

for a farthing a-piece. It is not in vain that fragments of the book are scattered under banyan trees, or left within reach even of those who are almost savages, but who can use them. It is not in vain that they are distributed to the most intellectual nations of the world. The power of the Bible seals it, I say, for let any reasonable human being ask himself what would be the effect, supposing that a Mohammedan society were to distribute the Koran in fragments through our villages? Would it act to make one single soul a believer in Mohammed? Impossible. But the mere distribution of the Bible, even if no more can under the circumstances be done, has hallowed many a life and blessed many a death-bed. And moreover, the old teaching of our Lord is found true. The Word is a seed which, in time to come, bears fruit, some thirty-fold, some sixty, and some a hundred.

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"I beg to thank the Committee—and I am sure I can thank them in your name—for what they call the 'policy of withdrawal,' that when they see that the church of any nation is itself disposed to take in hand your Bibles, or their own Bibles, and distribute them, they will leave them to do that work and turn to others. And then, again, I thank them very much for having put that word 'immerse' in the margin of the translations. I must say that I think they were justified in taking this step; and I do not doubt that this conciliation, based upon the real root meaning of the Word, will have its effect. And, again, I would venture to say—though I am not so perfectly certain that it will carry every one along with me—that I have on former occasions thanked the Society, and I should like to do so again, for the wisdom with which, where no other version would be received, they have made it a point to distribute versions of the Vulgate."

THE REV. COLMER B. SYMES said:—"My lord and Christian friends, I have very great pleasure in rising to second the adoption of the Report; and before saying another word upon it, I would take the liberty, in the name of my Christian brethren here, of expressing the very great pleasure which we feel in seeing his Grace the Archbishop of Canterbury coming to the front on the platform of this Society. We are not here to speak words of flattery to each other in the presence of the heart-searching God; but it is a cause of gratitude when one whom God has called to fill so prominent a place in His Church, and to exercise so weighty an influence, can come forward and give to this Society the influence of his example throughout so large a section of the Church.

"The Society itself is unique, not in respect of the organization to which the resolution refers, for organization belongs to all societies, but unique in this—that it is based upon a Book; and upon the worth of that Book it stands or falls. The justification of our history lies in the extreme value of the Word of God.

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"I was rather glad that his Grace the Archbishop of Canterbury did not indulge at any length in speaking of the great catholicity of all who supported this Society. I have long felt that this Society tests the true Christianity of a man, and that, if the truth is dearer to him than his sect, then he will join with this Society; and one sometimes regrets that the cordial catholicity which is freely expressed on platforms is corrected by a courteous coldness when we meet elsewhere. But we rejoice in this—that this Word of God is gradually creating a unity. It is not creating a uniformity, it never will. Itself it is not uniform. It has all varieties. But it is creating a healthy, forceful, manly unity. It is bringing men to see Christ more clearly, and to look at Christians as brethren. It is enabling us to begin to see with other eyes than heretofore how much of Christ lives in all parts of His Church, so that we can grasp the hand of brotherhood. That is true unity."

THE BISHOP OF EXETER.—

"It is the work of this society everywhere to make men feel the value of