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*The Dual Standard Version in Chinese.**

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THE providence of God guiding His church in China is clearly seen in the schism which occurred in the company of translators a half-century ago. The result was not only two versions, but a multitude of versions, with great variety in interpretation, style, and idiom; each with special excellencies of its own and all casting light upon the sacred page in the languages of the Middle Kingdom. In the last two decades there has been a great advance in the knowledge of Chinese, in the publication of standard dictionaries and student helps, and in special contributions to Biblical research in this language; so after the publication of the English revision, the "fullness of the time was come" for the preparation of a standard version in Chinese.

THE ACTS IN WĒN-LI AND MANDARIN.

The publication of tentative editions of the Acts in both WĒn-li and Mandarin, affords an opportunity for discussing the question of the new versions. The object of the present paper is not to review the work as a whole, or speak of the distinguished sinologues who are serving the church in this department. Neither is it to describe the accuracy of the translations, the beauty of the idiomatic constructions, and the high degree of literary perfection attained; it is simply to present one phase of the subject, and that is, *the necessity of the two translations being one in interpretation, idiom, and terminology.*

It is not presented exhaustively, but simply *suggestively*; a sufficient number of examples being drawn to illustrate the subject. Those lines are penned with the hope of awakening Chinese Biblical

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criticism, and that our sister missionary associations will review the other books as they are issued year by year. The discussion may receive well-matured deliberation at the great conference of 1901. To-day the versions are not compared with the original, but the Wên-li and Mandarin are placed side by side, so that their relations to one another can be easily seen. We suggest this line of study to the advanced student missionaries as a field which will yield a rich linguistic harvest.

TWO *versus* THREE.

It may be asked, Why the DUAL STANDARD VERSION instead of the "Triple Version" as ordered by the conference of 1890? Is not this proposition against the united wisdom of the whole missionary body? If it seems so at first sight, it can easily be proved that it is not so in fact. The great question at the second congress was *one uniform version*, and after papers by Drs. Muirhead and Wherry, and Bishop Schereschewsky, there were speeches by Mr. Archibald and the lamented Dr. Wright; then the whole matter was remitted to the great committee of twenty-five. After their agreement upon a version in Easy Wên-li, those who had used the Delegates' strongly advocated the necessity of a version in the higher Wên-li, and this was also embodied in their report, which was adopted most heartily amidst the solemn notes of the Long Metre Doxology.

The question comes up quite differently before the third parliament in 1901. The whole field has been cleared of the forty years' controversy about the versions. The question will be, Shall we have one or two Wên-li Bibles?

1. There is much opposition to two versions in the classic style. "It was a mistake" is the general verdict. In Kiangsu there cannot be found five missionaries engaged actively in preaching, and who have been on the field ten years, who desire the Old and New Testaments in High Wên-li. There is a still smaller percentage in the Mandarin provinces.

2. The Hongkong company have put out a version high enough to satisfy classic taste. Dr. Sheffield, who is on the higher Wên-li Committee, says: "They have followed Dr. Chalmer's new version and have not done what they were expected to do." Certainly the Wên-li revision is not in as simple a style as the Blodget and Burdou's version.

3. A decade has passed, and the High Wên-li Committee has not had its first meeting, and as two of the committee are on furlough, two have issued an independent version, and as one member has the distinguished honor of having passed his jubilee last year, there is no probability of united action on their part. Would it not be best to

divide the available force of this committee between the "Easy Wens" and "Mandarins" so that the Chinese church might have the benefit of their sound knowledge and Biblical scholarship?

4. Ten years have seen a change in the Chinese mind in regard to the high literary style. "It is useless," the people said last year; and though the sun of Kang Yü-wei and his colleagues, the reformer's, has suffered a temporary eclipse, yet the radiance of Cathay's star of literature is also beclouded.

5. We note in certain verses of the Easy Wên-li a lack of perspicuity, a want of definiteness of meaning. The revisers say: "The version should be read with the Greek Testament lying open beside it." We prefer to see what meaning the Chinese scholar gives to the words. If a double construction may sometimes be put upon the Easy Wên-li, what will the earnest student get from the word printed in a *highflown* literary style? There cannot be advanced a single valid reason for two Wên-li Old Testaments. It is difficult enough to get our converts to understand the psalms and prophets even in the vernacular.

6. Lest our views be considered too plebeian we will present the Pauline argument, "I came not unto you with excellency of speech or wisdom, declaring unto you the testimony of God." That settles the question.

THE EXECUTIVE COMMITTEES AND ADMINISTRATIVE ABILITY.

The question comes before the missionary body, Have the committees appointed by the Conference of 1890 proved their right to the title "Executive?" It will be answered, Have they not chosen companies of able and pious translators? This is conceded. Have they not secured financial help from the Bible Societies? This is true. But what else have they done?

They are an able body of men. Rev. T. Bryson acting as an intermediary, there are with him associated on the Easy Wên-li, Drs. Ashmore, Gibson, Corbett, and A. H. Smith; Rev. Messrs. Stevenson and Fitch, and Archdeacon Wolfe. On the Mandarin, Drs. Mateer, Goodrich, Hykes, and Bryson, and Rev. Messrs. Baller and Elwin. Their commission is, "To whom shall be committed the work of securing a translation of the whole Bible." Their orders are, "They shall make all necessary arrangements for the vigorous prosecution of the work." Does not *vigorous prosecution* mean that they should secure the services of distinguished men who would devote their whole time to translation? "Judging the future by the past," it will yet be thirty years, and one generation of translators passeth away and another cometh, before the Bible in Chinese is complete.

We also think that the Executive Committee should arrange that the companies of translators meet at a central point and not at China's poles—Hongkong and Peking. By this latter arrangement, travelling expenses may have been curtailed, but at the expense of uniformity in the versions, as is seen by the alliteration of the Scripture names given below.

Acts vi. 10, Stephen ; vii. 2, Abraham ; vii. 43, Rephan ; viii. 12, Philip ; ix. 33, Aeneas ; ix. 33, Sharon ; ix. 36, Tabitha ; xi. 36, Christian. [In adopting Chi-li-si-tan for "Christian" the Mandarin company proved themselves *novelists* of the first water] ; xii. 20, Blastus ; xvi. 22, Magistrates ; xvii. 18, Stoics ; xviii. 8, Crispus ; xix. 35, Jupiter ; xxi. 1, Patala ; xxiii. 24, "the Governor" Felix, "the Financial Commissioner" Felix ; xxv. 13, Bernice ; xxvi. 25, Most Noble Festus.

士	十	因	士	提	反	因	司	提	反	士	卅	因	亞	爸	拉	罕	因	亞		
伯	拉	罕	士	卅	因	理	番	因	臉	番	士	卅	因	腓	立	因	腓	力		
文	卅	因	埃	尼	雅	因	以	尼	雅	文	卅	因	沙	崙	因	撒	崙			
文	卅	因	太	比	他	因	太	比	大	士	卅	因	基	督	徒	因	基	利	斯	丹
士	卅	因	伯	拉	士	都	因	伯	拉	斯	都	士	卅	因	慕	府	因	官	長	
士	卅	因	吐	哆	啞	因	斯	多	亞	士	卅	因	基	里	士	布	因	革	里	
士	布	文	卅	因	丟	士	因	丟	斯	士	卅	因	帕	大	刺	因	帕			
大	喇	士	卅	因	巡	撫	腓	力	士	因	方	伯	腓	力	斯	士	卅	因		
百	尼	基	氏	因	百	尼	基	士	卅	因	非	斯	都	大	人	因	非	士		
都	仁	臺																		

ONE BIBLE.

"In order to secure one Bible in three versions" the General Conference (in paragraph 5 of the three Biblical Reports) thrice instructs the Executive Committees "to enjoin upon the translators that in *settling upon the text and in all questions of interpretation* (italics ours) they act in conjunction with the committee on—and—revision, and for these purposes they constitute one Committee." In conversation with an acting member of the High Wên-li Committee, he was asked, "Have you talked with—about unifying the versions? What does he propose to do?" One of the Easy Wên-li company remarked, "We hope to complete our work by 1900 and lay it before the General Missionary Conference." A translator of the Mandarin says: "When our revisions are completed the three committees will meet together, settle upon differences in the text and the terms that should be used, but *they have nothing to do with the language or the style.*" Another member of the Mandarin committee when asked why he did not work in conjunction with the Wên-li committee, replied, "We are appointed to revise

the Mandarin; it would be the height of assumption for us to presume to suggest such a course," and so the work is brought to perfection on different lines as is illustrated by the "addition and subtraction" of words frequently rendered necessary by the indefiniteness of the personal pronouns in Chinese.

1 1 因 故 彼 等 因 他 們 1 1 耶 穌 對 他 們 說 文 理 無
 1 1 因 爾 因 你 們 1 1 因 加 利 利 人 因 衆 位 加 利 利 人
 1 1 因 執 耶 穌 因 捉 拏 耶 穌 1 1 官 話 多 始 終 二 字
 1 1 因 彼 所 行 於 爾 中 因 向 你 們 1 1 因 既 爲 先 知
 因 大 衛 既 是 先 知 1 1 因 我 因 我 們 1 1 因 以 一
 兇 犯 賜 爾 因 給 你 們 釋 放 一 個 兇 手 X 1 因 彼 與 民
 言 因 使 徒 對 百 姓 說 X 1 因 彼 聞 之 因 他 們 聽 見
 X 1 因 圖 妄 圖 謀 算 虛 妄 1 1 因 彼 聞 之 心 拆 因 衆
 人 聽 見 肺 都 氣 炸 1 1 因 美 譽 因 好 名 聲 1 1 因
 爲 之 建 室 因 爲 上 主 造 成 房 屋 1 1 因 則 以 財 獻
 之 因 就 拏 銀 錢 給 使 徒 1 1 因 二 人 既 正 因 使 徒
 既 作 了 見 證 X 1 因 繫 凡 額 因 鎖 拏 一 切 呼 額
 X 1 因 攜 之 因 接 待 他 1 1 因 行 路 間 因 他 們 行 路
 1 1 因 違 規 因 不 合 律 例 1 1 因 盡 脫 猶 太 人 所 冀
 者 也 因 不 叫 猶 太 百 姓 成 就 他 們 的 盼 望 1 1 因 離 手
 信 因 離 棄 主 道 1 1 因 彼 出 時 因 衆 人 正 出 去 的 時 候
 1 1 因 二 人 知 此 因 使 徒 知 道 了 1 1 因 試 入 庇
 推 尼 而 耶 穌 之 神 不 之 許 因 他 們 要 想 往 庇 推 尼 去 耶
 穌 的 聖 靈 卻 不 許 1 1 因 經 過 因 保 羅 和 西 拉 經 過
 1 1 因 既 取 耶 孫 因 地 方 官 取 了 耶 孫 1 1 因 然 彼
 離 我 因 其 實 他 離 我 們 1 1 因 製 幕 因 製 造 帳 房
 1 1 因 其 人 敵 因 他 們 既 抗 拒 1 1 因 提 都 猶 士 都
 因 猶 士 都 1 1 因 理 應 容 爾 因 我 理 當 耐 性 聽 你 們
 1 1 因 請 其 久 居 不 許 因 請 保 羅 多 住 些 日 子 他 卻 不 允
 1 1 因 司 書 者 既 靖 衆 因 文 官 彈 壓 衆 人 1 1 因 我
 則 接 之 因 我 們 就 接 他 上 船 1 1 因 諸 長 老 來 因 長
 老 來 1 1 因 而 自 貴 之 因 看 爲 寶 貴 1 1 因 索 周
 行 爾 中 因 在 你 們 中 間 來 往 1 1 因 言 畢 因 說 了 這 話
 1 1 因 右 行 而 過 之 因 從 南 邊 行 過 1 1 因 諸 門 徒
 由 神 因 門 徒 被 聖 靈 感 動 1 1 因 彼 乃 七 者 之 一
 因 七 個 執 事 裡 一 個 1 1 因 代 爲 捐 費 因 替 他
 拏 出 規 費 1 1 因 遂 攜 其 人 因 帶 着 那 四 個 人
 1 1 因 脫 衣 播 塵 於 空 中 因 摔 掉 衣 裳 向 空 中 揚 土 將
 1 1 因 於 其 未 近 因 我 們 不 等 他 鄰 近 1 1 因 若

詳問其情圖裝作更詳細察考他的事 卅 囧 囧 閱畢
 圖方伯看了文書 卅 卅 囧 囧 彼試辱殿字圖連聖殿他
 也試着要污穢 卅 卅 囧 囧 無譁圖沒有吵嚷 卅 卅 囧 囧
 則訟之圖告他 卅 卅 囧 囧 然我覺其未行堪死之事
 圖但我查明他沒有犯該死的罪 卅 卅 囧 囧 囧 囧 囧 囧
 圖外邦城邑 卅 卅 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧
 卅 卅 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧
 卅 卅 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧
 僻隅圖背地裡

In the Chinese RECORDER (October, 1898), President Chauncey Goodrich says: "The time for the unifying of the versions has not yet come. That work must be done by the special committee of three created by the conference for this very purpose, a committee already chosen, and consisting of one member chosen from each of the Revision Committees. The committee will commence its work as soon as any portion of the New Testament is printed in all of the three versions . . . The work of the sub-committee of three must of course be referred back to the three committees, which must have meetings together."

This practical difficulty was not considered in 1890 when "the final result was one of enthusiastic harmony and glad thanksgiving." It seems to us that Dr. Goodrich's theory is *utopian*. Three companies, after heroic labors, have finished three Bibles; will they be willing to make radical changes? In the discussions of transplanting Greek or a Hebrew root into Chinese soil, where will the "growing numbers" of the discussions of fifteen learned men end? It is much easier to change when both mind and metal are in a liquid state. Our call is, let unification precede crystallization.

For example, it is very desirable that the structure of the sentences be as far as possible the same, so that when the Mandarin is read aloud in the pulpit, it may be easy to follow with the Wên-li in hand. If there are divergencies of this kind in a historical book, as is seen by the quotations from THE ACTS, what will it be in the involved sentences of Paul's theological epistles?

卅 卅 囧 囧 衆皆滿於聖神始講諸方言按神所賜其言者圖
 都被聖靈充滿接着聖靈所賜給他們的口才說起別國
 話來 卅 卅 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧 囧
 司提反說話有智慧並有聖靈的感動他們敵不住他
 卅 卅 囧 囧 卅 卅 囧 囧 卅 卅 囧 囧 卅 卅 囧 囧 卅 卅 囧 囧
 把這權柄也給我叫我手接着誰誰就可以受聖靈
 卅 卅 囧 卅 卅 卅 卅 卅 卅 卅 卅 卅 卅 卅 卅 卅 卅 卅 卅 卅

THE HARMONY OF WORDS.

Again, the *language* of the Dual Standard Version should, as far as is consistent with the written Wên-li and spoken Mandarin, be one and the same. The necessity for the same words in the thousand sacred terms used in Holy Writ, was not mentioned in 1890, but will be discussed by the thousand missionaries convened in 1901. (1.) The truth of God is given in the vehicle of human speech. Let the words be fitly chosen. In Galatians iii. 16 the apostle says: "Not *seeds* but *seed*," basing his argument upon the singular. (2.) The spiritual power of King James' version consists in the fact that its phraseology is known to the people of English-speaking lands, so that a quotation in the pulpit awakens the most sacred emotions of the heart. Herein is the failure of the Victorian revision to find general acceptance in the churches; the revisers in many places unnecessarily changed the words. (3.) The local vernaculars throughout the Land of Sinim, must be brought into accord with the united Wên-li and Mandarin (for in many points the structure of the language is the same, so that the learned and the unlearned may alike know the mind and words of Jesus. (4.) A revision based on another theory will not last twenty years. The cry will be, Harmonize the two versions.

The examples here given will show how easy it will be for the two companies of revisers to come to some mutual agreement if they adopt as their motto: "One Lord, one faith, one baptism, one Bible."

丨 丨 因 確 據 固 憑 據	丨 X 因 同 集 固 聚 集	丨 丨 因 近
固 不 遠	丨 IX 因 專 務 祈 禱 固 恒 切 禱 告	丨 丨 因
身 仆 中 裂 固 以 後 仆 倒 身 中 崩 裂	丨 丨 因 猛 風 固 大 風	丨 丨 因 敬 虔 固 虔 誠
丨 丨 因 有 舌 如 火 固 火 焰 舌 頭	丨 丨 因 敬 虔 固 虔 誠	丨 丨 因 駭 異 固 驚 訝
丨 丨 因 震 動 固 搖 動	丨 丨 因 大 事 固 大 作 爲	丨 丨 因 震 動 固 搖 動
丨 丨 因 陰 府 固 陰 間	丨 丨 因 諸 敵 固 仇 敵	丨 X- 因 納 其 道 者 固 聽 受 他 話 的 人
丨 丨 因 悔 改 固 懊 悔	丨 丨 因 挺 起 固 設 立	X 丨 因 蚩 民 固 小 民
X 丨 因 奇 異 固 希 奇	X IX 因 辯 駁 固 可 駁	X 丨 因 廣 播 固 傳 揚
X 丨 因 一 心 一 志 固 一 心 一 意	X 丨 因 窮 乏 固 缺 乏	丨 丨 因 充 滿 固 裝 滿
丨 丨 因 由 使 徒 之 手 固 主 藉 使 徒 的 手	丨 丨 因 自 慎 固 自 慎	丨 丨 因 小 心 固 小 心
丨 丨 因 登 藉 固 上 冊	丨 丨 因 列 祖 固 先	

祖 ㄩ 以 因 借 來 圖 同 來 ㄩ ㄩ 因 滋 生 蕃 衍 圖
 與 盛 衆 多 ㄩ ㄩ 因 所 拒 圖 棄 絕 ㄩ ㄩ 因 如 羊
 就 屠 圖 宰 殺 之 地 ㄨ ㄩ 因 祭 司 長 圖 大 祭 司
 十 ㄩ 因 廣 濟 於 民 圖 賑 濟 百 姓 十 ㄩ 因 皮 工 西 門 同 寓
 圖 皮 匠 西 門 家 裡 十 ㄩ 因 海 濱 圖 海 邊 十 ㄩ 因 使
 者 既 退 圖 天 使 去 後 十 ㄩ 因 挾 制 圖 制 伏
 十 ㄨ 因 爲 生 者 死 者 之 判 司 圖 作 審 判 活 人 死 人 的 主
 ㄩ ㄩ 因 是 乃 其 使 圖 必 是 他 的 天 使 ㄩ ㄩ 因 擾 動
 圖 驚 慌 ㄩ ㄩ 因 巫 者 圖 法 術 ㄩ ㄩ 因 抵 禦 圖 敵
 擋 ㄩ ㄨ 因 蜂 擁 圖 擁 上 ㄩ ㄩ 因 傾 圮 圖 倒 塌
 ㄩ ㄩ 因 傳 於 爾 曹 圖 給 我 們 聽 ㄩ ㄩ 因 大 擾 圖 騷 擾
 ㄩ ㄩ 因 令 杖 圖 提 打 ㄩ ㄨ 因 以 木 固 桎 其 足 圖
 脚 上 上 了 木 狗 ㄩ ㄨ 因 鼓 噪 圖 聳 動 ㄩ ㄩ 因
 動 擾 圖 驚 動 ㄩ ㄩ 因 辯 論 言 語 名 字 圖 關 乎 言 語
 名 目 ㄩ ㄨ 因 心 神 銳 烈 圖 心 裡 甚 熱 ㄩ ㄨ 因 誹
 謗 此 路 圖 毀 謗 這 道 ㄩ ㄨ 因 邑 滿 擾 亂 圖 滿 城 轟 動
 ㄩ ㄨ 因 被 告 圖 被 察 問 十 十 因 謂 衆 曰 勿 號 吽
 其 魂 猶 在 圖 你 們 不 要 發 慌 他 的 活 命 還 在 ㄩ ㄨ 因
 猛 狠 圖 豺 狼 ㄩ ㄩ 因 接 吻 圖 親 嘴 ㄩ ㄩ 因 詳 習 圖
 受 教 ㄩ ㄩ 因 將 不 納 圖 必 不 聽 受 ㄩ ㄩ 因 去 之
 於 地 圖 除 滅 他 罷 ㄩ ㄩ 分 裂 圖 擠 裂 ㄩ ㄩ 因
 張 爾 膽 圖 你 放 心 ㄩ ㄨ 因 已 起 大 誓 圖 賭 咒 發 誓
 ㄩ ㄨ 因 一 物 不 嘗 圖 不 吃 甚 麼 ㄩ ㄩ 因 姊 妹 之 子 圖
 外 甥 ㄩ ㄨ 因 至 僻 處 圖 走 到 一 旁 ㄩ ㄩ 因 今 夜
 二 更 圖 今 夜 亥 初 時 分 ㄩ ㄩ 因 聽 馬 兵 護 送 之 圖
 讓 馬 兵 同 他 前 往 ㄩ ㄨ 因 曲 者 得 正 圖 得 以 更 正
 ㄩ 十 因 巡 撫 領 之 圖 方 伯 點 頭 ㄩ ㄩ 因 崇 拜 圖 禮 拜
 ㄩ ㄨ 因 有 能 者 圖 有 權 勢 的 人 ㄩ ㄩ 因 張 大 儀 伏
 圖 大 張 威 勢 ㄩ ㄩ 因 不 陳 認 辭 圖 不 指 他 的 罪 案
 ㄩ ㄩ 因 我 以 爲 福 圖 我 以 爲 萬 幸 ㄩ ㄨ 因 極 嚴 之
 黨 圖 最 嚴 禁 的 門 ㄩ ㄩ 因 堪 死 堪 縛 圖 該 死 該 綁
 ㄩ ㄩ 因 皇 營 圖 御 營 ㄩ ㄩ 因 定 意 圖 定 規 ㄩ ㄩ 因
 揚 帆 圖 開 行 ㄩ ㄨ 因 供 應 圖 照 應 ㄩ ㄩ 因 此 澳 圖
 海 口 ㄩ ㄩ 因 收 其 小 艇 圖 住 了 小 船 ㄩ ㄩ 因 且 恐
 投 淺 灘 圖 恐 怕 擱 在 沙 灘 上 ㄩ ㄨ 因 恐 有 泗 水 圖 恐
 怕 有 浮 水 ㄩ ㄩ 因 則 真 知 圖 纔 知 道 ㄩ ㄩ 因 謂
 其 爲 帝 圖 他 是 個 神 ㄩ ㄩ 保 羅 居 自 任 之 屋 圖 保 羅
 在 自 己 所 租 的 房 子 裡

WHAT IS TRUTH ?

We come now to the most serious feature of the new system of revision, to wit, the *totally different renderings*. From the constitution of the committees as they were when the book of Acts was translated,* we would expect divergency, and alas! we find it. Four venerable Wên-li scholars are from the Kwangtung province, while an equal number of the Mandarin Committee hail from Chih-li and Shantung. These men speak different languages, have associated with nationals belonging to almost distinct races, and the literary style of the extreme North and South China is, in a slight degree, diverse. The two members of the Wên-li and Mandarin companies from the Mission to which the writer belongs—and “Is it not a little one?” among “the smallest of the tribes of Israel”—form the *binding link* between the metropolitan section and the tropical provinces. The few examples given from the lives of Peter and Paul prove that the present system of translation, if pursued through the sixty-six books, will give us a “Thus saith the Lord” in manifold form, and end in inextricable confusion. Many of the differences arise from the use of different texts.

TWO TRANSLATIONS.

- Acts 1. 13. Wên-li. Entered. Mandarin. Entered the city.
 1. 17. W. This office. M. The diaconate.
 1. W. 24. M. 25. Verses not divided the same.
 1. 25. W. Left. M. Cast away.
 1. 26. W. Cast the ballot. M. Used the divining rods.
 2. 12. W. Amazed. M. Amazed and in doubt.
 2. 15. W. This man. M. These men.
 2. 18. W. I will fix my spirit. M. I will pour my spirit.
 2. 24. W. Arising. M. Resurrection.
 2. 29. W. Brethren. M. All you brethren.
 2. 39. W. Descendants. M. Children.
 2. 40. W. Vicious. M. Perverse.
 3. 19. W. Times of peace. M. Times of revival.
 3. 25. W. Raised up his servant. M. Appointed his son.
 4. 25. W. Raged. M. Fought.
 4. 30. W. Holy Servant. M. Holy Son.
 5. 33. W. Hearts torn. M. Lungs scalded.
 6. 1. W. The Hellenistic Jews abused the Hebrews. M. The Jews who spoke Greek murmured against the Hebrews.
 6. 11. W. They bribed men to say, I, etc. M. They sent forth men to falsely implicate him saying, We, etc.

* Since then Rev. F. W. Baller has been added.

7. 10. W. Over the Imperial clansmen. M. Over all the ministers of Pharaoh's family.
7. 26. W. To-morrow he saw brothers fighting. M. The next day there were two men fighting.
7. 26. W. To obtain a dwelling place. M. To prepare a dwelling place.
8. 7. W. Unclean gods or spirits. M. Wicked devils.
[These translations push the "term controversy" to an extreme.]
8. 12. W. Believed Philip preaching. M. They believed Philip preaching.
9. 2. W. If they should meet with those who follow this way. M. If they should seek for those believing this doctrine.
9. 26. W. He attempted to adhere to the disciples. M. He wished to be the disciples' friend.
10. 34. W. Now I know that God. M. Now I see that God.
12. 6. W. This night. M. Last night.
12. 13. W. A woman. M. A maid servant.
12. 19. W. Demanded and could not get him. M. Sought and could not find him.
12. 21. W. Put on the Imperial robe. M. Put on the court dress.
13. 1. W. Begotten of same parents. M. Adopted brother.
13. 10. W. Greatly confused. M. Turned around.
13. 25. W. I am not that man. M. I am not the Christ.
13. 26. W. Already sent to you. M. Is preached to you.
13. 27. W. Ye do not understand the voices of the prophets which are read every Sabbath, so have condemned him. M. Do not understand the books of the prophets which are read every Sabbath, and have pronounced the death penalty.
14. 19. W. Exhorted the people. M. Stir up the people.
15. 28. W. Not to place a burden exceeding this. M. Not to place another burden.
16. 29. W. Called for a light. M. Took a light.
16. 30. W. Venerable Sir. M. (two) Sirs.
16. 35. W. Release this man. M. Release these two men.
17. 6. W. Turned upside down. M. Excite a disturbance.
17. 30. W. The ignorance of those who go. M. The ignorance of mankind.
18. 12. W. Led. M. Dragged.
18. 17. W. Exhorted. M. Approved.
20. 13. W. Travelling on foot. M. Travelling by land.
20. 35. W. I've shown you a plan. M. I've set you an example.
21. 19. W. Use me as a minister. M. Use him to preach.
22. 12. W. Witnessed. M. Praised.

- 23. 25. W. Wrote a letter. M. Wrote an official despatch.
- 23. 33. W. Delivered the letter to the governor. M. Delivered the letter to the Financial Commissioner.
- 25. 6. W. The governor dwelt there. M. Felix dwelt at their place.
- 26. 10. W. I also said this ought to be so. M. I also affixed my name to the penalty.
- 27. 7. W. (facing) West-south and west-north. M. Facing east-south and east-north.
- 27. 27. W. 20 chen=160 feet. M. 12 chang=120 feet.
- 27. 27. W. 15 chen=120 feet. M. 9 chang=90 feet.
- 28. 2. W. Barbarians. M. Natives.
- 28. 21. W. All spoke to him, saying. M. They said to Paul.
- 28. 27. W. The heart closed (without thought). M. The heart stupid.

丨 卩 因 既 入 圍 進 了 城 丨 卩 因 此 役 圍 執 事
 丨 卩 因 所 離 圍 丟 棄 丨 卩 因 投 圍 圍 搖 籤 丨 卩 因
 駭 異 圍 驚 訝 猜 疑 丨 卩 因 此 人 也 圍 這 些 人
 丨 卩 因 注 於 我 僕 婢 圍 澆 灌 我 的 僕 人 和 我 的 使 女
 丨 卩 因 起 之 圍 復 活 丨 卩 因 兄 弟 歎 圍 諸 位 弟 兄
 丨 卩 因 子 孫 圍 兒 女 丨 卩 因 邪 曲 圍 頑 梗 丨 卩 因
 安 舒 諸 期 圍 復 興 的 日 子 丨 卩 因 既 挺 起 其 僕 圍 設
 立 了 他 的 兒 子 X 卩 因 號 怒 圍 爭 鬧 X 卩 聖 僕
 圍 聖 子 卩 卩 因 心 拆 圍 肺 氣 炸 丨 卩 因 希 利 尼 之
 猶 太 人 囁 議 希 伯 來 人 圍 說 希 列 尼 話 的 猶 太 人 向 希 伯
 來 人 發 怨 言 丨 卩 因 乃 賄 人 言 曰 我 圍 就 使 出 人 來
 纏 賴 他 說 我 們 卩 卩 因 與 其 宗 室 圍 法 老 全 家 的 宰
 相 卩 卩 因 明 日 見 兄 弟 相 閱 圍 次 日 有 兩 個 人 爭 閱
 卩 卩 因 得 一 居 所 圍 豫 備 居 所 卩 卩 因 污 神 圍 邪 鬼
 卩 卩 因 然 既 信 腓 立 傳 上 帝 國 之 福 音 圍 及 至 他 們 信 了
 腓 力 所 傳 X 卩 因 若 遇 從 此 路 者 圍 若 是 找 着 信 奉
 這 道 的 人 X 卩 因 則 試 附 於 門 徒 圍 要 想 和 門 徒
 結 交 卩 卩 因 今 我 真 覺 上 帝 圍 我 真 看 出 上 主
 卩 卩 因 是 夜 圍 前 一 夜 卩 卩 因 有 女 圍 有 一 個 使 女
 卩 卩 因 索 之 不 獲 圍 找 他 找 不 着 卩 卩 因 衣 王 服 圍
 穿 上 朝 服 卩 卩 因 面 諭 之 圍 講 論 一 番 卩 卩 因
 同 養 之 圍 抱 養 兄 弟 卩 卩 因 混 亂 圍 扭 轉 卩 卩 因
 我 非 其 人 也 圍 我 不 是 基 督 卩 卩 因 已 遣 至 圍 是 傳
 給 卩 卩 因 亦 不 識 先 知 之 聲 即 每 安 息 日 所 頌 者 故
 定 擬 之 圍 不 明 白 安 息 日 所 讀 衆 先 知 的 書 就 把 定 了 死
 罪 卩 卩 因 既 勸 衆 圍 挑 唆 了 衆 人 卩 卩 因 不
 以 他 任 加 爾 過 於 此 必 然 者 也 圍 不 把 別 的 重 擔 擱 在 你
 們 身 上 卩 卩 因 索 火 躍 入 圍 擊 燈 跳 進 卩 卩 因 叟 乎

圖二公 卍 卍 卍 釋此人 圖釋放兩個人 卍 卍 圖顛倒
 圖攪亂 卍 卍 卍 圖往者 蒙昧 圖世人蒙昧 卍 卍 圖攙
 至公座 圖拉他到公堂 卍 卍 圖勸勉 圖稱許 卍 卍 圖
 自欲步行 圖要走早路 卍 卍 圖示爾法 圖給你們作
 榜樣 卍 卍 圖用己爲役 圖用他傳教 卍 卍 圖所
 證 圖所稱讚 卍 卍 圖送書函 其畧如左 圖千夫長又
 寫了文書 卍 卍 圖以函呈於巡撫 圖把文書呈給方伯
 卍 卍 圖巡撫居其中 圖非斯都在他們那里 卍 卍 圖我
 亦謂其宜也 圖我也出名定案 卍 卍 圖西南西北
 圖東南東北 卍 卍 圖二十 卍 圖十二丈 卍 卍 圖
 十五 卍 圖九丈 卍 卍 圖夷人 圖土人 卍 卍 圖衆
 語之曰 圖他們對保羅說 卍 卍 圖心塞 圖心裡愚蒙

It is quite evident had the committees worked together, these discrepancies might have been avoided. That the Wên-li and Mandarin can be one in structure and terminology, may be seen in the elegant dual-versions of Dr. Griffith John—shall the *scholars elect* fall below this model?

“UNITED WE STAND.”

The advantages of a three years' session of the two companies in some chosen city, are many. 1. There may be a division of labor in the first draft of the revision.—one company taking Genesis and the other Exodus—thus expediting the gigantic undertaking. 2. It lessens the one man power. A member may have a “hobby”—a philological discovery—and be able by persuasive eloquence to obtain the tacit approval of his colleagues. This would be impossible with two committees working in harmony. 3. There is great gain by consultation during social hours, or on the afternoon walks. 4. Every paragraph of the poetical books will require frequent interviews to settle the exact shade of interpretation of the sacred songs of the church, and this will necessitate sessions of the committees at the same time and place. 5. So stupendous are the issues in translation it is much safer to have the “two houses,” and when the versions meet the approval of both “upper” and “the lower,” the church of God in China may feel quite safe in accepting the result.

We are entering upon a great Scriptural era. Ten years ago the three great Bible Societies together distributed two-thirds of a million Bibles and portions of the Bible. Last year one of the three sold one million portions. The decade has seen the missionary body double in numbers. It is probable that in thirty years there will be ten thousand ordained missionaries preaching in Sinim. Let them take their texts from the Dual Standard Version made after the pattered which was showed in the Mount.