

cities, here or elsewhere, we find ourselves translating into practical action these sentiments and these hopes, and it is then that we expect to see that the union which has been expressed in general terms will bring people together to speak from the same platform, and to work in the same cause. And that translation into practical fact of sentiments which we hear at times in public is, I am afraid, a very slow process, but at the same time, I hope and believe, a constantly growing process.

"It has been very common indeed for clergymen of our Church to follow, as I believe, a mistaken interpretation of what ought to be the real position of a clergyman of the Church of England with regard to the platform of the Bible Society. I trust it may not be long before we see the tide, which we believe has already turned, running so strongly in the other direction that the meetings of the Bible Society will be, let us hope, largely attended by many who have never yet seen their way to take part in them. We are bound to give the utmost credit for honesty of conviction to all who differ from us, but I must confess myself that I should feel it a very difficult thing indeed to take advantage of the work of the Bible Society and yet not heartily to cooperate with those who are carrying on that work. Let us just glance for a moment at one or two of the branches of the work of the Bible Society. If we take the home work we find that everywhere in our schools, and other institutions for the poor, the Bible Society is giving of its resources towards facilitating the acquiring of Bibles for the purpose of teaching the young. In all kinds of institutions—for the blind, the deaf, the dumb, for widows, for orphans, for soldiers and sailors, and so forth—wherever you turn, in fact, as you follow the great variety of philanthropic and religious work throughout our country, you find the Bible Society giving of its resources in aid of that work. If we turn from our home work to the foreign operations of the Society, there is scarcely a missionary society anywhere doing any considerable work that is not indebted to the Bible Society. First of all let us take the Society for the Propagation of the Gospel in Foreign Parts. This Society uses the Scriptures in about twenty foreign languages. Nearly all these versions may be obtained from the Bible Society, but about fourteen of them can be obtained only from the Bible Society. Thus you see this great Society for the Propagation of the Gospel in Foreign Parts is compelled to go to the Bible Society for its Bibles in something like fourteen languages. Now, with regard to that, and if I were considering it as a personal question affecting my own action, I should be compelled to say that I cannot accept with one hand these gifts which the Bible Society offers me in order to enable me to do my missionary work, and refuse with the other hand to hold out the right hand of fellowship. If we pass from this Society, we find the Church Missionary Society using the Bible, or some parts of it, in about forty different translations, and nearly all of these obtained through the Bible Society. So again if we turn from our Church Societies to those of the Nonconformist bodies, we find that the London Missionary Society uses the Scriptures in about fifteen different languages, and the Wesleyan Missionary Society in nearly thirty, and all these are supplied directly or indirectly by the Bible Society. Thus you see what an immense amount of work the Society is doing, and how it is doing it for almost all denominations of Christians. I cannot conceive a stronger argument, a stronger claim, which can be put forward for asking all denominations, all shades of Christians, to join heartily in the common work of this great and venerable Society."—*B. & F. Bible Society Reporter for October, 1881.*

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