

ture to appeal to every traveller in Switzerland as to which cantons there are those of light and progress—those in which the Bible is free, or those in which it is chained?

“(5) *This Society bears witness to a Christianity within and above all shapes and forms of ecclesiastical organization, without which Christianity itself could never be the religion of all nations.* The Society recognizes to the full the existing differences of forms and creeds, but it says that within all Church systems there is a deep-lying unity, which makes the Gospel the voice of God to the heart of His creatures, and without which Christ Himself could not be the Desire of all nations.

“(6) *This Society is the handmaid of all Churches in that work of evangelization which is the condition of the perpetual presence.* All churches have to turn to this Society for the implements of their evangelization. Is it quite fair for these to say, when using the British and Foreign Bible Society all the time, that there is something lacking, either to the completeness of its shape or to the shade of its complexion?

“The reasons which I have given—many others could be adduced—are amply sufficient, in my judgment, to justify clergymen of one Church in standing side by side on this platform with the ministers of others. We cast no stones at others, but for ourselves we can say that we never feel on safer or surer ground than on a platform of the Bible Society.”

A RETROSPECT.

The seventy-fifth anniversary of the American Board of Commissioners for Foreign Missions, recently held in Boston, gave fit opportunity for a review of what has been accomplished since its organization in 1810, as well as for a forecast of the work to be done in the immediate future. An immense gathering of persons from near and from far thronged the largest halls and churches, and made it necessary at one time to have as many as five meetings held at the same hour. A specially interesting feature of the meeting was the presentation of congratulations from kindred societies, Presbyterian, Reformed, Baptist, Methodist, and Episcopal, some of which were formerly united with the Congregationalists in conducting foreign missionary work. Such a series of addresses was a demonstration of the unity of Protestant Christendom, aiming to evangelize the nations and to establish families and churches in Christian faith and love, through the agency of the press, the pulpit, and the school.

An invitation having been presented to the American Bible Society to be represented on this occasion, the following address was made in its behalf.

ADDRESS OF REV. E. W. GILMAN,

CORRESPONDING SECRETARY OF THE AMERICAN BIBLE SOCIETY.

In this family re-union, the American Bible Society appears as the younger brother of the American Board. Its origin is due to the same conditions of Christian life; it stands on the same non-provincial, non-ecclesiastical, non-sectarian platform; and is an active co-partner in heralding the gospel throughout the world.

The earliest church historian tells us how the lord treasurer of Queen Candace, while reading in the book of the prophet Isaiah, was helped to a better understanding of the text by Philip the evangelist; but in the conversion of that pioneer missionary to Africa and in the work which he was to do in Ethiopia, the labour of the unknown scribe whose skillful hands prepared the manuscript volume of the Hebrew prophet, was of no less importance than the words of the preacher who showed the student of prophecy how the Scriptures had been fulfilled.