I permit to be continued at the fixed prices." Dr. Paterson attended to the winding up of the affairs of the British and Foreign Bible Society, as connected with those of the Russian. The friends of the Bible and of Missions, whose labours were thus terminated in Russia, could do no more than commend their cause to God.

Italy, Spain, and Portugal, were regarded by the agents of the Roman Catholic priesthood, against the admission of the Scriptures; yet the desire of some was satisfied by small quantities of Bibles and Testaments.

Malta, as a central depôt for the Bible Society, became increasingly important, especially for the Italian, the Ancient and Modern Greek New Testaments, and the Old Testament in Hebrew; and the demand exceeded the supply. The case was similar at Corfu.

Constantinople had a depository for the Scriptures, especially Greek, Hebrew, and Armenian;

and the New Testament became the means of converting three Jews, who nobly endured persecution for Christ. Translations were also being made in Turco-Armenian and Curdish; and various successful efforts were made in Asia Minor and Syria for the circulation of the Scriptures.

The Calcutta Bible Society, with the Branch Societies at Benares, Meerut, and Cawnpore, continued its important works; and, in printing the Scriptures, "the presses of all denominations of Protestant Christians residing in Calcutta, have been employed during the last year. The Serampore Institution, Bishop's College, the Church Mission School, and Baptist presses have all been engaged."

Similar labours were prosecuted at Madras and Bombay; but in this place it will be impossible to give the details of the learned labours of the Missionaries of the Baptist, the London, and the Church Societies. In Colombo also, the Bible Society carried on various operations making known the Scriptures.

Dr. Morrison, having returned to China, laboured in improving his version of the Scriptures, aided by his Missionary brethren at the Anglo-Chinese College.

New South Wales, the South Sea Islands, South Africa, and Madagascar, engaged the liberal attention of the Bible Society, especially in aiding the Missionaries in their Biblical labours.

South America also afforded new openings for the Scriptures; and many in those region sought the Word of God.

The Armenian Bible Society still advanced with augmented funds and increasing issues of the Scriptures, aided by 506 Auxiliaries.

British America, in the principal cities of its chief provinces, exhibited many friends to the Bible; and useful Associations were formed at Quebec, Montreal, Fredericton, and New Brunswick. The West Indies also received an increasing number of copies of the Scriptures, especially Jamaica, Berbice, and St. Kitts.

Scotland became generally alienated from the Parent Society, on account of the Apocrypha: but many were the friends of the Bible in that country; and they laboured with zeal in circulation of the Scriptures.

Ireland offered an important field for the Scriptures, and this year the several grants of the Parent Society amounted to about 50,000 copies of Bibles and Testaments, for circulation among the poor Irish.

Scotland having suspended contributions for the present, the funds of the Bible Society appeared somewhat deficient: but prosperity generally attended the various departments of the Bible Society: the issues from the depository this year were 127,142 Bibles, and 166,864 Testaments; a total of 294,006 copies of the Scriptures. The receipts were £80,240 1s. 2d.; and the grants amounted to £27,988 7s. 5d.

The Twenty-third Annual Meeting of the Bible Society was held May 2, 1827; and, among those who addressed the large assembly were the Bishops

of Lichfield and Coventry and Landaff, Lord Bexley, Admiral Lord Gambier, Hon. and Rev. Baptist W. Noel, Rev. J. Burnett of Cork, Rev. H. Townley, from India, and Rev. Dr. Winter, who manifested a spirit of Christian benevolence worthy of the Bible Society.

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THE TWENTY-FOURTH YEAR OF THE SOCIETY,  
1827-1828.

So extended and various were the operations of the Bible Society now become, that little more can be done here than refer to them with brevity. The numerous Bible Societies on the Continent generally progressed and prospered, in printing and circulating the Scriptures in different languages; and being visited by Dr. Pinkerton with the Rev. W. Sibthorp, "misapprehensions were removed, misunderstandings cleared up, and fears allayed" regarding the principles of the Parent Society; so that large numbers of copies of the Scriptures were circulated without the Apocrypha.

The Prussian Bible Society received grants of Testaments, and allowed certain of its members to receive Bibles without the Apocrypha; though it resolved "that the Prussian Bible Society, as such, cannot promote the dissemination of Bibles without the Apocrypha."

Professor Kieffer, in Paris, proceeded in circulating the Scriptures, with great success, and in printing the Turkish Bible. Dr. Van Ess continued

his extraordinary labours, in dispersing the Scriptures, especially among the Roman Catholics.

Russia was again partially relieved ; as Dr. Pater-son reported, “ Last night, Prince Lieven sent me word that his Imperial Majesty, our beloved Emperor, had confirmed the establishment of a Protestant Bible Society, for supplying the Protestants in Russia with the Scriptures. Prince Lieven is appointed the President, with liberty to choose and name three members of Committee, who together with the Prince’s Lutheran Bishop, and a clergyman of the Lutheran Church, are to organize the Society immediately.”

Many thousands of copies of the Scriptures were circulated from Gibraltar, Corsica, Malta, Corfu, Constantinople, Adrianople, Bucharest, Salonica, Smyrna, and many places in Asia Minor. These were in several languages, the chief of which were Spanish, Italian, Modern Greek, Arabic, and Hebrew, by which converts were gained to Jesus Christ. The principal agents in this good work were the Rev. T. Lowndes, Rev. H. D. Leeves, and Rev. W. Jowett, and Mr. B. Barker.

The Calcutta Bible Society increased its operations, so that its report for the past year contains records of various works of a most important character. Dr. Marshman, of Serampore, still in England, describes the valuable labours of the Baptist Missionaries. He says, that “ whole editions have been exhausted in the Sanscrit, the Hindee, the Mahratta, and the Orissa versions. No less than *five* editions in the Bengalee have been required.” As to the



spiritual fruit of these labours, that will appear at the great day ; but Dr. Marshman says, “ At Benares, a missionary has been stationed for ten years ; and while many who have received the sacred volume, have concealed within their own bosoms the feelings excited by its perusal, others, and among them several Brahmins, have been so deeply impressed with the truths they contain, that they have renounced idolatry, given up caste, and made a public profession of Christianity.”

Madras, Bombay, and Ceylon, Malacca and Singapore, furnish interesting reports from the Missionaries of their labours in translating and circulating the Scriptures. The Rev. Messrs. Humphreys, Collie, and Kidd, at Malacca, the Rev. Mr. Medhurst, of Batavia, and the Rev. Mr. Beighton, of Pinang, appear to have rendered important services in the Bible cause.

Translations were now being carried out at Tahiti and other Islands in the South Seas, by the Missionaries ; and they were aided and encouraged by the Bible Society.

Africa received important benefits by the Scriptures furnished by the Society, in the Dutch, English, Danish, Arabic, and French languages ; and translations were being made into the Ethiopic and Amharic languages.

Jamaica, Barbadoes, and Antigua were furnished with thousands of Testaments and some Bibles, many of them being for the use of the slaves, chiefly by the Baptist, Moravian, and Wesleyan Missionaries.

South America presented many openings for the Scriptures, which were supplied to Cordova, Buenos Ayres, Rio de Janeiro, and other places, by the Rev. Mr. Armstrong and by Mr. Thomson.

The American Bible Society, with its 547 important Auxiliaries, proceeded majestically in the cause of the Scriptures, increased in funds and in the number of its issues of Bibles, in several languages, through most of the States in the Union, and among the Indians.

British North America was still generously supplied with Bibles, and contributions were raised in Upper and Lower Canada, New Brunswick, and Newfoundland.

Domestic operations were increasing throughout England and Wales; new friends were rising up to aid the Society in different parts of Scotland; and, in the year, above 73,000 copies of the Scriptures are reported as voted for Ireland. The entire issues from the Depository were, Bibles, 137,162, and Testaments, 199,108, making a total of 336,270 copies of the Scriptures. The receipts for the year were reported as £80,623 0s. 7d.; and the grants amounted to £38,700 4s. 8d.

The Twenty-fourth Annual Meeting was held May 7th, 1828, and among those who addressed the assembly were the Bishops of Winchester, of Lichfield and Coventry, and Sodor and Man, the Earl of Harrowby, Lord Calthorpe, Lord Bexley, Admiral Lord Gambier, Rev. Dr. Paterson, from Russia, Rev. Mr. Alder, from Montreal, Rev. Dr. Wilson, Rev. W. Orme, and Mr. Wilberforce.

THE TWENTY-FIFTH YEAR OF THE SOCIETY,  
1828-1829.

“DIVINE goodness and mercy” are acknowledged by the Bible Committee in relation to the “increase in the funds, the friends, and the operations of the Society,” in their report at the Twenty-fifth Anniversary. There was abundant reason for such acknowledgment of the gracious providence of God.

Dr. Pinkerton’s and the Rev. Mr. Sibthorpe’s accounts of the Bible Societies in Gothenburg, Christiania, Denmark, Sweden and Norway, in Hamburg, Bremen, Hanover, Hesse Cassel, Marburgh, Dransfeld, and Frankfort, were very encouraging.

The Paris Protestant Bible Society progressed, having distributed 14,625 copies of the Scriptures in the year; and the agency of Professor Kieffer gave satisfaction, as he had issued 12,077 copies from his depository.

Dr. Van Ess issued in the year, 20,731 copies of the Scriptures from his depository at Darmstadt. The Bible Society through Protestant Germany continued their operations; and the Central Prussian Bible Society reported having issued, from its formation, 81,744 Bibles, and 43,316 Testaments, and its Auxiliaries, 275,011 copies of the Scriptures.

Of the Russian Protestant Bible Society nothing was heard during the year, except a few pleasing incidents from private letters. Protestant Switzerland proceeded with zeal and success, especially at Bâsle, Berne, Zurich, and Geneva.

Increased opportunities were afforded for introducing the Scriptures into Spain, Italy, and Austria; while Malta, Greece, and various parts of Asia Minor afforded the means of Scriptural instruction, by the agency of the Revs. Messrs. Leeves, Jowett, and Hartley, and Mr. Barker. Their successes were encouraging; as they thus excited an increased desire for the Scriptures.

The Calcutta Bible Society proceeded in the distribution of the Scriptures, and in procuring several improved translations, patronized by Dr. James, Bishop of Calcutta. Dr. Marshman, having returned to India, the Committee waited for replies to queries sent by him, designing to render liberal assistance to their translations.

The Madras Committee laboured in translating, revising, printing, and distributing the Scriptures. The chief of these translations was that of the entire Bible in Canarese, the work of sixteen years, by the Rev. Mr. Hands, of the London Missionary Society.

The Bombay Bible Society proceeded in a similar manner, aiding the Missionaries in their translations, especially in the Goojuratee and Makratee.

From Ceylon encouraging accounts were obtained, particularly regarding the Cingalese translation of the Bible.

The Revs. Messrs. Humphreys and Kidd, of the Anglo-Chinese College, Malacca, aided by the Rev. Mr. Gutzlaff, were industrious in circulating the Chinese Scriptures. Mr. Gutzlaff and Mr. Tomlin made a journey for the same purpose into Siam,

where they were well received, both by natives and by Chinese.

Various Biblical operations were carried forward in Tahiti, New South Wales, Africa, Madagascar, and the West Indies, serving the cause of the Scriptures.

In South America and Mexico several thousand copies of the Scriptures were disposed of amidst fearful political agitations; though an edict was issued by ecclesiastical authorities in Mexico, prohibiting the circulation of the Scriptures, and requiring those who possessed them to deliver them up to the priests.

The American Bible Society proceeded with great zeal, the resources augmenting, and the issue increasing in the numbers of Scriptures. The Bible cause was advanced also in British North America, in New Brunswick, Nova Scotia, Lower and Upper Canada.

In the United Kingdom the operations of the Society were much enlarged, in the formation of 14 new Auxiliaries, 20 Branch Societies, and 87 Associations. The friends of the Society were increased in Scotland. To Ireland, for its poor and its schools, there were grants made in the past year of 17,330 Bibles, and 80,200 Testaments. The receipts reported at the Annual Meeting were £86,259 10s. 6d.; and the value of its grants amounted to £33,547 11s. 11d.; and its issues were a total of 365,425 copies of the Scriptures, 164,193 Bibles, and 201,059 Testaments. Besides these were issued on the Continent by the Society, up to this period,

221,059 Bibles, and 893,228 Testaments; total, 1,114,287 copies of the Scriptures.

Among those who addressed the Annual Meeting, held May 6, 1829, were the Bishops of Lichfield and Coventry, Chester, Calcutta, and Winchester, the Rev. Dr. Singer and Rev. J. Burnet, from Ireland, Rev. W. Jowett, from Greece, Rev. Dr. Townley, Mr. Buxton and Mr. Wilberforce.

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THE TWENTY-SIXTH YEAR OF THE SOCIETY,  
1829-1830.

MERCIES and triumphs attended the Bible Society in its wonderful progress of benevolence, to bless all nations with the gospel of Jesus Christ. Difficulties, and trials of faith arose in the way, but almost every effort was crowned with success.

Dr. Pinkerton made another tour, visiting the Bible Societies in Brussels, through Germany, Prussia, Switzerland, and France. His letters relating to these numerous Societies afford reason for gratitude to God, and joy in the preciousness of the Holy Scriptures.

Circumstances now arose, regretted by the Committee, to dispense with the "laborious and long-continued services of the Rev. Dr. Van Ess, whose active agency in distributing the Holy Scriptures among Roman Catholics on the Continent, has eminently promoted the object of the Society." Many facts connected with his important labours show the blessed effects of the Word of God.

Russia greatly needed the Scriptures ; and much zeal was displayed by a few faithful friends of the Bible ; but discretion was required, in circulating the sacred books, in that singularly governed empire. The British Society, however, made several grants of the Scriptures, in the Russ, Finnish, German, and other languages, to be distributed among its people.

Encouraging reports were received from the Bible Societies in Denmark, Sweden, Norway, Poland, and Prussia. These indicated the blessing of God upon the Scriptures.

Malta continued in all its vast importance as the principal depôt for the Scriptures in Greek, Italian, Armenian, Syriac, Coptic, Arabic, Turkish, and Amharic. And Corfu, Greece, Smyrna, Turkey, Georgia, and Tartary, presented interesting openings for the circulation of the sacred books.

The Bible Society in Calcutta sustained a severe loss in the removal of its secretaries, the Rev. F. Goode through illness, and the Rev. T. T. Thomason by death ; but the Society proceeded in various translations, and in its circulation of the Scriptures.

The Serampore Missionaries persevered in their important labours ; and the Bible Societies at Madras, Bombay, and Colombo, continued their operations with diligence and zeal, circulating many thousands of copies of the Scriptures in various languages of the East.

China was contemplated by the Missionaries at Malacca ; and the Rev. Mr. Kidd states,—“ Our printing press is employed very extensively for the

supply of several other Chinese colonies—including Singapore, Rhio, Batavia, Pinang, and, as far as practicable, China itself.”

The Rev. Mr. Tomlin diligently studied the Siamese language, hitherto unblest with the Word of God; and August 27, 1829, the Rev. Mr. Thomason reported,—“ My brethren, Messrs. Tomlin and Gutzlaff have nearly completed a translation of the New Testament into Siamese, under very favourable circumstances.”

Tahiti was now blessed with the New Testament; and arrangements for the printing of the Old Testament were being made, as the translation was nearly finished. The Malagasse translation of the Bible was reported as nearly finished—both these by the London Missionary Society.

In New South Wales, Van Dieman's Land, Sierra Leone, Demarara, Berbice, Jamaica, Antigua, and several other of the West India Islands, the cause of the Bible was supported, and considerable numbers of copies were circulated among the people.

South America was regarded with growing interest, by the Committee of the Bible Society; but only a little could be done in its provinces in the circulation of the Scriptures. The same also may be said concerning Mexico.

The American Bible Society, “desirous of cultivating the most friendly and intimate correspondence with the British and Foreign Bible Society, appointed the Rev. Dr. Milnor, Secretary for Foreign correspondence, to attend the Anniversary of the British and Foreign Bible Society, to express



its sincere respect and affection for that venerable Institution." Dr. Milnor stated in a letter, "our Auxiliaries have increased during the year, from 598 to 645; our receipts from all sources have been 143,000 dollars, and our expenditure 147,000 dollars. The books printed were more than 360,000, of which, 170,750 were Bibles, and 173,750 Testaments in English, 500 were the Gospel of Luke in Mohawk, and 15,000 of St. Matthew in Hawaian, There were put in circulation upwards of 200,000 copies in various languages."

British America still nourished its Bible Societies; and Auxiliaries flourished in New Brunswick, Nova Scotia, at Quebec, Montreal, and Newfoundland.

Domestic proceedings were carried forward with undying zeal and devoted labour, by the Committee and officers of the Society. One of the most important arrangements of the Committee was the appointment of Mr. Greenfield, to the office of Editor of translations. New Auxiliaries and Associations, to the number of 133, were formed this year, by the Society's Agents, Messrs. Dudley, Brackenbury, and Ackworth. More new friends were rising up in Scotland to aid the Society; and grants of 22,000 Bibles and 27,500 Testaments were made to schools and the poor of Ireland.

In this state of prosperity, the Society held its twenty-sixth annual meeting, reporting its issues to have been 140,593 Bibles, and 84,860 Testaments from its depository, with 21,706 Bibles, and 87,263 Testaments on the Continent, making a total of issues, 434,422 copies of the Scriptures.

The large assembly was addressed, in a spirit becoming the sacredness and benevolence of the Society, by the Bishops of Winchester, Chester, Lichfield, and Coventry, Lord Calthorpe, the Rt. Hon. C. Grant, the Hon. C. J. Shore, Sir T. Blomefield, the Rev. Dr. Milnor, from America, the Dean of Salisbury, Rev. Rowland Hill, and Mr. Wilberforce.

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THE TWENTY-SEVENTH YEAR OF THE SOCIETY,  
1830-1831.

“THANKSGIVING TO GOD,” for his distinguishing blessings on the Bible Society, was felt by the Committee to be most proper in recording their operations of this year. Still the Society had been agitated,—especially on *two* points, *one* was, the request that the public meetings of the Society should all be commenced by *oral prayer*, and the *other* was, that every member should be required to profess his belief in the Trinity of Persons in the Godhead. These subjects engaged the grave consideration of the Committee in London, and of the wisest friends in many Auxiliaries, by whom it was almost unanimously resolved, that difficulties and evils would arise from adopting new principles and a different practice in the Society.

Prosperity appeared to attend the numerous Bible Societies. In Paris, an important Bible depôt was placed under the care of Professor Kieffer, for the supply of the Scriptures to France; and

Frankfort was chosen for a central depôt, under Dr. Pinkerton, for the supply of Germany and the surrounding countries. Under his care, several large editions of the Scriptures were printed, and he sold large numbers of Bibles and Testaments.

The Central Prussian Bible Society and its Auxiliaries proceeded with zeal in their work; and the British Society engaged to bear half the expense of 36,000 New Testaments for the Prussian army, besides granting 6,000 copies of the version by Dr. Van Ess.

Saxony also manifested increased zeal for the Word of God; and many were zealous for the Bible in Sweden, Norway, Denmark, and Switzerland; but the Bible cause seemed paralyzed in Russia. Very little could be done for Spain, Portugal, Italy, or Austria, beyond supplying natives of them visiting or resident in England.

Malta was still regarded as an important depôt for the Scriptures in the languages spoken by the nations around the Mediterranean. The Rev. H. D. Leeves, at Corfu, laboured in the translation of the Old Testament into the Modern Greek, some of the books of which were printed. And 7,736 copies of the Scriptures were issued at Constantinople. Active agencies, also, were established to circulate the Bible at Shushi, Bagdad, and Astrachan.

The Calcutta Bible Society proceeded in its highly important labours. The New Testament in Javanese, translated by the Rev. Mr. Bruckner, was printed at Serampore. Madras was distinguished by the translation, the printing, and the distribution of the

Scriptures, in the Tamul, Malayalim, Teloogoo, and Canarese; and active services were rendered in the cause of the Bible at Bombay.

The Colombo Bible Society also went forward steadily in the work of the Bible for Ceylon, especially the completion of the Cingalese Scriptures, and the Indo-Portuguese and Pali versions, by the Rev. Mr. Clough, of the Wesleyan Missionary Society.

Zealous services were rendered to the Bible cause at Malacca, by the Rev. Messrs. Kidd and Gutzlaff, Missionaries to the Chinese; by the Rev. Mr. Kam, at Amboyna, and the Rev. Mr. Deighton, at Penang. From China, Dr. Morrison gives an account of the Bible triumphs, in a letter from Leang Afa, a Chinese convert to the gospel of Christ, and an evangelist to his countrymen.

New South Wales possessed a few active friends to the Bible; and they circulated the Scriptures in that degraded land.

Northern Africa engaged the attention of the Committee, who purchased some translations of the Scriptures in the Berber language. Encouraging efforts, also, were made in Egypt and in Western Africa, at Sierra Leone; among the nations of Southern Africa; and the New Testament was printed at Madagascar, as translated by the Missionaries.

From Jamaica, Barbadoes, Dominica, St. Domingo, Demarara, Berbice, and other parts of the West Indies, encouraging reports were received. Similar reports were received, also, from some provinces of South America and Mexico.

The American Bible Society still increased in its Auxiliaries and its issues of the Scriptures. They laboured to furnish every destitute family in the United States with the Word of God; and to supply the Scriptures to the Mexican States, South America, Greece, Burmah, Ceylon, and the Sandwich Islands.

British America, in its several provinces, contained some worthy labourers in the cause of the Bible; and a translation of the Scriptures was undertaken by two Indian Chiefs of the River Credit tribe, Peter and John Jones, for the Chippeway nation.

Domestic operations were most encouraging, as the Auxiliaries were increasing, through the labours of the Society's agents, Messrs. Dudley, Brackenbury, and Ackworth, and their contributions proved their zeal for the Bible. The labours of the Editor were of great value to the Society: their extent and variety were astonishing, fully answering the expectations of the Committee.

The twenty-seventh Annual Meeting was held May 4, 1831, in Exeter Hall, London; when the issues of the year were reported as 157,556 Bibles, and 191,729 Testaments, a total of 348,285 from the depository; and on the Continent, 15,991 Bibles, and 105,653 Testaments, a grand total of 470,929 copies of the Scriptures. The grants for the year amounted to £20,769 2s. 0d.; and the receipts were £95,424 2s. 3d.

This largest assembly of the friends of the Bible Society ever before held was greatly excited: for, the adoption of the Report having been moved by the Rev. Dr. Dealtry, and seconded by the Rev.

Dr. Bennett, late Theological Tutor of Rotherham College, J. E. Gordon, Esq., moved, and the Rev. G. W. Philips seconded the following as an Amendment:—

*“That instead of the recommendation contained in the Report, that the constitution and practise of the Society continue as they are, the following Resolutions be adopted:—*

*“That the British and Foreign Bible Society is pre-eminently a Religious and Christian Institution;*

*“That no person rejecting the doctrine of a Triune Jehovah, can be considered a member of a Christian Institution;*

*“That in conformity with this principle, the expression “Denomination of Christians,” in the Ninth General Law of the Society, be distinctly understood to include such Denominations of Christians only, as profess their belief in the doctrine of the Holy Trinity.”*

This having been read to the Meeting, it was negatived.

The Rev. Mr. Foot then moved, and the Hon. and Rev. Baptist W. Noel seconded the following, as an Amendment:—

*“That the words of the Ninth Law, and of the others which prescribe the terms of admission to the Agency of the Society, be not taken to extend to those who deny the divinity and atonement of the Lord Jesus Christ.”*

This proposition, having been read, was also negatived, and the original resolution passed; after which the Meeting was addressed by the Rev. D.

Wilson, Lord Lifford, Lord Mountsandford, and the Rev. Mr. Brandram.

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THE TWENTY-EIGHTH YEAR OF THE SOCIETY,  
1831-1832.

DIVINE inspiration calls upon us to "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!" This blessed concord has largely prevailed among the friends of the Bible Society. And for this unspeakable blessing, devout thanksgiving is due to the gracious Author of all good,—the God of love and peace, through Jesus Christ.

Several sincere supporters of the Bible Society, however, were not satisfied with the decision of the last General Meeting; and they requested of the Committee the reconsideration of the subject in dispute. This the Committee declined; as their duty was to conduct their affairs according to the laws of the Society, sustained by the general sentiments of their Auxiliaries. Without controversy, they proceeded therefore, in their work of circulating the Scriptures.

The Society's depôt in Paris was most successful, under Professor Kieffer. His labours were astonishing, "and the total number of books issued between the 1st April, 1831, and the 31st March, 1832, is 176,139 copies of Bibles and Testaments." Much spiritual benefit resulted from this work.

The depôt at Frankfort was also successful; and

Dr. Pinkerton reported:—"During the year, we have issued to our numerous correspondents, scattered throughout Germany, Prussia, Poland, Hungary, Austria, Bohemia, Bavaria, Switzerland, and Alsace, 71,509 copies of the word of God—of these 38,787 have been disseminated among Roman Catholics."

The various Societies in Switzerland, continued to labour in the cause of the Bible; and the same appeared in Prussia, whose central institution at Berlin issued last year, 9,367 Bibles, and 37,507 Testaments, besides 44,000 Testaments among the Prussian military. And, in reply to an appeal for further aid, the Committee engaged to bear half the expense of 20,000 more Testaments for the army.

The Bible Societies in Germany, the Netherlands, Sweden, Norway, and Denmark, continued their operations with considerable success. Increased activity appeared also in the Protestant Bible Society of St. Petersburg, notwithstanding the suspension of the Russian Bible Society. Some New Testaments were circulated in Spain through Gibraltar.

"Malta.—From the stores of the Bible Society in Malta, 4,261 copies have been issued, principally in French, Italian, Arabic, Greek, and Hebrew. Many copies of the French have been sent to Algiers."

Various operations were carried on at Smyrna, Constantinople, and Alexandria, and in Persia, for the circulation of the Scriptures in many languages, including the Persian and Turkish.



Greece was greatly benefited by the Agency of the Rev. Mr. Leeves, at Corfu ; and important operations were carried forward in promoting the dissemination of the Word of God.

The Calcutta Bible Society had to lament the loss of its patron, by the decease of the Bishop ; but he was succeeded by the Rev. Daniel Wilson, a tried friend of the Institution. It continued, therefore, its operations. "The Serampore Missionaries being under engagements to supply 1,500 copies of the Hindoostanee Scriptures, a reprint of the New Testament was commenced." And it was reported that the issues from its depository, in the year, were "14,661 copies of the Scriptures, or of parts thereof;" while encouraging efforts were making to extend the spread of the sacred Scriptures at Cawnpore, Allahabad, Benares, Meerut, Sangor, Mhow, Dinapore, Dacca, Gorruckpore, and Chinsurah.

The Madras Society proceeded with activity in printing the Scriptures in Tamil, Teloogoo, Malayalim, and Canarese ; and it circulated in the year, 19,324 copies, in whole or in part, in *fifteen* different languages.

The Bombay Bible Society still proceeded ; and the Parent Committee voted a grant of English Bibles, and paper for printing the Goojuratee Scriptures.

Ceylon required assistance, and the Committee granted 500 English Bibles, and £300 in aid of the Cingalese Scriptures.

At Malacca the circulation of the Scriptures in the Chinese, Malay, Tamil, Arabic, and Hindo-Portu-

tugese languages, through the Missionaries, proceeded satisfactorily; while the Siamese New Testament was completed; the printing of the Chinese Bible was advancing to a close; and the Missionaries received £1,000 in aid of the Old Testament.

Useful operations were still carried on in New South Wales and Van Dieman's Land in circulating the Scriptures.

Encouraging information was received from Africa, Sierra Leone, and Cape Town, as the translation of the Scriptures in the Sichuana tongue, by the Rev. Mr. Moffat, and in the Namaqua, by the Rev. Mr. Schmalin, were proceeding. At Madagascar the New Testament was printed, and the Missionaries were going on with the Old Testament, part of which was in the press.

Active zeal was shown in Egypt, where the Rev. Mr. Lieder states, "The Holy Scriptures have been circulated not only in the Arabic, but in the Turkish, Greek, Armenian, Italian, French, German, Spanish, Hebrew, and Coptic languages."

The West Indies appearing to require an Agent for this field, engaged the Rev. James Thomson, whose labours in Mexico showed him qualified for the office.

South America was almost closed against the Bible, partly through political convulsions, and partly, with some, through their dread of the Scriptures.

The American Bible Society, with 100 new Auxiliaries, continued its onward course, issuing in the year, 242,183 copies of the Scriptures. Details of

this great institution cannot here be given ; but, at the stated Meeting in November, 1831, the Committee granted to the Board of Commissioners for Foreign Missions, the sum of 5,000 dollars, to be employed by the Mission at Bombay, in printing the Holy Scriptures in the Mahratta language ; and the further sum of 5,000 dollars, to be employed in printing an edition of 20,000 copies of the New Testament in the native language of the Sandwich Islands. They resolved also to print an edition of 30,000 copies of the New Testament in modern Greek, procuring stereotype plates for the same from the British and Foreign Bible Society. They resolved also to appropriate 5,000 dollars to aid the Baptist General Convention in publishing the Scriptures in the Burmese language.

Active zeal was manifested also in British America, in New Brunswick, Prince Edward's Island, Newfoundland, and Lower and Upper Canada ; and progress was made by Mr. Peter Jones and his brother John in translating into the Chippeway language, the Gospel of St. John, which was now printed in England.

Proceedings in the United Kingdom were varied and most important, as the labours of the Bible Society were so greatly extended. A grievous calamity was lamented by the Society in the sudden death of their Editor, Mr. Greenfield. The Auxiliaries in Scotland presented the sum of £422 9s. 2d., as free contributions ; while 12,030 Bibles, and 37,470 Testaments were granted to the Schools and the poor of Ireland.

The receipts from all sources during the year were £81,735 16s. 4d.; the grants amounted to £36,296 17s. 10d.; and the issues from the Depository were 160,701 Bibles, and 182,444 Testaments, total, 343,145 copies of the Scriptures; besides 32,954 Bibles, and 207,789 Testaments on the Continent; a grand total of 583,888 copies of the Word of God.

The Twenty-eighth Annual Meeting of the Bible Society was held in Exeter Hall, May 2, 1832, when the Bishops of Chester, Calcutta, Lichfield and Coventry, and Sodor and Man, the Hon. and Rev. G. Noel, the Rev. J. Clayton, Jun., the Rev. J. Clayton, Sen., the Rev. Dr. Steinkopff, the Rev. J. W. Cunningham, the Rev. J. A. James, the Rev. E. Bickersteth, and Sir T. D. Achard, addressed the Assembly, in the spirit of the followers of Jesus Christ.

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THE TWENTY-NINTH YEAR OF THE SOCIETY,  
1832-1833.

TRIALS and triumphs attend the Christian through life; and such must be the experience of every Christian Society. This was found by the Bible Society in the present year; yet the Committee saw occasion to commence their "Report" with the joyful language of the Psalmist, "Blessed be the LORD for evermore. Amen."

Reflecting on the Bible cause in France, in hearing of the death of their Agent in that country, it was resolved:—

"That this Committee cannot receive the intelli-

gence of the decease of their late agent in Paris, Professor Kieffer, without recording the deep sense they entertain of the great loss that the Society has sustained in that event, and the consolation they experience from the extraordinary devotedness manifested by him, for several years, in spreading the Scriptures throughout almost every part of France.

“That while they look back with gratitude upon the whole period of his agency, extending over a space of fifteen years, and while they especially call to remembrance his great work of editing the Turkish Bible, and his other numerous literary services rendered to the cause of the Society, they are filled with admiring gratitude at the fact, that, during the last two years, not less than 347,541 copies of the Sacred Scriptures passed through his hands, with a most voluminous correspondence with friends of the Bible, throughout the kingdom of France.”

Professor Kieffer, in the year 1796, was despatched to Constantinople, as interpreter and secretary to the French embassy. His stay in that capital lasted eight years; and when the war broke out with Egypt, he was confined in the prison known by the name of the *Seven Towers*, together with the French chargé-d'affaires, whose assistance in the study of several Oriental languages, and more especially the Turkish, was of essential benefit to him. In 1803, M. Kieffer returned to Paris, having been appointed to accompany a Turkish ambassador to the court of Napoleon; and, on his arrival, was nominated secretary and interpreter of the Oriental languages in the foreign office.

Divine Providence, by this *seven years* imprisonment, gave him the means of perfecting himself in the Turkish language, elevating him to the first rank among Oriental scholars, and preparing him to answer the important end of publishing the entire Bible in the Turkish language !

M. De Pressensé, having been strongly recommended by the friends of the Bible cause in Paris, was engaged to fill the office of the late Professor Kieffer.

Dr. Pinkerton's services at Frankfort were highly important, showing "that during the year 1832, he had issued to correspondents in the different states of Germany, Prussia, Poland, Austria, Hungary, Bohemia, Switzerland, Bavaria, Wurtemberg, &c., 52,421 copies of the Holy Scriptures. Of these, 26,167 copies were New Testaments for distribution among Roman Catholics; and in the German Bohemian, Hebrew, Greek, Latin, Italian, French, and other languages." "I may further mention," he states, "that during the year we have printed 46,525 copies of the Scriptures in the German, Polish, and Hungarian languages, at the expense of the Society."

Dr. Pinkerton's correspondence shows that the cause of the Bible was progressing in Germany, Switzerland, Wurtemberg, and Poland.

Dr. Paterson reported favourably concerning the Bible Societies in Sweden and Norway, many particulars of which illustrate the grace of God in Christ Jesus.

The Protestant Bible Society in St. Petersburg

proceeded, but on a very limited scale, as if restricted by an unfriendly power.

Spain, Portugal, and Italy remained still almost closed by the priests against the Holy Scriptures.

The depôt at Malta maintained all its importance more than in former years; while the Rev. Mr. Leeves continued his operations in Corfu, proceeding in the revision of the Modern Greek translation of the Bible.

Mr. Barker also continued to superintend the depôts both at Smyrna and Constantinople; and various operations were carried on to circulate the Scriptures in Asiatic Turkey.

The Calcutta Bible Society proceeded on its course; but its report of 1832, did not in due time reach England.

The Madras Society reported "the issues of the year to have been 12,909 copies of the entire Bible, or portions of different versions; and the revision of the Tamil New Testament, for an edition of 12,000 copies. The Malayalim Scriptures of both Testaments, continue to be earnestly sought after; and the Committee regret that they can only meet the demands for the New. The printing of the Old Testament has been completed, and a Sub-committee has been formed to revise the New. The Committee have determined also upon proceeding with the printing of the Old Testament in the Teloogoo."

The Colombo Auxiliary states, "Instead of printing an edition of 5,000 copies of the books of Genesis, and 5,000 of the New Testament in the Indo-Portuguese language, as the Committee in Colombo

had been authorized to do, they have printed only 2,500 of each, under the hope of obtaining the sanction of the Society in London for an edition of the entire Bible." This was proposed by the Rev. B. Clough, then in England, from Ceylon.

Various efforts were made by Dr. Morrison, aided by the Rev. Mr. Gutzlaff to circulate the Scriptures among the Chinese. Mr. Gutzlaff went several voyages to the north of China, Corea, the Loo-Choo Islands, and Japan, carrying with him boxes of Chinese Bibles and other religious books; considerable improvement in the mode of printing was made by the Missionaries, especially the Rev. S. Dyer, reducing the expenses in the work. Dr. Morrison also welcomed several American Missionaries into the field of Biblical labours in China. An edition of the New Testament was now printed at Singapore; and progress was made in the Siamese version. Mr. Gutzlaff wrote to the Society:—"I regret that the Indo-Chinese translations are not printed; we shall soon want about 10,000 copies of the New Testament for distribution in Cochin-China, Tonquin, Hainam, Maritima-China, Manchou, Tartary, Corea, Satsuma, and Loo-Choo."

Portions of the Scriptures were now ready for printing in the New Zealand language, by Church Missionaries, in the language of Tonga, by the Wesleyan; and the Malagasse, by those of the London Society. The Committee engaged to bear the expense of a second edition of the New Testament, now printing at Madagascar.

The work of translating, printing, and circulating



the Scriptures was carried forward also by the Missionaries in South Africa, and Sierra Leone; and many copies, in different languages, were circulated at Algiers.

South America, Mexico, and the West Indies, were regarded by the Bible Society; and the Rev. Mr. Thomson visited Trinidad, Antigua, Barbadoes, and many other islands, promoting the circulation of the Scriptures.

The American Bible Society still progressed, and reported for the year 1831-32, its Auxiliaries as 848, of which 37 were added in the past year. Its receipts for that period were 107,059 dollars: it printed 156,500 Bibles and Testaments in the English, French, and Spanish languages, and issued 115,000 copies; besides encouraging the translation of the Mohawk and Chippeway Scriptures.

Bible Societies in British America advanced in their work, through its several provinces of Upper and Lower Canada, New Brunswick, Nova Scotia, and Newfoundland, and many were blessed with the Word of God.

Domestic proceedings this year were of their usual mingled character, some distressing, and others encouraging, in relation to the Bible Society. The fearful visitation of the cholera had afflicted our land, carrying off multitudes of the intemperate and luxurious, and some of the holy servants of Jesus Christ. Among the latter was a valued friend of the Bible Society, the Rev. Dr. Adam Clarke. The Society had also to lament the loss of other distinguished friends,—Admiral Lord Gam-

bier, the Rev. Rowland Hill, and T. Bainbridge, Esq.

The Auxiliaries of the Society, however, continued to increase, manifesting their accustomed zeal: harmony prevailed among its friends, in the metropolis and in the provinces; and the issues from the depository were 140,295 Bibles, and 168,362 Testaments,—total, 308,657; and on the Continent, 28,977 Bibles, making a grand total of 536,841 copies of the Scriptures.

There were voted 20,617 Bibles, and 28,235 Testaments, for the schools and the poor of Ireland, and 30,865 copies of the New Testament with Psalms, to destitute families, in anticipation of the Cholera.

The Twenty-ninth Annual Meeting was held in Exeter Hall, May 1, 1833; reporting the receipts for the year to have been £75,492 10s. 3d.; and the large assembly was addressed in a manner and in a spirit becoming the circumstances and character of the Bible Society, by the Chairman, Lord Bexley, the Bishops of Winchester and Chester, Lord Mountsandford, the Hon. and Rev. Baptist W. Noel, the Revds. Dr. Cox, of New York, Dr. Pinkerton, of Frankfort, Dr. Morrison, J. Entwistle, and D. Wilson; J. Gurney, Esq., J. Sheppard, Esq., and J. P. Plumptre, Esq., M.P.

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THE THIRTIETH YEAR OF THE SOCIETY, 1833-1834.  
TRIUMPHS still attended the Bible Society; but these were mingled with painful trials. For while its

progress was distinguished by the blessing of God upon its various operations, and upon its Committee, preserving harmony among them, mortality made several painful breaches in the circle of its chief friends.

Mr. Wilberforce, one of the most efficient advocates of the Society, entered his heavenly rest, July 29, 1833; of whom the Report of the Society states; —“ The Committee cannot record upon their minutes the loss of their late Vice-President, William Wilberforce, without claiming their share in the general expression of mourning occasioned by his decease. No individual, not called upon to conduct the councils of nations, has, perhaps, for centuries past, so much impressed his own views on public opinion, or exercised so great an influence on the destinies of mankind;—no man ever consecrated eminent talents with more disinterested zeal and more unremitting perseverance to the glory of God and the welfare of his fellow-creatures. For nearly half a century, from his first entrance upon public life amidst increasing bodily infirmities, which yet never subdued the vigour of his mind, nor damped the cheerfulness of his spirit, he was preserved as a central point, to which a great body of the friends of religion turned their eyes; and he was at last called away, when that great object to which his life had been more especially devoted—the extinction of Slavery—was on the eve of its accomplishment.

“ It is not, however, for the Committee to review his general career of piety and usefulness, or to hold up his example to posterity: it behoves them

rather to bear him in affectionate remembrance, as one of the earliest, most constant, and active friends of the British and Foreign Bible Society. He saw from the first the simplicity and importance of its object—for no man more warmly entered into the spirit of the Bible; he approved its comprehensive principles—for no man more readily embraced all whom he believed to love the Lord Jesus Christ in sincerity; he delighted in its extended operations—for he was, in the largest sense, the friend of mankind; and he seized every opportunity of pleading its cause, with that persuasive eloquence to which none could listen without delight. The Committee can rarely hope for so powerful and so popular an advocate of the Society.”

The Rev. Joseph Hughes, one of its Secretaries, and the originator of the Society, departed to his reward, October 2, 1833. His character and valuable services require to be noticed in a distinct Memoir. See Part III.

Lord Teignmouth, also, the President of the Society, was removed to his eternal rest, February 14, 1834; and his important services demand a distinct Memoir. See Part III.

To these “illustrious dead” must be added the name of the distinguished Hannah More, whose patronage, influence, and pecuniary contributions, served, in an eminent degree, the cause of the Bible Society. Mrs. Hannah More departed to inherit eternal life, September 7, 1833, aged eighty-eight years, leaving £1000 to the Bible Society, besides £100 to the London Seamen’s Bible Society; £100

to the Bristol Seamen's Bible Society; £100 to the Liverpool Seamen's Bible Society; £100 to the London Missionary Society; and £100 to the Society for printing the Hebrew Scriptures. The sum of £1,000 also, from her late sister Martha was now paid to the Bible Society.

Heavy as these losses were felt to be, the Committee were happy in being able to secure the services of Lord Bexley, as President of the Bible Society,—“who, perhaps, next to Lord Teignmouth (whose place, indeed, he had often supplied, both in the public meetings and at the Committee), was best acquainted with the character and the affairs of the Society.”

As a successor to Mr. Hughes, in the office of Secretary, “the choice of the Committee has fallen unanimously on the Rev. George Browne, a Minister of the Independent denomination;” “a gentleman in whom they have reason for satisfaction in their choice.”

France continued to enjoy the services of M. De Pressensé, at his *depôt* in Paris, from which 55,616 copies of the Scriptures were issued in and around France; and an impost step was taken this year in Paris, by a new institution, “The French and Foreign Bible Society,” of which Professor Stapfer is President.

Dr. Steinkopff made a tour on the Continent this year, and offered various grants, as authorized by the Committee.

Dr. Pinkerton found the Bible cause languishing in the Netherlands; but his visit led to a revival in

several places; and issued in 1833, from the depôt at Frankfort, in the surrounding nations, 30,968 copies of the Scriptures; of which 3,471 were Protestant Bibles; 14,774 Lutheran Testaments; 9,482 Catholic Testaments; and 881 Bibles and Testaments in different languages.

The central and Prussian Bible Society issued 7,602 Bibles, and 371 New Testaments; but a larger number from its various auxiliaries.

Russia contained a few active friends of the Bible; but the operations of the Society were checked in various ways, though it was protected by the Government, and the Rev. Mr. Riall was still enabled to remain at St. Petersburg.

Sweden and Denmark possessed several Societies, which were zealous in circulating the Scriptures.

Malta, Corfu, Smyrna, and Constantinople, still maintained their former importance in this work, disseminating many copies of the sacred books in Eastern Europe, Asia Minor, and the Greek Islands. Some useful efforts also in favour of the Bible were made in Syria and Armenia.

The Calcutta Bible Society proceeded with translations in the Persian, Bengalee, and Hinduwee. The Serampore Missionaries granted 1,000 copies of the entire Bible in Bengalee, translated by Dr. Carey, "with his latest corrections, the fruit of *thirty-nine years'* unremitting study. Of a great part of the New Testament, this forms the *seventh* edition, and of the remainder the *sixth*." The issues of the Scriptures by this Society, in two years have been 22,332

copies, in several languages; and it was aided by the Committee in England by a grant of £500.

The Madras Bible Society carried on the revision of the Tamil and Canarese New Testament, and the Malayalim Old Testament; and the Scriptures were circulated also in the Hindoostanee, Mahratta, Teeloo, and Goojurattee versions; in the whole, 14,858 copies of the Scriptures.

The Bombay Bible Society, also, had issued 5,381 copies in *twelve* different languages; and 2,158 copies were issued by the Colombo Bible Society.

Some worthy services in the Bible cause were rendered still in New South Wales and Van Dieman's Land.

Mr. Gutzlaff, and other Missionaries at Malacca, laboured in circulating the Scriptures, principally in the Malay, the Tamul, and the Chinese; and they were authorized to circulate, at the charge of the Society, 5,000 copies of the Chinese Testament. In a tour of six months, Mr. Gutzlaff found the natives on the coasts of the Chinese Seas eager to obtain the Scriptures.

Translations of the New Testament into Manchou and Mongolian, the other two principal languages of China, had been obtained, the latter of which was printed at St. Petersburg.

The Malagasse Testament was printed in England, for the native converts of Madagascar. The Bible cause was still carried on at the Mauritius, and at Cape Town. Dr. Philip bears testimony to the vast benefits derived by the converted Hottentots

from the Scriptures, which were circulated both in English and Dutch ; while parts of the Bible were printed in the Sichuana language, translated by the Rev. R. Moffat ; and in the Caffre language by the Wesleyan Missionaries.

Many copies of the Scriptures had been issued, also, at Sierra Leone and other parts of Western Africa, and at Algiers, and Tunis, in Arabic, French, Spanish, Turkish, and especially Hebrew and Greek.

Some success attended the Bible in Mexico and in South America ; and much more in the several islands of the West Indies, particularly by the agency of Mr. Thomson.

The issues of the American Bible Society, aided by its 863 Auxiliaries, were 91,168 copies of the Scriptures ; and it granted 5,000 dollars to aid in printing 20,000 New Testaments in the Hawaian language.

British America had many Auxiliaries, which nobly aided the Bible Society in circulating the Scriptures.

Domestic proceedings, aided by 3,258 Auxiliaries, Branches, and Associations in the British empire, indicated the accustomed zeal for the Bible ; and at the *Thirtieth* Annual Meeting, held at Exeter Hall, Lord Bexley in the chair, there were reported the receipts for the year £83,897 2s. 6d. The grants of the Committee amounted to £25,047 12s. 10d. The issues from the Depository were 132,764 Bibles, and 155,427 Testaments ; total, 288,191 ; and, on the Continent, 13,498 Bibles and 92,211 Testaments ; a grand total of 393,900 copies of the Scriptures,



including 14,250 Bibles and 53,150 Testaments for schools and the poor in Ireland.

A hallowed Christian feeling seemed to pervade the large assembly, which was addressed by the Marquis of Cholmondeley, the Earl of Chichester, Viscount Morpeth, the Bishops of Chester and Lichfield and Coventry, the Rev. Mr. Abeel, from China, the Rev. R. Knill, from Russia, Rev. H. Stowell, Rev. G. Browne, Rev. W. Marsh, Rev. J. A. James, Rev. T. Lessey, and Mr. Pease, M.P. One incident of this meeting led to a grand result, in the ensuing year, as it was now suggested by the Rev. Hugh Stowell, that every slave should be presented with a copy of the New Testament, on the day of emancipation, on the 1st of August.

## CHAPTER VI.

FOURTH DECADE OF THE BIBLE SOCIETY.

THE THIRTY-FIRST YEAR OF THE SOCIETY,  
1834-1835.

EXTRAORDINARY success attended the Bible Society this year; as we find reported, “the largest issue of the Scriptures—the largest amount of contributions—and some of the brightest evidences of usefulness of the Scriptures.” Everything was encouraging in the Biblical field, indicating the blessing of Almighty God.

The Society’s agent, at Paris, M. De Pressensé, reported his issues of 62,194 copies of the Scriptures, offering a mass of interesting correspondence regarding the progress of the saving knowledge of Christ, in the countries around France.

Dr. Pinkerton reports:—“We have, during the past year, issued to our correspondents in the surrounding nations, 37,935 copies of the Holy Scriptures. Of these, 15,111 were for the Roman Catholics; 21,307 for Protestants; and 1,517 for both with Jews.” His correspondence shows the progress of the Bible cause in Switzerland, and many parts of Germany, among those who had obtained the Scriptures from his depôt at Frankfort.

The Protestant Bible Society at St. Petersburg displayed increasing energy, having put into circulation this year 16,908 copies of the Scriptures. The agency at Stockholm shows the issue of 14,657 copies during the year, aided by various auxiliaries. The Danish and Norwegian Bible Societies continued their course with active zeal in their various provinces.

Small Bible Societies were now formed at Brussels, Antwerp, and Ghent; and the Netherlands Society issued 10,934 copies of the Scriptures this year.

Spain, Portugal, and Italy were almost closed against the Bible, by the Romish priesthood; yet individuals in Italy and Spain were excited to enter upon the work of translating and circulating new versions of the New Testament.

Bible operations were still carried on at Malta, from which 9,387 copies of the Scriptures were issued in the year, many of them to various religious societies at Beirout, Alexandria, Cairo, Tunis, and Algiers.

Corfu, Syra, Smyrna, and Constantinople contained depôts for Greece and Asia Minor; and the Scriptures were being translated into Greco-Turkish and Modern Greek, by the Rev. Messrs. Leeves and Lowndes, missionaries. But we cannot detail the numerous places to which the copies of the Word of God were sent in various languages. The New Testament, in the Armenian language, was printed at Moscow, for distribution at Shushi; and other important operations, with the Persian version, were carried on by missionaries at Astrachan.

The work of translation and revision of the Scriptures was carried on by the Bible Society at Calcutta ; and there were issued from the depôt, this year, 17,113 copies of the Word of God.

Calcutta, however, sustained a serious loss in the decease of Dr. Carey, after about *forty years* labour in translating the Scriptures. The Committee in London sincerely lamented his removal, as his services had been inestimable. Their “ memorial ” regarding him will be read in his “ Memoir,” see Part III.

The Madras Bible Society report the printing of 15,000 copies of the Tamil New Testament, and 5,000 copies of the first volume of the Old Testament ; and the issues amounted to 15,112 copies. The Rev. B. Bailey returned to Madras, taking 5,000 copies of the Gospels in the Malayalim, printed in England ; together with 250 reams of paper for printing the other parts of the New Testament, and 1,250 reams of paper voted for the printing of the Tamil Scriptures.

Similar activity was shown by the Bombay Bible Society ; and 500 reams of paper were granted for the printing of 8,000 New Testaments in Maráthí, and 2,000 copies of the Gospels and Acts, and 1,000 copies of the Psalms.

The Bible cause was carried on with zeal in the Cingalese, at Ceylon ; at Singapore and Batavia, by the Rev. S. Dyer and the Rev. Mr. Medhurst, of the London Missionary Society. These and Mr. Gutzlaff aided Dr. Morrison in circulating the Chinese Scriptures ; and valuable improvements in the art of

printing being made by Mr. Dyer, he was authorized to print 500 of the Gospel by St. Matthew. The Missionaries had before received authority to print 15,000 copies of the New Testament. But the bright prospects thus opening for China, were partially clouded by the death of Dr. Morrison; of whom the Bible Society published a "Memorial," which will be found in his "Memoir," Part III.

The Manchou New Testament was nearly printed, at St. Petersburg; and the Rev. Messrs. Stallybras and Swan, in Siberia, having translated the New Testament into the Mongolian, were proceeding with the Old Testament.

The Rev. Mr. Judson, American Missionary, translated the entire Bible into the Burmese language. And the Missionaries of the Church Society translated the New Testament into the language of New Zealand.

The Rev. John Williams brought to England his translation of the New Testament into the Rarotongan, and 5,000 copies of it were printed here by the Bible Society. The Rev. Mr. Freeman, aided by his fellow-missionaries at Madagascar, having translated the New Testament, made good progress with the books of the Old.

The Bible Societies in New South Wales and Van Dieman's Land continued in operation; and this cause was advanced at the Mauritius, Sierra Leone, and especially in several languages in South Africa.

Negro Emancipation was anticipated by the Bible Society, and a special fund was raised, amounting to

£15,007 18s 7d., for the supplying of a copy of the New Testament with Psalms to every Negro able to read on Christmas day, 1834. For this purpose, 73,695 copies were sent to the West Indies, to meet the wants of rejoicing Negroes. These copies were an addition to the Scriptures circulated by the Bible Societies.

The American Bible Society was "vigorously combining its exertions to spread the Scriptures, not only in the United States, but in Canada, Mexico, South America, France, Russia, Greece, Africa, Bombay, Ceylon, Burmah, Java, China, and the Sandwich Islands." The receipts of the year were 88,600 dollars; and its issues 110,832 copies of the Scriptures. The Bible Societies in British America were active in its several provinces, particularly in Canada.

The domestic proceedings of the Bible Society were most important this year, both in its British and Foreign relations. The amount of grants this year was £37,983 18s. 9d; in which were 21,250 Bibles, and 64,000 Testaments for schools and the poor in Ireland. The issues were from the Depository 240,634 Bibles, and 284,888 Testaments, total, 525,522; and on the Continent, 20,509 Bibles and 107,573 Testaments; a grand total of 653,604 copies of the Scriptures. The receipts of the year, including the Negro Fund, and £11,695 12s. 9d. from the executors of the late H. Cock, Esq., were £107,926 1s. 9d.

The Thirty-first Annual Meeting was held at Exeter Hall, May 6, 1835; when the large and

rejoicing assembly was addressed by Lord Bexley, in the chair, Lord Teignmouth, the Marquis Cholmondeley, the Bishops of Lichfield and Coventry, and of Ohio, Rev. Dr. Corrie, of Calcutta, Rev. Dr. Spring, of America, Rev. W. Yate, of New Zealand, Rev. J. Williams, of the South Seas, Rev. J. Liefchild, Rev. J. Hannah, Rev. H. Stowell, Rev. A. Brandram, and T. Guest, Esq.

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THE THIRTY-SECOND YEAR OF THE SOCIETY,  
1835-1836.

ZEAL, diligence, and unanimity distinguished the Committee of the Bible Society this year, securing success under the blessing of God. All their agencies and operations prospered. Among these were *Colporteurs* or hawkers, employed by the Paris and Geneva Evangelical Societies, for the sale of Bibles as well as tracts.

M. De Pressensé reported, therefore, the distribution, from his dépôt at Paris, of 80,921 copies of the Scriptures; of which only 392 were given away, and 44,728 copies were sold by colporteurs. The French and Foreign Bible Society circulated 4,093 Bibles, and 12,716 Testaments.

Dr. Pinkerton issued from Frankfort 50,926 copies of the Scriptures; of which 15,105 Testaments were for Catholics. There were, at the same time, 5,000 German Bibles, and 2,000 Testaments printed, and 13,000 Bibles and 30,000 Testaments in the press, at Frankfort. Dr. Pinkerton made

also two journeys in the year through Saxony, Silesia, Prussian Poland, Lithuania, Pomerania, Prussia, and Hesse Cassel, promoting the objects of the Bible Society.

Various encouraging accounts respecting the Bible cause, came from Switzerland, St. Petersburg, Sweden, Norway, Denmark, and Belgium; and some openings for the Scriptures appeared in Italy, Spain, and Portugal. Many copies in English, Italian, German, Modern Greek, and Arabic, were issued from Malta, to the number of 4,819 copies of the Word of God.

The Rev. H. D. Leeves proceeded in his labours at Syra, translating the Scriptures into the Modern Greek, and printing the Greco-Turkish. His total issues were for the year, 8,735, partly by two col-porteurs. From Smyrna and Constantinople, Mr. Barker issued 5,574 copies; and new editions of the Testament were ordered in the Modern Armenian and Persian. The Gospel of St. Matthew, in Turco-Tartar and Curdish, and the New Testament, were being printed for circulation at Shushi, Karass, and other places.

In British India, through its several provinces, there were many friends of the Bible; and zealous efforts were made to circulate the Scriptures in various languages. But the Calcutta Bible Society, owing about £1,200, Bishop Wilson appealed to the Parent Society to liquidate that debt, in addition to grants of 2,500 English Bibles and Testaments. The Committee paid that amount, and granted £300 to aid in the printing of the Scriptures, besides authorizing



the printing of 19,000 copies of the New Testament, or the Gospels and Acts.

Encouraging accounts were received from Madras, regarding the wide circulation of the Tamil Scriptures, and of the Canarese. Much was expected from the patronage of the new bishop. At Bombay, the Scriptures in the Maráthí were carefully revised and put to press. The issues for the year were 7,046 copies.

At Colombo, the printing of the Pali Version of the New Testament was completed, and some copies of it circulated. A copy of a revised version of the Malay New Testament, was received from Mr. Medhurst, of Batavia ; and his report of a conference with the Rev. S. Dyer, the Rev. Mr. Gutzlaff, and Mr. John Morrison, respecting a revised edition in which they were all engaged, of the Chinese Scriptures. Persecution arose in China against the Christians, and Leang Afa withdrew to Malacca ; but the Committee authorized the Missionaries to print 10,000 more New Testaments, in addition to the 16,000 already voted. The Committee had appointed Mr. Lay to explore the coasts of China, with a view to circulate the Scriptures, when Mr. Medhurst reported the success of a voyage along the coast, made in the American brig, *Huron*, accompanied by the Rev. E. Stevens, an American Missionary to Seamen ; they distributed 6,000 copies of parts of the Scriptures, and were welcomed by the Chinese.

The Manchou New Testament being printed, the whole impression was lodged in the Depository in

London, waiting for an opening in China; and the Mongolian Old Testament was proceeding slowly at Schisquisk.

The Bible cause continued to advance in New South Wales and Van Dieman's Land; and payment was remitted for the Scriptures.

The Rarotonga New Testament having been printed in England, 2,000 copies of the Gospels were transmitted to the island.

At Madagascar, the prospects of the Bible cause were clouded; for the idolatrous party prevailed, and now proscribed Christianity. "All public worship," says the Rev. Mr. Freeman, "is forbidden; the copies of the Scriptures, the Testaments, the Psalters, the separate books, have all been collected by an order from the Government and delivered back to us, as things that the natives no more dare be in possession of than fire-arms, which is death by law. The triumph of the Government is, that Christianity is now utterly abolished." In hope, however, the Committee, during the year, printed 10,000 New Testaments, and 10,000 parts of the Old Testament.

Various operations in the Bible cause were continued in the Mauritius, South Africa, several places in Western Africa, and along the coast of Northern Africa, where there appeared a growing desire for the Scriptures.

Mexico and South America yielded little fruit, but the movement in the West Indies was wonderful; for while the Negroes were rejoicing over their treasure of the New Testament, new zeal excited many of the Whites to procure the Word of God.

The American Bible Society laboured with energy to furnish every child in the United States with the sacred volume. Its receipts for the past year were 100,864 dollars, and its issues were 123,286 copies of the Scriptures.

British North America, also, in its several provinces, manifested increasing zeal for the Scriptures.

Domestic operations were continued with undiminished vigour. Various grants were made of 8,550 Bibles, and 40,900 Testaments, total 49,450 copies of the Scriptures, for schools and the poor of Ireland. The Thirty-sixth Annual Meeting of the Society was held in Exeter Hall, when the total receipts were reported to be £86,819 8s. 7d.; and the claims of the Bible Society were advocated before a very large assembly, by the President, Lord Bexley, Lord Glenelg, the Marquess Cholmondeley, the Bishops of Winchester and Chester, the Rev. R. J. Breckenridge, of Baltimore, Rev. Dr. J. P. Smith, Rev. W. Jackson, of the American Bible Society, Rev. H. Shaw, of Caffraria, Rev. Mr. Kuntze, of Berlin, Rev. W. Ackworth, Rev. Dr. Longley, and J. Forster, Esq.

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THE THIRTY-THIRD YEAR OF THE SOCIETY,  
1836-1837.

FEARS were entertained, even by some of the Bible Society's Committee, that it would decline from its present prosperity. So far, however, as its receipts were concerned, it increased this year, and its issues

nearly equalled those of the past. Almost everything in its progress indicated the gracious providence of God.

The Bible Society's Agent at Paris reported an increase of issues, being 11,606 Bibles, 76,518 Testaments, and 23 Psalters; total 88,147 copies of the Scriptures; of these, 43,510 were sold by Colporteurs. Besides these were the operations of the French and Foreign Bible Society.

Dr. Pinkerton's depôt at Frankfort issued 47,156 copies of the Scriptures, in the Hebrew, Bohemian, French, Italian, Greek, Latin, and other languages. About 65,000 copies of the Scriptures were printed this year at Frankfort; and Dr. Pinkerton made an extended journey during the year through several parts of Germany, the South of France, the Valley of Piedmont, and parts of Italy, in the cause of the Bible. His details report a lamentable want of the Scriptures, and record grants of many thousand copies of the Word of God.

Mr. Tiddy was appointed an Agent to the Bible Society at Brussels; and this year his issues were, Bibles, 794, Testaments, 10,420, and Psalters, 4; total, 11,218 copies of the Scriptures.

The Russian Protestant Bible Society included but few friends; yet they resolved to supply every Protestant recruit for the army or navy with a Testament.

Increased zeal and activity prevailed in the Swedish Bible Society, and in those of Finland, Norway, and Denmark, to supply the ascertained want of the Scriptures.

The Central Prussian Bible Society report issues for the year of 8,628 Bibles, and 262 Testaments, besides about 15,000 copies by the Auxiliaries. In five years, 98,034 Testaments have been distributed among the Prussian troops; and 24,000 more were being printed for them by the assistance of the Committee in London.

Opportunities were gladly improved for sending copies of the Scriptures into Italy, and some into Spain and Portugal. From the Malta depôt, 4,362 copies of the Scriptures have been issued in various languages. There were sent to the Rev. H. D. Leeves, at Athens, 14,088 copies of the Scriptures in modern Greek; and for the benefit of Greece, 25,380 copies were printed under the care of the Rev.—Fowett.

To the care of Mr. Barker, the Society's Agent for Turkey, 5,150 copies of the Scriptures were confided; his issues were 3,785 copies, besides many sold at Jerusalem, Cyprus, and Odessa.

The last report had not been received from Calcutta; but from the monthly minutes of Committee the liabilities in printing the Scriptures appearing heavy, the Society voted two grants, £200 and £500.

No recent communications have been received from the translators at Serampore, on account of discussions between the Baptist Missionary Society and the Committee, "relative to the translation of the words 'baptizo,' &c., by terms signifying immersion, or leaving them, as in the English Bible, untranslated. The Committee determined to adhere to

the course taken in the English and many other versions." The Baptist missionaries, however, would not yield the point, and thus separated themselves from the Society; though, since 1817, they had received, in grants, £13,500.\*

The Madras Bible Society reports that the Teloo-goo version of the Scriptures is under revision by the Rev. Messrs. Pritchett and Gordon; and the Canarese, by the Rev. J. Hands. The issues from the depository, were Bibles in the Tamil, 19,373 copies; and 2,717 copies of the Scriptures in the Canarese, Teloo-goo, and other languages.

The Bombay Society proceeded in printing the Maráthí version, and the issues were 556 Bibles, and 3,003 Testaments, in various languages, including the Arabic, Persian, Syriac, and Armenian. The Colombo Society was aided from England in printing 2,500 Cingalese Bibles, and 5,000 Testaments for schools.

Mr. Lay, the Society's agent, conferred with Mr. Morrison and the Rev. Mr. Gutzlaff and the other missionaries; and the Rev. Messrs. Dyer and Evans proceeded in the printing of the Scriptures, of which they had completed 13,003 copies this year at Malacca. The Rev. Mr. Stallybras proceeded in printing the Scriptures in the Mongolian language, for China.

The Bible cause increased in the efforts of a few friends in South Wales and Van Dieman's Land.

The Rev. Mr. Nott presented the Tahitian translation of the entire Bible, the fruit of *forty years'*

\* Report of the Bible Society. for 1837, p. lxvi.

labour; and an edition of 3,000 copies was printed, with the addition of 3,000 Testaments. The edition of the Rarotongan New Testament was completed.

Madagascar still remained closed against the Bible, yet the printing of the Malagassy Scriptures was completed, and part forwarded to the Mauritius.

Various operations in translating and printing the Scriptures in the Caffre and Sichuana languages were carried on by the Missionaries in South Africa. And Bibles were circulated at Cape Town and Sierra Leono. Many copies of the Old Testament in Hebrew were circulated among the Jews in the North of Africa, by the Rev. Mr. Ewald, of Tunis.

The American Bible Society pursued its course with increased efficiency; as the receipts for the past year were 104,899 dollars, and the issues 221,694 copies of the Scriptures.

British North America continued to cherish the Bible cause, in its various provinces; and in the West Indies, the desire seemed to be general to possess the Scriptures, resulting from the gifts of 102,904 Testaments to so many emancipated negroes.

Prosperity attended the Bible Society to the close of the year; and its Thirty-third Annual Meeting was held May 3, 1837. Lord Bexley presided; when the report stated the issues to be 195,820 Bibles, and 182,977 Testaments, total 378,797; and on the Continent 23,740 Bibles, and 139,306 Testaments, grand total of 541,843 copies of the Scriptures. The grants amounted to £35,840 18s. 11d., including 15,350 Bibles, and 33,600 Testaments, and 2,000 parts, for the schools and poor of Ireland.

The nett receipts were £108,740 19s. 11d. The great assembly was addressed by the Marquess of Cholmondeley, the Earls of Harrowby and Chichester, Lords Glenelg, Morpeth, and Teignmouth, the Bishops of Ripon and Chichester, the Rev. Dr. Cox, Rev. H. Raikes, Rev. J. Crowther, of Colombo, Rev. E. Frazer, of Antigua, Rev. Dr. Philips, of South Africa, Rev. J. Williams, of Rarotonga, and Rev. A. Brandram.

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THE THIRTY-FOURTH YEAR OF THE SOCIETY,  
1837-1838.

GRATITUDE to the blessed "Author of peace and lover of concord" is properly expressed that "unbroken harmony characterized" the proceedings of the Committee of the Bible Society during the year. "Nothing from within, and, happily, nothing from without, has been permitted, for a single moment, to direct their attention from the great object which they have in view." Yet their duties were very extended in business with most of the nations of mankind.

In France, the work was so advanced, that M. De Pressensé reported the issues from his dépôt a Paris, as 120,654 copies of the Scriptures; and of these 60,399 were sold by *forty-four* colporteurs.

Dr. Pinkerton reports his issues from Frankfort, to be 47,634 copies of the Scriptures; 13,212 of which were for Roman Catholics. In connection with this service he was permitted to make a tour, in furtherance of the objects of the Bible Society, in



Leipzig, Dresden, Posen, Berlin, Lubeck, Hamburgh, Hanover, Gottingen, and Cassel, establishing *eleven* new Bible depôts. Under the direction of Dr. Pinkerton, as the result of this tour, the Committee made various grants to the number of about 10,000 Bibles and Testaments.

In Belgium the work of circulating the Scriptures greatly increased; as 20,548 copies of Bibles and Testaments were issued the last year by Mr. Tiddy, at Brussels.

Some zealous friends of the Bible Society were yet found in Russia; and these had distributed, in the past year, 7,474 copies of the Scriptures from St. Petersburg. There were issued by the Swedish Society at Stockholm, 8,047 Bibles, and 11,411 Testaments in Swedish, with 1,450 Finnish Testaments, and many in other places, making a total of 44,015 copies in Sweden. In Norway, the issues were 1,815 Bibles, and 2,959 Testaments. The central Prussian Bible Society issued from Berlin, 11,965 Bibles, and 964 Testaments, without including those supplied to the military.

Spain was now practically open for the Scriptures; and it was with mingled feelings of astonishment and gratitude that the Committee learned, that 3,000 Bibles, and 13,000 Testaments, during the last two years, issued from the Spanish press, besides many which were sent from England.

Malta continued to pour out the Scriptures in the language of the peoples around the Mediterranean Sea; and 6,642 copies were disposed of at the depository the past year.

Greece afforded some important fields of Bible labour. The Rev. H. D. Leeves issued 14,671 copies of the Scriptures; of which 13,926 were in the Greek language; and 5,018 copies were for the Rev. Mr. King, American Missionary. An ample supply was, therefore, sent to Mr. Leeves, and most of them were printed under the superintendence of the Rev. J. Jowett. In Turkey difficulties rather increased; yet, there were issued from the depôts 2,218 copies of the Scriptures. Mr. Barker was authorized to visit Wallachia, as there had been printed 5,000 copies of the New Testament in the language of that country.

Two years' reports of the Calcutta Auxiliary Bible Society were now received. One mentioned the issues of the Scriptures as 12,166 copies; and in the last year 18,968 copies. Various translations were being revised with care, and printed in Bengali, Persian, and Hindui. These were called for; and many letters from the Missionaries illustrate the importance of the Scriptures to the native Christians in India.

During this year, the Calcutta Bible Committee were called to deplore the loss, by death, of "the venerable Dr. Marshman, for many years a faithful friend and valuable Secretary of the Calcutta Auxiliary Bible Society. His name, however, will be chiefly found in connection with Serampore, where, with his honoured colleagues, Carey and Ward he long toiled in the work of translation. He was the last survivor of these three devoted servants of Christ, whose labours entitle them to

be regarded as the benefactors of India and the world.”\*

The calls for copies of the Scriptures in the Tamil, the Teloogoo, the Canarese, and the Malayalim were encouraging; and the issues of the Madras Auxiliary Bible Society were 17,477 copies of the Scriptures.

The Bombay Auxiliary persevered in translating and revising the Scriptures, especially the Maráthí and the Gujaràthì; and the issues of the year were 9,371 copies. Similiar labours were carried on in Ceylon; and the issues of the year were 3,723 copies of the Scriptures. To these several Societies large grants were made by the Committee in London.

Considerable grants were made also in aid of the Chinese Mission, for the circulation of the Scriptures; and copies of the Scriptures, in fifteen or sixteen languages, were granted to supply the depôt at Singapore, because of its importance for intercourse with China and the Indian Archipelago.

New South Wales and Van Dieman's Land were still aided with supplies of Bibles and Testaments.

The Rev. H. Nott superintended the printing of 3,000 of the entire Bible in the Tahitian languages; and a pocket edition of the New Testament. And the Rev. J. Williams, on returning to the South Seas, took out 3,000 copies of the Rarotonga New Testament.

In Madagascar, persecution cruelly raged; but the converted natives were consoled by the promises of the gospel of Christ; for whom, as she possessed

\* Bible Society. Report for 1838, p. lxiii.

the Scriptures, Hafaravary, suffered death, as became a follower of Jesus.

South Africa required a large supply of the Scriptures; and 1,000 Dutch and English Bibles, and 2,000 Dutch and English Testaments were granted on the return of Dr. Philip and the Rev. Mr. Read, with Jan Tzatzoe, the Caffre chief, to Africa. Grants of Bibles were made also to Sierra Leone, and other places of Western Africa; and 1,000 Hebrew Bibles, 1,000 Hebrew Psalters, and 1,000 of the Books of Moses in Hebrew, were granted to the Rev. Mr. Ewald, Missionary to the Jews in Tunis.

South America remained almost closed against the Bible by the policy of the Roman Catholic priests.

The American Bible Society exhibited its accustomed zeal this year, extending its operations in benevolent service to many countries, purchasing Bibles in various languages from the British Society. Its receipts during the year amounted to 90,578 dollars; and its issues were 206,240 copies of the Scriptures.

British North America was greatly agitated, by political questions, during the past year, yet there was a lively zeal, in some cases an increase, for the Scriptures, even in the Canadas.

The West Indies were favoured with the visitation of the Rev. J. Thomson and Mr. Wheeler, as agents of the Bible Society, to the several Islands; and their labours were highly beneficial to the cause of the Scriptures throughout the West Indies.

The domestic proceedings of the Bible Society

were vastly important and various, nobly sustained by Christian liberality. Its grants amounted to £47,044 0s. 10d., this year, including 18,700 Bibles and 45,000 Testaments, besides 2,000 parts of the Testament for the schools and the poor of Ireland; its total receipts were £97,237 1s. 11d.

The Thirty-fourth Annual Meeting was held May 2, 1838, when the great assembly was addressed by the President, Lord Bexley, the Bishops of Chester and Norwich, Lord Lorton, Lord Teignmouth, Sir T. D. Acland, Rev. Dr. Henderson, Rev. M. Merle D'Aubigné, Rev. J. Birt, Rev. J. W. Cunningham, Rev. R. Daly, Rev. R. Newstead, E. Baines, Esq., M.P., A. Stevens, Esq., American Ambassador, and Mr. C. S. Dudley.

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THE THIRTY-FIFTH YEAR OF THE SOCIETY,  
1838-1839.

CONSIDERING the extraordinary success of the Bible Society, "in the four quarters of the world," the Committee rendered devout gratitude to God for His goodness shown to them in their work. And, in entering upon their labours for the new year, they say in the words of the blessed Book, "Unto Him be the glory in the church by Jesus Christ, throughout all ages, world without end. Amen."

M. De Pressensé shows his labours to have been extensive and successful, in fifty-two departments in France; his issues from Paris were 121,412 copies of the Scriptures; 73,124 copies sold

by colporteurs. The French and Foreign Bible Society also issued 5,369 Bibles, and 32,170 Testaments; and the Paris Protestant Bible Society 1,508 Bibles, and 3,825 Testaments. The results of these issues must have been blessed to many in France.

Dr. Pinkerton reported an increase of his issues from Frankfort, to 48,350 Bibles and Testaments; of which 11,443 were for Roman Catholics and members of the Greek Church. He reports also upwards of 40,000 copies distributed by the Prussian Bible Society and its Auxiliaries, exclusive of those issued to the military: 5,637 Bibles, and 1,560 Testaments by the Saxon Bible Society; 5,096 Bibles, and 1,353 Testaments by the Bavarian Bible Society; 7,323 Bibles, and 3,162 Testaments by the Wurtemberg Bible Society; and various smaller numbers by the Bremen, Dantzic, and Konigsberg Bible Societies.

Dr. Pinkerton's correspondence regarding the Bible cause in many places, indicates the blessing of God on the circulation of his Holy Word.

Dr. Steinkopff also, in making his report of a tour in Germany and part of Switzerland, bears satisfactory testimony to the progress of the Bible cause.

Mr. Tiddy's reports from Belgium, show his issues of 3,076 Bibles, 21,110 Testaments, and 54 Parts; a total of 24,240 copies of the Scriptures. This work was chiefly done by *seven* colporteurs, who experienced much opposition from the priests.

The friends of the Bible at St. Petersburg issued, during the year, 7,220 copies of the Scrip-

tures; and 3,852 copies on behalf of the American Bible Society. The ecclesiastical authorities in Finland being favourable to the Bible, and the people being very poor, the Committee in London, engaged to provide for the printing of 25,000 copies of the New Testament. The agency at Stockholm persevered in circulating the Scriptures; so that 3,540 Bibles, and 9,343 Testaments were issued during the past year, in Swedish and Finnish. By the agency of Christiania in Norway, there were issued 435 Bibles, and 2,827 Testaments, besides others issued at Bergen, Christiansand, Drontheim, and Stavanger. The Danish Society issued in the year, 510 Bibles, and 3,330 Testaments; and the Sleswick Holstein, 3,189 copies of the Scriptures.

Portugal, Spain, and Italy offer but few openings for the Scriptures. Such, however, are embraced; though obstacles of every description increase in number and intensity every day.

In Malta, the Bible cause still flourishes, and the Rev. Mr. Reeves reports, that from the depôt at Athens, he had issued almost 18,000 copies of the Scriptures, of which, 16,143 were in the Greek language, and 4,824 purchased by the American Missionary, the Rev. Mr. King. Mr. Barker, of Smyrna, issued from that city and from the depôt at Constantinople, 8,247 copies of the Scriptures, besides 400 volumes in Persia, and a number of German and Russian Scriptures, in South Russia.

India still presented a vast field for sowing the word of God; and the Committee engaged Dr.

Hæberlin, as their depository at Calcutta, superintending the printing of the Scriptures in several languages.

The accounts from Madras were most encouraging. One friend had distributed 10,000 copies of the Gospels in the Tamil; and the total number issued from the depository in the year, was 50,372 copies of the Scriptures.

Encouraging reports also were received from Bombay, Colombo, Jaffna, and Singapore. From Malacca, 18,164 volumes of the Scriptures were circulated by the Rev. Messrs. Dyer and Evans; and *six* native Christian evangelists, educated in the College, have acted as Chinese missionaries, circulating the Scriptures among their countrymen.

Zealous efforts were still made in favour of the Bible in New South Wales, and Van Dieman's Land. The Rev. Mr. Nott having superintended the printing of his translation of the Bible in the Tahitian language, returned to the South Seas, carrying with him a supply of the Scriptures, after having been permitted to present a copy, handsomely bound, to Her Majesty.

Various Missionary Stations in South Africa indicated the fruit of their possessing the Scriptures; and progress was made in the Sechuana translation by the Rev. R. Moffat.

Western Africa was still benefited by the Scriptures; and the Rev. Mr. Ewald, Jewish Missionary at Tunis, reports the circulation of more than 5,000 copies of the Word of God in the year.

Some new openings were found for the Scriptures



in South America, especially at Rio de Janeiro, Buenos Ayres, and Honduras.

The American Bible Society held on its noble course, amid pecuniary difficulties, reporting its receipts as 85,676 dollars, and its issues as 658,298 copies of the Scriptures.

For the purpose of furthering the Bible cause in British North America, the Committee engaged the Rev. J. Thomson to visit its Auxiliaries and Branch Societies, the details of which show its importance to the Canadas, New Brunswick, and Newfoundland. Of equal importance was the visit to the West Indies, by Mr. Wheeler, in promoting the objects of the Bible Society.

The domestic operations are too numerous to detail, in the increase of Auxiliaries, Branches, and Associations; the reduction in the prices of Bibles and Testaments; the grants of the Scriptures to the London City Mission and to Ireland; and in the refutation of the serious charges made against the Committee by the Trinitarian Bible Society, of circulating corrupt translations of the Scriptures in French, Italian, Spanish, and Portuguese. The latter especially was selected; but, in justification of themselves, the Committee admit the imperfections of those translations, and also of the English versions; and they remark, "Great as may be the variations between the English and the Portuguese, or any other version circulated by the Society, they all teach substantially the same truth; they set forth the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost. They all

proclaim who and what the Saviour is—His proper Deity—His one great sacrifice for sin—His intercession with the Father—His coming again to judgment—man's guilt, condemnation, and helplessness—the Holy Spirit's grace, power, and work. The Pope and the whole Roman Catholic hierarchy know and feel that these various versions *are* the Word of God; they know and they feel that they *do* bring light among the people; they feel that these various versions cut like 'a two-edged sword.' The Bull published in 1824 cannot be forgotten; nor yet the official documents published in France and Belgium for Lent, 1838. Why were these documents issued? Why has this hostility ever raged in that quarter against the Bible Society? Why, but because the versions of Rome are equal, in the hand of God, to the task of leading men to see the errors in which they have been entangled, and to acknowledge the duty of renouncing them?"\*

The Thirty-fifth Annual Meeting of the Bible Society was held May 1, 1832, when it was reported that the receipts for the year had been to the amount of £105,255 2s. 11d.; that the grants had amounted to £39,220 18s. 5d., including 38,548 Loan Testaments, with the Psalms, to the London City Mission, &c., and 13,600 Bibles and 46,800 Testaments to the schools and the poor of Ireland; that the issues from London were 205,096 Bibles and 211,909 Testaments, total 417,015; and, on the Continent, 37,773 Bibles and 203,019 Testaments, a grand total of 658,068 copies of the Scriptures.

\* Bible Society's Report for 1839, p. cxxvii.

The assembly was addressed by the President, Lord Bexley, the Bishops of Winchester and Vermont, Marquis Cholmondeley, Lord Glenelg, Lord Mountsandford, Chevalier Bunsen, Prussian Ambassador, Rev. Dr. Patton, of New York, Rev. J. Martin, of Bordeaux, Rev. J. Jackson, Rev. J. Ely, Rev. J. Nicholson, and Rev. G. Browne.

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## THE THIRTY-SIXTH YEAR OF THE SOCIETY,

1839-1840.

HARMONY in the deliberations of the Committee, and increased esteem for each other, prevailed among them during this year; while the revenue was larger than in any former period, and greater were the issues of the Scriptures. Contemplating this prosperity as the gift of God, they felt constrained to exclaim, "Bless the Lord, O our souls, and all that is within us bless his holy name."

In France the work increased, by the issue from the dépôt in Paris of 137,097 copies of the Scriptures. This result was beheld with astonishment and delight, especially as 97,994 copies were sold by *seventy-two* colporteurs.

In Germany, Dr. Pinkerton issued 55,442 copies of the Scriptures, to places on the Continent, and their effects were an improvement in the spiritual condition of many, recovered from sin, and from popular Neology. He made three efficient journeys on behalf of the Bible Society, into Baden, the Palatinate, Nassau, Prussia, Mecklenburg, Saxony,

Hanover, and Hesse Cassel, including Strasburg and Hamburg.

The Basle Bible Society issued, in the last year, 2,072 Bibles and 3,456 Testaments in different languages.

In Belgium, Mr. Tiddy, aided by colporteurs, put into circulation 18,366 copies in English, French, German, Flemish, and other languages; but they met with opposition from the priests.

The Netherlands Bible Society issued, in the year, 10,759 Bibles and Testaments.

In Russia, the friends of the Bible could do little, except print an edition of the Ararat-Armenian New Testament, and another in the Finnish, besides distributing 9,498 copies of the Scriptures. The Mongolian Old Testament was being printed in Siberia.

In Sweden, 7,478 Bibles and 13,282 Testaments were issued by the Agency at Stockholm; and 20,127 copies were issued by the Swedish Bible Society. In Norway, at Christiania, Christiansand, Drontheim, and Stavanger, the issues were 3,682 copies. The Danish Society issued 639 Bibles and 2,296 Testaments; and the Sleswick-Holstein 4,061 copies of the Scriptures.

The Central Prussian Bible Society issued 43,401 Bibles and 9,690 Testaments, besides 3,400 copies to the army, half the expense being borne by the British Society.

Portugal and Spain were almost closed against the Bible, by an interdict; though 14,000 copies were circulated in the latter country during the last five years.

Malta still was the source of Bibles, of which 6,882 copies were issued in Hebrew, Italian, French, German, Modern Greek, Arabic, Coptic, and Amharic.

Mr. Leeves, from Athens, issued 19,068 copies of the Scriptures, of which the American Missionary, Mr. Calhoun, had 7,195 copies. The Old Testament, in Modern Greek, was now first published, at the expense of the British Society. Mr. Barker, the Society's agent at Smyrna, issued 5,000 copies of the Scriptures. The Bulgarian New Testament, and the Judæo-Spanish also were now completed in Smyrna.

In Calcutta, the issues were 20,628 copies; besides 3,566 copies by the Calcutta Bible Association. The presses of the Baptist Church Mission were employed in printing the Scriptures in various languages. The Parent Committee granted 16,000 English Bibles and Testaments, and 5,000 English Bengalee Testaments printed in England; and Dr. Hæberlin returning to Calcutta took authority for the Committee to draw on the Society for £1,000, besides 1,000 reams of paper, and binding materials worth £100.

The Madras Auxiliary issued 42,429 volumes of the Scriptures, 3,338 copies of them in the Canarese. This Auxiliary was largely engaged in revising and reprinting the Scriptures in the Teloogoo, the Canarese, the Malayim, and the Hindostanee languages; and the British Society granted them 1,000 reams of paper, and 2,000 English Bibles.

The Bombay Auxiliary prospered; and a large supply of the Scriptures in English, Hebrew, Arabic,

Turkish, Portuguese, Modern Armenian, and Persian, was granted, with portions of the Bible in Urdu, Hindui, and Romanized Urdu, from Calcutta, with 1,000 reams of paper to print the New Testament in the Maráthí language.

The Colombo Auxiliary obtained a grant of 500 reams of paper, for an addition of 2,500 Bibles and 5,000 Testaments in Cingalese. The Jaffna Society obtained 500 reams of paper for printing the Scriptures in Tamul; and, in the year, it issued 15,350 volumes of the Word of God.

In China, portions of the Scriptures were distributed among the emigrants in the Eastern Archipelago. The printing of the Scriptures in the Chinese and the Malay was carried on at Malacca, by the Rev. J. Evans, who was unable to meet the demands for the sacred Books.

The Society sent out 4,500 copies of the Tahitian Scriptures, including 1,500 of the entire Bible, printed under the care of the Translator, the Rev. W. Nott. On a memorial from the Rev. John Williams and six other Missionaries for aid in printing the Scriptures in the Samoan, the Committee granted 300 reams of paper and £250 to the Church Missionary Society, in aid of translating the New Testament into the language of New Zealand; 5,000 of which were printed on paper from the Bible Society. Aid was promised also to the Wesleyan Society in translating the Scriptures into the Feejeean language. Thus *six* languages of the Islands were sanctified—the New Zealand, Tahitian, Rarotongan, Hawaiian, Samoan, and Feejeean.

Madagascar was still the scene of cruel persecution; the pursuers of the Christians being ordered to put them in holes, and kill them by pouring on them boiling water: yet 1,000 small New Testaments were granted to the faithful confessors.

South Africa was still aided in furnishing the Scriptures to the emancipated slaves. In England, the Rev. Mr. Moffat watched over the printing of his translation of the New Testament in the Secuana language. Western Africa received some grants of the Scriptures; and the Rev. Mr. Ewald reports the distribution of 2,719 copies at Tunis.

South America remains almost closed against the Scriptures, by the policy of the priesthood.

British North America offers large fields for the word of God, especially at Quebec, Montreal, and Toronto, in New Brunswick, and Newfoundland. In the West Indies, Mr. Wheeler has been successful in furthering the circulation of the Scriptures, especially in Jamaica.

Domestic proceedings were distinguished by great activity in all the vast operations of the Society. But one subject of agitation arose in the Committee this year, by the Memorial from the Baptist Union to move them from neutrality regarding "the translating (in some of the Eastern versions) of the words *baptizo*, &c., by terms signifying immersion." As the Committee adhered to the course taken in the English and many other versions, leaving them untranslated, a new Society was formed among the Baptists, under the name of "The Bible Translation Society;" a fundamental principle of which is,

“that the words relating to the ordinance of Baptism shall be translated by terms signifying immersion.”\*

The receipts of the Society for the year were £111,449 13s. 1d.; and the issues were 272,577 Bibles, 265,882 Testaments; total, 538,459; on the Continent, 38,714 Bibles, 199,187 Testaments; a grand total of 776,360 copies of the Scriptures. The grants of this year amounted to £52,130 6s. 9d., including 13,500 Bibles and 47,500 Testaments for Schools and the poor of Ireland.

The Thirty-sixth Annual Meeting was held May 6th, 1840, in Exeter Hall, when the great assembly was addressed by the President, Lord Bexley, the Bishop of Chester, Lord Teignmouth, and Lord Mountsandford, the Rev. Dr. Urwick, of Dublin, Rev. Dr. Eastburn, of New York, Rev. Professor Pilet, of Genoa, Rev. R. Moffat, of Africa, Rev. J. Smith, of Madras, Rev. W. A. Shirley, Rev. W. M. Bunting, Rev. A. Brandram, and Rev. W. Raikes.

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THE THIRTY-SEVENTH YEAR OF THE SOCIETY,  
1840-1841.

“REJOICE in the Lord alway; and again I say, Rejoice”—is the apostolic language that each member of the Bible Society’s Committee would adopt, in reflecting on their successes of this year. The issue of the Scriptures were larger than ever before; and it may be hoped more productive of spiritual good, under the blessing of God. Considerable

\* Bible Society’s Report for 1840, p. xciii. See pp. 281, 282.



agitation, however, prevailed in the public mind, respecting "the Bible-printing monopoly" by the Universities and the Queen's printer, by which the Scriptures were kept at a price far higher than justice required. The controversy was carried on with great warmth, both in England and in Scotland; but the Bible Society's Committee deemed it their duty to remain neutral. Public intelligence, however, and right prevailed, first in Scotland, and then in England; and the prices of the common Bibles and Testaments were reduced, in some instances, more than one half, to their present remarkable cheapness.

In France, M. de Pressensé persevered in his agency; and he reports his issues, as 149,413 copies of the Scriptures, of which 117,431 were sold by colporteurs. The French and Foreign Bible Society also report their issues as 110,599 copies, 21,579 Bibles, and 89,020 Testaments. Many refugees from Spain being now in France, the British Committee voted for them 1,500 Spanish Bibles and Testaments; besides 400 Spanish Testaments for the same at Toulouse.

In Germany, Dr. Pinkerton's labours were efficient; his issues being 55,898 copies of the Scriptures, in various languages; and, by his journeys, he greatly served the Bible cause in Wurtemberg, Switzerland, Alsace, Bavaria, and Hanover.

In Belgium, Mr. Tiddy experienced "a storm of determined opposition," led by a Jesuit, "the most celebrated preacher the Roman Catholics have." Still the issues of the Scriptures at Brussels were

11,622 copies, attended by some conversions to the true faith of Christ.

In Russia, the agency at St. Petersburg issued 5,822 copies of the Scriptures, in *twelve* different languages. The distribution, also, was reported of the 25,000 copies of the Finnish Testaments, granted last year, and the agency is authorized by the British Committee to undertake a new edition of the same version. The Protestant Bible Society of St. Petersburg reports the issuing of 35,034 copies of the Scriptures in the last three years.

The Swedish Bible Society report the issue of 11,638 copies of the Scriptures, during the year; and the agency for Sweden, 6,338 Bibles, and 12,727 Testaments. In Norway, the issues from Christiania, Drontheim, Stavanger, and Bergen, were 1,126 Bibles, and 3,909 Testaments. In Sleswick-Holstein, the Bible Society issued 4,386 copies of the Scriptures.

Prussia, as the chief Protestant nation on the Continent, is regarded with peculiar interest by the Bible Society. On the death of its king, therefore, as a cordial friend of the Society, Lord Bexley was requested to address to his son and successor on the throne, Frederick William IV., King of Prussia, a letter of condolence. His Majesty's reply deserves a record here:—

“Highly esteeming the British and Foreign Bible Society as an institution whose truly beneficial influence extends to all the nations of the earth, I sincerely thank its Committee for the expression of their sympathy, and for their pious wishes contained

in their letter of the 4th of last month ; and I rejoice in the further assurance that the Society bears in grateful remembrance what the king, my father, now with God, did towards promoting the circulation of the Divine Word. I should regard the advancement of the cause of the Bible as a valuable legacy bequeathed to me, were it not already an object of my warm affection and duty ; and it is gratifying to me to know that in this respect the Committee place confidence in me. May a God of infinite goodness continue, as heretofore, to accompany the pious endeavours of the Bible Society with his richest blessings.

“ FREDERICK WILLIAM.

“ *Sans Souci*, Oct. 25, 1840.”

The Central Prussian Bible Society reports its issues as 11,665 Bibles, and 906 Testaments ; and to the care of Mr. Elsner, 4,000 copies were entrusted by the British Committee.

Almeida's excellent version of the New Testament was printed at Oporto, and advertised in Portugal, and small supplies of it were sent to South America ; but only a few were sold. And Spain continued deplorably closed against the Word of God.

Large supplies of the Scriptures were sent to Malta ; from which the issues, in various languages, were 4,772 copies, sent to various places around the Mediterranean. The Rev. Mr. Lceves issued from the depôt at Athens, 11,071 copies of the Scriptures ; and the issues from Smyrna, under the care of Mr. Barker, were 4,059 copies. Some of these were disposed of at Odessa and Adrianople.

At Calcutta, Dr. Hæberlin exhibited great zeal for the Scriptures, and issued, this year, 43,000 volumes in different languages. But the diversified and extensive labours of Dr. Hæberlin, revising and printing, alarmed the Committee; so that "they felt it a duty to endeavour to restrain him."

The issues from Madras Depôt, amounted to 34,742, principally in the Tamul and Teloogoo languages. To the Committee of the Auxiliary, 1,000 reams of paper were granted in aid of the printing.

From Bombay, it is stated that the Bible operations have been more varied and extensive than at any former period.

In Ceylon the work of printing the Scriptures was carried forward to a great extent; and the Parent Committee voted in aid £800.

In China, political agitations prevailed, interrupting the Bible operations; still the missionaries laboured in hope of better days and the triumph of the Scriptures. Useful operations were, however, carried on, in disseminating the Bible in Malacca, Singapore, and Penang.

In New Zealand, the New Testament having been translated, and printed in England, 20,000 copies of it were sent to be distributed by the Church and Wesleyan Missionaries. A new edition was resolved on, of 5,000 copies of the Rarotonga New Testament.

In New South Wales and Van Dieman's Land, there was an increasing desire for the Scriptures.

In South Africa the Bible cause increases. The Kaffir New Testament had been completed at the

Wesleyan Mission press; and the Sechuana New Testament, by Mr. Moffat, printed in England, was sent to him in Africa. Many copies of the Scriptures were circulated at Sierra Leone, and other parts of Western Africa. And some Bibles were distributed among the Jews, by the Rev. Mr. Ewart at Tunis.

In Berbice, Demarara, and the West Indies, several thousand Bibles and Testaments were distributed, especially Jamaica and Antigua.

In British North America there was an increasing demand for the Scriptures: 2,309 Bibles, and Testaments were ordered for Nova Scotia; 6,140 for Montreal; and 3,600 copies for Toronto, besides 8,000 for the schools. A grant of 780 copies was made for the Newfoundland schools.

The American Bible Society held on its useful course, having received 97,353 dollars, issuing 138,000 Bibles and Testaments.

Domestic operations were far too numerous to mention in detail, in connection with multiplied Auxiliaries. The receipts of the Society for the year, were £101,322 9s. 2d. The grants to foreign countries, to Town Missions, to emigrants, and convicts, amounted to £46,342 2s. 1d., including the cost of 12,950 Bibles, and 44,800 Testaments for the schools and the poor of Ireland. The issues for the year were 288,091 Bibles, and 349,764 Testaments; total 637,855, and on the Continent 39,720 Bibles, 223,337 Testaments; a grand total of 900,912 copies of the Scriptures.

The Thirty-seventh Annual Meeting was held at

Exeter Hall, May 5, 1841, when the vast Assembly was addressed by the President, Lord Bexley, the Bishops of Winchester, and Lichfield, and Coventry, Lord Roden, the Very Rev. Dean of Salisbury, the Hon. and Rev. Baptist W. Noel, Dr. Parker, of China, Rev. D. Cargill, of the Feejee Islands, Rev. F. Monod, of Paris, Rev. R. Daly, of Ireland, Rev. J. Aldis, Rev. — Smith, Rev. G. Browne, and J. P. Plumptre, Esq., M.P.

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THE THIRTY-EIGHTH YEAR OF THE SOCIETY,  
1841-1842.

EXTRAORDINARY success having attended the Bible Society during the past year, the Committee felt the propriety of the language of the Psalmist, in expressing their gratitude to God. They say, therefore, "Let the LORD be magnified, who hath pleasure in the prosperity of his servants." Reviewing their operations during the past year, they are drawn first to look across the Channel.

M. De Pressensé issued 146,045 copies of the Scriptures from his depôt in Paris; 95,194 being sold by eighty-four colporteurs. The Protestant Bible Society of Paris issued 156 Bibles and Testaments; and the French and Foreign Bible Society issued 60,267 copies of the Scriptures, which have rendered good service to the cause of Christ in France.

Dr. Pinkerton issued from Frankfort 42,914 copies of the Scriptures, aided by the Prussian,

the Wurtemberg, the Saxon, and the Bavarian Bible Societies. He made also a tour through several countries to serve the cause of the Bible, in many of the German States.

In Belgium, Mr. Tiddy's issues were 9,750 Bibles and Testaments; though his operations were opposed by the priests.

The Netherland's Bible Society distributed 12,080 Bibles and Testaments. At St. Petersburg the issues of the Agency were 11,764 copies in various languages, besides 2,978 copies in Finland, and 20,000 Finnish Testaments, entrusted by the Parent Society to the Archbishop of Abo. Other efforts were made in favour of the German colonists and the Jews in the South of Russia.

The agency at Stockholm issued 20,666 Bibles and Testaments; and 14,959 copies by the Swedish Bible Society. The agency at Christiania, Drontheim, and Bergen issued 1,008 Bibles, and 3,295 Testaments, in Norway. In Sleswick Holstein, 81 Bibles, and 589 Testaments.

The Prussian Bible Society issued 12,829 Bibles, and 208 Testaments; besides 700 Bibles, and 1,500 Testaments, supplied to the Prussian army, in part by the British Society.

As the King of Prussia, Frederick William IV., was in London, on a visit to her Majesty, a deputation from the Bible Society, consisting of the President, Lord Bexley, several Bishops, noble Lords, clergymen, and other gentlemen, waited on him, at Buckingham Palace, to express their gratitude for his patronage of the Society: and, in reply, his

Majesty said:—"The success of your pious labours is one of the brightest features in the history of the period elapsed between the visit of my late father to this country, and the present day. I thank God for it, with you; and I shall feel peculiarly thankful if the erection of a bishopric of the Church of England at Jerusalem will contribute to facilitate the diffusion of the Word of God."\*

In Spain and Portugal the Bible was interdicted. There was no demand in Portugal for the Almeida's New Testament, just printed; though some eagerly purchased copies of the Scriptures that might be found in Spain.

From Malta the issues were 3,319 copies of the Scriptures; and some were disseminated even in Italy.

In Athens the Rev. H. D. Leeves issued 9,867 copies, while he proceeded in revising the entire Bible in Modern Greek.

India exhibited a vast field for the Word of God; and Dr. Hæberlin laboured most successfully at Calcutta. His issues were 36,378 volumes; while the Calcutta Association also issued 6,690 copies in various languages. The work of printing at the same time was extraordinary, including 147,700 volumes in six languages; and the same number still at press for 94,500 volumes. Towards these the Parent Society voted 5,000 reams of paper, and £500, with 6,600 copies of the Scriptures in English, Hebrew, and French. The Committee also resolved their "desire to convey their cordial thanks to the

\* Report of the Bible Society for 1842, pp. xlvi., xlviii.



members of the Committee of the Calcutta Bible Society, and to the indefatigable fellow-labourer, the Rev. Dr. Hæberlin, for zealous co-operation in promoting the Society's object in India."

The Madras Auxiliary issued 25,072 copies in various languages; and the Society voted 500 reams of paper, and £1000 to aid in printing, with 588 Bibles and Testaments. The Bombay Auxiliary was zealous in printing and circulating the Scriptures in the Maráthí and Gujeráttee. No report was received from Ceylon.

From China and Malacca little intelligence was received; but from the Auxiliary at Singapore the issues were 3,445 volumes in Chinese, Malay, Javanese, and Tamil, besides 500 Chinese Testaments for Calcutta.

In New South Wales, Port Philip, and Van Dieman's Land, the Bible cause made some progress.

In the South Sea Islands, the Testaments sent to Tahiti and Rarotonga were received with inexpressible delight and gratitude; and the Missionaries were encouraged by grants of paper for the further printing of the Scriptures.

From New Zealand the Committee expected to hear of the reception by the native Christians, of the 20,000 Testaments, granted half each to the Church and the Wesleyan Missionaries. To the latter they also granted 50 reams of paper for printing portions of the New Testament for the Feejee, and 50 more for the Tonga language.

In South Africa, the first 500 copies of the Sechuana New Testament are acknowledged "as the

greatest blessings this benighted country ever received."

Grants of Bibles and Testaments were acknowledged by the Missionaries in South Africa, at Fernando Po, in Abyssinia, and at the Mauritius. Madagascar continued in "unutterable wretchedness," by the persecution of the Christians, who yet were comforted by secretly reading the Scriptures.

The Rev. Mr. Thomson left some Bibles at Rio de Janeiro and other places in South America; and zeal was cherished at Demarara, Berbice, and Honduras. In the West Indies large supplies of Bibles and Testaments were received, especially in Jamaica and Barbadoes; but the cause sustained a loss by the decease of Mr. Wheeler, the agent of the Society.

From Nova Scotia and New Brunswick, the Rev. Mr. Thomson reported increasing zeal in the Bible cause. The Upper Canada Bible Society issued 8,721 copies of the Scriptures, and ordered 13,230. The Montreal Auxiliary issued 5,578 copies; and that of Prince Edward's Island 1,214 copies, besides those of minor Associations.

The American Bible Society reports its issues for the year, 150,202 copies, and its receipts as 118,860 dollars. Of the Sandwich Islanders the report states that for 15,915 converts, forming *eighteen* churches, with 19,000 pupils, and nearly 40,000 readers, the missionaries had printed 20,000 New Testaments, and 10,000 copies of the entire Bible.

Domestic proceedings have been most multifarious; the receipts for the year were £95,095 4s. 8d.;

the grants amounting to £36,965 11s. 7d., including 3,000 Bibles, and 31,500 Testaments for the schools and poor of Ireland. The issues 285,096 Bibles, and 299,448 Testaments; total 584,544 copies: from depôts abroad, 231,007, making a grand total of 815,551 copies of the Word of God.

The Thirty-eighth Annual Meeting was held May 4, 1842, in Exeter Hall, when the large Assembly was addressed by the President, Lord Bexley, the Bishops of Chester and Worcester, Lord Glenelg, Viscount Sandor, Sir T. D. Acland, the Hon. and Rev. H. M. Villiers, Rev. Dr. Vaughan, Rev. Dr. Tyng, of Philadelphia, Rev. T. Waugh, of Ireland, Rev. G. Pritchard, of Tahiti, Rev. A. de Mestral, of Geneva, and Rev. Mr. Von Gerlach, of Berlin.

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THE THIRTY-NINTH YEAR OF THE SOCIETY,

1842-1843.

“GLORY to God in the highest,” was felt by the Committee of the Bible Society, as a proper sentiment to be cherished on reviewing the successes of the past year. In this spirit should we contemplate the increasing “Bible Triumphs.”

In France, M. De Pressensé continued to labour with great success, amid much opposition from the priests. His issues were 142,129 copies of the Scriptures, of which 115,097 were sold by colporteurs, whose reports indicate the conversion of many to the faith of Christ. The French and Foreign

Bible Society also issued 69,368 copies of the Scriptures.

Dr. Pinkerton's issues from Frankfort were 68,255 copies of the Scriptures; and he reports encouraging progress making by the Bible Societies of Wurtemberg, Bavaria, Saxony, Silesia, Hanover, and Hungary.

Mr. Tiddy reports his issues as 12,546 copies of the Scriptures at Brussels.

The Central Prussian Bible Society issued 13,308 Bibles and Testaments; and about 30,000 by the Auxiliaries, besides a large number of Testaments to the Prussian military. The King of Prussia sent a donation of £100, with his name as a subscriber of £25 per annum.

In Sweden 7,373 Bibles and 12,562 Testaments were issued from Stockholm; beside 15,970 copies issued by the Swedish Bible Society. Active zeal also appears in the Bible cause in Norway.

In Russia but little was done in the past year to circulate the Scriptures, except in Finland. Almost nothing could be attempted in Spain, Portugal, or Austria, to disseminate the Word of God.

Malta was now given up as a station of the Church Missionary Society; yet 3,522 copies of the Scriptures were issued from its depôt. The Rev. H. D. Leeves issued 8,428 copies from Athens, and otherwise promoted the objects of the Society.

From the depôts at Constantinople, Smyrna, Adrianople, and Odessa, 4,417 copies of the Scriptures were issued in the year, for Turkey, Syria, the Crimea, and Russia. Some efforts were made also at Jerusalem to diffuse the Scriptures.

Various operations were carried on at Calcutta ; and its Auxiliary issued, last year, 25,032 copies of the Scriptures. Dr. Hæberlin entered upon a missionary tour, furnished with 60,000 volumes of the Word of God.

The Madras Bible Auxiliary reports the issues for the year of 22,968 copies in English, Tamil, Teeloo, Canarese, Hindostanee, and other languages. From Bombay it was reported that Bishop Wilson was present at the annual meeting of the Auxiliary in March, and that its issues were 12,842 copies of the Scriptures.

In Ceylon the Bible cause proceeded : the issues were 20,651 copies of the Scriptures ; 50,250 portions of the Old Testament were printed, aided by grants from the Parent Society of 500 reams of paper, and £300 ; besides 300 Bibles and 200 Testaments.

China was now opened for Missionaries by the treaty at the close of the war ; and as this led to fields for Bible Societies at Canton, Amoy, Fuh-chow-foo, Ningpo, and Shanghai, the Bible Society “ Resolved, that the Directors of the London Missionary Society be informed that their Missionaries are at liberty to draw upon the depôts belonging to the British and Foreign Bible Society in Canton or Malacca, for such copies of the Chinese Scriptures as they may require ; and also that they are allowed to print such further editions of Dr. Morrison’s translation of the Chinese Bible as the Missionaries may, after due consultation, deem expedient.”

In New South Wales, Port Philip and Van Dieman’s Land, the Bible cause increased. In New

Zealand also multitudes desired the Scriptures: 20,000 New Testaments were, therefore, printed; 10,000 of which were forwarded to the Church Missionaries, and 5,000 to the Wesleyan Missionaries.

In the South Sea Islands, the Bible cause advanced, especially at Tahiti, Rarotonga, and Samoa.

Active zeal was shown at Sierra Leone and Cape Town, for the Scriptures, and the Rev. R. Moffat, on returning to South Africa, took with him 2,000 Testaments, with Psalms in the Sechuana language.

South America still presented a sorrowful blank, as very little could be done with the Bible in its priest-ridden countries; but better signs appeared in Honduras and British Guiana.

In the West Indies there were still many Bibles circulated, called for by the emancipated negroes and by the whites, especially in Jamaica.

The American Bible Society pursued its course, devising, desiring, and accomplishing great things: its receipts amounted to 134,357 dollars; and its issues were 257,067 copies of the Scriptures.

In British America, the Upper Canada Bible Society at Toronto reports the issues of 12,127 copies of the Word of God; and 5,905 copies in Montreal and Lower Canada, besides those of some other associations. The same spirit appeared in New Brunswick, Nova Scotia, and Newfoundland.

Domestic proceedings exhibit their usual, various and important character of grants and issues of the Scriptures increasing in number. The need of the Scriptures was found fearfully great in many places: 1,100 families were found in Wolverhampton with-

a Bible; and in Liverpool, 9,000 families, containing nearly 40,000 individuals, were without a single Bible! This year, the Merchant Seamen's Bible Society, of London, distributed 10,254 copies of the Scriptures among our mariners. The issues of the Society were 293,123 Bibles, and 434,707 Testaments, total 727,830; on the Continent, 39,776 Bibles, and 214,454 Testaments: a grand total of 982,060 copies of the Scriptures. The entire receipts of the Society for the year were £92,476 2s. 8d.; and the grants amounted to £35,578 10s. 3d., including the amount of 7,500 Bibles, and 34,400 Testaments for the schools and the poor of Ireland.

The Thirty-ninth Annual Meeting was held in Exeter Hall, May 3, 1843, when the vast Assembly was addressed by the President, Lord Bexley, the Bishop of Winchester, the Earl of Chichester, Lord Morpeth, the Dean of Salisbury, the Rev. Professor Sack, of Bonn, Rev. Dr. Tidman, Rev. Dr. Hannah, Rev. Dr. Steinkopff, Rev. P. Jacobs, of Hudson's Bay, Rev. E. Hanson, of the Gold Coast Africa, and E. Milson, Esq., of Lyons.

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THE FORTIETH YEAR OF THE SOCIETY, 1843-1844.

“MOSES, the man of God,” enjoined upon the Israelites, “Thou shalt remember all the way which the LORD thy God led thee these *forty years* in the wilderness.” This injunction was felt by the Committee, as they entered upon their duties, reviewing the past wonders of Providence towards the Bible

Society up to this year. They had abundant reasons to rejoice in the Lord.

In France, the Bible cause proceeded admirably. M. De Pressensé issued from his dépôt 14,595 Bibles, and 130,672 Testaments, 145,257 volumes; of which 112,269 were sold by colporteurs, mostly to Roman Catholics. The French and Foreign Bible Society also issued 7,224 Bibles, and 50,348 Testaments.

Dr. Pinkerton issued from Frankfort 50,699 copies of the Scriptures, for the Germans in South Russia, to Warsaw, Posen, Breslau, Bunzlau, Dresden, St. Gall, Bâle, Aaran, Etherfeld, Cologne, and Hanover, and 11,000 for Hungary. He reports also the *Saxon* Bible Society, as having issued 5,873 copies; the *Bavarian* issued 7,659 copies; the *Berg* Society issued 10,883 copies; the *Wurtemberg* issued 18,371 copies; and the *Cüstrin* 876 copies of the Scriptures. He made a tour also in Switzerland in the cause of the Bible; and his reports in several letters are singularly instructive.

Mr. Tiddy persevered in Brussels, and reported his issues for the year, 1,779 Bibles, and 12,047 Testaments, with 93 Parts of the Scriptures.

The Netherlands Bible Society adopted the system of colportage, and the desire for the Scriptures was surprising, as the sales of the Bibles were 1,583, and of Testaments 9,273.

The Prussian Bible Society issued during the year 40,313 copies of the Scriptures; and a grant of nearly £600 was made by the British Committee towards 24,000 German New Testaments, for the soldiery.



The Danish Bible Society issued 4,204 copies in the past year; and 4,146 copies were issued by the Sleswick-Holstein Society. The Swedish agency at Stockholm issued 7,239 Bibles, and 16,567 Testaments, to which must be added 3,961 Bibles, and 14,061 Testaments, issued by the Swedish Bible Society. In Norway were issued 541 Bibles, and 5,053 Testaments, besides 362 Bibles, and 998 Testaments from Drontheim, Christiania, and Stavanger.

In St. Petersburg the Agency circulated 19,186, of which 12,542, were Finnish; 2,634, German; and 2,140, Esthonian.

Of Spain and Portugal the report is gloomy, the priests not suffering the people to possess the Holy Scriptures. The imprisonment of Dr. Kalley, at Madeira, for promoting the reading of the Scriptures, shows the enmity of the priests against the Bible.

In Greece, the Rev. H. D. Leeves laboured in perfecting the translation of the Old Testament into the Modern Greek, and of the New Testament into the Ancient Greek. During the year, he issued from Athens, 7,814 copies of the Scriptures, mostly in the Greek language.

Mr. Barker, in Turkey, issued 6,430 copies of the Scriptures in Asiatic and European Turkey and South Russia; while some were sent to Syria and Jerusalem, as well as to Bucharest. The Rev. Mr. Homes, Armenian Missionary at Constantinople, co-operated with him in disseminating the Greco-Turkish and Greco-Armenian Scriptures. The Rev. Mr. Ewald, at Jerusalem, Missionary to the Jews,

reports the circulation of the Scriptures in Hebrew, Arabic, and Armenian.

India was regarded with increasing interest, as it led the Society to feel the responsibility of providing the Scriptures in its many dialects and languages.

Dr. Hæberlin, of Calcutta, visited many places as far as Chinese Tartary, and disposed of most of the 60,000 copies of the Scriptures, in fifteen languages, that he took with him, loading four boats. The Calcutta Auxiliary issued in the year 55,630 copies; and the Association, 3,398 copies.

The Madras Auxiliary issued 29,275 copies, chiefly in the Tamil, Teloogoo, Canarese, Malayalim, and Hindoostance languages, towards the printing of which the British Society granted £1,000 and 2,000 reams of paper.

The Bombay issues were 5,556 copies, and the Jaffna 2,954 copies of the Scriptures.

China claimed the anxious attention of the Committee, especially regarding a revision of the Chinese translation of the Bible. They had engaged with the American Bible Society in the expense; for which service, the Missionaries of the London Society, of the American Board, of the American Baptist Board, and of the Morrison Education Society, met at Hong Kong, for solemn conference on the best means of prosecuting the work. The principles were agreed upon, August 22 to September 4, 1843. But the Bible Society had to "lament the decease of three valuable friends to whose judgment they would have deferred, the Rev. S. Kidd, Professor of Chinese in the London University College, and formerly Principal

of the Chinese College at Malacca; the Rev. S. Dyer, many years Missionary at Penang; and the Hon. John Robert Morrison, son of the late Dr. Morrison, possessing, perhaps more than his father, a knowledge of Chinese language and literature. Sir Henry Pottinger looks on the decease of Mr. Morrison as a positive national calamity.\*

In Australia, the Bible cause made progress. In New Zealand, the distribution by the Wesleyan Missionaries of 10,000 copies of the New Testament prepared for 5,000 more on the way, and a grant of another 5,000, making 20,000 to them, and the same to the Church Society's Missionaries. New grants were made to the Missionaries in Tahiti, outraged by the French Protectorate; 3,000 Bibles to Rarotonga; and 10,000 each of the Gospels of John, Mark, and Luke, and the Epistle to the Romans.

Several consignments of New Testaments and the Psalms in the Sechuana language were made to South Africa, and grants to Western and Northern Africa, and to Madagascar. Grants also were made to South America and Central America; and large supplies were forwarded to the West Indies, for the black and the coloured people; 32,726 copies of the Scriptures were issued from one depôt in twenty-one months.

The American Bible Society in its magnificent course received 126,448 dollars, and issued 216,605 copies of the Scriptures this year. It also printed the Old Testament in Armeno-Turkish and the Hebrew-Spanish.

\* Report of the Bible Society for 1844, pp. cxi., cxii.

British North America possesses 246 Auxiliaries ; that of Upper Canada issued 11,371 copies of the Scriptures ; that of Montreal, 5,702 copies, and that of New Brunswick, 1,144 copies ; total, 18,217 : in all the Provinces, probably, 25,000 volumes of the Scriptures.

Domestic operations were of their usual variety and magnitude ; the receipts of the Society for the year were, £98,359 2s. 4d. ; and the issues, 298,293 Bibles, 378,331 Testaments ; total 676,674 ; and on the Continent 37,301 Bibles, and 230,106 Testaments ; a grand total of 944,031 copies of the Scriptures. The grants of the Committee in the year amounted to £32,647 6s. 2d. ; including the amount of 6,700 Bibles and 25,800 Testaments for schools and the poor of Ireland.

The Fortieth Annual Meeting of the Bible Society was held at Exeter Hall, May 1, 1844 ; when the crowded assembly was addressed by the President, Lord Bexley, the Bishop of Cashel, the Bishop of Worcester, the Earl of Chichester, the Archdeacon of Winchester, Sir J. Bathurst, the Hon. and Rev. Baptist W. Noel, Rev. Dr. Morrison, Rev. Dr. Wilson, of Bombay, Rev. Mr. Trefit, of New York, Rev. T. Marzials, of Lille, Rev. J. Mc Lean, and Rev. A. Brandram.

## CHAPTER VII.

## FIFTH DECADE OF THE BIBLE SOCIETY.

THE FORTY-FIRST YEAR OF THE SOCIETY,  
1844-1845.

ON entering upon the Fifth Decade of the History of the Bible Society, both the retrospect and the prospect appear highly instructive. The records of the past are full of wonders of the Divine grace. The prospect is bright and full of hope; while "we are bound to raise a grateful Ebenezer as we proceed to survey, in retrospect, the amount of work that has been done; the amount of good that has been effected; and the willingness of mind to the work manifested by the varied agencies brought into operation." All this, evidently, proclaims the Society to have been the work of God.

France claims our first notice, as the progress appears truly admirable. M. De Pressensé reports his issues for the past year, as 150,562 copies; 16,452 Bibles and 134,110 Testaments: of these 125,547 were sold by colporteurs, chiefly to Roman Catholics. The French and Foreign Bible Society issued 14,031 copies; and the Protestant Bible Society of Paris, 6,697 copies of the Scriptures.

The Belgian friends of the Society maintain their ground against "the inveterate opposition of the priests," and Mr. Tiddy reports the issues of 11,562 Bibles and Testaments, chiefly among Catholics. The issues in Holland were 5,944 Bibles, 49,346 Testaments and 155 parts—total, 57,128 volumes in fifteen months: and the instances of spiritual benefit to men by these, are too numerous to record, in Belgium and Holland. The Netherlands Bible Society also issued 15,000 Bibles and Testaments, partly in the Dutch colonies; besides aiding in translating the Scriptures into the Javanese.

In Germany, Dr. Pinkerton reports his issues from Frankfort 53,472 copies of the Scriptures, 13,170 among Roman Catholics, especially the new reformers. "The immediate cause of this movement," says he, "was the exhibition of the so-called 'Holy coat,' at Treves, to which upwards of half a million of Roman Catholics went in pilgrimage. How melancholy and humbling, in a Christian land, to hear the ignorant, superstitious multitudes singing the praises of this old rag; and crying out, 'Holy coat! pray for us!' Germany seemed stunned with this display of idolatry, which continued for six weeks, until the Catholic priest, Johannes Ronge, published, on the 1st of October, his remarkable protest, in a letter to the Bishop of Treves!"

Dr. Pinkerton also made a tour of eight weeks to promote the Bible cause in Hanover, Prussia, and Hungary. He found much to discourage him in the enmity and opposition of the Catholics, and in the Neologian philosophy of the Protestants. Still he

was encouraged; as the Hanoverian Bible Society had issued last year, 3,194 Bibles, and 2,005 Testaments. 1,200 Jewish proselytes were zealous for the Bible; a Protestant pastor in Hungary issued 11,751 copies of the Scripture.

Dr. Steinkopff made a tour on the Continent, and reported his attendance at the *thirty-second* anniversary meeting of the Wurtemberg Bible Society, in the Cathedral, where upwards of 3,000 persons were present. In that period it had issued 464,576 Bibles and Testaments. The issues of the Bâle Society were 14,680 copies in the year. Encouraging reports were made from other parts of Switzerland.

The Prussian Central Bible Society reports their issues as 53,986 Bibles, and 374 Testaments, and nearly 40,000 copies of the Scriptures from the depositories of the Auxiliaries; besides 7,016 New Testaments supplied to the Prussian troops; in all 230,000, the expense of about half of which has been borne by the British and Foreign Bible Society.

The Danish Bible Society issued in the year 3,000 Bibles and Testaments; the Sleswick-Holstein Society 4,925 copies; the Swedish Agency at Stockholm 9,224 Bibles, and 17,230 Testaments: and the Swedish Bible Society 1,225 Bibles, and 15,175 Testaments. The agency in Norway issued from Bergen, Drontheim, and Stavenger 990 Bibles and 3,565 Testaments.

Russia possesses some friends of the Bible, forming a Committee of Agency at St. Petersburg; and their issues, in 1844, were 27,297, including 2,000 copies

of the Scriptures on account of the American Bible Society. The Protestant Bible Society in Russia, during four years, to May 1, 1844, issued 45,115 copies of the Scriptures; and the Finnish Bible Society issued 1,148 copies, including 3,007 by its Auxiliaries.

Spain, Portugal, and Italy remained in a cheerless condition regarding the Scriptures, though they were desired by many of the people; so that the Pope, in his recent "Encyclical Letter," commands "That all Bibles translated into the vernacular tongues, and published contrary to the decrees of the Roman Pontiff, be removed from the hands of the faithful."

Malta appearing increasingly important as a depôt for about 12,000 copies of the Scriptures in twenty-five languages, the Committee engaged the Rev. T. Lowndes to take charge of it for the Society. The Rev. H. D. Leeves, at Athens, issued, in the year, 8,932 copies of the Scriptures, chiefly in the Greek language. Mr. Barker issued 4,810 copies at Constantinople; and several grants were made of Bibles in Hebrew, Syro-Chaldaic, Arabic, &c., for Jews and others at Damascus, Jerusalem, and Bagdad.

India, with its vast population, appears all important; and from the Calcutta Auxiliary, the issues last year were 51,580 volumes in various languages. The Bible Association for Calcutta issued 4,198 copies. The Madras Auxiliary issued 23,527 copies; the Bombay 3,146; and the Ceylon 13,734 volumes, besides 120 English Bibles.

In China, preparations were being made for a



large distribution of the Scriptures, which were being revised by the Missionaries. The printing was commenced of the Mongolian version of the New Testament, as made by the Revs. Messrs. Swan and Stallybrass.

Several openings for the Scriptures appeared in New South Wales, South Australia, and Van Dieman's Land. Of the edition of the New Testament in New Zealand, 10,000 copies were granted to the Church Missionary Society. Order was given to print 5,000 copies more of the Tahitian Bible, for the London Missionary Society. The receipt of 3,000 Testaments in Rarotonga, and 500 reams of paper, are acknowledged by the Missionaries of the London Society; and the printing of 10,000 Gospels of St. Luke and the Romans, in Samoa; and of the New Testament in the Friendly Isles, by the Wesleyan Missionaries.

Various grants were made to the Missionary stations in South Africa; and £1,000 to aid the printing of the Caffre Testament. To Western Africa and the Mauritius, grants were made of Bibles and Testaments. In British Guiana, Central America, South America, and the West Indies, various efforts were made for circulating the Scriptures.

The American Bible Society advanced this year, receiving 154,440 dollars, and issuing 514,582 copies of the Scriptures. It has made grants to Northern India, Bombay, Madras, Ceylon, Siam, Esthonia, and Livonia, especially to the Hawaian Society.

In British America, the Bible cause prospered; the issues of the Auxiliary for Upper Canada were

11,334 copies. The Montreal Auxiliary issued 7,846 copies; the Nova Scotia Auxiliary, 3,436 Bibles and Testaments; the New Brunswick Auxiliary ordered 3,033 copies; and 2,267 were sent to Prince Edward's Island.

The domestic operations were increasing in magnitude; its agents report the number of Auxiliary Societies, Branch Societies, and Bible Associations, as 2,991, in England and Wales. The total receipts of the year were £97,755 10s. 10d., and the issues 273,609 Bibles, and 331,991 Testaments; total 605,600; and on the Continent, 44,225 Bibles, and 265,986 Testaments, a grand total of 915,811 copies of the Scriptures. The amount of grants for the year was £36,363 5s. 11d., including the value of 7,000 Bibles, and 25,500 Testaments, for schools and the poor in Ireland.

The Forty-first Annual Meeting of the Bible Society was held in Exeter Hall, May 7, 1845, when the large assembly was addressed by the Chairman, Lord Teignmouth, the Bishops of Chester, and Cashel, Waterford, and Lismore, Lord Glenelg, the Rev. Dr. Codman, of America, Rev. Dr. Cumming, Rev. Dr. Dixon, Rev. Mr. Kuntze, of Berlin, Rev. H. Raikes, Rev. G. Smith, and Rev. G. Browne, and W. A. Hankey, Esq.

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THE FORTY-SECOND YEAR OF THE SOCIETY,  
1845-1846.

EVERY successive year had the Committee of the Bible Society the privilege of congratulating its

friends on their triumphs. But especially were they called on to do so this year, on account of the increase of issue by nearly half a million of copies of the Scriptures!

Advancing science and art, under Divine Providence, had aided this increase; for so greatly had the Committee been enabled to improve the appearance, and to reduce the price of the sacred volumes, that a pocket Bible, elegantly bound in embossed roan, with gilt edges, could be sold for *tenpence*; and a similar beautiful Testament for *fourpence*! These, therefore, rose into an extraordinary demand, by the Sunday school teacher, and their pupils, that among the work-people of the mills and factories at Manchester, there were purchased 20,000 copies in one month, November, 1845; and, by the end of March, 1849, the number sold was 80,682 copies, with a continuance of the sale. A call of the same nature, for this kind of Bible, was made at Liverpool, Birmingham, Huddersfield, Halifax, Bristol, and the populous towns in England.

Foreign operations, however, require review; and to begin with France. M. De Pressensé issued 130,317 copies of the Scriptures in the year; 102,763 by colporteurs. The French and Foreign Bible Society issued 15,005 copies; and the Protestant Bible Society of Paris, 8,587. The fruits of these issues illustrate the power of the gospel of Christ.

In Belgium the issues were 7,936 volumes; and in Holland 76,515 in various languages. The Netherlands Bible Society issued 22,768 Bibles and

Testaments. Similar blessed fruits arose from these as in France.

In Germany, Dr. Pinkerton issued 68,410 Bibles and Testaments; reporting also that the Strasburg Bible Society issued 2,861 copies; the Bâsle Society 5,894; the Berg Society 7,851; the Wurtemberg 17,132; and the Bavarian Society 7,960 copies of the Scriptures. The letters of his correspondents also indicate the revival of vital godliness in Germany. The Protestant Pastor in Hungary, whose former labours have been referred to, this year distributed 9,652 copies of the Scriptures. At Neuchatel, Berne, and several places in Switzerland, the sale of Bibles was surprising.

The Central Prussian Bible Society issued in the year 13,237 Bibles, and 385 Testaments. The Danish Bible Society 2,810 copies, and the Sleswick 4,819 Bibles and Testaments. The agency at Stockholm issued 6,356 Bibles, and 22,698 Testaments: the Swedish Bible Society also 1,078 Bibles and 13,227 Testaments. The issues at Christiania, Drontheim, and Stavanger were 4,464 copies of the Scriptures.

The Agency at St. Petersburg, chiefly a few English residents, issued 15,222 copies of the Scriptures in Modern Russ, Slavonic, German, Mongolian, Calmuc, and many other languages.

Spain, Portugal, and Italy remained almost entirely closed against the Bible, involving a fearful responsibility on the Roman priesthood.

From the depôt at Malta the Rev. T. Lowndes issued 4,112 copies to various places around the

Mediterranean; and he took charge of the depôt at Athens, on the death of the Rev. H. D. Leeves, after twenty-four years' service, "not only in circulating the Scriptures, but in translating, revising, or otherwise preparing them for publication. Having completed the great work of his life, the preparation of the Old Testament in Modern Greek, and a careful revision of the New." He died at Beyrout, on his way to Jerusalem, May 8, 1845. From Athens, since the opening of the depôt in 1810, the issues of the Scriptures had been 210,000 volumes.

Mr. Barker, Agent for Turkey, issued 5,296 copies in various languages of the East, besides those sent to Missionaries in Syria, and the South of Russia.

The Calcutta Auxiliary still rendered important services to the Bible Society by translations into the languages of India. The issues of the year were 47,769 copies, and the Society made grants of £500 in aid of its operations, and 1,000 reams of printing paper.

The Madras Auxiliary issued 20,476 copies, chiefly in Tamil, Teloo, and Canarese; and the grants in aid were 1,000 reams of paper, and £500, besides 2,000 English Bibles and 750 Testaments.

The Bombay Auxiliary issued 7,834 copies in the year; and its Committee carried on various works of translating, revising, and printing the Sacred Books.

In Ceylon, the Jaffna Auxiliary issued 2,558 copies, and proceeded in revising the Tamil version.

In China the work of revising the Chinese version proceeded, and Luke and Acts were printed; other

books were ready; and bright prospects were opening, by the proclamation of religious liberty in the five great ports of China.

New South Wales and the other provinces of Australia, with Van Dieman's Land, were requiring supplies of the Scriptures. Another grant of 5,000 Testaments was made to the Church Missionaries in New Zealand. And in the South Sea Islands, especially Tahiti, the people were eager for the Scriptures, of which translations had been made. To the Missionaries in the Navigator's Islands, the Society granted 500 reams of paper.

In South Africa, the several Missionaries were zealous for the Scriptures; and Mr. Bourne took to the Cape, 20,000 copies in English and Dutch, with authority to draw for more if needed by the people. Mr. Moffat continued his translation, as well as circulating the Scriptures. Western Africa was aided by grants of Bibles; and, though cruel persecution still raged at Madagascar, supplies of the Scriptures were sent to the Christians.

South America was still nearly closed against the word of God. Central America, and British Guiana received numbers of the Scriptures; and many friends of the Bible were found throughout the West Indies: 5,778 copies were this year issued in Jamaica.

The American Bible Society proceeded with vigour and success, having received in the year, 166,652 dollars, and issued 429,092 copies of the Scriptures, some sent into countries beyond the American continent.

In British North America the good work proceeded. The Upper Canada Society issued 13,066 copies; the Montreal Auxiliary 8,150; the Nova Scotia 1,525; the New Brunswick 5,274; and Prince Edward's Island ordered 2,232 Bibles and Testaments.

The domestic operations of the Society are far too numerous for complete detail; but its receipts for the year were £101,305 15s. 0d., and its issues 492,693 Bibles, and 612,094 Testaments, total 1,104,787. On the Continent 50,894 Bibles, and 285,970 Testaments, a grand total of 1,441,651 copies of the Scriptures! The grants this year were £39,650 8s. 0d., including the amount of 28,886 Bibles, and 42,148 Testaments for schools and the poor of Ireland.

The Forty-second Annual Meeting was held in Exeter Hall, May 6, 1846, when the great assembly was addressed by the Chairman, Viscount Sandon, the Bishop of Calcutta, the Marquis of Cholmondeley, Viscount Ashley, Lord Teignmouth, the Rev. Dr. Grey, of Edinburgh, Rev. Dr. Legge, of China, Rev. T. Fliedner, of Prussia, Rev. Dr. Alder, Rev. J. Blackburn, Rev. A. Brandram, Sir D. Mackworth, and J. S. Harford, Esq.

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THE FORTY-THIRD YEAR OF THE SOCIETY,  
1846-1847.

MINGLED wonder and delight pervaded the minds of all the friends of the Bible, in contemplating the unexampled progress of the Society. All seemed ready to exclaim, "What hath God wrought?" Yet "in no previous year has the Society been counted worthy of suffering a fiercer vituperation, from the Pope and Cardinals of Rome." In the Pope's famous "Encyclical Letter," he denounces the Bible Societies as "insidious, not ceasing to obtrude upon all kinds of men the sacred Scriptures, translated (against the holiest rules of the Church) into various vulgar tongues."

Vital piety, however, was believed to increase, through the knowledge of Christ. For both at home and abroad, there appeared a more general desire to possess and understand the Holy Scriptures.

In France, M. De Pressensé issued 128,133 copies of the Scriptures in the past year, 110,581 of which were sold by colporteurs, mostly Catholics converted by the Word of God. The French and Foreign Bible Society issued 28,638; besides those circulated by the Protestant Bible Society of Paris.

Mr. Tiddy issued in Belgium 1,230 Bibles, 7,336 Testaments, and 27 parts,—total 2,593. In Holland 6,862 Bibles, 38,584 Testaments, and 46 parts,—total 45,492. In addition to these, he shipped for Africa, 5,000 Dutch Bibles, and 5,050 Dutch Testaments; while the Netherlands' Bible Society issued 17,425 copies of the Scriptures.



In Germany Dr. Pinkerton issued from Frankfort 62,563 copies of the Scriptures in German, Polish, Hungarian, Hebrew, &c. The Saxon Bible Society issued 7,560 copies; the Posen Society 3,621; the Bavarian 7,938; the Wurtemberg 19,377; the "Hungarian Pastor" about 12,000. The Central Prussian Bible Society issued from Berlin 14,095 copies; besides 24,000 Testaments for the Prussian troops, aided by the British Society.

Switzerland contained many friends to the Bible, chiefly in the Protestant Cantons. From the depôt at Bâsle were issued 10,830 Bibles and Testaments; and 2,855 from Berne.

The Danish Bible Society issued 4,741 copies. From the depôt of the Society in Sweden, there were issued 30,482 Bibles and Testaments; and from the Swedish Society 1,924 Bibles, and 16,379 Testaments. In Norway, the issues from Christiania, Christianfeld, Stavanger, and Drontheim, were 1,980 Bibles, and 4,636 Testaments.

In Russia, a few English residents at St. Petersburg, form the Bible Agency; and this year they issued 7,680 copies of the Scriptures. And, for the Finlanders, 20,000 copies of the Finnish Testament have been printed; half of which were granted to the Archbishop for distribution. Spain and Portugal remain still in deplorable degradation, destitute of the Scriptures; yet some copies were introduced into the former, by the friends of the Bible at Gibraltar; and to the latter, by Dr. Kalley, at Madeira.

Italy afforded occasion for sincere regret, through the hostility of the priests against the Bible; but in

the last year, the Society printed two editions, and arranged to print a third edition of the Italian Testament.

In Greece, the Rev. T. Lowndes labours with zeal and diligence, revising the Old Testament in Modern Greek; while his issues from Malta were 4,184 copies, and from Athens 4,539 copies of the Scriptures. In Turkey, Mr. Barker issued 6,257 copies from Constantinople and Smyrna, besides about 600 sold at Bucharest, Odessa, Adrianople, &c. The new Protestant Bishop of Jerusalem, Dr. Gobat, the Jews' Society, and the American Missionaries also, aided in the Bible cause: while 2,000 copies of Martin's Persian Testament were intrusted to the Missions of the Associate Synod in Scotland.

The Calcutta Auxiliary received 5,000 English Testaments and 500 French, with 250 French Bibles, and £250 from the Society, in aid of its operations; while it issued 22,109 copies in Bengali, Hinduee, Urdu, and English; and 4,038 copies were issued by the Calcutta Association.

The Madras Auxiliary issued 31,661 volumes of Scripture, in several languages, and received grants of 6,000 copies in English, from London. The Bombay Auxiliary issued 7,342 copies. In Ceylon, the issues were 5,371 copies, chiefly in Tamil.

In China, the work of revising the Scriptures was proceeding by the several delegated Missionaries, and several books, both of the New Testament and of the Old, were finished and printed; to aid which, by a cylinder press and more type, with other expenses, a grant of £1,000 was made by the Bible Society.

The Mongolian New Testament was now printed and ready for circulation ; and a translation of the New Testament was made also into Dajah, the language of Borneo.

In the Australian colonies, several remittances and orders were made for the Scriptures. Delightful reports were brought of the effects of the Scriptures in New Zealand. The Tahitian Bible was being revised by the Missionaries, for a new edition, and progress was being made in the translation of the Rarotongan Old Testament.

Satisfactory reports were received of Mr. Bourne's distribution of the 20,000 Dutch Bibles in South Africa, and of his establishment of many Auxiliaries and Associations in the colony. From the Rev. R. Moffat delightful reports were received of the blessed effects of the New Testament among the people, and of his progress in translating and printing the books of the Old Testament. Good tidings were brought also from the Mauritius and Sierra Leone of the demand for the Scriptures.

In South America little could be done with the Scriptures, on account of the hostilities of the Romish clergy ; still, some dared to seek and to read the word of God.

In Berbice, Demarara, and Honduras, many hundreds of Bibles and Testaments were circulated by the Missionaries. In the West Indies, a great desire continued for the Scriptures, so that 5,027 copies were ordered for Barbadoes, and 2,828 for Antigua ; and 5,787 were issued in Jamaica.

The American Bible Society advanced in its noble

career, having received 157,367 dollars in the year, while it issued 483,873 copies of the Scriptures: and it engaged to purchase Chinese Bibles and Testaments to the amount of 10,000 dollars.

In British North America the Bible cause progressed. The Upper Canada Society issued, in the past year, 14,606 copies, and ordered 15,034; the Montreal Society issued 10,172 copies; the Nova Scotia Society ordered 5,986 copies; the New Brunswick ordered 3,770 copies; the Prince Edward's Island issued 2,033 copies, and ordered 3,012; and 923 copies were ordered for Newfoundland. These items will indicate but imperfectly the spirit of activity in the cause of the Bible.

Domestic proceedings were multifarious, as in time past; old friends were departing to their eternal rest, but the cause of God still progressed. The receipts of the Bible Society for the year were £117,440 9s. 3d.; and the issues were 315,638 Bibles, and 593,586 Testaments; total, 1,109,224; and on the Continent, 42,935 Bibles, and 267,124 Testaments—a grand total of 1,419,283 copies of the Scriptures. Grants of the Society this year were made amounting to £35,890 18s. 8d., including the cost of 14,280 Bibles and 23,020 Testaments for the schools and the poor of Ireland.

The Forty-third Annual Meeting of the Bible Society was held in Exeter Hall, May 5th, 1847, when the great assembly was addressed by the Chairman, the Marquis of Cholmondeley, the Bishops of Winchester, Cashel, Chester, and Elect of Melbourne; Lord Glenelg, Sir C. E. Smith, the Rev.

Dr. Beaumont, Rev. G. Smith, of China, Rev. J. Stoughton, and Rev. A. Brandram.

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THE FORTY-FOURTH YEAR OF THE SOCIETY,  
1847-1848.

STORMS of political agitations convulsed the European Continent this year; while commercial embarrassment prevailed in England. But amidst all the perplexity, the Bible Society held on its course of divine benevolence, blessing millions with heavenly peace, and bringing glory to God.

Reviewing the operations of the Bible Society, it is found that amidst the tumults in France, M. de Pressensé issued at Paris 124,214 copies of the Scriptures; of which 102,283 were by the colporteurs. The French and Foreign Bible Society issued 17,169 copies; and 6,998 were issued by the Protestant Bible Society of Paris.

Mr. Tiddy issued from the dépôt in Belgium 9,085 Bibles and Testaments; in Holland 30,874, and in Cologne 9,493 copies of the Scriptures. Besides them, Mr. Tiddy furnished 13,702 copies in Dutch and French, for South Africa, Switzerland, and Canada. And the Netherlands Bible Society distributed in the year, 18,197 Bibles and Testaments.

In Germany though agitated, Dr. Pinkerton issued 64,761 copies of the Scriptures, printing various editions, and purchasing others, as supplies for the depository. His summer tour advanced the Bible cause in north-eastern Germany.

“The Protestant Pastor in Hungary” reviewing the past ten years, reports the printing of *thirteen* editions of the Bible, and *twenty-five* editions of the New Testament, for the Protestants in Austria, Styria, Carinthia, Bohemia, Moravia, Transylvania, and Hungary.

The Central Prussian Bible Society issued a total of 318,882 Bibles, and 63,855 Testaments, besides 300,000 Testaments, and 12,000 Bibles for the Prussian troops, half the expense of which was borne by the British Society.

The Hamburgh-Altona Bible Society printed a seventh edition of 20,000 German Bibles.

In Switzerland, amid much political agitation, Lieutenant Graydon, the Society’s agent, sold 14,344 copies of the Scriptures; while 7,683 were issued by the Bâsle Bible Society.

In Denmark, 9,629 copies were issued; and in Sleswick-Holstein 7,886 Bibles and Testaments. In Sweden, the agency at Stockholm issued 38,881 copies. In Norway, at Christiania, the issues were 4,228 Bibles and Testaments; at Drontheim, 311; and at Stavanger, 925.

In Russia, the issues of the agency at St. Petersburg were 28,222 copies of the Word of God; of which 4,725 were on account of the American Bible Society. Besides, Mr. Melville, of Odessa, issued 4,811 copies in several languages of South Russia.

For Spain and Portugal very little could be done with the Scriptures, because of the hostility of the priests. And the same was the case in Italy, though 718 copies were forwarded to Leghorn, and an edition

of the Italian Testament, with marginal references, was completed by the Society.

The Rev. T. Lowndes issued 5,579 copies of the Scriptures at Malta, and 4,845 at Athens, where he carried forward the revision of the Old Testament in Modern Greek and superintended the printing of 10,000 New Testaments. From the depôts at Smyrna and Constantinople 4,784 copies of the Scriptures were issued by Mr. Barker; while liberty of worship was secured for the Turkish converts to Protestantism at Constantinople, by Sir Stratford Canning and Lord Cowley. Increasing demands for the Scriptures in Turkish, Arabic, Armenian, Modern Greek, and Italian, were made at Jaffa, and Damascus, and in Palestine, which were supplied by the Bible Society.

In India gratifying progress was made in translating, revising, printing, and circulating the Scriptures. The Calcutta Auxiliary issued 12,068 copies; and aided a new society, at Agra, by forwarding thither 42,200 volumes of the Scriptures in the dialects of Northern India.

The Madras Auxiliary issued 23,738 copies; while 5,950 English, and some Greek and Hebrew Scriptures, with 1,000 reams of paper for printing, were granted by the British Society.

The Bombay Auxiliary issued 4,169 copies; and the complete Bible in the Maráthí language was printed there, at the press of the American Mission.

To Ceylon, 1,535 Bibles and Testaments were sent to the school commission; and the Jaffna Auxiliary issued 12,697 volumes in the Tamil language.

In China, the work of revision was interrupted by a difference of opinion among the translators, as to the proper rendering into the Chinese, of the greatest term in theology—the name of God. In the mean time, by a grant of £100, Dr. Gutzlaff printed 4,000 New Testaments, in parts, 100 Old Testaments, and 600 Psalms. A grant of 250 Bibles and Testaments was made to the British Chaplain at Hong Kong, the same to the Church Missionaries at Shanghai; and £200, with 200 reams of paper to the London Society's Missionaries, at Singapore, for an edition of a revised translation of the Malay Testament. A grant of 170 Bibles and 225 Testaments, in several languages, was made to the Church Missionaries, at Borneo.

The Auxiliaries in New South Wales, South Australia, and Australia Felix increase in issues, and orders; and the Van Dieman's Land Auxiliary ordered 3,262 copies, and the Cornwall 3,900 Bibles and Testaments.

The distribution of the New Testament in New Zealand was reported, and a demand for more copies of the Scriptures; 20,000 copies of the Psalms, and 10,000 of the Pentateuch. The Society printed 5,000 copies of the whole Bible in the Tahitian, for the London Missionary Society; and the New Testament in the Rarotongan and Samoan languages; while 15,000 more of the latter are required by the Missionaries.

Testimonies were given of the success of Mr. Bourne's Mission to South Africa, where he sold 23,601 copies of the Scriptures, and granted 5,668



to the sufferers in the Kaffir war. The Society forwarded 10,000 more copies to different parts of the Colony. The South African Bible Society also issued 9,179 volumes of the Scriptures. To Sierra Leone, Acera on the Gold Coast, and Bathurst on the Gambia, were sent 1,502 Bibles and Testaments. A revision of the entire Bible in Malagasse was made by Rev. Messrs. Freeman and Griffiths, and a new edition of the Testament was printed for the Christians in Madagascar.

South America seemed a blank as to the Bible. But 3,000 Bibles, and 500 Testaments were circulated in Central America, by Captain Le Lacheur. Berbice ordered 1,200 Bibles and Testaments; and 720 were ordered for Demerara.

In Jamaica, 11,641 copies were issued from the dépôt, by Mr. M'Murray; 4,143 at Barbadoes; and many in other islands. Grants of 1,900 of the French Scriptures were made for Hayti, to the Baptist and Wesleyan Missionaries.

The American Bible Society greatly increased their operations; their issues this year being 627,764 copies of the Scriptures; and their receipts 205,068 dollars.

British North America was benefited by the Scriptures; for the Upper Canada Society issued 13,104 copies; the Montreal 11,593; to the French Canadian Missionary Society, 600 copies were granted; the Quebec Auxiliary ordered 841 copies; the Nova Scotia ordered 1,200; the Picton, 1,300; the New Brunswick, 5,082; and Prince Edward's Island issued 639 Bibles, and 1,279 Testaments.

Domestic operations increased in importance; and while old friends were called to their rest, others were raised up qualified as their successors. The receipts of the year were £90,146 8s. 4d.; and the issues were 373,893 Bibles and 463,468 Testaments; total 837,361; on the Continent, 51,640 Bibles, and 235,066 Testaments; a grand total of 1,124,067 copies of the Scriptures. The grants of this year amounted to £31,758 17s. 9d., including the value of 9,250 Bibles, 21,000 Testaments for the schools and poor of Ireland.

The Forty-fourth Annual Meeting of the Society was held in Exeter Hall, May 3, 1848, when the great assembly was addressed by the chairman, Lord Bexley, the Archbishop of Canterbury, the Bishop of St. Asaph, Lord Morpeth, the Earl of Chichester, Sir D. Mackworth, Rev. J. Stratten, Rev. Professor La Harpe, of Geneva, Rev. W. Arthur, of Paris, Rev. H. Stowell, and Rev. E. Crisp, of India.

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THE FORTY-FIFTH YEAR OF THE SOCIETY,  
1848-1849.

IN reporting the proceedings of the Society, the Committee devoutly acknowledge the presence of God during their forty-fifth year. Their work—as crowned with his blessing, held forth his glory to the nations, while it brought themselves the peculiar happiness of the servants of Christ. In this spirit they commence their wonderful details of the year in disseminating the Scriptures.

In France, amid dreadful scenes and difficulties, by the revolution, M. De Pressensé issued 107,849 Bibles and Testaments; 85,800 by colporteurs. The French and Foreign Bible Society also issued 23,244 copies of the Word of God.

Political revolutions convulsed Germany also; yet in Cologne, Mr. Tiddy issued 28,089 Bibles and Testaments; in Holland, 27,558; and in Belgium, 6,268; besides 24,466 by the Netherlands Bible Society.

Dr. Pinkerton, at Frankfort, issued the large number of 93,356 Bibles and Testaments; and Lieut. Graydon, in Switzerland, issued 6,770 copies; of which 1,004 were sold in a few days at Turin.

Thousands, amid these political agitations, were thirsting for the Scriptures in Northern Italy; and Dr. Pinkerton hastened to Switzerland to confer on the best means of satisfying that desire. At Florence, and even in Rome, editions of the Italian New Testament were printed, and thousands of copies were called for by the Roman Catholics. The demand far exceeded the means of supply, and 10,000 copies of Diodati's Italian Bible, and 10,000 Testaments were put to press in England.

In Sweden the Agency issued 42,785 Bibles and Testaments this year. In Norway, at Christiana, Drontheim, and Christiansfeld, 3,253 copies were issued. In Russia, the Agency at St. Petersburg issued 17,402 copies; and in the last four years, 75,870 copies were issued by the Protestant Bible Society at St. Petersburg. The Central Prussian Bible Society issued 13,167 Bibles and Testaments.

Dr. Thomson, reporting his Agency for Spain and Portugal, shows the deplorable condition of those countries under the policy of the Romish priests, who are most hostile to the Scriptures.

From Malta, Rev. T. Lowndes issued 4,127 copies of the Scriptures, and from Athens, 3,348. Mr. Barker issued from Smyrna and Constantinople 3,267 in six months; and various issues were made from Jaffa, Jerusalem, and Monsul, of the Scriptures in Italian, French, Modern Greek, Arabic, Syriac, Turkish, Syro-Chaldaic, &c.

In India, the Calcutta Auxiliary Society issued 9,964 copies, in various languages; but it states, "the Auxiliary Baptist Missionary Society has done much more than this Society during several years past. Last year its distributions exceeded 48,000 Scriptures, many of which were for the Upper Provinces."

The Madras Auxiliary issued 11,962, in various languages, besides the issues from the Branches; those of Neyoor being 21,607. The Bombay Auxiliary issued 7 700.

The Colombo Auxiliary reports the printing of the New Testament, and other sacred books in Singalese; and at Jaffna the issue of 4,000 copies.

In China, the controversy regarding the proper term for the word God is yet continued; but some of the sacred Books are printed and issued, for which £300 were granted to Dr. Gutzlaff.

In New South Wales the issues were 4,233 copies; at Adelaide, in three years, 2,446; while various orders were sent from Melbourne, Geelong, and Hobart Town.

In New Zealand the Scriptures were well received; one edition of 20,000 of the Book of Psalms was supplied to the Wesleyan Missionaries, and 5,000 of the Pentateuch to the Church Missionaries. The Tahitian and Barotongan Scriptures were joyfully received and prized by the Islanders.

The South African Bible Society issued 3,271 copies in English and Dutch; and various grants were made to Sierra Leone, Cape Coast, Danish Acra, and Fernando Po.

In South America little could be done to circulate the Scriptures, except an edition of the Testament and Psalms in the Negro dialect of Surinam. Supplies were sent of about 1,000 Bibles and Testaments to Demarara, and 783 to California.

In the West Indies, Mr. M'Murray continued his agency, promoting the disposal of the Scriptures; among which were 6,594 copies in Jamaica; 485 in St. Kitts; and 940 in Trinidad. To Jamaica were sent 9,664 copies; 3,070 to Barbadoes; and 1,443 to the Bahamas.

The American Bible Society received this year—254,377 dollars, and issued 655,066 copies of the Scriptures. Among its grants is one of 10,000 dollars to the French and Foreign Bible Society; and one of 2,000 dollars to the Presbyterian Board of Missions in Northern India.

In British America, the Upper Canada Auxiliary ordered 16,653 Bibles and Testaments; the Montreal Auxiliary 14,809; the Nova Scotia 7,918; while it issued 6,550. St. John's New Brunswick ordered 3,696, and the Newfoundland ordered 656.

The domestic operations of the Society continued extensive, varied, and important; while its receipts for the year were £95,933 6s. 1d.; and the issues were 403,107 Bibles, and 399,026 Testaments, total 802,133. On the Continent 55,124 Bibles, 250,261 Testaments, a grand total of 1,107,518 copies of the Scriptures. The grants in the year amounted to £33,009 10s. 2d., including the value of 13,100 Bibles, and 17,750 Testaments for schools and the poor in Ireland.

The Forty-fifth Annual Meeting was held in Exeter Hall, May 2, 1849; when the great assembly was addressed by the Chairman, the Marquis of Cholmondeley, the Bishop of Norwich, Rev. Dr. Kesson, of Ceylon, Rev. Dr. Boaz, of Calcutta, Rev. Dr. Steinkopff, Ven. Archdeacon Dealtry, Rev. H. Stowell, Rev. J. Kennedy, Rev. E. Bickersteth, Rev. G. Clayton, Rev. J. C. Miller, Rev. G. Browne, and J. P. Plumptre, Esq., M. P.

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THE FORTY-SIXTH YEAR OF THE SOCIETY,  
1849-1850.

MYSTERIES attend the operations of Divine Providence. And these, on many occasions, lead the servants of God to exclaim, "Clouds and darkness are round about Him: righteousness and judgment are the habitation of his Throne;" thus, the Committee of the Bible Society, in relation to their labours on the Continent of Europe. Yet their successes led them to cite from the "Psalm of

Praise," "We will extol Thee our God, O King ; and we will bless Thy name for ever and ever : every day will we bless Thee ; and we will praise Thy name for ever and ever."

Political difficulties still pressed on the Bible cause in France ; yet M. de Pressensé issued in the year from Paris, 108,338 copies of the Scriptures ; of which 93,757 were by colporteurs.

In Belgium, Mr. Tiddy issued 4,267 copies ; in Holland 23,661 ; and from Cologne 46,615, to the Rhenish provinces, to Oldenburg, Bremen, Hanover, Hamburg, Mecklenburg, and other parts of Germany.

Dr. Pinkerton, from Frankfort, issued 99,436 copies of the Scriptures in different provinces of Germany. In Hungary, 5,000 were issued.

Lieut. Graydon issued 5,259 copies in several cantons of Switzerland ; besides 6,720 in Genoa, Turin, and Milan. But reaction stopped the circulation of the Bible in Italy ; yet the 4,000 Italian Testaments, printed at Rome, were placed in charge of the American Consul ; and 3,000 printed at Florence were seized ; and a British officer, zealous in the cause of the Scriptures, was banished. However, 14,243 Bibles and Testaments were sent to other parts of Italy.

Romish enmity against the Holy Scriptures will appear in the Papal proceedings, especially as Pope Pius IX. was induced, in his exile to publish his "Encyclical Letter," from "Naples, December 8, 1849," in which he says, "The malicious enemies of the Church and of Society, at the instigation and

with the aid of the Bible Societies, which have been denounced again and again by the Holy See, have the hardihood to carry on the distribution of the Sacred Scriptures, translated, contrary to the rules of the Church, in the vulgar tongue,—and with a wicked and almost incredible effrontery, they scruple not, under the cloak of religion, to *recommend them to the careful perusal of the faithful!*”

In Prussia, Mr. Elsner, of Berlin, received a grant of 4,375 Testaments, but amongst them were some Bibles for the Prussian troops; and £300 towards an edition of German Testaments for the same purpose. The Central Prussian Bible Society issued 12,719 Bibles and 332 Testaments.

In Sweden, the Stockholm agency issued 8,863 Bibles and 34,695 Testaments in the Swedish and Finnish languages; besides 1,328 Bibles and 11,604 Testaments by the Swedish Bible Society: total, 56,560 copies of the Scriptures.

In Norway were issued, at Christiana, Drontheim, and Stavanger, 1,666 Bibles and 6,440 Testaments. The Danish Bible Society issued, in two years, 8,709 copies of the Scriptures; and 2,900 at Sleswick Holstein.

In Russia, difficulties attended the Bible cause; yet the Emperor remitted the duties on the admission to Odessa of 20,000 copies of the Scriptures, about £300. The issues at St. Petersburg were 3,174 copies, and 992 at Odessa.

Spain and Portugal still remained closed against the Bible, to the sorrow of many of the people.

At Malta, the issues were 12,175 copies, especially



in copies for Italy. In Greece, the Rev. T. Lowndes persevered in his revision of the Modern Greek Scriptures; and the numbers of copies issued were "very extensive." From the depôts at Constantinople, Smyrna, Salonica, &c., were issued 7,684 copies; and the American Missionaries received grants from their own Society and the British Society in aid of their labour. Promising reports also were received from Jerusalem.

In India inquiries and efforts were made to give every family a copy of the Scriptures, as suggested by the Rev. W. Arthur. The issues from Calcutta were 17,738 copies; the issues from Madras were 50,372 copies; and 5,232 from Bombay. To these Auxiliaries liberal grants were made from the Parent Society. In Ceylon, also, the issues were 5,552 copies of the Scriptures.

In China the revision of the New Testament, by the joint efforts of the European and American Missionaries was nearly completed; while Dr. Gutzlaff and some Missionaries were aided in circulating another version among the Chinese.

In Australia some efforts were made to circulate the Scriptures, especially in South Australia and Van Dieman's Land.

Encouraging information was received from New Zealand and the South Sea Islands; 5000 Bibles had arrived at Tahiti; 2,000 were forwarded to Rarotonga; 15,000 Samoan New Testaments were printed for the London Missionary Society, and £300 granted to the Wesleyan, to print 1000 copies in the Feejee.

To the Wesleyan Society 400 reams of paper were granted to print 5,000 of the Caffre New Testament; and fifty reams to print a portion of the Sechuana Old Testament. The Sierra Leone Auxiliary issued 839 Bibles, and 774 Testaments, and received grants of the Scriptures.

In South America, the Bible cause was grievously restricted, like as it is in Spain and Portugal. To Demerara, a grant of Bibles and Testaments was made for the schools. In the West Indies, the operations were declining, though the issues in Trinidad were 2,000 copies of the Scriptures; 3,438 at Jamaica, and 2,442 at Barbadoes; and orders were sent from several other islands.

The American Bible Society continued its noble course, receiving in the past year 251,870 dollars, and issuing 564,723 Bibles and Testaments.

In British North America, the Upper Canada Auxiliary issued 13,809 copies; the Montreal 7,981; the Quebec ordered 7,331; the Nova Scotia, 1,750; the New Brunswick, 4,181; Prince Edward's Island, 1,075; and the Newfoundland, 1,141; and 500 copies of the Book of the Proverbs and the Prophets were granted for the Esquimaux at Labrador.

Domestic operations were equally important with those of several past years. The receipts of the Society were £91,634 12s. 7d.; and the issues 373,358 Bibles, and 409,845 Testaments; total 783,203; on the Continent, 76,712 Bibles, 266,780 Testaments; a grand total of 1,136,695 copies of the Scriptures. The grants for the year are stated as amounting to £40,884 8s. 3d., including the value

of 12,750 Bibles, and 18,500 Testaments, for the schools and poor of Ireland.

The Forty-sixth Annual Meeting was held in Exeter Hall, May 1, 1850; when the great assembly was addressed by the Chairman, the Earl of Harrowby, the Bishop of Norwich, the Marquis of Cholmondely, the American Ambassador, Captain Pakenham, recently expelled from Tuscany, Rev. Dr. Archer, Rev. Dr. Barth, of Stuttgard, Rev. J. Thomas, of India, Rev. F. Close, Rev. C. Prest, Rev. J. H. Gurney, and Rev. A. Brandram.

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THE FORTY-SEVENTH YEAR OF THE SOCIETY,  
1850-1851.

RESPONSIBILITY in the management of so vast an Institution, as the British and Foreign Bible Society, must have been felt at all times by the Committee. They regarded it as designed, by its magnificent apparatus, to benefit all nations, and to bring glory to God. But on no occasion was this felt to be more weighty than on closing the *forty-seventh* year of the Society, when they were called to deplore the loss of Mr. Cockle, the faithful Depository, of the Rev. A. Brandram, their "invaluable" clerical Secretary, and of their remarkable President, Lord Bexley.

Believing the Holy Book, which they circulate, however, the Committee felt assured that "the residue of the Spirit" is with God, and He will carry on His own work, by means of agents well qualified for the service of our Lord Jesus Christ.

Reviewing the operations of the Society, they begin with France; and they report that from Paris, M. De Pressensé issued 11,765 Bibles, 93,273 Testaments, and 4,172 Psalms; total 109,210 copies of Scriptures, of which 82,561 were sold by colporteurs. Besides these, the French and Foreign Bible Society issued 52,849 copies, and the Protestant Society of Paris 6,535.

Mr. Tiddy issued 85,534 copies in the year; from Brussels, 7,809; from the Dutch depôts, 22,652; and from the depôt at Cologne, 55,982 copies of the Scriptures.

In Germany, Dr. Pinkerton issued 70,931 copies. But in the Austrian empire political events seriously impeded the work. However, in the year, there were distributed in Hungary and Austria 6,965 volumes of the Word of God.

From the eleven depôts in Switzerland 6,006 copies were issued this year; besides 3,594 by the Geneva Committee. At Milan, the military authorities allowed the introduction of the Scriptures; and there were sold 8,914 copies; but the Archbishop and seven of his bishops published a monition to the clergy against this liberty. They say—“It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiffs, *has forbidden her children to read the Bible in any vulgar tongue whatsoever.* His holiness, Pope Clement VIII., has, moreover, declared, that all liberty to permit Bibles of the above description to be kept and read, is taken away from the Bishop.”

“In the face of such opposition,” the Committee

remark, "it is no small thing to be able to speak of 11,251 copies of the Scriptures, disposed of in Lombardy and the Sardinian territories, during the year. The issues of your indefatigable friend, Lieut. Graydon, in Italy and Switzerland together, have been 17,257 copies."

From the depôt of the Netherlands Bible Society, the issues of the Dutch Scriptures were 24,781 Bibles and Testaments, in 1848-9; and 25,992 copies, in 1849-50.

From Berlin, Mr. Elsner reports having received supplies of 2,600 copies of the German Testament, for the Prussian troops, making in all 335,000 copies.

The Agency at Stockholm issued in the year, 50,667 Bibles and Testaments; and 12,179 copies by the Swedish Bible Society. The Agency in Norway issued 6,876. The Sleswick Holstein Society issued 6,570, besides 815 from Christiansfeld.

At St. Petersburg, the Agency issued 27,633 copies, besides 3,595 copies for the American Bible Society. The chief operations were in Finland; and at Odessa, the issues were 5,652 copies by Mr. Melville.

While Spain and Portugal were closed against the Bible Society, a bookseller at Barcelona issued an edition of the Scriptures with notes, in *ten* volumes, price 25s.; and another addition was advertised at 18s., in *two* thick volumes, under the patronage of the Archbishop of Toledo.

In Malta and Greece, the depôts were under the care of the Rev. T. Lowndes; who issued from Malta 12,655 copies of the Scriptures; and 4,338

from Athens. The chief event of the year, in this part, was the revision of the entire Bible in Modern Greek. From the depôts at Smyrna and Constantinople, under the charge of Mr. Barker, the issues were 10,325 copies; and these were attended with a decree of the Sultan, giving complete religious liberty to all who may become Christians and Protestants.

From India, the reports are highly gratifying. The Committee of the Calcutta Auxiliary record the grants by the Parent Society of £2,400 to be drawn for, within two years, and of 2,000 reams of paper, with Bibles, that would make the whole amount nearly £4000. Large editions of the Scriptures were printed, and others ordered; as, 2,000 each of Matthew, Mark, and John; 3,000 of the Acts, &c. The issues from Calcutta were 17,489 copies, and 12,403 from Moughyr; besides 2,054 by the Calcutta Bible Association. The Madras Auxiliary issued 67,100 Scripture portions or Bibles, and received grants of 3,934 copies of the English Scriptures, with £1,500 in aid of printing the sacred books in Tamil, Telooogo, and Hindustani. From Bombay there is no report, except private information, of progress in the cause of the Bible.

In Ceylon, the printing of the Scriptures proceeded; and 4,375 copies were issued by the Jaffna Auxiliary.

In China, the version of the New Testament was completed, except an agreement as to the terms for "God" and "Spirit;" yet 5,000 New Testaments and 5,000 of the Gospels and Acts are ordered, with "Shangti," for God, and "Shiu," for Spirit.

The Bible cause increased in Australia, its several provinces having received in the last three years, 28,566 Bibles and Testaments, and contributed £1,930 10s. From the South Sea Islands gratifying reports were received; 15,000 Samoan New Testaments were sent to the islands; and 5,000 copies of the entire Bible were ready for Rarotonga.

The Cape Town Auxiliary issued 3,702 copies of the Scriptures, and, in four years, 20,092 volumes. Mr. Moffat has completed the entire Bible in the Sechuana language; and a revised edition of the Caffre New Testament was being printed. Several grants of the Scriptures are reported in relation to Western and Northern Africa.

For South America very little could be done with the Scriptures; and the cause suffered in the West Indies by the prevalence of the cholera and commercial depression.

The American Bible Society advanced in zeal and activity, having received in the year 284,614 dollars; and its issues were 633,395 Bibles and Testaments.

The Upper Canada Auxiliary issued 15,903 copies of the Scriptures; and the Montreal, 7,407. The Auxiliaries of Nova Scotia, New Brunswick, Prince Edward's Island, and Newfoundland, ordered 7,854 Bibles and Testaments.

Domestic operations continued in all their importance. The Right Hon. Lord Ashley, M.P., universally known for his active zeal in Biblical and benevolent institutions, was fixed on as President of the Society; and his Lordship accepted the honourable

office. The receipts for the year were, £103,330 2s. 8d. ; and the issues were 401,303 Bibles, and 386,770 Testaments ; total, 788,073 ; on the Continent, 73,310 Bibles, and 276,234 Testaments ; a grand total of 1,137,617 copies of the Scriptures. The grants of this year amounted to £32,986 11s. 3d., including 16,000 Bibles, and 19,000 Testaments for schools and the poor of Ireland.

The Forty-seventh Annual Meeting was held in Exeter Hall, May 7, 1851 ; when the great assembly was addressed by the new President, Lord Ashley, the Marquis of Cholmondeley, the Earls of Harrowby and Chichester, the Bishops of Cashel and Bombay, Rev. Dr. Murray, of America, Rev. Dr. Duff, of India, the Rev. H. Stowell, Rev. T. Jackson, Hon. and Rev. B. W. Noel, Rev. R. Bickersteth, and Rev. G. Browne.



THE FORTY-EIGHTH YEAR OF THE SOCIETY,  
1851-1852.

REVIEWING the prosperous course of the Bible Society during another year, the Committee express their gratitude to Almighty God. They acknowledge His most gracious favour, guiding them in perplexity, aiding them in difficulty, supporting them in trials, overruling opposition for their good, and abundantly cheering them by success.

In France, the unsettled state of the government greatly impeded the work of the Society ; while the dependence of the local magistrates on the Romish



priests, secured them in opposition to the circulation of the Scriptures. Still M. De Pressensé issued in the year, 90,838 Bibles and Testaments; 65,982 of which were sold by colporteurs. Besides these, 45,000 copies were issued by the French and Foreign Bible Society.

Mr. Tiddy issued this year, 99,240 copies of the Scriptures in Belgium, Holland, and the Northern parts of Germany; 9,497 volumes in Brussels; 21,729 in Holland; and 68,014 in Cologne. From Frankfort, 54,511 copies were issued by Dr. Pinkerton. He received a special donation of £150, for the distribution of 4,570 copies of the Scriptures among the Roman Catholics in Bavaria. But for details and evidences of success recourse must be had to the Report of the Society.

Mr. Millard being appointed Agent for the Bible Society in Austria, by permission, he disposed of 6,965 volumes of the Scriptures in six months; but priests denounced him from their pulpits, and the police closed the depôts at Güns, Pesth, and Vienna. The Austrian government refused all indemnity for loss, but consented to resign the depôts, provided the Bibles were withdrawn from the country. There lie, therefore, 25,000 copies unfinished; but 36,328 were left in the hands of the people, and thousands are thirsting for the Word of God.

In Switzerland and North Italy, Lieut. Graydon laboured under great difficulties; yet he circulated 8,336 copies. The Grand Duke of Tuscany suppressed the issue of Bibles, having signed a Concordat with the Pope; so that "Count Guicciardini

is now an exile in England for the simple reason, that he dared to read, with six other Tuscans, the Gospel of St. John." Spain and Portugal remained closed against the Bible.

The Netherlands Bible Society issued 26,980 copies. The Central Prussian Bible Society 15,305 Bibles, and 1,277 Testaments; besides 2,764 for the Prussian troops. The Agency at Stockholm issued 6,154 Bibles, and 34,982 Testaments; and the issues from Christiania, Drontheim, and Stavanger in Norway were 2,234 Bibles, and 6,134 Testaments. The Agency at St. Petersburg issued in the year, 26,823 copies of the Scriptures: besides 3,581 copies from Odessa, by Mr. Melville.

The Rev. T. Lowndes issued many copies of the Scriptures; 8,615 from Malta. From the depôts in Smyrna and Constantinople, 6,576 were issued by Mr. Barker.

In India great activity was shown in the Bible cause; revising and printing various editions of the Scriptures, and the issues increased; from Calcutta, 24,034 copies, and from Moughyr, 18,462, in almost *forty* languages. Besides these, the Calcutta Bible Association issued 4,000 copies, and the depôt at Agra, 12,674 copies. The entire issues of the year were 60,155 Bibles, or portions, of which 20,587 were by colporteurs. The Parent Committee granted to this Auxiliary 1,000 reams of paper, £600, and 109 Bibles and Testaments. The sales were only 2,203 copies at Bombay. No report was received from the Colombo Auxiliary.

Among the Missionaries in China it was not yet

agreed respecting the proper terms for "God" and "Spirit;" yet several editions of the Chinese New Testament were circulated, at 4d. each, small type, and 5½d. the larger type. For these grants were made, and for portions of the New Testament in parallel columns, as recommended by Dr. Medhurst. Grants also were made of 100 Mongolian Bibles and 200 Testaments.

In Australia many Bibles were called for. The Sydney Auxiliary received 9,371 Bibles and Testaments from London; the issues at Adelaide were 1,052 copies; at Melbourne, 2,439; and 2,966 at Hobart Town.

In New Zealand a revised edition of the New Testament was printed, half of which, 7,500 copies, were forwarded to the Church Missionaries, besides 2,450 of a former edition, and the same to the Wesleyan. The Missionaries acknowledged the receipt of 15,000 New Testaments, and report the printing of 7,000 copies each of Leviticus, Numbers, and Deuteronomy. The entire Bible having been translated into the Rarotongan language, 5,000 copies of it were printed in England, by the care of the Rev. A. Buzacott, and conveyed by the "John Williams." The Wesleyan Missionaries obtained grants of 10,000 of the Tongese and 5,000 of the Feejee New Testaments.

In South Africa the cause of the Bible suffered by the Caffre war; yet, the depôt at Cape Town issued 2,000 copies of the Scriptures; and 5,277 Bibles and Testaments were ordered for Port Elizabeth. The Rev. R. Moffat acknowledges the receipt of fifty

reams of paper ; and reports his progress in translating and revising the books of the Old Testament.

Sierra Leone received 2,387 Bibles and Testaments ; and small grants for other places were made, and several books of the New Testament were printed in the Yoruda language. To the London Missionary Society were committed 3,009 copies of the Malagasse Bible, for the Christians of Madagascar. There were also granted 625 copies of the Scriptures in several languages, to the Rev. H. Curie, at Bona, and 650 to Mr. Ben Oliel of Gibraltar.

In South America little could be done, except by granting a few Bibles to several individuals in Peru, Bahia, Brazil, and Panama. In the West Indies were many friends to the Scriptures ; but considerable depression prevailed : yet some Bibles were circulated in Trinidad, Grenada, Barbadoes, St. Lucia, Dominica, Antigua, St. Kitt's, St. Vincent's, and Jamaica.

The American Bible Society proceeded in its noble course, receiving 276,882 dollars ; and issuing 592,432 Bibles and Testaments. This great institution granted 5,500 dollars towards the circulation of the Scriptures in China.

In British North America, the Upper Canada Auxiliary issued 16,393 Bibles and Testaments, besides 5,044 copies of the Psalms and Paraphrases. The Montreal Auxiliary issued 11,141 copies. For Kingston, 9,540 were ordered. The Nova Scotia Auxiliary issued 3,881 ; the New Brunswick, 2,415 ; and to Prince Edward's Island 1,236 copies were forwarded ; besides smaller numbers to several places.

Domestic operations were multifarious and important, increasing in magnitude. The receipts for the year were £108,449 0s. 10d. ; and the issues were 415,529 Bibles, and 390,652 Testaments ; total, 805,181 ; and on the Continent 76,061 Bibles, and 273,400 Testaments : a grand total of 1,154,642 copies of the Word of God. The grants this year amounted to £31,194 7s. 9d., including the value of 14,650 Bibles, and 17,600 Testaments for the schools and the poor in Ireland.

The Forty-eighth Annual Meeting was held in Exeter Hall, May 5, 1852 ; when the great assembly was addressed by the Earl of Shaftesbury, President, the Bishops of Winchester and Cashel, the Earl of Roden, and Lord Teignmouth, the Chevalier Bunsen, Prussian Ambassador, Rev. Dr. Dyer, of America, the Rev. E. O. Vidal, of Sierra Leone, Rev. J. Kennedy, of Benares, Rev. P. Percival, of Ceylon, Rev. W. Keane, of Calcutta, Rev. W. Wilkinson, and Rev. G. Browne.

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THE FORTY-NINTH YEAR OF THE SOCIETY,  
1852-1853.

FROM year to year, the Committee of the Bible Society have had reason to cherish a spirit of gratitude to "the God of all grace" for his goodness, in crowning their labours with increasing success. Their Forty-ninth Anniversary Meeting finds them in the midst of the Jubilee of the Society ; in the height of prosperity therefore, they regard their

“circumstances such as to call forth and justify the utterance of joy and praise.” The review of the past year afforded the most solid ground for thankfulness, while it should lead to prayer for their adversaries, enemies of “the truth as it is in Jesus,” in the spirit of our gracious Lord, “Father, forgive them; for they know not what they do.”

France continues a source of anxiety and of rejoicing; for while new laws and police regulations create difficulties, the circulation of the Scriptures increases. The issues this year, by M. De Pressensé, from the dépôt at Paris, are 92,765; of which 74,554 were by colporteurs. The French and Foreign Bible Society issued 61,108 Bibles and Testaments; and 6,812 copies were issued by the Protestant Bible Society of Paris.

In Belgium, Holland, and North Germany, the work progresses. Mr. Tiddy issued 7,306 Bibles and Testaments, at Belgium; 21,030, in Holland; and 64,481 from Cologne.

From Frankfort, Dr. Pinkerton issued 45,829 Bibles and Testaments; a decrease from the amount of last year, arising from difficulties in the times.

The Austrian Government vigorously enforced the requisition, as mentioned last year, that all the Scriptures in the dépôts at Güns, Pesth, and Vienna, should be removed out of the country. Under the charge of gendarmes, therefore, 204 bales, and 125 cases, containing 58,087 Bibles and Testaments, were conveyed beyond the frontiers of the Austrian territory, amidst the unavailing tears and sighs of tens of thousands, anxious to possess the precious

volumes, of which they were so mercilessly bereft. Strange infatuation, surely, on the part of the rulers ! The books were received by Mr. Millard, at Breslau, in Prussia ; but he reports with joy his having issued 41,659 copies in Austria and Hungary ; and in the year ending March 1853, 10,502 volumes of the Scriptures.

Lieut. Graydon laboured amid peculiar difficulties in Switzerland and Northern Italy ; and his total issues in Lombardy, now amount to 15,000 copies, and 12,000 in the kingdom of Sardinia ; of which 7,000 were sold at the depôt, in Turin. His issues for the last year were, 8,000 copies in Switzerland ; 60,000 since 1846.

The Netherlands Bible Society issued 31,450 Bibles last year, and finished the Javanese translation of the whole Scriptures.

The Central Prussian Bible Society issued in the year, 14,794 Bibles, and 1,149 Testaments ; besides 16,419 copies for the troops ; and £300 were voted by the Parent Society in aid of printing for the same use, 12,000 copies of the New Testament.

The Swedish Agency at Stockholm, issued 39,133 Bibles and Testaments. In Norway, the Agency at Christiania issued 1,020 Bibles, and 5,789 Testaments ; and 3,200 copies were sent to Dronthelm and Stavanger. The Danish Bible Society, for two years ending December 31st, 1851, issued 9,570 copies.

In Russia, the Agency at St. Petersburg issued 21,332 Bibles and Testaments, besides preparing and transmitting 20,000 Revel Esthonian

Testaments with Psalms, on account of the American Bible Society, for distribution in Esthonia. Besides these, the British Society having resolved in 1841 to supply every household in Finland, destitute thereof, with a copy of the New Testament ; 50,086 copies in the Finnish language, and 9,000 in the Swedish have been supplied. The Agency at St. Petersburg, have been authorized to print a new edition of 20,000 Settish New Testaments for the Parent Society. In the same year also, Mr. Melville issued 7,672 Bibles and Testaments at Odessa.

Spain and Portugal are still, like Italy, closed against the Scriptures, by the policy of Rome.

From Malta, the Rev. T. Lowndes issued 7,633 copies of the Scriptures ; and 9,576 were issued by Mr. Barker, from Constantinople, Smyrna, and Bucharest, producing a wonderful reformation among the Armenian Christians.

India still presents a vast field for the Bible Society ; and immensely large operations are carried on in the several provinces, in translating, revising, and printing the Scriptures. The Calcutta Auxiliary issued in the past year, 55,819 copies of the Scriptures ; 18,742 from Monghyr, and 6,803 from Agra. The Madras Auxiliary issued 67,418 copies ; and 5,245 were issued by the Bombay Auxiliary. In Ceylon, the work proceeds ; but complete reports have been received only from Jaffna, where the issues have been, 3,254 Bibles, and portions of the Sacred Scriptures.

In China some progress was made, though the controversy regarding the terms for "God" and



“Spirit,” was not finally settled: 18,000 copies, in several editions of the New Testament, and 5,000 of the Gospels and Acts were printed, chiefly under the direction of Dr. Medhurst and Dr. Legge, by several grants of £1,300 from the Parent Society, and £500 towards printing an edition of the Old Testament.

The Auxiliary Society at Sydney, issued 2,956 Bibles and Testaments, and ordered 11,367. The South Australian Auxiliary at Adelaide, issued 947; the Melbourne 2,377; and the Van Dieman’s Land and Launceston ordered 4,111 copies. The Auxiliary in New Zealand issued 908, and received 1,872, besides 812 New Zealand Testaments, and 4,800 copies of the Pentateuch.

For Tahiti, the Society granted 5,000 New Testaments, and put to press a new edition of 7,000. The distribution of the 5,000 Bibles in the Rarotongan produced excessive joy. To print the Samoan, 500 reams of paper were granted. An edition of 10,000 copies of the New Testament in the Tonga languages, has been granted to the Wesleyan Missionaries; and 5,000 in the Feejee language are being printed for the same. In the New Hebrides, an Auxiliary has been formed, and the Gospel of Matthew nearly translated.

The South African Auxiliary, at Cape Town, issued in the year 3,446 Bibles and Testaments, aided by those of Graham’s Town and Salem. The Rev. R. Moffat is progressing with his translation of the Old Testament. In Western Africa,—the Gold Coast, Fernando Po, and the Mauritius, the Bible

cause is advancing ; and an edition of 5,000 of the entire Bible is being printed for Madagascar.

In the West Indies, the demand for the Bible increases, and larger supplies have been sent to Demerara, Honduras, Jamaica, Dominica, Barbadoes, and the Bahamas.

The American Bible Society still advances ; receiving in the past year 308,744 dollars, besides large sums for its new premises—a vast Bible-house in New York, and the issues were 666,015 Bibles and Testaments.

In British America, the Upper Canada Auxiliary issued 15,705 copies ; the Kingston received 10,337 ; the Montreal issued 11,018 ; the New Brunswick ordered 5,406 ; the Nova Scotia 3,813 ; the Prince Edward's Island received 3,622 ; and the Newfoundland issued 958 copies.

Domestic operations increased in magnitude and interest : the receipts for the year were £109,160 10s. 8d. ; and the issues 458,348 Bibles, 382,204 Testaments ; total 840,552 ; on the Continent, 59,734 Bibles, 268,508 Testaments ; a grand total of 1,168,794 copies of the Scriptures ! The grants this year amounted to £26,089 9s. 2d. ; including the value of 14,650 Bibles, and 18,700 Testaments for the schools and the poor of Ireland.

The Forty-ninth Annual Meeting of the Bible Society was held in Exeter Hall, May 4, 1853 ; when the very large assembly was addressed by the Earl of Shaftesbury, President, the Marquis of Cholmondeley, the Bishop of Cashel, the Hon. and Baptist W. Noel, Rt. Rev. Bishop MacIlvaine, of

America, Rev. Dr. M'Neile, Rev. Dr. Vermilye, Rev. Dr. Malan, of Geneva, Ven. Archdeacon Hodson, Rev. T. Binney, Rev. A. Barrett, Rev. J. Close, and T. Farmer, Esq.

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THE FIFTIETH YEAR OF THE SOCIETY, 1853-1854.

ANTICIPATING the Fiftieth Year of the Bible Society's operations, especially considering its wonderful progress and prosperity, it was judged proper to celebrate it as a JUBILEE, therefore,—

“At a Meeting of the Committee, specially summoned, held at the Society's House, 10, Earl Street, Blackfriars, London, on Monday, December 6, 1852, the Right Honourable the Earl of SHAFTESBURY, President of the Society, in the Chair, it was—

RESOLVED—I. That the year commencing March 7, 1853, being the Society's *Fiftieth Year*, be observed as a YEAR OF JUBILEE, with the view—

Of specially commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress;

Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

II. That on Monday, March 7, 1853, at Eleven o'clock in the forenoon, a Special Meeting of the Committee be held at the London Tavern, Bishopsgate Street (*in the room where the Society was formed in 1804*);—the Committee to be open to all Presidents and Officers of Auxiliary and Branch Societies.

That on Tuesday, March 8, a Special Public Meeting be held in Exeter Hall, in the Strand, at Twelve o'clock precisely; when a Statement shall be presented, containing a brief Review of the History and Operations of the Society; to be followed by other Public Meetings in the Metropolis in the autumn of the year, should it be found desirable.

III. That all Clergymen and Ministers throughout the Empire, friendly to the Society, be respectfully requested to present its Objects and Claims to their Congregations, by preaching Sermons, and making Collections in its behalf. Where there is no local impediment, it is submitted that March 13, being the first Lord's Day in the Jubilee Year, would be appropriate for the purpose.

IV. That the JUBILEE FUND be appropriated to the furtherance of the following objects, the Contributors to be at liberty to specify to which of those objects their offering shall be devoted—

1. Special Grants of Bibles and Testaments to Prisons, Schools, and Missions,—with other Charitable and Benevolent Institutions throughout Great Britain.
2. Special Grants to Ireland, in such ways as may hereafter be determined upon.
3. Special efforts in India, Australia, and other British Colonies, by Agencies, Grants, or otherwise.
4. Special Grants to China, and such other parts of the world as may appear open to special operations.
5. The establishment of a Special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

According to the above resolution, the Special Committee was held on the 7th of March; when, in addition to the officers of the Society, a large number of its friends, including many clergymen and ministers of different denominations, were present. The President, the Earl of Shaftesbury, in

the Chair, succeeded by Dr. Carr, late Bishop of Bombay.

The necessary Business of the Society having been transacted, friendly congratulations were read from the Bishop of Calcutta, the American Bible Society, the Central Prussian, the Netherlands, the Basle, the Danish, the Berg, the Geneva, and the Wurtemberg Bible Societies; and from the Church, the London, the Wesleyan, and the Moravian Missionary Societies; and from the Committees of the Religious Tract and London City Mission Societies.

A paper was read containing a brief review of the Bible Society, by the Rev. G. J. Collison, and the Meeting was addressed by the Rev. Dr. Steinkopff, Rev. E. Panchaud, of Brussels, Mr. Jones, of the Religious Tract Society, and the Rev. Dr. Bunting.

The Special Public Meeting was held in Exeter Hall, on the following day, March 8th, the President, the Earl of Shaftesbury, in the Chair, supported by several of the Vice-Presidents, and an unusually large number of ministers, besides an immense throng filling every part of the great Hall. The assembly was addressed by the Chairman, the Duke of Argyll, the Earl of Carlisle, Lord C. Russell, the Bishop of Winchester, Rev. Dr. Duff, Rev. Dr. Cumming, Rev. J. A. James, Rev. H. Stowell, Rev. W. Arthur, Rev. D. Charles, Rev. G. Browne, J. Forster, Esq., and W. Jones, Esq.

On Wednesday, March 9th, a Sermon, commemorating the establishment of the Bible Society, was preached in St. Paul's Cathedral, by the ARCHBISHOP OF CANTERBURY: his text on the occasion

was Isaiah xxxii. 20, "Blessed are ye that sow beside the waters."

It might be expected that the assembly, on this extraordinary occasion, would be very large,—to hear a sermon for the British and Foreign Bible Society, in St. Paul's Cathedral, London, by the Metropolitan of all England. Such was the fact; and seldom has that magnificent structure been so crowded with respectable, serious, and attentive hearers. Many friends of the Institution were present from the country; a considerable number of the clergy; and several of the nobility. The collection was liberal; including donations of £100 each, from the Earl of Carlisle, and others, who are known friends of the Bible Society.

Many noble contributions have already been offered to the Committee in aid of the *Jubilee Fund*; which amounts at this time, June 10, 1853, to about £25,000.

## PART III.

## The Labourers in the Bible Society.

## CHAPTER I.

## THE PRESIDENTS OF THE BIBLE SOCIETY.

IN looking at the origin, the agents, and the progress of the British and Foreign Bible Society, every reflecting mind will feel convinced, that it must have been suggested by Infinite Wisdom and Goodness. That Institution is evidently adapted to accomplish the gracious purposes of Heaven—"Glory to God in the highest, and on earth peace, good will towards men."

But to effect these blessed designs, various highly qualified agents were indispensable. Success, in great enterprises, is made to depend upon them, under the blessing of God. The preservation of a holy seed of man required a Noah; the deliverance of an enslaved nation from Egypt required a Moses; the conquest of Canaan for Israel required a Joshua; and the establishment of the Gospel of Christ upon earth required a Paul. In like manner, Officers, Secretaries, Directors, Translators, Advocates were

needed by the Bible Society. And men of rare endowments have been seasonably raised up, fitted for their several duties both at home and abroad.

A discerning advocate of the Society remarks concerning the founders of this great Institution, thus : “The apostolic CHARLES represented the wants of his countrymen to persons in London. The practical mind of a HUGHES, aided by other kindred spirits, drew the project of a comprehensive plan for the circulation of the Sacred Scriptures in Great Britain, and in all the world. The pathetic statements of a STEINKOPFF were as dew to soften the affections of all who listened to his plea; while the fervid eloquence of an OWEN stirred the hearts of thousands with the liveliest admiration of the new Institution. The sagacious, constructive talents of a PRATT, were present to suggest arrangements. An individual highly distinguished in the cause of humanity, GRANVILLE SHARPE, as chairman of the first Public Meeting, laid the foundation-stone. PORTEUS, the aged Bishop of our metropolitan city, and others of his brethren, obeyed the heavenly call to give God’s word to men. A retired Governor-General of India, LORD TEIGNMOUTH, *a devout man, and one that prayed to God always*, added his administrative abilities as President; and the plan of the British and Foreign Bible Society was completed.”\*

Perhaps nothing, in connection with the Bible Society, more manifestly indicates the superintending care of Divine Providence, than the succession of its

\* Jubilee Paper of the Bible Society, No. 4. By Rev. W. Jowett, M.A.



officers and agents, possessing endowments and talents so admirably suited to their work. Of the intelligence, judgment, and business habits of the Committees, it will be impossible to speak in a manner worthy of their services. Yet it is only due to state, that it is believed that no society has ever possessed so large a number of gentlemen, who have consecrated such an amount of practical wisdom to the advancement of the welfare of mankind. Theirs was the purest patriotism, and the noblest philanthropy. They were sought for in the different religious communions, like the first Deacons, as "full of the Holy Ghost and wisdom." And these honoured men must be regarded as among the greatest benefactors of our world—"the living epistles of Christ,"—illustrious examples of our common Christianity, as contained in THE HOLY BIBLE.

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#### MEMOIR OF LORD TEIGNMOUTH.

JOHN SHORE, Lord Teignmouth, was born October 8, 1751, in London. His father, Mr. Thomas Shore, was Supercargo to the East India Company; but he died when his son, John, was in his eighth year. His mother, however, was a lady of a truly Christian spirit; and she trained her children in the principles of the Bible. For this she received a delightful reward, in the affectionate, filial correspondence of her son John, carried on with her in the remote regions of the East. Her other son, Thomas William, was brought up as a clergyman, and died in the year 1822.

A writership in the East India Company being secured for John, he was educated for the office, at Tottenham and Hertford until in his fifteenth year, when he was removed to Harrow School. There he made good proficiency in Latin and Greek, and he studied with diligence also the French and Portuguese languages.

Mr. Shore embarked for India at the age of *seventeen*, and he arrived there in May, 1769, when he was appointed to the Secret Political Department; and in 1770, assistant to the Council of Moorsheadabad. He studied successfully Hindoostanee, Persian, Arabic, and Bengalee; and in 1772, he was appointed to the Provincial Council of Revenue. In 1780, he was promoted to be second Member of the Grand Council of Revenue. He lived on terms of intimacy with Warren Hastings, the Governor General; and when Hastings returned to England, in June, 1795, he accompanied his friend. He married, in February, 1786, Charlotte, the only daughter of J. Cornish, Esq., a medical practitioner of Teignmouth; and in April he was summoned to proceed again to India, as Member of the Council, to assist the new Governor, Lord Cornwallis. He returned to England in 1790; but in 1792 he was made Governor General, and created a Baronet. He embarked again for India, October 26, 1792, and arrived in Bengal in March, 1793. He succeeded Lord Cornwallis on the 28th of October.

Sir John Shore entered upon his office in a manner becoming his profession as a believer in the word of God, cherishing a spirit of faith in Christ and humble

prayer. He laid aside much of the pageantry attached to his high office, and secured the confidence and esteem of the whole community in Bengal. His estimable and learned friend, Sir William Jones, dying, April the 27th, 1793, he was requested to accept the honour of being his successor, as President of the Asiatic Society. In 1797 he was raised to the Irish Peerage, by the title of Baron Teignmouth; but he relinquished the office of Governor General, and embarked on the 7th of March, 1698, for England.

After a short residence in Devonshire, Lord Teignmouth settled at Clapham, near London, in 1802; and in 1804, he published "Memoirs of the Life, Writings, and Correspondence of Sir William Jones," in quarto. His excellent principles and character, as a religious person, being known, especially as he was one of the earliest members of the British and Foreign Bible Society, on the recommendation of Dr. Porteus, Bishop of London, he was chosen its first President.

Lord Teignmouth, as we have seen in the History of the Bible Society, fully justified the choice of the Committee of that Institution; and for nearly *thirty years*, he held that distinguished office, with a singular devotedness to its interests. He died in the lively hope of eternal life through the mercy of God in the Redeemer, February 14, 1834; and he left the character of one of the most enlightened and excellent of the followers of our Lord Jesus Christ.

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At a Special Meeting of the Committee of the

British and Foreign Bible Society, Feb. 24, 1834, on occasion of the Decease of its President, the Right Hon. LORD TEIGNMOUTH, the Right Hon. CHARLES GRANT, M.P., Vice-President, in the chair, the following Tribute of grateful respect to his Lordship's memory, was unanimously adopted:—

IN announcing to the Society at large the loss of its venerable and beloved President, the Committee feel that they discharge a duty, more painful than any they have hitherto been called upon to perform. Yet, in this moment of sorrow, they cannot forbear to offer a tribute of gratitude to Divine Providence, which, from the beginning, placed Lord Teignmouth at the head of the Society, and has enabled him to preside over it for a period of thirty years. His Lordship's rank and station in the world were of no small importance to the Institution, especially during the weakness of its infancy: but these were always of small account, when compared with the qualities of his mind and heart. He united in himself qualifications and talents—rare if separately taken, while it might have been deemed vain to hope for their union in a single individual. To a dignified courtesy of manners, becoming the high stations which he had filled, he added, in an eminent degree, the simplicity of Christian benevolence, great sagacity and decision in forming his own judgment, the utmost candour and facility in giving full weight to the reasonings and opinions of others, and the most patient attention in tracing the bearings and weighing the difficulties of every question.

For many years after the formation of the Society, he paid unremitting attention to the details of its proceedings. The earlier Annual Reports were wholly written by himself; and the extensive correspondence, both Foreign and Domestic, carried on for several years under his immediate direction, derived the greatest advantage from the purity of his taste and the perspicuity and elegance of his style. The admirable manner in which he presided at the Annual Meetings of the Society—the piety and grace that breathed in the addresses

delivered by him on those occasions—the delight which he visibly felt in meeting the body of subscribers and friends, drawn together from so many parts of the world as well as of the United Kingdom, and differing in so many particulars, but united in the one purpose of doing homage to the God of the Bible, by sending for the Sacred Volume to all who might be accessible to their exertions—these are points too fresh in the recollection of numbers to require enlargement.

It must not be supposed, that, when declining years prevented his frequent presence in the Committee, he was inattentive to the operations of the Society. He still continued to exercise a superintendence over its affairs, by means of the unrestricted intercourse with him, which he afforded to the Officers of the Society: and it has been no small consolation, to learn, from those who enjoyed this intercourse, that his affectionate prayers were continually offered up on behalf of the Institution. Of this fact, his written communications, moreover, scarcely ever failed to give them pleasing assurances. His patient attention and accurate judgment never forsook him. In many a case of difficulty and diversity of opinion, he was enabled to point out, by his directing counsels, the course to be pursued; while the acknowledged candour and impartiality of his mind gave at all times a weight to his decisions, which few thought themselves at liberty to dispute.

To the Oriental operations of the Society, his extensive knowledge of the languages, and his intimate acquaintance with the manners and sentiments, of Eastern nations, were of the highest importance. These studies he had long pursued, with eminent success, in India, in conjunction with his friend, the late Sir William Jones: to whose memory he has left a lasting and valuable monument, and with whom he may in fact be regarded as the Founder of the first Literary Associations in India.

But while literature, in its various departments, was indeed the recreation of Lord Teignmouth's leisure, it was in sacred literature especially that he found his chief delight: for all his talents were subordinate to that "charity," which "thinketh no evil," and "rejoiceth in the truth," and to that piety which

has its "conversation in heaven." Accordingly, his companions were chosen among the most eminent Christians of his day; and the friend of Porteus, of Barrington, of Gambier, of Granville Sharpe, of Hannah More, of Henry Thornton, of Charles Grant, and Wilberforce, has now followed them to their Rest.

To the suggestion of the first of these eminent characters, the Society was indebted for the acquisition of his Lordship's valuable services; the venerable Bishop having pointed him out to the late Rev. John Owen, with a kind of Providential and prophetic discernment, as "one of the Subscribers who would make an excellent President."

In how great a degree of veneration the name of Lord Teignmouth was held abroad, the extensive travels of the agents of the Bible Society will bear ample testimony. His introduction and recommendation never failed to ensure a kind and ready attention, from many of the most distinguished characters of every country which they visited; and removed many of the difficulties necessarily attending (especially in their first outset) the Foreign operations of the Society.

Such was the Noble President whose loss we deplore—such the bright example he bequeathed to the Society; an example, to which its future conductors will often recur with delight and advantage: for on all occasions, but more especially in moments of difficulty, doubt, and apprehension, (which must be expected sometimes to occur,) the recollection of the manner in which, under similar circumstances, Lord Teignmouth felt, counselled, and acted, combined with an endeavour to catch his spirit and tread in his steps, will prove a solace, and will tend, under the Divine blessing, to ensure a continuance of the Society's real prosperity.

It only remains that your Committee briefly advert to the secret springs of such exalted excellence. While few men have been more highly favoured by Divine Providence, as instruments of most extensive good to the human race; few have been more remarkable for the deepest humility and self-abasement. Many have been the assurances offered by his Lordship to the Officers of the Society, in their more recent interviews

with him, that he was fully sensible of his own utter worthlessness in the sight of God, and that his entire and sole hope of acceptance rested on the merits of the atoning Saviour. To these statements he invariably added, that his ability to believe in that Atonement, as well as to do any good work, originated in the "preventing" and "furthering" grace of God the Holy Spirit. Animated and influenced by these principles, he lived; and feeling their firm support, he was enabled, as the outward man decayed, to speak with cheerful confidence of the solemn day, which should remove him from time into eternity. To him, Death was disarmed of his sting; and it may be truly said of him, that he has fallen asleep in Jesus.

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## MEMOIR OF LORD BEXLEY.

NICHOLAS VANSITTART, LORD BEXLEY, born April 29, 1766. His father, Henry Vansittart, Esq., for some time Governor of Bengal, was lost at sea, in the Mozambique Channel, in the year 1771. His mother was Amelia, daughter of Nicholas Morse, Esq., Governor of Madras. The future Lord Bexley, in 1784, entered Christ's Church, Oxford, where he took the degree of Master of Arts, January 29, 1791. In May, he was called to the bar, at Lincoln's Inn.

Mr. Vansittart entered Parliament for Hastings, in 1796; and his political and financial pamphlets attracted great attention. In 1801, he was sent to Denmark, as Minister Plenipotentiary; and, after his return, he was appointed Secretary to the Treasury. In 1802, he sat in Parliament for Old Sarum. In 1804, he was appointed a Lord of the Treasury in Ireland; and, in 1805, Secretary to the Lord Lieutenant, and also a member of the Privy Council.

His financial reputation was confirmed in 1809, by his thirty-eight resolutions, which were carried in Parliament. In 1812, he was returned a member of Parliament for Harwich, and became Chancellor of the Exchequer under Lord Liverpool, until January 1823, when he was raised to the Peerage, under the title of Lord Bexley, of Bexley, in Kent.

Lord Bexley was a constant supporter of many of the great religious institutions of our age. He was a liberal contributor to the Religious Tract Society, and especially a friend and advocate of the British and Foreign Bible Society. On the decease of Lord Teignmouth, therefore, in February, 1834, he was chosen by the unanimous vote of the Committee to the honour of President of the Bible Society. In this office his Lordship gave much attention to the interests of the Institution; and a few weeks before his decease, he presented to it a donation of £1,000.

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Memorial adopted by the Committee, on occasion of the death of the Right Hon. Lord BEXLEY, the President:—

THE Committee have to announce to the Society the death of Nicholas Lord BEXLEY, their President.

In recording this event on their Minutes, the Committee cannot refrain from adding the expression of their own deep and personal sense of the loss which they have thus sustained. Before the decease of Lord Teignmouth, the first President of the Society, Lord Bexley was frequently called to occupy the place of his venerable friend; and when he afterwards, at the unanimous request of the Committee, succeeded him in office, his attention to the business of the Society, became still more



marked and constant. Seldom was a meeting held, either of the General Committee or of the more important Sub-Committees, at which his Lordship was not present, watching over its deliberations, and with dignified and Christian courtesy assisting in its proceedings. In the last two or three years, indeed, the Committee were no longer cheered by his frequent presence among them, but from time to time they sought, and never sought in vain, the counsels which his long experience rendered him most competent to afford.

It is difficult to think of Lord Bexley in his latter years without thinking also of his friend and associate the late Rev. A. Brandram, through whom his counsels were in every difficulty conveyed safely and wisely to this Committee; and while they will not here, by any further allusion, encroach on a topic to which another page of their Minutes has been already devoted, they still find it impossible to separate, in the closing years of both, the names of Bexley and of Brandram.

In Lord Bexley's earlier years his services to the cause of the British and Foreign Bible Society were pre-eminent. In the controversies which threatened the Society in the first years of its existence, Lord Bexley was among the most unhesitating, yet among the most prudent of those who defended its cause. He was the profound far-seeing advocate of the British and Foreign Bible Society, when it was exposed to suspicion and obloquy among the wise, and the learned, and the disputers of this world. The cause was not then popular; its supporters too frequently incurred, not merely derision, but the forfeiture of that confidence among their early friends, which would have been secured to them if they had taken a different line. Mr. Vansittart counted the cost; and willingly and cheerfully gave his support to the Society, unmindful of the personal sacrifices which such support might involve. He was the earliest, or, at any rate, one of the two earlier Cabinet Ministers, who enrolled their names in its ranks. In the midst of the greatest war in which England was ever engaged, and under the pressure of the financial difficulties which that war occasioned, Lord Bexley, then Mr. Vansittart, and Chancellor of the Exchequer, found time to defend the British and Foreign Bible Society as the

work of peace, and one of the most powerful means of evangelizing the whole world. The secret of his public zeal for the diffusion of the Bible was his own deep, personal, and experimental sense of its value. He knew the importance of the Bible to others, because he knew its unutterable value to his own soul. The candour of his mind towards all men, the humility of his soul towards God, his faith his hope, his love, were all connected with the Bible, and all, by the grace of God, sprung from it. The last survivor of the Ministers of the venerable Monarch whose wish it was that every man in his dominions might possess the Bible, Lord Bexley, who had not been elevated to the Presidency till he had nearly attained the appointed age of man, was yet spared for seventeen years to adorn that exalted station. That personal piety which forms the first and pre-eminent qualification of any one called to such an office was, to the end of his days, marked in his conversation and in his life, in his quiet unobtrusive charity, not of gifts only, but of words and of silence; and he enjoyed, to the age of eighty-four years, the distinction once attributed to his still lamented predecessor, Lord Teignmouth, by one scarcely less distinguished in Christian devotedness to the British and Foreign Bible Society—the late Earl of Harrowby—who, at one of its memorable anniversaries said, that Lord Teignmouth was then, what Lord Bexley afterwards became, “The centre of the widest circle which this world ever knew.”

## CHAPTER II.

THE SECRETARIES OF THE BIBLE SOCIETY.

MEMOIR OF THE REV. JOHN OWEN, M.A.

THE REV. JOHN OWEN, the first Clerical Secretary of the Bible Society, was born in the year 1765, of parents distinguished for their piety. They attended the ministry of the gospel in London, at the Rev. Mr. Whitefield's Tabernacle, and frequently at Blackfriars Church, drawn thither by the energetic preaching of the Rev. Mr. Romaine.

Mr. Owen's father was a man of prayer. He was a man of a missionary spirit; and this prompted him to pray *by name* for those who were labouring in preaching the gospel among the heathen. Not long before his death, which took place only about two years before that of his son, he said to a friend, that he had "been spending two hours in his retirement, praying for all the Missionaries of the several religious societies, by name." And, on his death-bed, he said to his son, "I have been a praying Missionary."

With such a father, a lover of the Bible, he was "brought up in the nurture and admonition of the Lord." "From a child, he knew the Holy Scriptures,

which made him wise unto salvation through faith in Christ Jesus." He manifested an inclination at an early period for the Christian ministry, and therefore his father sent him to St. Paul's School, London, and thence to Cambridge, where he obtained several prizes, and was chosen Fellow of Corpus Christi College. He became a popular preacher, possessing superior powers of oratory.

Dr. Dealtry states, "that it was impossible to listen to his sermons without being impressed with the persuasion that he was a man of no common abilities, and of no ordinary character." These excellent qualifications attracted the notice of Bishop Porteus, of London, under whose patronage he accepted the curacy of Fulham, and who continued his warm friend to the end of his life.

Mr. Owen was presented by the Bishop with the living of Paglesham, in Essex. But being Curate of Fulham, he was neighbour to the Rev. Joseph Hughes, of Battersea, the Secretary of the Religious Tract Society, and the originator of the Bible Society. By him Mr. Owen was informed of the new project; hence his attendance at the first public Meeting, and his subsequent engagement as one of the Secretaries of the new Society, as related in the "History of the Formation of the Bible Society."

The successor of Bishop Porteus being a man of a different spirit, Mr. Owen was dismissed from his curacy of Fulham, in 1814; but he did not leave that neighbourhood, as he obtained the appointment of Minister of Park Chapel, Chelsea, where he officiated until his last illness

Mr. Owen's services, for eighteen years, were gratuitous, though invaluable, as Secretary to the Bible Society. In these he sacrificed much of domestic enjoyment—much of literary leisure and improvement—much of the favour of those who could have advanced his worldly interest—and much of health, if not of his life: but he regarded it as the service of God, for the honour and Kingdom of Christ.

Disease having invaded his frame, he retired to Ramsgate in hope of relief and recovery; but he breathed his last on the 26th of September, 1822, in the 57th year of his age.

Dr. Dealtry observes that Mr. Owen was remarkable for “the fertility of his imagination, the quickness of his conceptions, his lively and innocent wit, the soundness of his judgment, his almost intuitive knowledge of character, his extemporaneous and commanding eloquence, and his unwearied diligence and unconquerable resolution, with a frankness, candour, and urbanity, which seemed to be interwoven in with his nature.”

How the Committee of the Bible Society regarded Mr. Owen, will appear from their published Memorial, as follows.

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At a Meeting of the Committee of the British and Foreign Bible Society, September 30th, 1822, the Right Hon. Lord TEIGNMOUTH, President, in the Chair:—

The President stated, that he had now to discharge the melancholy duty, of reporting to the Committee the death of

their Secretary, the Rev John Owen, which took place on Thursday, the 26th of September, at Ramsgate.

In adverting to the afflicting dispensation, which has deprived the British and Foreign Bible Society of the invaluable services of its late Secretary, the Committee cannot resist the impulse of duty and affection, thus to record their grateful testimony to his zeal and unwearied exertions.

As no one was more deeply impressed with a sense of the great importance of the Institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labours were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the Institution, or in defending its character and conduct against misrepresentation or aggression. To his pen, the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and its progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the Institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

But his eloquence was entitled to a higher praise; it was the effusion of a heart in which candour and liberality ever predominated; it was characterized by that suavity of disposition, which had endeared him to the affectionate esteem, not only of his colleagues and the Committee, but of all who were in any way associated with him, in transacting the business of the

Society; while his great and diversified talents commanded general respect and admiration, and never failed to produce, in public meetings, an harmonious feeling of mutual regard among all who had the privilege of attending them.

In the year 1818, Mr. Owen, at the suggestion of the Committee, undertook a journey to the Continent, principally with a view to the recovery of his health, which had materially suffered in the cause of the Institution; but also for the purpose of visiting the Bible Societies in France and Switzerland.

Of his conduct during this excursion, it is sufficient to say, that it tended to raise the reputation of the Institution of which he was the representative; and to cement that happy union which had so long subsisted between the British and Foreign Bible Society, and its continental associates; and that his advice and experience were eminently useful in forming arrangements for the establishment of new Societies, or for rendering those already existing, more active and efficient.

The Committee, while they deeply lament, individually and collectively, the loss which the Society has sustained, cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate: to the indefatigable exertion of that zeal and those talents, the British and Foreign Bible Society, as far as regards human instrumentality, is essentially indebted for its present prosperous state; while to the same cause must, in great measure, be ascribed that indisposition which has so fatally terminated.

The Committee, fully persuaded that all the members of the Institution will most cordially sympathize with them, on an event so peculiarly calculated to affect their feelings, resolved that this brief memorial of the merits and services of their late Secretary, be published in the Monthly Extracts of Correspondence.

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## MEMOIR OF THE REV. JOSEPH HUGHES M.A.

JOSEPH HUGHES is a name that is entitled to imperishable honour, as he was the projector, and the first Secretary of the British and Foreign Bible Society. To him also belongs the high distinction of being one of the founders, and the first Secretary of the Religious Tract Society. His origin, therefore, and his early training, will be worthy of consideration by every admirer of those two great Institutions.

Joseph Hughes was born January 1, 1769, in London. His early love to the Bible led some to think him "a Christian in embryo;" and the remark was not unfrequently heard, "He will be a minister." In his tenth year, he was placed with the Rev. Mr. Smalley, a Presbyterian minister, at Darwen, in Lancashire; from which, after two years, he was removed to the Free School at Rivington, in the same county. He returned to London, in 1784; and his religious convictions deepening, he was received, after baptism, by Dr. Stennett, on the profession of his faith, a member of a Baptist church. His attention being directed to the Christian ministry, by the influence of Dr. Stennett and other friends, he was admitted a theological student into the Baptist College, Bristol, under the presidency of Dr. Caleb Evans. In 1787, having completed his terms at Bristol, aided by "Dr. Ward's fund," he entered King's College, Aberdeen, and after three sessions there, in March, 1790, he took his degree of M.A. He then spent one session at the University of Edinburgh.



Mr. Hughes was engaged in 1791, to fill the chair of classical tutor in the Baptist College; and, in 1792, for about three years, he assisted, in the ministry at Broad-mead, Bristol, Dr. Evans and Dr. Ryland. In 1796, he accepted the invitation to become minister of the Baptist chapel, Battersea, about four miles from London.

Mr. Hughes was zealous to do good, even while at Aberden, where he formed a Sunday-school: and at Battersea, in conjunction with the Rev. J. Bowden, Independent minister of Tooting, he projected the "Surrey Missionary Society," for the evangelization of the villages of that county. Mr. Hughes united with all whom he could find active in advancing the kingdom of Christ. He attended the public meetings of the London Missionary Society. Before the sermon at Surrey Chapel, on the morning of May 8, 1799, Mr. Hughes was present when the Rev. George Burder proposed his plan for a Religious Tract Society; he was present at the adjourned conference next morning at seven o'clock, May the 9th, at St. Paul's Coffee House, St. Paul's Church Yard, when Mr. Hughes offered the first prayer for the Divine direction; and, when they met again at the same hour, at the same place, the Rev. Rowland Hill in the chair, the Society was formed, Mr. Hughes was chosen its Secretary.

Mr. Hughes continued his office, as Secretary to the Religious Tract Society, until his death; and with what efficiency appears by the progress of that institution. The details of his extraordinary labours must be learned from his "Life," written by Dr.

Liefchild, and the Jubilee Volume of the Religious Tract Society. The part he took in the establishment of the Bible Society, will be seen in this volume; and the esteem in which he was held, will further appear by the "Memorial of the Bible Society Committee." This truly great man departed to his eternal joy, October 12, 1833, in the exercise of faith and hope in the Saviour, as his Redeemer, in a manner corresponding with his character, as a minister of Jesus Christ.

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Memorial adopted by the Committee on occasion of the death of the Rev. JOSEPH HUGHES, A.M., one of the Secretaries.

In preparing a grateful Memorial to their departed Secretary, the Rev. JOSEPH HUGHES, the Committee cannot but testify how much he was beloved and respected by their whole body; both by those who were acquainted with him during the entire course of the Society's existence, and by those who have only known him of late. In this feeling, the Committee believe that they are joined by all the friends of the Society. However any might be exalted in rank, whether in Church or State—however any might seriously differ from him in subordinate points—all were agreed to reverence and love an individual in whom so many excellencies appeared.

To him, as the Committee have much pleasure in recording, belonged, in an eminent degree, the character of a Founder of the Society; and in him they desire to adore the manifold wisdom and goodness of God, which were so evidently displayed, when, the idea having been originated of a Bible Society for Wales, the thoughts followed in quick succession in Mr. Hughes's mind—"Why not a Bible Society for the kingdom?—why not for the world?" While grateful science will ever admire the hand of God, in the falling apple that opened

to the mind of Newton a train of thought which has astonished the world, why should not the friends of religion thankfully acknowledge the same hand which, from suggestions so simple, has educed results affecting the eternal welfare of the entire family of man—to name no more than the circulation of eight millions of copies of Holy Scripture?

Not less observable, the Committee believe, are the goodness and power of God in eminently qualifying their late Associate for maturing the plan which he had been so instrumental in originating. By his pen, as well as in conversation, he developed that plan with such singular felicity, that many who regarded it, in the outset, as altogether chimerical (and among such, the Rev. John Owen was at first numbered), became afterwards its warmest admirers and firmest supporters.

Much, too, in after-times, did Mr. Hughes contribute, by his intelligence and piety, combined with no ordinary degree of suavity and mildness, to preserve in the councils of the Committee, a large measure of kindly and harmonious feeling.

When it became necessary, in consequence of the extension of the Society's plan, by the formation of Auxiliaries, Branch Societies, and Associations, that Representatives from London should visit the Committees, and assist at Public Meetings held in the Country, the presence of their late friend was always most acceptable; and his appeals, frequently distinguished by eloquence at once chaste and fervid, were listened to with delight; and often won the opponent, decided the waverer, and confirmed the friend. Called, in the course of these visits, to mingle in the private circles of the Society's friends, it is not too much to affirm, that when he was once known he could not easily, if ever, be forgotten. While adverting to this point, the Committee may truly add, that he was in journeyings oft—that by night and by day, to the very last, he was ready to serve the Society, which he loved with intense and unabated affection.

In the recent question regarding the Constitution of the Society, his sympathies and exertions were largely called forth. In common with many others, he apprehended danger from the changes proposed; while in the past history of the Society he

had seen nothing<sup>o</sup> to demand their adoption, but much that appeared to claim for the original simplicity of the plan a continuance of that approbation bestowed upon it by its early friends. In all his conduct connected with this discussion, the same mildness, the same freedom from asperity, shone conspicuous; and safely may their late friend be held up as a pattern worthy of imitation, whenever controversy shall have become unavoidable.

While he rejoiced in the prospects opening before the Church of Christ, of the dawn of that day when all nations whom God hath made shall come and worship before Him—while he rejoiced no less in that laborious part which he was himself called upon to sustain, in operations all tending to so glorious a consummation—the Committee gratefully testify their belief, that Mr. Hughes's mind was never diverted from the habits of personal religion, by the glowing anticipations in which he indulged, nor yet by the multiplicity of his labours; but that he caught the spirit of the prophetic Psalmist just quoted, who unites with his glowing visions of the future earnest supplications and resolves on his own immediate behalf. "Teach me thy way, O Lord! I will walk in thy truth. Unite my heart to fear thy name!"\* was the language of their friend's heart: it was the language also of his life.

While the Committee deeply deplore the loss sustained, not only by themselves, but by the Society at large, and, they may add, by the whole Christian community, they cannot but take comfort, from the assurance they have received, that the consolations revealed in the Sacred Volume, the knowledge of which Mr. Hughes had so widely assisted in spreading, were graciously vouchsafed to himself in the hour of trial; enabling him to glorify God by the exercise of patience and resignation in the midst of intense sufferings, and to rejoice in a good hope through grace—a hope full of immortality.

The Committee conclude their memorial by transcribing a passage from a beautiful letter recently addressed to them by

\* Psalm lxxxvi. 9, 11.

their late Secretary, tendering the resignation of his office, on finding himself no longer able to fulfil its duties. They would accompany the transcript, with the expression of an earnest hope that all the friends of the Society, while engaged in helping forward its glorious work, may so receive the truth as it is in Jesus, and so love the truth, that, when placed in similar circumstances, they may be enabled to bear a similar testimony

“The office has, I believe, greatly helped me in the way to heaven. But now my great Lord seems to say, I have dissolved the commission—thy work in this department is done—yield cheerfully to my purpose, and prepare to enter those blessed abodes, where the labours of the Bible Society shall reveal a more glorious consummation, than the fondest hope had anticipated.”

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#### MEMOIR OF THE REV. ANDREW BRANDRAM, M.A.

THE Rev. Andrew Brandram, was born November 30, 1790, in London. At a suitable age he was sent for education to the College, at Winchester; where, on the day of his entrance, there occurred a memorable incident, which became the turning point in his mental and religious history, and that which led to his preparation for the important service that he was appointed to render to the Bible Society.

On taking possession of his apartment for study, he found in his locker, an old, disregarded book, left by his predecessor—that book was a BIBLE; the discovery of which excited in his mind unaccustomed feelings and serious reflections. Shall we not attribute these emotions to the blessed Spirit of God? He at once determined on reading this Bible; and fulfilled his purpose; so that he became inte-

rested in its sacred contents, as the inestimable testimony of eternal truth. His reading thus the Divine oracles, produced in his mind heavenly light; and, with the conviction of sin, by the gracious influence of the Holy Spirit, the saving knowledge of Jesus Christ as our Redeemer. It cannot, therefore, be a subject of wonder, that this old Bible should have been preserved by him, as the precious instrument of his spiritual conversion to God.

Mr. Brandram, now decided for service in the Christian ministry, proceeded to the University, and he entered Oriel College, Oxford. He was a diligent student; and his attainments were very considerable: so that when he was examined for his degree, in 1812, he obtained the highest honours, being placed in the first class, both in Classics and Mathematics.

Mr. Brandram was highly esteemed as a faithful minister of Christ: he was Curate of Beckenham, Kent, when invited to become the Clerical Secretary to the Bible Society. For some time he officiated as Minister of St. Mary-le-Savoy Church, Westminster, and in 1838, he was appointed to the Incumbency of Beckenham.

The Rev. Mr. Vine, for some time his Curate at Beckenham, now Rector of St. Mary-le-Bow, Cheapside, London, says of his departed friend, Mr. Brandram, that he possessed "the warmest and most tender heart; the most self-denying and earnest devotedness to God's cause; the most profound veneration for the Scriptures; and a resolution that in the pulpit *they* should speak the clearest views of

God's truth. As a preacher, though sometimes more laboured than others, oftentimes strikingly eloquent and beautiful, and at all times profitable and clear, I never heard his equal on the subject of justification."

What Mr. Brandram was as labourer in the Bible Society, and how he was esteemed by his friends on the Committee, will be seen to most advantage from their "Memorial" on his removal to his reward in heaven.

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Memorial adopted by the Committee, on occasion of the death of the Rev. ANDREW BRANDRAM, M.A., one of the Secretaries :—

The Committee have received, with deep and mournful feelings, intelligence of the death of their invaluable Secretary, the Rev. Andrew Brandram, which took place at Brighton, on Thursday, December 26th, 1850.

While they bow in silent submission to the will of the Most High, they desire to record their profound sense of the loss which the Society has experienced by this painful event.

Twenty-seven years ago, on the decease of the late Rev. John Owen, the first Clerical Secretary of the Society, Mr. Brandram, after some hesitation, accepted an appointment to the vacant office. Though not distinguished by the same power of eloquence as his highly-gifted predecessor had been, he brought into the service of the Society a mind equally vigorous and well-cultivated, an aptitude for business not less remarkable, and an attachment to the principles of the Society quite as sincere; while the high reputation which, as a double First-Class man, he had obtained at the University; his manly, straightforward, and uncompromising spirit; blended with genuine and unostentatious piety, soon gained him a standing in public estimation and confidence, which he never lost.

Having once made up his mind to undertake the office, he

gave himself to its duties with the most unreserved devotedness; throwing his whole soul into the work;—"which he ever believed to be," as he assured the Committee in a letter dictated from his dying bed, "a work of God in our day."

His attachment to the constitution of the Society was not less marked than his unremitting efforts to promote its great and important object. So fully was he imbued with the conviction that its prosperity depends, under God, upon strict adherence to its original principles, that nothing could induce him to swerve from those principles, even in the slightest degree; and against any and every attempt on the part of others to touch or alter them he at all times stood firm; personal considerations weighing little with him, when he considered the integrity and well-being of the Society to be at stake.

It may be truly said of him that he was "in labours most abundant;" year after year, an increase of those labours was rendered necessary by the constantly enlarging operations of the Society. From his first entrance into office, he charged himself with a large part of the extensive correspondence of the Society, both Domestic and Foreign; and, in many other ways, watched over its multifarious concerns; besides which, he devoted no inconsiderable portion of his time to travelling throughout the kingdom, for the purpose of attending the anniversary meetings of the Auxiliaries and Associations. These, in connection with his other duties, domestic and pastoral, persevered in from year to year, exacted from him an amount of effort which few could have sustained so long, and under which even his robust and vigorous frame at length gave way. The result was, that, when it pleased God that the hand of disease should be laid upon him, all the springs of life seemed to have been broken at once; he quickly sank into a state of entire prostration, and from the couch of utter feebleness rose only "to depart and be with Christ" for ever.

During his illness his mind was calm; he meekly yielded to the will of his Heavenly Father, often whispering, in the silent hours of the night, "Thy will be done." On the morning of his departure he was heard feebly to exclaim, "My Saviour, my Saviour," and, soon after, he entered into rest.



Of their beloved friend the Committee will only further say, that he combined qualities but rarely found in the same individual—strength of body and of mind; talent and learning; solidity of judgment; singleness of purpose; integrity of conduct; together with an independence of spirit always kept under the control of Christian principle. To these endowments were added, a tone of feeling at once generous and tender, and a heart under the habitual influence of that “Charity, which is the bond of perfectness.”

Though firmly attached to the Church of England, both in its doctrine and government; yet, in a truly catholic spirit, he could cordially co-operate with his fellow-Christians connected with other departments of the Universal Church. Not having respect to his own ease, nor shunning reproach for Christ’s sake, he laboured, and toiled, and watched, and prayed; in all things commending himself to the approval, not of men but of God.

While the Committee express their sincerest regrets on the loss of so endeared an associate—regrets that will be fully shared not only by his family, but by the whole body of his parishioners, and even by the Church of Christ at large—they are constrained to acknowledge the goodness of God in having permitted them so long to enjoy his faithful services; and they would, at the same time, offer up an earnest prayer, that He who is Head over all things to His Church may deign (now, as formerly) to raise up and point out to them a suitable instrument for carrying forward a work, so deeply connected with the glory of God and with the highest good of mankind.

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#### MEMOIR OF THE REV. DR. STEINKOPFF.

DR. STEINKOPFF, for many years the efficient Foreign Secretary of the Bible Society, is minister of the German Lutheran Church, in the Savoy, Westminster. He is still living; and for more than half a century, he has been a faithful preacher of the

gospel of Christ in the metropolis. On account of his amiable spirit, and zeal for the evangelization of mankind, he has been greatly beloved by all denominations of Christians in England. He has cordially united with them in their Missionary operations; and he was, therefore, prepared to take a share in the labours of the British and Foreign Bible Society.

Dr. Steinkopff is a German: he was born at Stuttgart, in Wurtemberg, September 6, 1773. He studied for the Christian ministry at the University of Tubingen; and came to settle in London in the year 1801. Divine Providence having spared his life and preserved his health, he was privileged to celebrate the "Jubilee" of his ministry in London, November 30, 1851. Dr. Steinkopff possessed the spirit of his Lord and Saviour, in a large degree; and, therefore, he took a lively interest in the Religious Tract Society, and in the early conferences respecting the need of a Bible Society. He instituted, at the request of the Committee, various inquiries on the Continent as to the need of the Scriptures. He was present at the first meetings; and he gladly accepted the invitation to become the *first* Foreign Secretary of the Bible Society at its formation. His services in council and correspondence, in his journeys on the continent, and in various other ways, were very highly important; but health declining, he felt obliged to resign his office. Having written to this effect, to the Committee of the Bible Society, December 2, 1826, on the 18th they adopted the following minute:—

The Committee cannot but express their deep concern at the

necessity which deprives the Society of the invaluable services of their Foreign Secretary.

Of the magnitude, extent, and beneficial effects of the services of Dr. Steinkopff, both at home and abroad, during a period of more than *twenty-two years*, an adequate opinion can be formed by those only who were witnesses of them, or have the means of access to the records of the Society, in which they occupy so large a space. Of the zeal, the cheerfulness, and the patient assiduity with which they were performed, the members of every successive Committee of the Society can bear the most ample testimony. Nor is it to be forgotten, that for *eighteen years*, those services, which during a considerable portion of that period occupied nearly his whole time and attention, were gratuitously performed; and that the salary, which was afterwards annexed to his office, was wholly unsolicited and reluctantly accepted. Never were services rendered by any public functionary more disinterested than those of Dr. Steinkopff. His colleagues and the Committee will long cherish the remembrance of the truly Christian spirit that ever tempered the ardent zeal which animated his exertions, and endeared him to their affections.

Dr. Steinkopff's health was happily restored; so that he has been enabled, through a quarter of a century more, to undertake repeated journeys in various countries on the continent, promoting the objects of the Society, and also to render essential service to its Auxiliaries, and in editing several versions of the Scriptures. It would be impossible worthily to represent his important labours for the Bible Society. On the memorable 7th of March, 1853, he was able to attend the Jubilee Meeting of the Society. Except William Alers Hankey, Esq., whose state of health did not allow him to be present, Dr. Steinkopff was the only surviving originator of the Bible Society; and his address to the assembly

was a most affecting review of the history of the Institution, paying a just tribute of respect to the memory of his principal colleagues in office, especially the Noble Presidents, Lord Teignmouth and Lord Bexley, and his beloved co-secretaries, the Rev. John Owen, the Rev. Joseph Hughes, and the Rev. Andrew Brandram.

Though unable now to render the services of former years, and while anticipating his eternal gain through Jesus Christ, Dr. Steinkopff prays for and rejoices in the continued and increasing prosperity of the British and Foreign Bible Society.

## CHAPTER III.

THE TRANSLATORS OF THE BIBLE SOCIETY.

MEMOIR OF THE REV. DR. CAREY.

DR. CAREY has left a name among men, as one of the most honoured of Christian Missionaries, and as "Prince of Translators of the Holy Scriptures." He was born August 17, 1761, at Paulerspury, Northamptonshire. He feared God in his youth, and was received as a member of the Baptist Church, on a profession of his faith, in 1783.

William Carey supported himself by labour as a shoemaker; but he loved his Bible, and gave his mind to study, while he felt constrained to preach the Gospel in the villages; and his services were acceptable to a small Baptist Church at Moulton, where he went to reside in 1786. There he built a chapel, and was ordained to the pastoral office in 1787, supporting himself by a school. Being a hard student, he acquired the knowledge of several languages, and rose from obscurity, esteemed by his brethren. In 1788, he became pastor of the Baptist Church, in Harvey Lane, Leicester.

Carey was called of God, however, to still greater things. A missionary spirit was rising up in the

churches of Christ. Dr. Watts, and after him, Dr. Doddridge in England, Professor Franke in Saxony, and President Edwards in America, had called their brethren to special prayer for a revival of religion, and the coming of the kingdom of Christ. Concerts for prayer, *weekly* or *monthly*, had been formed for several periods; and the Ministers of the Baptist Association agreed, at Nottingham, in 1784, to set apart an hour on the first Monday evening in every month, “for extraordinary prayer for the revival of religion, and for the extending of Christ’s kingdom in the world.”

Mr. Carey entered into this spirit: for “his heart appears to have been set upon the conversion of the heathen.” Dr. Cox remarks:—“At the different ministers’ meetings, between the years 1787 and 1790, Mr. Carey was incessantly introducing and descanting upon the subject of the importance and practicability of a mission to the heathen, and of his own willingness to engage in it. On one occasion, Mr. Ryland requested one of the younger ministers to propose a subject for discussion; when, after some silence, Mr. Carey suggested the duty of Christians to attempt the spread of the Gospel among heathen nations; for which, Mr. Ryland called him an enthusiast. But it became a habitual and irrepressible passion of the soul.” He published “An Inquiry into the Obligation of Christians to use means for the conversion of the heathen.”

In 1791, therefore, he urged the discussion; and in May, 1792, he preached at the Anniversary of the Association, on Isaiah liv. 2, 3, when he urged: “1.

*Expect* great things *from* God; 2. *Attempt* great things *for* God." By this, a profound impression fell on all present; and they resolved, that against the next meeting, a plan should be prepared of "A Society for Propagating the Gospel among the Heathen." This was held at Kettering, October 2, and £13 2s. 6d. was subscribed. A second meeting was held on the 31st, at Northampton, and on the 13th of November, a third meeting, when Mr. Carey reported the fact of Mr. Thomas seeking a companion in a mission to the heathen in Bengal. He was a surgeon in one of the East India Company's ships in 1783; he returned in 1785, joined the Baptist Church of Dr. Stennet, in London, and became a preacher. In 1786, he went again to Bengal, learned the language, and preached to the Hindoos. Carey found him in London, and agreed to go with Thomas to India. A farewell service was held at Leicester, March 20, 1793, commending them to the care of the Almighty Saviour: they embarked for India, June 13th, and, on the 11th of November, reached Calcutta.

Thomas proposed to support himself by medicine, and Carey by some occupation, while he learned the language. They succeeded under great difficulties; and Carey laboured in translating the Scriptures into Bengalee, preaching the gospel in many places. He so advanced in acquiring the languages of India, that in 1801, he was appointed to the office of Professor of Bengalee and Sanscrit, in the College of Fort William, Calcutta, then founded by the Marquis of Wellesley.

Dr. Buchanan bears the most honourable testimony to the acquirements of Dr. Carey, but his progress cannot here be detailed. Dr. Marshman states:—"Certain circumstances, trivial in their nature, seem to discover the care of Providence in preparing the way for the translation of the Scriptures into the principal dialects of India. Without a knowledge of Sanscrit, from which all the dialects of India are derived, the translation of the Scriptures into these could not have been effected. A few years before Dr. Carey's arrival in India, however, this language was scarcely accessible to Europeans. It is reported, that Sir William Jones gave his first instructor in this language, the sum of five hundred rupees monthly. A fifth part of that sum, would have been beyond the power of my elder colleague. But before he had occasion to study it, the barriers placed to guard this language had been removed by Sir W. Jones, and others of our countrymen, so that able teachers of Sanscrit could be obtained for a twentieth part of that sum. The care of Providence in providing means of printing the Scriptures, is still more remarkable. Nothing printed had appeared in the Sanscrit or Bengalee character until a few years before the translation of the Scriptures in these languages had commenced, when Dr. Wilkins, by skill and perseverance, succeeded in originating founts of type in the Indian characters. A skilful native, formerly employed by Dr. Wilkins, offered his services to Dr. Carey, within three months after he had, in 1800, removed to Serampore for the sake of printing the Scriptures in no



less than *twelve* of the alphabets, used in various parts of India.

“Dr. Carey’s being placed in the College of Fort William, facilitated the work of translating the Scriptures. This placed under his direction the ablest Pundits in India, who, to a knowledge of Sanscrit, added an extensive acquaintance with their vernacular dialects. His life being prolonged for so great a number of years after possessing these advantages, is another instance of the Divine goodness. In November last (1826), he had completed his *thirty-third* year in India, without having left it a single day. In Dr. Carey’s being continued in the work so long after his taste in Indian philosophy had been thus matured, therefore, we see much of the care of Divine Providence.”

Dr. Carey was assisted by Dr. Marshman, and he states, in the “Memoir of ‘Translations,’” in 1813:—  
“We are at this time engaged in translating the Bible into *twenty-one* languages, including the Bengalee, which is finished.” From the “Tenth Memoir respecting the translation of the Sacred Scriptures into the Oriental Languages, by the Serampore brethren,” July, 1832, two years before the decease of Dr. Carey, we learn that, “the entire Scriptures of the Old and New Testaments had, at this time, been printed and circulated in *six* Oriental languages besides the Chinese; the New Testament had been printed in *twenty-three* languages more; the Pentateuch and other parts of the Old Testament in several of these languages; and portions of the Scriptures had been printed in *ten* others, or in all *forty* languages.”

“In labours more abundant” than almost any other man, during forty years in India, Dr. Carey finished his most honourable life, in full faith in Jesus Christ, June 9th, 1834.

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Memorial of the Bible Society, adopted by the Committee, on the occasion of the death of the Rev. Dr. CAREY, late of Serampore:—

THE Committee cannot receive the intelligence of the death of their venerable friend, Dr. Carey, without expressing their long-cherished admiration of his talents, his labours, and his ardent piety. At a period antecedent to the formation of the British and Foreign Bible Society, Dr. Carey, and his earlier colleagues, were found occupying the field of Biblical Translation;—not as the amusement of literary leisure, but as subservient to the work to which they had consecrated themselves, that of teaching Christianity to heathen and other unenlightened nations.

Following in the track pointed out by the excellent Danish Missionaries, they set sail for British India, intending there to commence their enterprise of zeal and mercy; and there, notwithstanding impediments which at first threatened to disappoint all their hopes, but which were afterwards succeeded by the highest patronage of Government—there, for forty years, did Carey employ himself, amid the numerous dialects of the East; first, in surmounting their difficulties, and compelling them to speak of the True God, and of Jesus Christ whom He hath sent; and then presenting them in a printed form to the people.

For this arduous undertaking he was qualified in an extraordinary degree, by a singular facility in acquiring languages—a facility which he had first shown and cultivated, amidst many disadvantages, in the retirement of humble life. The subsequent extent of his talent, as well as of his diligence and zeal, may be judged of by the fact, that, in conjunction with his

colleagues, he has been instrumental in giving to the tribes of Asia, the sacred Scriptures, in whole or part, in between forty different languages!

For many different years, it was the privilege of this Society to assist him in his labours: he was among its earliest correspondents. If, for the last few years, the intercourse has been less regular, and direct assistance suspended in consequence of difficulties arising out of conscientious scruples on the part of himself and his brethren, still the Committee have not the less appreciated his zeal, his devotedness, his humility:—and they feel, while they bow with submission to the will of God, that they have lost a most valuable co-adjutor, and the Church of Christ at large a distinguished ornament and friend.

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#### MEMOIR OF THE REV. DR. MORRISON.

DIVINE wisdom and goodness are remarkably manifest in the life of Dr. Morrison, the first Protestant Missionary to the Chinese; and God honoured him with the admiration of the whole Christian world, by his extraordinary labours in compiling a Chinese Dictionary and Grammar, and translating the Holy Scriptures into that difficult language. But Dr. Morrison's vast biblical knowledge and exalted Christian character were eminently promoted by his being first a Sunday-scholar, and afterwards in Sabbath-school teaching.

Robert Morrison was born January 5th, 1782, at Morpeth, in Northumberland; but three years after his parents removed to Newcastle-upon-Tyne, where his father, a truly religious man, was for many years an elder of a Scotch Church. Robert was instructed by his maternal uncle, a respectable school-

master ; but on Sabbath evenings, he was privileged to attend the public catechetical instructions of the Rev. John Hutton, in a kind of Sunday-school, at the High Bridge Chapel ; where, “ in his thirteenth year, he repeated one evening, without a mistake, the whole of the 119th Psalm, Scottish version.”

He was bound apprentice to his father, as a boot-tree maker, and continued to enjoy the Sunday evening catechisings, which tended greatly to enlighten his mind. In 1798, he became a member of the Presbyterian Church ; and formed, with several other youths, a “ Praying Society,” who met every Monday evening, in his father’s workshop, for devotional exercises. Some of this little band met almost daily for religious reading, and conversation, and devising plans of doing good. Such was the character of his sterling piety, that even at this early age, he often conducted the domestic worship of his father’s house ; and over the spiritual welfare of a lad, who was apprenticed to his father, he watched with holy assiduity, instructing him in the principles of religion, and taking him aside to pray with him. His attendance on public worship was constant ; and the intervals of his Sabbaths were devoted either to the teaching of poor children, or visiting the sick. By this Sunday-school exercise he was disciplined for greater things in the service of God, and for his extraordinary labours as a missionary in China.

“ His Saturday evenings were often employed in seeking out objects of distress, whom he might thus visit and relieve ; and the mingled zeal and tenderness with which, as a member of the Friendly Poor

and Sick Society, he performed this service, afforded no faint indication of the spirit in which he afterwards yearned over the millions of China, and persevered in seeking their salvation."

Neither Scotland nor Northumberland had, at that time, generally adopted the system of Sunday-schools; and from these exercises, young Morrison was soon called to other labours. Considering his station, his reading was extensive; and his piety was nourished by habitual devotion; for all which he redeemed time by early rising, and by uniform diligence. Particulars of his history in this respect may be seen in his instructive Memoirs. He began also to learn Latin; and before he had completed his twenty-first year he was accepted by the Directors of the London Missionary Society. While at college he made great progress in his studies; and he embarked for China in January, 1807. He succeeded so well in mastering that difficult language, that on the day of his marriage, February 20th, 1809, he was appointed Chinese translator to the East India Company's factory, with a salary of £500 a year. Perseverance marked his proceedings; and, under great privations, he laboured diligently in the compilation of his Chinese Grammar, and Dictionary, as well as in the translation of the Scriptures. He was delighted in receiving, July 4th, 1813, his valuable assistant in the mission, Mr., afterwards Dr., Milne. In January, 1814, he presented the Bible Society with the translation of the New Testament in Chinese. In 1815, he accompanied Earl Amherst, Ambassador Extraordinary, from the British Court to the Court

of Peking, as Chinese Secretary. In 1817, the Glasgow university made him Doctor of Divinity; and, in 1819, he completed the translation of the whole Bible! In 1820, he founded the Anglo-Chinese college; and his Chinese Dictionary, in three volumes, quarto, was printed at the expense of the East India Company.

Dr. Morrison, in 1824, visited England, and presented to the British and Foreign Bible Society, at its General Meeting, in May, his translation of the whole Bible and his Dictionary printed in Chinese. These were received with admiration, and devout thankfulness to God by the great assembly. In 1825, he returned to his work in China, and spent the following nine years in useful labours as a missionary; but on the 1st of August, 1834, he finished his earthly course, at Canton, in the lively hope of eternal glory through Jesus Christ.

All attempts, in this place, will be entirely inadequate to show the importance of the labours of Dr. Morrison, during twenty-seven years as a Missionary, or of his services, for twenty-five years, as Chinese Interpreter to the East India Company.

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Memorial adopted by the Committee, on occasion of the death of the Rev. Dr. MORRISON, late of Canton:—

Scarcely have the Committee of the British and Foreign Bible Society paid their tribute to the memory of one highly valued and distinguished fellow-labourer in the East, before they are called to mourn the loss of another. To the name of

Carey, they have now to add that of Morrison—names, both of them, which will ever hold a high rank among Oriental and Biblical Scholars. The talents of Carey were employed on a variety of languages; the energies of Morrison were concentrated on one—but that one was the Chinese. Carey lived to a good old age; and came to his grave, like as a shock of corn cometh in, in his season. Morrison was cut off in the vigour of life, when years of further service might have been not unreasonably anticipated. Both, however, had finished the work appointed them to do; and for both is, doubtless, reserved the applauding sentence—“Well done, good and faithful servant! enter thou into the joy of thy Lord.”

Twenty-seven years ago, when Dr. Morrison, then a young man, embarked for China, no Protestant Missionary had trodden that vast and neglected field; and, for sacred purposes, there was but one Protestant European who had attempted to master the difficulties of its most difficult language. Dr. Marshman was at that time laudably engaged in a distant province of India, in effecting a translation of the Sacred Scriptures into Chinese, which, after a few years, passed through the press at Serampore; but Dr. Morrison was the first to make the attempt in China itself; and this gigantic work (aided in part by the late lamented Dr. Milne) he lived to accomplish; thus unfolding the volume of Inspired Truth to above three hundred millions of the human race.

The talent, the zeal, the devotedness, the perseverance, requisite for such an undertaking as this, may be more easily conceived than described. Yet this was not the only task which Dr. Morrison imposed upon himself; his Chinese Dictionary, printed at the expense of the Hon. East India Company, would alone have been a noble monument of his industry and learning. He also published, in Chinese, many smaller works; among which, as illustrative of his catholic spirit, may be mentioned his translation of the Liturgy of the Church of England.

In order duly to estimate his fervent and unwearied zeal, it should be borne in mind, that he entered on the labours of the Chinese Mission single-handed; that he had to encounter innumerable discouragements; that years elapsed before he was

permitted to see any direct fruit of his Missionary exertions ; and that at no time was it his privilege to hail a numerous accession of Christian converts. To him it was appointed, almost exclusively, to prepare the precious seed, and to scatter a few handfuls of it ; to others it is reserved to gather in that harvest, to which the fields appear already white.

And here, while the Committee must needs deplore their loss, they cannot but adore the goodness of God, who spared his servant long enough to lay the foundation of such a work in China ; and who, in the meanwhile, was providing a succession of Christian men to carry it forward—Dyer, Medhurst, Gutzlaff—and, among others, one bearing the name of Morrison, and destined, we may hope, to emulate his father's worthy example—these still survive, and stand girded for action. We have, therefore, encouragement to believe, that the temple of Christianity shall yet, and ere long, be built upon the ruins of Chinese superstition ; and that, throughout that vast empire, myriads shall soon be heard to sing the praises of Him, whose name is above every other name, and at whose name every knee shall bow.

In concluding this tribute to the memory of their friend, the Committee cannot but advert to the modesty with which he was accustomed to speak of his own labours ; as also to the promptness with which he uniformly ascribed all his attainments and all his success to the grace of God. It is instructive and consolatory to know, that this grace, having supported him through life, still soothed and upheld him on the approach of death ; and that a portion of his last Sabbath was employed in singing, together with a few Christian friends, in the Chinese language, the praises of that Redeemer, by whose love he was stimulated, and on whose merits he had long reposed ; whose kingdom on earth he had laboured to extend ; and, in the contemplation of whose unveiled glory, he now finds the heaven which he desired.

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## MEMOIR OF THE REV. DR. MILNE.

DR. MILNE, the assistant and colleague of Dr. Morrison, in his Chinese Missionary labours and in translating the Scriptures, was disciplined in a Scottish Sunday-school. He was first a scholar, and afterwards a teacher; and as the Rev. R. Philip, his biographer, states, "It was the spark of Sunday-school zeal which kindled the flame of missionary enterprise in his bosom."

William Milne was born in 1785, at Kennethmont, in Aberdeenshire: his father died when he was six years of age; and his mother gave him the education common at that period among the Scotch. He learned by heart the Assembly's Shorter Catechism, and Willison's Mother's Catechism, while he hated religion, though he "sometimes said his prayers at night, for fear of evil spirits." But about his thirteenth year a partial reformation took place in him, chiefly by reading Willison's Treatise on the Sabbath, and Russell's seven Sermons, by the example of two pious person, the dread of temporal evils, and the representations of the sufferings of Christ, as given at the sacramental services. All the good impressions thus produced were rendered permanent and saving, by his attendance at a Sabbath evening school, established by the Rev. Mr. Cowie of Huntley. "Sometimes I used to walk home from school alone," he states, "about a mile, over the brow of the hill, praying all the way. At this time I began the worship of God in my mother's family; and also held

some meetings for prayer with my sister and other children in a barn belonging to the premises." When about sixteen, he became acquainted with Adam Siev-wright, a man in humble life, whose pious instructions and prayers were a blessing to him. "Books," he says, "were my constant companions: a book entitled, 'The Cloud of Witnesses,' containing an account of the persecution in Scotland in the reign of Charles II., gave me an exalted idea of the excellency and power of Christianity." This book of the "Martyrs in Scotland" was read by him with the deepest interest, exciting within him ardent zeal for Christ. Boston's "Fourfold state of man," his "Believer's Espousal to Christ," and the ministry of Mr. Cowie, greatly aided his spiritual progress; and when he was about eighteen, he was received a member of the Christian Church at Huntley.

William Milne engaged as a shepherd, with one "in whose house God was not worshipped: but his confession of Christ won them over to establish family prayer; and thus both his master and mistress became followers of the Saviour. He took a very lively interest and an active part in the Scottish Sabbath-schools. His spirit may be seen in one case. Going one night with a friend to visit a school, the road lay through a solitary glen, which resembled the recess among hills where he had consecrated himself to God. The scene recalled his vows. He paused, and said, 'I am afraid to enter on the solemn work of the evening without special prayer.' The two friends knelt down together, and spent a considerable time in fervent wrestling with

God. It was in this spirit he entered the schools. He also established winter evening prayer meetings, in the destitute corners of the parish; and, with a few young men, who were like-minded with himself, went from house to house praying and speaking with the poor."

Mr. Cowie, his minister, had belonged to the Secession Church, but now he became an Independent; and, as Mr. Philip states, "He sacrificed his name and his place, influential as they were among the Antiburghers, that he might promote Foreign Missions, Home Itinerancies, and Sabbath-schools. He threw all his mighty zeal into the cause of universal evangelization." "Thus the Church at Huntley was both literally and emphatically a Missionary Society. In this way William Milne became acquainted with the subject of missions." He offered himself, and was accepted by the Directors of the London Missionary Society; and, in 1809, entered their College under Dr. Bogue. In 1812, he was appointed as a colleague of Dr. Morrison, in China; and having married Miss Cowie, an estimable lady of Scotland, they sailed for China, September 4th, 1812. A detail of his invaluable labours as missionary to the Chinese cannot here be given. He projected and urged the important mission to Madagascar, he succeeded in mastering the Chinese language, co-operating with Dr. Morrison in translating the Scriptures. He took the books of Deuteronomy, Joshua, Judges, Samuel, and Kings, which were revised by Dr. Morrison. In 1817, he was honoured by the University of Glasgow with a diploma of

Doctor of Divinity. By his translations, by writing several useful books, in Chinese, by his "Chinese Gleaner," a quarterly periodical, and by several Missionary journeys among the Chinese, he rendered great service to the cause of Christ among the Heathen. Mrs. Milne died May 4, 1816; and Dr. Milne finished his earthly labours, June 2, 1822, leaving a name highly honoured, as a faithful servant of the Divine Redeemer; and, though young, an able translator of the Holy Scriptures.

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MEMOIR OF THE REV. DR. MARSHMAN.

JOSHUA MARSHMAN acquired distinguished honour as the colleague of Dr. Carey, and translator of the Holy Scriptures into the Chinese language. He was born in April 1768, in the vicinity of Westbury Leigh, where he received the Gospel of Christ; and being a person of some education, he was chosen master of the Charity School, in the Broadmead, Bristol. He was received a member of the Baptist Church, by baptism, in June 1794; and attended for an hour daily, the Baptist College, where he obtained an acquaintance with Latin, Greek, and Hebrew.

In 1799, Mr. Marshman engaged to proceed with Mr. William Ward, Mr. Dan Brunson, and Mr. William Grant, to aid Dr. Carey, as missionaries to India. They set sail May 24th, and in October they reached Calcutta. Mr. Marshman made great progress in the Oriental languages; and in March, 1806, he procured a teacher who enabled him to

begin the Chinese. Into this difficult language he was preserved to translate the whole Bible.

From the earliest period of the mission to India, one of the greatest objects of interest to Dr. Carey, was the translation of the Scriptures. "In this great enterprise," as Dr. Cox remarks, "he was ably assisted by Dr. Marshman, while Mr. Ward's skill in printing facilitated every operation."

At the public disputation of the students of the College of Fort William, before the Right Hon. Lord Minto, Governor-General of Bengal, and Visitor of the College, held on the 20th of September, 1813, his Lordship, after stating the recent literary labours of the Serampore Missionaries, thus concludes :—

"I profess a very sincere pleasure in bringing the literary merits of Mr. Marshman and the other reverend members of the Serampore mission, to the notice of the public, and in bearing my testimony to the great and extraordinary labours which constancy and energy in their numerous and various occupations, have enabled this modest and respectable community to accomplish. I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments which they have formed, and which are conducted by themselves."

Dr. Marshman's death having been published in England, the Committee of the Bible Society record in their report, for 1838 :—"Your Committee can-

not conclude their notice of this part of India, without adverting to the death of the venerable Dr. MARSHMAN, for many years a faithful friend and valued Secretary of the Calcutta Auxiliary Bible Society. His name, however, will be chiefly known in connexion with Serampore, where, with his honoured colleagues, Carey and Ward, he long toiled in the work of Biblical translation. He was the last survivor of these three devoted servants of Christ, whose labours entitle them to be regarded as the benefactors of India and the world. They have now all ceased from their labours, and their works do follow them."

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#### MEMOIR OF THE REV. WILLIAM WARD.

MR. WARD was a worthy colleague of Dr. Carey and Dr. Marshman ; while his singular qualifications and devoted industry were essential to complete the mighty works of the Biblical translators at Serampore. He was a man of extraordinary talents, as a preacher, printer, scholar, translator, and author. A man of his genius, endowments, and spirit, was required for the work ; and he was raised up by Providence for his appointed service, as the chief printer of the Holy Scriptures in India.

Mr. Ward was born October 20, 1766, at Derby. His love to the Bible was the fruit of his mother's piety, as she had received abiding religious convictions from hearing the preaching of a Quaker lady, in the Town-hall, Derby. His proficiency at school was remarkable, and he was apprenticed to a printer,

whose esteem he gained, so that for two years after his servitude, he was entrusted with the editorship of the *Derby Mercury*. In 1792, he went to Stafford, to establish another newspaper, but in 1794 he removed to Hull, where he carried on business with success, editing the *Hull Advertiser*. In that town he joined the Baptist church, September 4, 1796, and became a Sunday-school teacher, frequently preaching in the villages around: but in July, 1797, he relinquished business for the work of the ministry, giving himself up to study under Dr. Fawcett, at Ewood Hall, near Halifax.

Mr. Ward devoted himself to the Missionary work in India, in consequence of his acquaintance with Dr. Carey; who had said to him at Derby, "If the Lord blesses us, we shall want a person of your business, to enable us to print the Scriptures. I hope you will come after us." This hint so impressed Mr. Ward's mind, that he declined to settle in England; and his services were evidently required in the East.

Mr. Ward's sentiments regarding India being known, his services were sought by the Committee of the Baptist Missionary Society; and hence he stated, at his ordination, May 9, 1799, "While I was at Ewood Hall, I received an invitation to carry the Gospel and the printing-press to India, where brother Carey and others have carried the standard of the cross. I prayed to God and advised with my friends. In complying with this invitation, I gave up all other prospects, and devoted myself to attempting to bless a nation of heathens."

Mr. Ward embarked, May 24, 1799, with three other missionaries; Rev. J. (afterwards Dr.) Marshman, Rev. W. Grant, and Rev. D. Brunsdon, on board the American ship, *Criterion*, Capt. Wickes, a religious man. This excellent mariner co-operated with the Missionaries in Divine worship on ship-board, frequently leading their devotions at their prayer-meetings. Mr. Ward wrote, therefore, "I thank our Saviour for Capt. W. The Divine image, drawn in lively characters on his soul, would silence a thousand Deists, if their eyes were not holden."

These Missionaries arrived at Calcutta, Oct. 11, 1799, and in two days after at Serampore. Mr. Grant died on the 31st of the month, living only twenty days in India; and Mr. Brunsdon died July 3, 1801. Ward and Marshman prosecuted their studies and labours, each in his appropriate department. Mr. Ward at once commenced the printing establishment at Serampore, which soon became famous in India, and which, before his death, had printed, besides various other books in different languages, the Holy Scriptures in nearly forty languages and dialects of the East. So early as the year 1800, he had the honour of printing the New Testament in Bengalee, translated by Dr. Carey.

Mr. Ward had the honour also, with his brethren, of commencing the first Sunday-school in Asia. Mr. Marshman had directed his energies to education generally; but July 10, 1803, as Mr. Ward writes in his journal of the 15th,—“Last Lord’s day, a kind of Sunday-school was opened, which will be superintended by our young friends, Felix and William



Carey, and John Fernandez. It will chiefly be confined to teaching catechisms in Bengalee and English, as the children learn to read and write every day. I have received a letter from a gentleman up the country, who writes very warmly respecting the general establishment of Christian Schools all over Bengal."

Mr. Ward's labours were extraordinary, not only as a printer, but as an author. His "View of the History, Literature, and Mythology of the Hindoos," in four volumes octavo, exhibits his vast information on those subjects. In 1819, he arrived on a visit to England, where his statements regarding India excited a deep commiseration for the Pagan nations of the East; and his volume of "Farewell Letters," on his return to India, after travelling through England, Wales, Holland, and America, pleading the cause of the Baptist Missionary Society, greatly affected the minds of thousands. A few extracts from one of those "Letters" will show, in some degree, the progress that had been made in Bible and Missionary labours. He says:—

"*Six hundred* Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chains of *caste*. The distance between Britain and India had been annihilated; for *fifty* converted natives have become, in some sense, Missionaries. The Hindoos all over Bengal are soliciting schools for the children at the hands of the Missionaries." Having referred to the opposition of the Government for many years, until the New Charter of the East India Company, in 1813, he

says, "Now, in all that concerns the mental and moral cultivation of India, the Governor-General and the Government of Bengal are become powerful auxiliaries. Native schools have, for some years back, been under their absolute patronage. Christian Institutions at Calcutta, for the good of the natives, received a marked countenance. The School-book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion of the benevolent Marchioness of Hastings. The funds for our native schools, containing 8,000 heathen children, are principally derived from the liberality of our countrymen. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo College, of those of the School-book Society, the School Society, the two Missionary Societies [London and Baptist], the Orphan and Free Schools, and other institutions of great importance. Some of our countrymen have also been liberal in donations to the Serampore College; and though a *Missionary College*, the most noble the Governor-General of India, is its distinguished patron. Nor must we forget the Calcutta Episcopal College, which will, we hope, have an important share in the illumination of the Eastern world."

Mr. Ward sailed from London, May 28, 1821, on his return to India, and arrived at Calcutta on the 25th of October. There he renewed his valuable labours, which he finished March 7, 1823, when, by means of the cholera he entered into the joy of his Lord.

Dr. Carey and Dr. Marshman have since followed their younger brother to their eternal rest, leaving the reputation of their having been three of the most extraordinary men, whom God raised up especially to bless the nations of India!

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MEMOIR OF THE REV. HENRY MARTYN, M.A.

HENRY MARTYN is regarded as having been one of the most heavenly-minded servants of Christ; possessing some of the rarest qualifications for a translator of the Scriptures. He was born February 18, 1781, and educated in the Grammar School of his native town, Truro, in Cornwall, by Dr. Cardew. His tutor encouraged him to go to Cambridge University; and he entered St. John's College, in October, 1797.

Mr. Martyn appears to have been converted to the love of the Gospel of Christ, while studying astronomy, by the reading of the Bible; and this belief sanctified his diligence, so that the highest academical honour was adjudged to him in January, 1801. He was chosen fellow of his college in March, 1802; and he obtained the first prize for the best Latin prose composition in the University. But he now devoted himself to the work of the ministry, and sought to be a labourer in connexion with the Church Missionary Society.

Being known to the venerable Mr. Simeon of Cambridge, he obtained from him a curacy; and

he was ordained deacon, October 22, 1803. He preached, for the first time, November the 10th, at Trinity Church, Cambridge. He sought a chaplaincy in the East India Company's service, and was ordained priest, in March, 1805; when he received the degree of Bachelor of Divinity. He embarked for India, September 10, 1805; and first beheld the shores of that desired country at Madras, April 21, 1806. He landed at Calcutta, and was received with affection by the Rev. David Brown.

Mr. Martyn had commenced the study of Hindoostanee while in England; and now he added the Sanscrit and Persian. He removed to a station at Dinapore, where he completed a translation of the English liturgy into Hindoostanee, February 24, 1807. He completed also a translation of the New Testament in that language, and, in 1808, proceeded with a version of the New Testament in Persian, which had been confided to Sabat. At the close of 1809, Mr. Martyn commenced his first public ministrations among the Heathen, a crowd of mendicants, whom he appointed to meet on a stated day, for the distribution of alms. About five hundred attended on another occasion, and five hundred and fifty on the last day of the year. On the 7th day of January, 1810, on the Anniversary of the Calcutta Bible Society, he preached a sermon which was printed, and entitled, "Christian India: or an Appeal on behalf of nine hundred thousand Christians in India who want the Bible."

Mr. Martyn perceived his health seriously declining, and he prepared to leave for England. He

preached the last time to the people of Calcutta on the text—"But one thing is needful;" and then departed from India. He was five months on his way to Shiraz, in Persia, where he spent ten months, holding much converse with the learned professors of the Mohammedan creed in that famous city, endeavouring to convert them to the faith of Jesus Christ. He was very desirous of presenting in person a copy of his translation of the New Testament to the King of Persia, and to the Prince, his son. But his health failing through fever, he left Persia, in hope of reaching England to recover his strength, that he might return and spend his life in the service of Christ among the nations of the East.

Though extremely weak, Mr. Martyn set forward on his journey overland from Persia, and endured much misery through fatigue and the excessive heat, so that he was unable to proceed any further than Tocat, in Asiatic Turkey, where he surrendered his soul into the hands of his Redeemer, entering "the rest that remained to the people of God," October 16, 1812.

Mr. Martyn left a character as one of the most holy, humble, and devoted of the servants of Christ, exhibiting much of the mind, and bearing largely the image of his Lord and Master; while his works praise him, though he reached only to his *thirty-second* year. By him and his means, part of the Liturgy of the Church of England, the Parables of Christ, and the New Testament were translated into Hindoostanee. By him and by his means also, the

Psalms and the New Testament were rendered into Persian. And by him the imposture of the prophet of Mecca was daringly exposed, and the truths of the gospel of Christ vindicated in the very heart and centre of the Mohammedan Empire, so that some of the most learned at Shiraz declared their conviction of the truth of Christianity.

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MEMOIR OF THE REV. HENRY NOTT.

MR. HENRY NOTT, the translator of the whole Bible into the Tahitian language, was born in the year 1772. He was among the first Missionaries who were designated to evangelize the South Sea Islanders. He was one of the *twenty-nine* who were solemnly ordained and set apart for the work of the gospel ministry, on Thursday, July 28, 1796, in Sion Chapel, London.

Peculiar interest attached to that remarkable ordination, it being the principal united movement among Christian ministers of different denominations which led to the origination of the Religious Tract Society, and the British and Foreign Bible Society. No less than *ten* ministers engaged in that extraordinary service; three offered public prayers on the occasion; Dr. Hunter preached; and Dr. Williams delivered a solemn charge to the Missionaries. An Episcopalian, a Presbyterian, a Scotch Seceder, an Independent, and a Methodist, united in the designation of the Missionaries, addressing them severally in the following words, "Go, our

beloved brother, and live agreeably to this holy word (putting a Bible into his hand), and publish the gospel of our Lord Jesus Christ to the Heathen, according to your calling, gifts, and abilities, in the name of the Father, of the Son, and of the Holy Ghost." To this each replied, "I will, God being my Helper."

They embarked on the 10th of August, in the ship "Duff," commanded by Captain Wilson, and anchored safely in Matavai Bay, Tahiti, March 6th, 1797. A long series of painful trials exercised the faith and patience of the Missionaries for nearly twenty years, when idolatry was subverted, and king Pomare, with the population generally, embraced Christianity.

Mr. Nott persevered in his work of translating the Scriptures, amid extraordinary difficulties and various extreme privations, until he had finished the whole Bible, with which he arrived in England, June 19th, 1836. This valuable fruit of *forty* years' labour was revised by him while in this country, and printed at the expense of the Bible Society. He embarked on his return, August 18th, 1838; and, after having remained for a time at Sydney, he reached Tahiti in September, 1840, his Christian converts being inexpressibly delighted with the completed volume of the Scriptures.

Mr. Nott's health soon afterwards began to fail; through which he was obliged to retire from his active ministry as a Missionary. And thus, after a life spent in the service of his Lord and Saviour, he departed from this world, at Tahiti, in the faith and

hope of the gospel, to inherit his reward, May 2nd, 1844, aged 72 years.

Mr. Nott added thus to his active Missionary labours this translation of the Bible into the Tahitian language; and left it to the people for whom he had lived, as an invaluable boon, the most precious material gift of God.

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#### MEMOIR OF THE REV. JOHN WILLIAMS.

JOHN WILLIAMS was honoured above most of his missionary brethren as a successful labourer among the Heathen. For them he translated the New Testament; and by his evangelical labours, in which he fell a martyr for Christ, he acquired a name venerated among all denominations of Christians.

This extraordinary man was born June 9, 1796, at Tottenham, near London. His parents were reputed pious persons, especially his mother, whose exemplary godliness appeared to exert a happy influence on his mind; for she not only directed him in reading the Bible; but when a youth at school, he was led by her to write prayers and hymns, to aid his exercise of private devotions.

March 27th, 1810, John Williams was apprenticed to Mr. Tonkins, an ironmonger, in London; but though he was faithful in his service, he declined from his early seriousness as he became acquainted with several irreligious young men. "I often scoffed at the name of Christ and his religion," he afterwards confessed, "and totally neglected those



things which alone can afford solid satisfaction." His altered state of mind was observed by his mother, who prayed more earnestly for his spiritual welfare; and her prayer was graciously heard and answered: for Mrs. Tonkins, on her way to the house of God,—the Rev. George Whitefield's Tabernacle—on Sunday evening, January 30, 1814, saw him waiting for an acquaintance, and prevailed on him to go with her. The Rev. T. East preached, and the sermon was blessed for his conversion to God.

From that hour, John Williams dedicated himself to the service of the Redeemer. He joined the church at the Tabernacle, and sought how he might be useful. "His first step in the splendid course of Christian benevolence which he was permitted to pursue, was to become a teacher in the Sabbath-school. This important work he performed with steadiness and delight, and soon won the affections of his pupils and the esteem of his fellow-labourers. Thus, also, he formed some of those habits which prepared him to cultivate a wider sphere. In this school he delivered his first public addresses, and by these he became emboldened to appear before larger assemblies. Nor were his early efforts to honour Christ unfruitful. A letter now before me," says his biographer, "from a young person thus connected with the school, ascribes to one of them her conversion to God."

John Williams also joined the "Youths' Class," at the Tabernacle, consisting of about thirty young men, meeting weekly for their intellectual and reli-

gious improvement. One of the great subjects brought before their minds was that of Missions to the Heathen, as the information from Tahiti and other islands of the South Seas, and from South Africa, was so wonderful regarding the conversion of the natives. These tidings were urged upon their attention by their pastor, the Rev. Matthew Wilks, and John Williams burned with ardour to devote himself to the cause of Christ among the Heathen. He made known his wishes, and he was accepted by the Directors of the London Missionary Society. Mr. Tonkins gave up the service of his apprentice; and Williams, thirsting for literary and theological knowledge, consecrated his life to the work of his Divine Master.

Mr. Williams was ordained at Surrey Chapel, London, September 30, 1816, with eight others, one of whom, the Rev. Robert Moffatt, became the "Apostle of Africa;" and he embarked November the 17th, for his work among the South Sea Islanders. To follow him in his extraordinary missionary labours would indeed be interesting to every reader; but all must be referred to "Williams's Missionary Enterprise," and "Williams's Life," by the Rev. Mr. Prout. It may, however, be stated, that he returned to England, in 1834; and, in 1838, he embarked in his own "Missionary Ship," the *Camden*, which the friends of Missions had purchased for him, accompanied by *ten* devoted Missionaries, with 5,000 copies of the New Testament for the Rarotongans, into whose language he had translated it, printed at the expense of the British and Foreign

Bible Society, and a very large supply of religious and other school-books, being liberally aided by Lord Bexley, President of the Bible Society, Earl Fitzwilliam, and Dr. Sumner, Bishop of Chester, the present Archbishop of Canterbury.

Mr. Williams's success in his missionary work, may in part be inferred from one paragraph in his statement relating only to the Rarotongans: he says "In reference also to Rarotonga, I cannot forbear drawing a contrast between the state of the inhabitants when I first visited them in 1823, and that in which I left them in 1834. In 1823, I found them all Heathens; in 1834 they were all professing Christians. I found them with idols and marais; these, in 1834, were destroyed, and in their stead there were three spacious and substantial places of worship, in which congregations amounting to *six thousand* persons assembled every Sabbath day. I found them without a written language; and left them reading in their own tongue, the wonderful works of God. I found them without a knowledge of the Sabbath; and when I left them, no work was done on that sacred day. When I found them in 1823, they were ignorant of the nature of Christian worship; and when I left them in 1834, I am not aware that there was a house in the whole island where family prayer was not observed every morning and evening. I speak not this boastingly; for our satisfaction arises not from receiving honours, but in casting them at the feet of the Saviour. Still I do not assert that all the people are real Christians."

Mr. Williams returned to the fields of his missionary service, leaving the British shore, April 19, 1838. He renewed his labours on his return to the island; and projected new missions: but his work was finished. "On the 19th of November, 1839, the apostle of the Pacific unfurled the banner of peace on the Island of Tanna, where the barbarous people showed him no little kindness, and gladly received the two Christian teachers brought from Samoa. In the evening he recorded his gratitude to God for their success, especially in a letter to a lady in England; but on the next day, while attempting to render the same service for the islanders of Erromanga, the poor deluded savages fell upon him on the beach, and murdered him and his attached friend, Mr. Harris." Thus fell this enterprising Missionary, honoured as a devoted servant of Christ, praying for his murderers, and as a martyr to the doctrines of his Divine Redeemer!

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#### MEMOIR OF THE REV. DR. YATES.

DR. WILLIAM YATES was honoured in being the colleague and successor of Dr. Carey, as a translator of the Holy Scriptures. He was a man of uncommon attainments in learning, though he rose from a humble station in life. He was born December 15, 1792, at Loughborough; and received an English education in the high school of his native town: but as a boy he displayed no peculiar aptitude for learning. Religion, however, awakened his latent powers;

and, as one observes, "his mental history seems to furnish a lively illustration of the power of vital Christianity in quickening the intellect."

His parents feared God; and William was benefited by their instruction in the doctrines of Christ from the Bible; so that in his fourteenth year "he was baptized, on a profession of repentance towards God, and faith in the Lord Jesus Christ, and became a member of the General Baptist Church" at Loughborough. His pastor, the Rev. J. Stevenson, gave special attention to the young men of his congregation, and five of them united with William in a class for mutual improvement. This led to their preaching in the villages; to a thirst for learning; and to a concern for the salvation of the heathen. At the age of eleven, young Yates left school to work at his father's trade of a shoe-maker: but now arrangements were made for him to spend four hours a day in the Classical school, under the Rev. Mr. Shaw, so that he was soon able to read Latin and the Greek Testament. A situation, as usher in a school, near Derby, was procured for him; but his thoughts were intent on the Christian ministry; and, being recommended by the Rev. Robert Hall, he was admitted, in 1812, to the Baptist College, Bristol.

Mr. Yates pursued his studies with extraordinary diligence; and he was accepted as a Missionary for India. He was ordained at Leicester, August 31, 1814; the Rev. Dr. Ryland, Rev. R. Hall, and Rev. A. Fuller taking part in the service; he sailed for the East, on the 24th of October, and landed at Calcutta, April 16, 1815.

Dr. Carey received Mr. Yates as his successor in the work of translating the Scriptures; for which his studies, even on the voyage, and in India, were most diligent. "As a son with a father, he served with him in the Gospel," admiring the character and spirit of the venerable father of the mission. January 1, 1827, Mr. Yates embarked for England, and he visited America. He landed there April 15; and left on the 9th of August; so that he reached his family on the 12th of September. On the 13th of August, 1828, he re-embarked for India.

Dr. Yates resumed his labours at Serampore. He was complimented with the honorary degree of "D. D." from Brown University, America, in 1836. But his health again failing, his physicians ordered his return to England. He embarked on board the *Bentinck*, on the 3rd of June, 1845, but he breathed his last on the 3rd of July, within three days sail of Suez, on the Red Sea. The Rev. J. S. Wardlaw, of the London Missionary Society, on board with him, acted as a Christian brother to him; and he testifies the sweet composure of his mind, as, in full assurance of hope of eternal life, he fell asleep in Jesus.

It is impossible here to give a detail of the various labours of this faithful Missionary; but the reader is referred to the admirable Memoir of his Life, by his friend, Dr. Hoby. The mural tablet to his memory, in the Circular Road Chapel, Calcutta, truly states:—"He was distinguished by elevated piety, eminent wisdom, undaunted firmness, child-like humility, extensive erudition, and unwearied

diligence. He translated the New Testament into Hindusthání and Hindí; the whole Bible into Bengali; the New Testament and a great part of the Old into Sanscrit; and was the author of many useful works in various languages."

"The Committee of the Calcutta Auxiliary Bible Society," as their resolution records of Dr. Yates, "having long entertained the highest admiration of his eminent piety, learning, and usefulness, and cherishing now a grateful remembrance of his distinguished Christian character, and his very important and valuable labours as a translator of the Scriptures, desire to record their deep sense of the great loss which not alone those who are engaged in the work of Bible translation or distribution, but all the members of the Church of Christ, have sustained, by the removal of that remarkable and honoured man from this scene of his zealous and patient toil, to the rest which remains for the people of God," &c., &c.

## CHAPTER IV.

## THE EDITORS OF THE BIBLE SOCIETY.

BIOGRAPHICAL NOTICE OF T. P. PLATT, ESQ., A.M.,  
F.A.S., M.R.A.S.

THOMAS PELL PLATT, Esq., a devoted friend to the Bible Society, a gentleman of extraordinary learning, was appointed in 1824, "Honorary Librarian." It is not possible to represent, in this place, the valuable editorial services of this gentleman rendered to the Society. The Committee desired to secure him officially in the office of Editor, and "had all but concluded such an engagement with their valued friend; but the death of his father prevented its completion."

Mr. Platt formed one of the Sub-Committee for engaging Mr. Greenfield as Editor; and kindly cooperated with him in his duties. But being obliged to resign his office of "Librarian," in 1832, it was

Resolved, That this Committee receive with regret the resignation of T. P. Platt, Esq., while, at the same time, they gratefully record the deep sense they entertain of the high value of those numerous services which have been rendered, both cheerfully and gratuitously, to the cause of the Society by him, during the *eight* years that he has held the office of Librarian.



Mr. Platt's services were very greatly important to the Society in superintending the Amharic version of the Scriptures. No other individual appeared to the Committee capable of fulfilling this duty. And, at the request of the Committee, he compiled, from various documents in the possession of the Society, a narrative of the proceedings connected with the versions, in the publication of which the Society has afforded assistance from time to time. To the information gathered from these sources, much is added from the stores of information to which Mr. Platt had access, and which he knew how to apply with advantage to the subject before him. The whole work is comprised in *twelve* folio volumes, and it will remain a lasting memorial of the compiler's diligence, and the obligation under which he has laid the Society.

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#### MEMOIR OF MR. WILLIAM GREENFIELD.

MR. WILLIAM GREENFIELD was an extraordinary scholar, on which account he was engaged "Superintendent of the Editorial Department of the British and Foreign Bible Society." He was one of the most learned men of his time, and yet he died before he had completed the *thirty-second* year of his age.

William Greenfield was born in London, April 1, 1799. His father was a native of Scotland, a pious man, and member of the Presbyterian Church, under the pastorate of Dr. Waugh: but was a mariner and died at sea. His mother, therefore, took him, at three

years of age, to her relations in Roxburghshire. At the age of *ten*, Divine Providence brought them back to London; and residing with two maternal uncles, who, desiring to read the Word of God in the original languages, began to learn Hebrew, William was excited to follow their good example. With them he made encouraging progress in that language.

In 1812, Dr. Waugh obtained for this youth a situation as apprentice to a bookbinder, esteemed for his Christian character: and it was so, that in the house of his master's workshops there lived a Jew, who was a reader of the law, in a synagogue at Westminster. He was in the habit of urging among the workpeople his objections against the advent of Jesus Christ, as the Messiah, and the prophecies regarding him—and so against Christianity. With this Jew, young Greenfield held disputations, as he did also with other Jews; and being pressed with objections against the English Version of the Old Testament, he offered to give up his opinions, if, on being thoroughly taught the Hebrew, he should find their assertions true. The learned Jew took him at his word, and the diligent pupil soon surpassed his teacher, solidly refuting his arguments; yet the rabbi cherished a high respect for his talents and admirable temper, while he displayed an intimate acquaintance with the Bible.

Young Greenfield was encouraged by his spiritual father, Dr. Waugh, to consult him in all his difficulties; and he paid a weekly visit to that venerable man of God, especially for instruction in the gospel

years of Christ ; so that, at the age of sixteen, he became teacher in the Fitzroy Sabbath school, and was admitted to the fellowship of the church. In that school he found suitable companions, and a sanctifying influence on his heart. In his study of the Hebrew, he compiled a complete Lexicon, and then applied himself to the cognate dialects. His hours of study were, however, only before and after his working-time, which was from six in the morning to eight at night, in the summer, and from seven to nine in winter. His next object was to attain the Greek and Latin, which he effected with a wonderful facility ; and added French and some other European languages to his stores, overcoming difficulties in a manner truly astonishing.

His apprenticeship being ended, Mr. Greenfield pursued his studies more extensively, until 1824, when Mr. Bagster, the eminent Biblical publisher, ascertaining his extraordinary talent and learning, prevailed on him to relinquish his trade. Amongst his numerous works for that gentleman was the "Comprehensive Bible," a work of prodigious labour and research, exhibiting at once his varied and profound erudition ; it was completed in December, 1826 ; and excited the greatest public commendation. Mr. Greenfield completed also for Mr. Bagster a new translation, esteemed far superior to every other, of the New Testament into the Hebrew.

"But after six years of literary connexion with Mr. Bagster, as an editor of various biblical works, and more particularly different editions of the Scriptures, the attention of the Committee of the Bible

Society was directed towards him, as they were seeking an officer as superintendent of the Translating and Editing Department of the Society. The enquiries of the Committee elicited the facts, that he was the author of the Preface and Notes to 'Bagster's Comprehensive Bible;' and that, besides being the editor of that work, he had revised for the press, or edited, the Syriac New Testament, the Polyglott New Testament, in Greek, Latin, English, and Portuguese; and that he read for a second edition, the Hebrew Bible, the Septuagint, and the Vulgate. Added to these proofs of his attainments as a linguist, it was found that he possessed the knowledge of several other European and Asiatic languages; that his character, moral and religious, was exemplary; and that in the transaction of business, he was skilful, diligent, and polite. The Committee, therefore, March 22, 1830, secured his services as editor, with a salary of £300 per annum. Mr. Greenfield's labours within the first year, as reported by the Committee of the Bible Society, were most astonishing, including editorial examination or revision of more than *twenty* languages or versions of the Scriptures. Besides which, he had a large correspondence arising out of his office: and he issued from the press his Hebrew New Testament. He also had in preparation a "Polyglott Grammar," of *thirty* languages, when seized by that fatal malady, the *brain fever*, which terminated his valuable life. This disease, if not occasioned, was aggravated by the malicious slanders of envious men, jealous of his fame—propagated against some of the "notes" to

the Comprehensive Bible, as inclining to Neology—with a view to injure the Bible Society.

Mr. Greenfield's piety was decided and sincere ; “ as an instance of this, it may be stated that he never sat down to the translation of the New Testament into Hebrew, his last great work, without first imploring the assistance of that Holy Spirit, by whose influence the sacred volume was first written.” Upon the death of Dr. Waugh, he attended the ministry of the Rev. Thomas Wood, at Jewin Street Chapel. His lamented illness commenced on Saturday, October 22, 1832. He was able to attend the house of God on the Lord's day morning, but he became worse ; and on Friday his pastor saw him, when his mind was composed and happy, and he expressed his hope and confidence in Jesus Christ, as his Redeemer. On the following day Mr. Wood saw him again, when he said, “ Since I have been here, I have learned more of the depravity of my heart than I knew before ; but, blessed be God, I have also had the inward witnessing of the Spirit, that I feel myself to be a pardoned sinner, through the blood of Jesus Christ. For worlds I would not have been without this illness. I have had most delightful intercourse with my Heavenly Father. I have enjoyed that nearness of access which prevents me doubting my interest in the precious blood of a crucified Redeemer ; and I am ready and willing, if the Lord will, to depart and be with Christ.” Thus, this labourer in the cause of God departed to his eternal rest, November 5, 1831, sincerely lamented, as a scholar, a gentleman, and a Christian,

by all who knew him, especially the Committee of the Bible Society.

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RESOLUTIONS OF THE COMMITTEE occasioned by the death of the late Mr. GREENFIELD: November 21, 1831:—

That feeling very deeply the greatness of the loss sustained by the Society, in the death of its late Superintendent of the Editorial department, this Committee yet desire to meet that loss in a becoming spirit of submission to the will of Him who ordereth all things in perfect, though inscrutable, wisdom.

That this Committee remember, with gratitude and astonishment, that in the nineteen months during which Mr. GREENFIELD had been engaged in the service of the Society, his varied talents had been brought into exercise in no fewer than *twelve* European, *five* Asiatic, *one* African, and *three* American languages; and that, since the commencement of his engagement, he had acquired a considerable degree of skill in the following languages, with which he had previously been wholly unacquainted—the Peruvian, Negro-English, Chippeway, and Berber.

That this Committee believe that they are fully justified in extending to all other works in which he had been engaged as Editor, the following honourable testimonial, borne by their librarian, T. P. Platt, Esq., on the completion of the printing of the Modern Greek Psalter:—

“ Mr. Greenfield, in carrying this work through the press, has uniformly exhibited—

“ I. Sound learning, and critical judgment.

“ II. A constant perception of the duty of faithful adherence to the very letter of the Sacred Original.

“ III. Minute and unwearied diligence, extending itself to the accurate marking of every supplemental word introduced in the translation, and to the careful arrangement of stops and accents.”

That this Committee cannot suffer to pass wholly unnoticed some of the extra-official labours of Mr. Greenfield. They remember, with delight, that it was his valuable defence of the Mahratta version of the New Testament, against the criticisms advanced in the *Asiatic Journal*, for September, 1829, that brought him under the notice of the Committee. Of the Mahratta language he had had no previous knowledge, nor yet of some of the other languages referred to in the work: and when it is stated, that the pamphlet appeared within five weeks of his directing his attention to the subject, no stronger proof could be afforded of the remarkable talent with which he was endowed for acquiring languages. His reply to various strictures on the Surinam, or Negro-English version, was another memorial of his diligence, as well as of his good-will to the Society: while, more recently, his observations which have appeared in the *Asiatic Journal*, in reply to the criticisms of Colonel Vans Kennedy on his defence of the Mahratta version, may be appealed to, as confirming the opinion entertained of his high talents and sound learning; while a posthumous memorial has yet to appear in the same journal, through the kindness of the Editor, in which a defence of the Arabic version will be found.

## CHAPTER V.

## AGENTS OF THE BIBLE SOCIETY.

OPERATIONS so extensive and various as those of the British and Foreign Bible Society, not only in the United Kingdom, but in distant countries, must have required a suitable agency. This has been furnished by a gracious Providence. For the important work a succession of men has been found, possessing the most admirable endowments, evidently the gifts of the Spirit of God.

As Agents of the Bible Society in foreign countries, besides the Translators and other Missionaries, our attention has, many times, been called to the services of Dr. Van Ess, Professor Kieffer, the Rev. H. D. Leeves, Rev. T. Lowndes, Mr. Barker, Dr. Thomson, M. De Pressensé, and Mr. Tiddy. But there are *four* of those valuable servants of God, whose names seem to require especial record in this place; and they are still living, to witness the fruit of their labour in the blessed cause of their Lord and Saviour: Dr. Paterson, Dr. Henderson, Dr. Pinkerton, and C. S. Dudley, Esq.

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BIOGRAPHICAL NOTICE OF THE REV. DR. PATERSON  
AND THE REV. DR. HENDERSON.

DR. PATERSON and Dr. HENDERSON must be mentioned together ; as they are thus introduced to our notice by the Rev. Mr. Owen in his history of the Bible Society :—“ In the year 1805, the Rev. John Paterson, and the Rev. Ebenezer Henderson, both natives of Scotland, and animated with a zeal for the propagation of the Gospel, resigned their country, connection, and worldly prospects, in order to serve as Christian Missionaries in India. Precluded by the regulations of the British East India Company from occupying stations within their territorial dominions, they repaired to Copenhagen, in the hope of obtaining a passage to Tranquebar, and exercising their ministry within the settlement attached to the Danish Crown, on the coast of Coromandel. Having been disappointed in their expectations, they felt themselves compelled to abandon this design ; a design nearest their hearts, of proclaiming the glad tidings of salvation to the heathen, and began to consider, in what manner they might turn their missionary zeal to profitable account in that part of Christendom, upon which the Providence of God appeared to have cast them.

“ Under this impression, they commenced a very diligent inquiry into the state of religion in the countries by which they were more immediately surrounded. Among the individuals of consideration

with whom they had formed a connection during their residence at Copenhagen, was, Justiciary Thorkelin, Privy Keeper of the Royal Archives, a person very generally respected, and distinguished for his zealous attachment to the cause of Christianity. This gentleman being a native of Iceland, and feeling, as a Christian patriot, for the spiritual welfare of his country, laid open to these disappointed missionaries a field of immediate usefulness, by directing their attention to the religious state of the inhabitants of that island, and to the dearth of the Holy Scriptures, at that time prevailing among them. Mr. Thorkelin stated, that the population, amounting to nearly 50,000, scarcely contained one person in a hundred above the age of twelve or fourteen, who could not read; that no people in the world were fonder of reading; and that as the only press of which they were possessed had not been used for many years, the inhabitants supplied the want of printed books by the laborious and tardy expedient of transcribing them; that the Scriptures were no longer to be obtained for money; and that not above forty or fifty copies of the Bible were to be found throughout the island. These affecting particulars excited in the breasts of these excellent young men, the kindest emotions. Touched with compassion for nearly 50,000 of their fellow-Christians, inhabiting a remote island, and destitute of those sacred oracles which they so dearly prized and revered, Messrs. Paterson and Henderson despatched the information with which themselves had been so deeply impressed, to their friends in

Scotland; and made an earnest appeal on behalf of this interesting and destitute people. Through this circuitous channel the intelligence was conveyed, by a respectable correspondent in Edinburgh, to the Committee of the British and Foreign Bible Society, and thus the question of administering aid to the necessitous Icelanders was brought regularly and seriously before them.

“Such were the circumstances to which we ascribe the introduction of the Rev. Messrs. Paterson and Henderson to the notice and employment of the British and Foreign Bible Society; and the origin of those exertions which, promoted by the wisdom and activity of those diligent labourers, and fostered by the paternal care of a benign and gracious Providence, have terminated in measures so dignified and comprehensive, on the part of the Northern Powers of Europe, for circulating the Holy Scriptures among the inhabitants of their respective dominions.”

Dr. Henderson edited and superintended the printing of the Icelandic Bible, of which he circulated the edition of 5,000 copies among the inhabitants of Iceland. Various most interesting details of this work are given in the published “Journal of a Residence in Iceland, in 1814, 1815, &c.”

These two distinguished men continued for many years to labour, wholly or occasionally, and with great efficiency, in the cause of the Bible Society, especially in Denmark, Sweden, Finland, and Russia. But for details of their valuable services in the North of Europe, reference must be made to the Reports of the Bible Society.

Dr. Paterson at length settled in Edinburgh, but still rendered great service to the Bible Society, of which he was made a Life Governor.

Dr. Henderson settled in London, and acquired the highest honour as Professor of Theology in Highbury College, and by his Translations, with Notes, of the Books of Isaiah, Jeremiah, and the Minor Prophets ; and his Congregational “ Lectures on Divine Inspiration.”

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#### BIOGRAPHICAL NOTICE OF DR. PINKERTON.

“THE REV. ROBERT PINKERTON,” as Mr. Owen remarks, “like his co-adjutors in the North of Europe, Messrs. Paterson and Henderson, is a native of Scotland, and emigrated from his country in May, 1805, under the patronage of the Edinburgh Missionary Society, in order to serve as a Missionary at the religious settlement at Caucasus. In this situation he continued at Karass, till the state of his health compelled him to leave it, in September, 1808. In the month of March, 1809, he took up his residence at Moscow, and obtained very honourable and advantageous employment, as preceptor in the families of persons of distinction.

“While thus occupied, Mr. Pinkerton never lost sight of the spiritual object to which he had considered himself devoted ; and as he had been diverted from the pursuit of it in one direction, he resolved to let no opportunity escape, by which he might be enabled to promote it in another. In this

state of mind, a letter from Mr. Steinkopff, at the close of 1809, decided him to turn his attention to the state of the Scriptures in Russia, and to the means of providing for them, in that extensive empire, a more general and more effectual dissemination. In the winter of 1811, Mr. Pinkerton had so far succeeded, as to have prevailed upon some of the first nobility to take an active interest in promoting the establishment of a Bible Society in the city of Moscow. In the spring of 1812, the plan of such an Institution was digested in the Russian language; and this plan, which comprehended the Scriptures in the native Sclavonian as well as the foreign dialects of the empire, was to have been submitted to his Imperial Majesty in the ensuing winter, and, in the event of its receiving the Imperial sanction, the Society was to be forthwith established at Moscow. Anxious for the accomplishment of this important undertaking, and encouraged by the success of similar exertions both at Stockholm and Abo, Mr. Pinkerton was induced to open a correspondence with Mr. Paterson, which terminated in bringing them together."

To detail the great services of Dr. Pinkerton on the Continent, a volume would be required. In 1830, he was placed at Frankfort, as the Agent of the Bible Society for Germany and the countries around. But for the results of his astonishing labours up to the present time, reference must be made to the Reports of the Society.

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BIOGRAPHICAL NOTICE OF CHARLES STOKES  
DUDLEY, ESQ.

Mr. Dudley was brought up in the Society of Friends; and his parents, who were of that denomination of Christians, zealous for the circulation of the Scriptures, taught him to believe in the Bible, and to venerate the Bible Society. He cherished their spirit, giving to the cause of the Institution a large portion of his time and influence. In the year 1819, he was led to relinquish his commercial engagements in business, and to devote himself entirely to the service of the Society. Since that period he has been an energetic and successful labourer in this great cause, especially in the formation of Auxiliaries in most parts of the United Kingdom; and he is esteemed throughout the country, as the *originator* of Bible Associations, particularly "Ladies' Bible Associations." Mr. Dudley rendered essential service to the Institution, in 1821, by the publication of his noble and instructive volume, "Analysis of the British and Foreign Bible Society."

## PART IV.

## Results of the Bible Society.

## CHAPTER I.

## GENERAL RESULTS OF THE BIBLE SOCIETY.

Active labours so long continued, and operations so vastly extended, as those of the Bible Society, must necessarily have produced important results. These are found to be very various, and of the most delightful kind, in every country throughout the world. During the forty-nine years of its existence, the Society has put into circulation more than TWENTY-SIX MILLIONS of copies of the Scriptures, either in whole or in part; and its expenditure, for this purpose, has reached nearly FOUR MILLIONS sterling! And if the aggregate issues of Foreign Bible Societies be added to those of the British and Foreign Bible Society, the grand total will amount to more than FORTY-FIVE MILLIONS of copies of the entire Bible, or New Testament, or integral portions thereof, in different languages!

Facts and figures are thus easily expressed. Still the term *Millions* is required to aid our conception, both with regard to books and to money. But however lofty and comprehensive the minds of men may be, no one can fully conceive the vast benefits that have been the fruit of that mighty institution. What tongue, human or angelic, however eloquent, can express the importance of those benefits, regarding as they do every interest of mankind? What pen can fully describe them in all their magnitude? The most laboured attempts to estimate them will utterly fail. They relate to the intellectual and moral improvement of nations—to the spiritual regeneration of souls—and to their eternal salvation by faith in the incarnate Son of God!

These benefits are connected with the public ministry of the Gospel, and the conversion of sinners. They form part of the good arising from the successful instruction imparted in our Day and Sabbath schools—and they enter into the religious training of their millions of children, in the knowledge of the Lord Jesus Christ, our only Saviour. They are identified with our evangelical missions to the Heathen, and the calling of hundreds of thousands of deluded idolaters from darkness unto light, and from the power of Satan unto God, fitting them for immortal blessedness in the kingdom of heaven!



## CHAPTER II.

## LITERARY RESULTS OF THE BIBLE SOCIETY.

Besides its sacred character, the perfect revelation of God to our world, and the grand charter of His mercy to mankind by the Redeemer, the Bible is the source of universal learning. It is the divine fountain of all true science, in geography, history, chronology, ethnography, morals and religion. It is the most ancient and most learned book in existence. All the wisest of men, however differing in opinion on general subjects, refer to it as the most valuable literary treasure, the book of ultimate appeal. Sir William Jones, one of the most accomplished of oriental scholars, has truly declared, therefore, "The Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or nation."

To distribute this blessed book alone, is the glory of the Bible Society. This Society enumerates 150 languages or dialects, into which the Holy Scriptures have been translated; and, in all of them the

distribution, printing, or translation, has been promoted by the Society. This has been done, *directly* in 99 languages, and in 51 *indirectly*. Some of these languages or dialects have several versions : as, for example, the French has *three*, the German *three*, the Italians *two*, and the Chinese *three* ; so that there are 177 versions of the Scriptures, omitting those which are printed in different characters. And of these, 123 translations *were never* printed before the formation of the Bible Society !

Immediately in connection with the translation of the Scriptures, there have arisen the most important results. Many languages, previously unwritten and even unknown to Europeans, have been reduced to written forms, and sanctified by our Missionaries translating into them the oracles of God. Grammars and dictionaries have been formed in those languages ; and thousands of books have been prepared for the use of schools, and for the general instruction of the people. This is especially the case among some of the savages on the South Sea islands, of Tahiti and Raratonga, the Feejee, Tonga, and Samoan Islands ; of the Sandwich Islanders and New Zealanders ; of the native tribes in South Africa, and of the nations in India. Thus the minds of multitudes have become enlightened and elevated, filled with correct ideas of the earth and time, of good and evil, of God and eternity. They have risen to the true dignity of their rational nature ; they have been fitted to take their proper station among the nations of the civilized world ; as well as to inherit the kingdom of heaven !

These mighty works of that great Institution have given a wonderful impetus to the advancement of general literature, in all departments, and in all languages,—even in England and France, in Germany and the United States of America. They have produced a host of learned writers, and multitudes of intelligent readers. The effects of this kind are truly astonishing and delightful, wherever our Missionaries have laboured long in translating the Scriptures, especially in the East.

Among these results are to be attributed also the recent profound inquiries respecting Oriental antiquities. The more extensive study of the Bible excited the inquisitiveness of our distinguished modern travellers. And the literary treasures, exhibiting the wonderful discoveries of Burekhardt, Buckingham, Irby and Mangles, Wilkinson, Rawlinson, Botta and Layard, are to be regarded as some of the valuable results of the Bible Society!

## CHAPTER III.

## MORAL RESULTS OF THE BIBLE SOCIETY.

EVERY class of society among us has felt the moral results of the Bible Society, especially in the improved habits of the working classes. These have been immensely benefited by the benevolent operations of Ladies' Bible Associations. Still there is room for much improvement among all ranks.

Many have complained, however, of the deficiency of education in England; and there appears great reason for lamentation over the large amount of ignorance among the worst of the lower ranks of the community. But among a people so greatly increasing, and congregated in such masses, as are found throughout our manufacturing districts, there cannot but be much ignorance prevailing. Consequently there will be much crime. Yet it has never been proved that our people generally are inferior to the population of any other country. And, considering the degree of freedom that is enjoyed here, and the facilities for acquiring wealth in our country, there is no region upon earth that has ever exhibited evidence of such loyalty and social order, such patriotism and moral virtue, as prevail in England.

Contemplate the great centre of our manufacturing industry,—Manchester,—and examine *two* recent facts in that great town: they will serve as illustrations, both of the moral virtue of the people, and of the blessed operations of the Bible Society. *One* of these facts was the assembling of nearly *eighty thousand* Sunday scholars, led by their teachers, to meet our beloved QUEEN VICTORIA, in Peel Park, Manchester, on the occasion of Her Majesty visiting that populous city, October 10, 1851. The most complete order was preserved among the multitudes, *without the aid of the military*; and the most delightful harmony prevailed in the vast assembly, while raising their united voices in songs of cordial welcome to their Sovereign. Her Majesty was overpowered with astonishment at this extraordinary and unparalleled demonstration of loyalty and affection, while passing through their well arranged assemblage, such as could not possibly be exhibited in any other country upon earth; as no other people has been favoured with a like training in the principles of the Bible.

The *other* fact to which reference is made, is that of the sale at Manchester, in the course of a few months, of about 96,000 copies of the Society's Bibles, chiefly among young persons, and by themselves as agents. These precious volumes were read to purpose, as appeared by their peaceful and moral behaviour in the presence of their Queen. Results like these are the sure fruits of the Bible Society, so far as its operations have extended. They are seen also, in a high degree, in the United States of America; where intelligence and religion prevail,

in many states, nearly as in England; and where patriotism and philanthropy influence the population, deriving their principles and spirit, peculiar to Christianity, from the blessed teaching in the Holy Bible.

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#### THE MORAL RESULTS OF THE BIBLE ON THE CONTINENT

Are worthy of being contemplated. They will be found instructive by us. Precisely in the degree in which the Bible has been circulated in the nations of Europe, have personal virtue and social morality prevailed. Thousands of instances of conversion to the true faith of Christ and to holiness of life, have resulted from the circulation of the Scriptures. These are furnished abundantly in the reports of the Bible Society's Agents in France, Belgium, Germany, and other places. Whatever difficulties may attend their labours in many countries, Prussia, Holland, Denmark, Sweden, France, Switzerland, and even Italy have felt the influence of the Bible Society, and have furnished examples of virtue and true holiness, by the living power of the truth found in the Word of God. Christian sentiments are become more powerful in the policy of the Courts of Europe. National antipathies, if not dying, are far less powerful than in former times, in different countries; the people seem far more disposed to seek each other's welfare; and sovereigns could do no better for their own security and honour, or for the

welfare of their people, than by promoting to the utmost among them, the free circulation of the Holy Scriptures. These, as the Oracles of God, possess the only conservative principles for nations, as they contain the only incorruptible seed, by which the soul of man is regenerated and sanctified to moral virtue, to true happiness, and to eternal life.

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#### MORAL RESULTS OF THE BIBLE AMONG THE HEATHEN

Are truly wonderful. Divine light and truth, by the power of the Gospel, have made great progress, as we have seen, in many nations beyond the boundaries of Christendom. Spiritual conversion, it is admitted, has not taken place generally among the Heathen. The population of India is not yet nominally Christian. But there are tens of thousands among them, who “have turned to God from idols, to serve the living and true God; and to wait for his Son from heaven.” And what do we behold among those people, as the fruit of the principles of the Bible? Heavenly illumination has visited the nations, and many of their abominations have been destroyed. Where is now the shocking custom of female infanticide, in Tahiti or India? It has been abolished by the doctrine of the Bible! Where is the horrid custom of *suttee* among the Hindoos? This has been relinquished through the principles of the Bible! Where is the degrading and senseless worship of idols in India and Polynesia? In the

islands, the idols have been “ cast to the moles and the bats ;” and, in the East, they are perishing out of the land. By the progress of the Bible, through the operations of the Missionaries, the whole fabric of idolatry has been smitten for total destruction ; and thousands, once idolaters, have received the truth in the love of it, to rejoice in Christ Jesus, and to “ adorn the doctrine of God our Saviour.”

Some of the noblest triumphs of the Bible have been witnessed among the Caffres and Hottentots ; and they can declare the moral results. “ When the Word of God came among us,” said the Caffre Chief, Jan Tzatzoe, when in England, “ we were like wild beasts ; we knew nothing ! We were so wild, that there was nothing but war and bloodshed. Every one was against his neighbour ; there was no confidence between man and man, and each man tried to destroy his brother. The Word of God has turned us ; the Word of God has brought peace, has reconciled one man to another ; and in us is fulfilled that text of Scripture, ‘ The wolf shall dwell with the lamb.’ ”

Andries Stoffles, the Christian Hottentot said, “ I will tell you what the Bible has done for Africa. What would have become of the Hottentot nation, and every black man in South Africa, had you kept the Word of God yourselves ? When the Bible came among us, we were naked ; we lived in caves and on the tops of mountains ; we had no clothes, we painted our bodies with red paint. The Bible charmed us out of our canoes, and from the tops of the mountains. The Bible made us throw



away all our old customs and practices, and we lived among civilized men. We are tame men now. Now we know there is a God; now we know we are accountable creatures before God. But what was our state before the Bible came? We knew none of those things. We knew nothing about heaven. We knew not who made heaven and earth. I thank God, in the name of every Hottentot—of all the Hottentots in South Africa, that I have seen the face of Englishmen. I have accompanied the Bible to the Caffre nation; and when the Bible spoke, the Caffre threw away his shield and all his vain customs. I went to Lattakoo, and they threw away all their evil works, they threw away their assagais, and became the children of God.”

## CHAPTER IV.

## STATISTICS OF THE BIBLE SOCIETY.

VARIOUS statistical information is contained in the preceding portions of this work; and it seems only necessary to add the following.

The British and Foreign Bible Society, formed in 1804, soon became the parent of many others. They progressively increased, so that, at the present time, 1853, there are

IN GREAT BRITAIN. Auxiliaries 445;  
Branches 365: Associations 2,460 . . . . 3,270

IN THE COLONIES. Auxiliaries 69; Branches  
280; Associations 200 . . . . . 549

IN IRELAND . . . . . 503

IN FOREIGN COUNTRIES. Societies with  
Branches, about . . . . . 4,000

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Making a Total of Bible Societies . 8,219

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The British and Foreign Bible Society circulated,			
copies of the Scriptures in the First Decade		987,087	
Ditto	ditto	Second Decade	2,455,245
Ditto	ditto	Third Decade	5,097,024
Ditto	ditto	Fourth Decade	7,425,669
Ditto	ditto	Fifth Decade, } in nine years. }	10,606,078
			<hr/>
			26,571,103
			<hr/>

## PART V.

## Prospects of the Bible Society.



## CHAPTER I.

## PROSPECTS FROM THE LANGUAGE OF DIVINE PROPHECY.

ANTICIPATING the future progress of the Bible Society, we must be guided especially by the inspired prophets. "The signs of the times" are indeed auspicious; and we may be encouraged by past successes; but we must rest our hopes on the word of the Lord, and proceed in the light of his sacred truth.

Divine prophecy, in its most sublime revelations, comprehends the whole course of time, commencing with the first prediction concerning the Saviour of the world, given to guilty Adam in the garden of Eden; and extending to the consummation of the mysteries of providence in the kingdom of heaven.

Contemplating Divine Prophecy in its original revelation—in its progressive fulfilment, in numerous tribes of people—in the advent of Messiah—

in the accomplishment of his redemption—in the dispersion of his enemies, the Jews—in the establishment of his kingdom—and in the propagation of his gospel to regenerate our depraved world—no subject can be imagined so elevating to the brightest understanding, or so delightful to the pious mind. Events that are now transpiring in the silent, peaceful revolution which is taking place in the minds of men, not only in the British Empire, and through Europe, but through the vast regions of America, and of Asia,—manifestly declare the direction of Providence. But all the mighty movements of the human mind in our days, with the rapid and surprising changes which are taking place before our eyes, are only the results of those eternal purposes of God, assured to us in the predictions of the Holy Scriptures.

Minutely to examine in detail the prophecies yet to be fulfilled, in which the Bible Society is evidently adapted to perform a noble part, will be impossible within our brief limits. But a few notices of the most remarkable of them, appear indispensable; as the progress of science indicates momentous changes and a glorious improvement throughout the nations, by the advancement of pure Christianity.



THE BIBLE NECESSARY FOR THE CONVERSION OF  
THE NATIONS.

Messiah was promised as the Saviour of the world. To Abraham it was delivered, “ In thy seed shall all

the nations of the earth be blessed." (Gen. xxii. 18.) Jacob when dying prophesied concerning Him, as the heavenly "Shiloh,"—"Unto him shall the gathering of the people be." (Gen. xlix. 10.) "All the ends of the world," as predicted by David, "shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before thee." (Psalm xxii. 27.) "Yea, all kings shall fall down before him; all nations shall serve him." (Psalm lxxii. 11.) Isaiah by the prophetic Spirit declared of Him—"The earth shall be full of the knowledge of the LORD, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." (Chap. xi. 9, 10.) "Behold my servant shall deal prudently, He shall be exalted and extolled, and be very high. So shall he sprinkle many nations. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Chap. lii. 13, 15; liii. 11.) "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Chap. lx. 3.) Jesus himself declared—"And I, if I be lifted up from the earth, will draw all men unto me." (John xii. 32.) "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and, lo, I am

with you alway, even unto the end of the world. Amen." (Matt. xxviii. 18—20.) John, the last of the prophets of God, gave his inspired testimony, saying, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. xiv. 6.)

These glorious predictions have already been in a great measure fulfilled. For every one knows that the religion founded by Jesus Christ, inculcating piety, love, and purity, releasing mankind from every burdensome rite, and abolishing idolatry and slavery, arose in Judea, when all nations of the earth were involved in superstition, sunk deep in corruption, mostly worshipping idols, and when Britain in a state of barbarism was regarded as "divided from the whole world," far more distant from Jerusalem than from Rome, yet the transforming influence of the gospel has reached even to us—converting millions of the Gentiles of our isle; and it has extended its sanctifying blessing, not only to the islanders of the north and west, but to those even of the Southern Ocean, abolishing their cruel rites, with their horrid idolatry, and elevating its intelligent converts to the dignity and moral loveliness of the regenerated children of God.

Millions have, from age to age, been converted to the faith of Christ, "brought out of darkness," in Pagan degradation, "into his marvellous light," illustrating "in all holy conversation and godliness," as "the living epistles of Christ," the reality of their conversion of heart and life, to the honour of God

our Saviour. All who profess the name of Christ may not indeed be altogether Christians—"the form of godliness without its power," is far too manifest with many—but the most severe judgment will be constrained to acknowledge that there are multitudes of the true disciples of Christ in many parts of Europe, especially in Great Britain and in the United States of America; and their zealous efforts in the Bible and Missionary cause—which God has signally honoured in the translation of the Scriptures, to the conversion of thousands to the faith of Christ—clearly indicate the certain, perfect fulfilment of all the predictions respecting the recovery of all nations from error and sin, to holiness and the service of God our Saviour.

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THE BIBLE NECESSARY FOR THE CONVERSION OF  
THE JEWS TO CHRIST.

Jewish infidelity and the oppressed condition of that people, scattered through all nations, are truly remarkable: but these things were foretold by the prophets of God. Sovereign mercy, however, has decreed their restoration, in their conversion to Jesus, as their expected Messiah. And with their recovery, the conversion of "the fulness of the Gentiles." The predictions of these things encouraged the friends of the Bible Society.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without ephod, and without teraphim. Afterward shall the children



of Israel return and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days." (Hos. iii. 4, 5.) "Thus saith the Lord God, behold, I will take the children of Israel . . . so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: and they shall also walk in my judgments and observe my statutes, and do them; and my servant David shall be their prince for ever. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." (Ezek. xxxvii. 21, 24, 27.) "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (Rom. xi. 25, 27.)

"God hath not cast away his people, which he foreknew" (verse 2), is the declaration of Christ's apostle to the Gentiles; and through eighteen hundred years, since their crucifixion of Jesus, they have continued "a peculiar people." Scattered as they still are, through all civilized nations, they form a large community, about *five or six millions* of souls, "witnesses for the unity of God," as remarked by Mr. Addison, "and for the truth of Christianity." They are still waiting and praying, according to their mistaken notions, for the promised Messiah; and there appears to exist among them a disposition to examine the claims of the gospel of Christ.

Education and a spirit of free inquiry are pursued by many of the Jews in Europe, especially in Prussia, where they have an "Academy of Sciences," in Berlin. Christians also, instead of regarding them with hatred, and as meriting execration, have begun, particularly in Britain, to commiserate their low condition, and to seek their spiritual welfare. A Society, having this benevolent object in view, was established in England, in 1808, formed by different denominations of Protestants. They have published for their use a translation of the New Testament in Hebrew: they have sent forth many missionaries to preach the Gospel to the Israelites, some of whom are converted Jews; and many have embraced the faith of Jesus. Other societies in England and Scotland have entered into this wide field of labour, liberally aided by the Bible Society; and success has attended their missions; thus affording the prospect of the persecuted nation being restored to the Church of God, many of them probably to inherit portions in the land of Canaan, and even in Jerusalem. To that sacred land many of the Jews have, in late years, been emigrating, in illustration of the Divine faithfulness and of the truth of the Scriptures; while the converts worship the God of Abraham, through "David their Prince," our blessed Saviour Jesus Christ.

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THE BIBLE NECESSARY TO THE REIGN OF MESSIAH.

Christ's kingdom upon earth, consisting of his government in the hearts of men, securing to them

spiritual blessings, is the influence of knowledge, peace, and holiness. To all this, the reading of the Bible is indispensable. Hence it was predicted concerning the "Prince of Peace." "He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. His name shall endure for ever. His name shall be continued as long as the sun, and men shall be blessed in him: all nations shall call him blessed." (Psalm lxxii. 6—8, 17.) "And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more: but they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the LORD hath spoken it." (Micah iv. 2—4.) "They shall not hurt nor destroy in all my holy mountains: for the earth shall be full of the knowledge of the LORD, as the waters of the sea." (Isaiah xi. 9.) "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. I will make thy officers

peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." (Isaiah lx. 3, 17, 18.) "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. xx. 6.)

These delightful declarations of the prophets of God are only a few of those predictions which they have recorded for our instruction. But they lead us to anticipate glorious days, when the rulers of the nations shall understand the true nature of Christianity, and, feeling its divine power, shall frame all their laws, and administer their government, not for selfish or party purposes, but for the public welfare, in the spirit of the gospel. Horrid wars have on many occasions been undertaken and carried on for years, by kings and princes calling themselves after the blessed name of Christ, and even "Most Christian." But such military sovereigns have contradicted their sacred, peaceful profession, by their unprofitable policy and their bloody deeds.

Divine prophecy, however, foreshows a blissful millennium, when the grace of the Holy Spirit will be largely poured forth upon the churches of the Redeemer. The whole population shall profess His holy gospel, and obey its divine institutions, while the character of the people, for the space of a thousand years, shall exhibit sanctity and zeal for Christ.

The peculiarities of the millennial period are presented in the Scriptures as most remarkable. Divine knowledge, when "all shall be taught of the Lord," and holiness will universally prevail; men of every rank will be intelligent believers in the gospel; civil rulers will be influenced by the fear of God; public crimes will cease, and liberty and security be enjoyed by all. The visible Church of Christ, formerly divided and sectarian, will be united as one harmonious body—believing the same doctrines, observing the same ordinances, the ministers "seeing eye to eye," richly endowed with all spiritual gifts and graces, and experiencing the consolations of the Holy Spirit. Holiness thus producing temperance and prolonging health, will secure unexampled happiness; while God will give additional splendour to the heavens, with increased fertility to the earth. Peace reigning in every region, individuals, families, and nations, by believing on Jesus and obeying his gospel, will be exempted from the calamities produced by unsanctified passions, and the whole race of man be blessed under the government of the great Messiah.

Happily, in promoting that long-desired period, the heavenly principles of Christianity are exhibiting their mighty influence among rulers, through the increasing knowledge of the Holy Scriptures, so widely circulated by the Bible Society, not only in Europe, but in various languages, even among the Mohammedan and Pagan nations of Africa, Asia, and Polynesia. Philanthropy, taught by the doctrine and the example of Jesus Christ, is seen to

influence the legislators in every country. Knowledge and education advance among the people, and many appearances, especially the long-continued general peace, and the increasing pacific disposition of the formerly hostile courts on the Continent, indicate the steady progress of the long-desired kingdom of our Lord and Saviour.

## CHAPTER II.

PROSPECTS FROM THE PREVALENCE OF THE  
ENGLISH LANGUAGE.

AMONG the numerous and various phenomena of the present age, scarcely anything attracts more attention, or appears more wonderful, than the prevailing influence of the English. There is as much significance as truth in the oft-repeated saying, "The sun never sets on the British dominions." Our colonies are planted in every part of the world. Our commerce is carried on with every seaport. Our manufactures are found in every province; and, in every place where British merchants trade, there the people study the language of Great Britain.

The native language of twenty-six millions in the United Kingdom, is the language also of the vast regions of Australia, of British America, of the West Indies, and the chief language of the extensive provinces of the Canadas, and of South Africa. English is studied throughout India, and by many in the provinces of China.

Into all these regions our language is carried by the Bible, as its sacred standard; and thus we perceive one of the great and merciful designs of God,

in giving such power and influence into the hands of Britain!

Besides all this, our's is the language of that wonderful and enterprising people, spread over the Union of States in America. And their influence in all countries is surpassed only by that of their progenitors. Christian Missionaries from both countries are preaching the Gospel and carrying the English Bible among all the nations; and every thoughtful person sees in all these things, plain indications of the gracious design of God to our world, by means of the Holy Scriptures and by the English language.



## CHAPTER III.

PROSPECTS FROM THE NUMBER OF TRANSLATIONS  
OF THE SCRIPTURES.

DIVINE Providence is seen remarkably in the early translations of the Holy Scriptures ; as the Old Testament into the Greek, preparatory to the development of Christianity in the writing of the New Testament. The same heavenly direction was manifested in the early labours of good men, translating them both into Latin, the language of Rome, then the mistress of the world. These were followed, in the *second* and *third* centuries, by numerous other translations in the same language, and by the Syriac version ; in the *fourth* century, by the Ethiopic, Coptic, and Gothic versions ; and by others, partially at least, in several succeeding centuries, manifesting at once the goodness of God and his gracious design to the nations. Christian zeal was not quite extinct even in the dark ages : and there arose several lights in the world amid the general gloom ; by which a French version was made in the *twelfth* century ; an English one in the *fourteenth*, and, in the *fifteenth*, an Italian version and one in Spanish ; all indicating that, with the invention of printing, God was graciously designing to bring about a glorious revival, and a reformation in religion.

Luther led the way to a numerous series of new translations of the Scriptures—at once the cause and the means of the Protestant Reformation; further developing the merciful purposes of heaven, and proving the duty devolving on our modern evangelical missions.

Benevolence unites with necessity in prompting our missionaries to undertake the work of translating the Scriptures. This is indispensable for the edification of those for whom they labour in the gospel; and this great service has now been rendered, completely or in part, for almost all the principal nations; so that into one hundred and fifty languages translations have been made of the entire Bible or parts of the Holy Scriptures.

It is to be observed that these inestimable labours have not been the enterprises of mighty monarchs; nor the undertakings of powerful governments; nor yet the work of wealthy collegiate corporations of the learned. They have been the doings of holy, humble, self-denying men, the servants of God, in their devotion to the cause of the Redeemer. And these noble triumphs of Christianity—these splendid achievements of faith in the Saviour, have been illustrations of the economy of Divine grace, to stain the pride of human excellency,—that all the glory may be seen to belong not to the great and noble of the earth, but entirely to the Lord our God, of whom He has ordered it to be written, that His cause shall prosper—“Not by might, nor by power, but by my Spirit, saith the LORD!”

## CHAPTER IV.

## PROSPECTS FROM THE ASSURED BLESSING OF GOD.

BISHOP HORNE has beautifully said, in his “ Commentary on the Psalms ”—“ In every undertaking the blessing of God must accompany the labours of man, to render them effectual. No work can prosper without Him, nor can any design miscarry under His favour and protection.”

On ordinary labours, the Christian may seek the Divine blessing, to crown them with success, but how much more may he expect that blessing on all his works which are undertaken with a view to the honour and glory of God! Every reflecting person acknowledges that without Him nothing prospers; that “ nothing is strong, nothing is holy, nothing is wise.” But the Bible Society is His own cause; and in its past labours, it has most conspicuously prospered under the blessing of God. And as it is the most simple, unsectarian, and unselfish of all our religious institutions, we may rest confident that God will yet command upon it His effectual benediction.

Assured that the Bible is especially the Book of God, designed for all nations of mankind, the friends

of the Society rest upon His faithful word of promise for His new covenant blessing. Himself has sworn to His people, "The earth shall be full of the knowledge of the LORD, as the waters cover the sea." He appeals to the processes of nature for an illustration of the manner and certainty of His blessing; and declares, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." He has also solemnly declared to Messiah, "As for Me, this is my covenant with them, saith the LORD; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever!"

These, among others of the "exceeding great and precious promises" of our God and Father, are, "all yea and Amen in Christ Jesus," inspiring our utmost confidence; and such is the glorious ground of hope for the blessing of God on their labours, to the friends of the British and Foreign Bible Society.







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