

terest promoted, in a society perpetually at war with itself, in which common interests would be forgotten amid the din, the confusion, and the battle-cries of infuriated sectaries.

It must be admitted that, as matters now are, we see too much of this. Humanising and softening as are the influences of such institutions as the Bible Society, they have only modified, not destroyed, the bitter sectarianism of the Churches. But what would we be without such influences? We see what we are: but we do not see what we would be. Let no one instance the 18th century, ere such Societies sprang into existence. For, in the first place, the state of religion was then such as we would not tolerate at the present day; and, secondly, the Churches were then *National Churches*, which kept up intercourse and recognized in common their obligations to the Reformation. The spirit of separatism had not then split the Churches into fragments. Thank God, the separating bodies have discovered much of their error, and, doing their best to sew up the rents in the torn garment, are crying out for union in all parts of the world. The Bible Society has much to do with all those movements which recognize the real unity of at least the Protestant world. Any Society which induces Christians of all denominations to step forward and publicly testify their common interest in the Bible, their desire for its circulation, their willingness to be judged by its principles, their real unity amid diversity of forms, confer a blessing upon the whole Church and the whole world, exerts a noble influence at the time, and encourages the hope that Christian unity may, by such influences, be not only kept alive, but developed, under the fostering influence of the Spirit of God, into a power that may gather all the Churches of Christ under the standard of the Word of God—into a holy brotherhood possessing something of a visible unity, organization and power.

The British and Foreign Bible Society, in its principles and plans, exhibits, in an eminent degree, the practical talent of the British people. The simple object of the Society is to circulate the pure Word of God in all the languages of the earth. With true practical wisdom, it does not confine itself to one agency or one method. It will sell a Bible, in any print, of any size, at any price, and in any one of the 180 languages of the earth. It will sell a whole Bible, or part of a Bible. It will sell Bibles by perambulating hawkers, or at stalls, or at such splendid depots as that lately established in Paris, where a magnificent display of Bibles has lately astonished the inhabitants of that gay capital, and visitors of all nations. It will sell the Bible for the whole price, for half the price, or for no price at all. For this it enjoys a revenue of nearly £200,000, from good management, liberal offerings, bequests, &c., which is ever

increasing. There is nothing this Society will not do in order to attain its object. Lately, finding that, though it could not introduce Bibles into Portugal, it could *print* and circulate them *within* the country, they shipped a printing-press and paper, accompanied by printers, into that country. One thing it will not do: print the Apocrypha; though we cannot see how that should be very important to those who buy Bibles with the Apocrypha in the heart of them, printed like the rest, and even use such for a generation in their pulpits. Thus this Society,—while the foul beast of infidelity pears forth its venom, while the bulls of Antichrist roar and foam at the mouth, and the devil rages because his time is short,—pursues its noble path, combining comprehensiveness of plan with minuteness of detail, and exhibiting the wisdom of the serpent with the simplicity of the dove.

Christ has said, "Teach all nations"; but how is this to be done? The author of the Bible meant it for all, adapted it for all, and the price which we are to pay for the inestimable blessings conveyed to us by the Bible, is, to make it known to all mankind. The descendant of Ishmael needs the Bible in his tent upon the slopes of Sinai, hallowed spot! the Hindoo needs the Bible on the broad plains of India, to deliver him from caste, idolatry, and disloyalty: the Chinaman, representative of a third of the human race, needs the Bible to bring such a mass of souls within reach of the truth: the South Sea Islander needs the Bible to eradicate his beautiful islets with the gospel; old Europe needs the Bible to restrain its speculative spirit, and to leaven its revolutionary element with a principle of order and subjection: America needs the Bible to spiritualize its worldliness and prevent it sinking into gross practical materialism: Mahometanism needs the Bible to reconstruct its crumbling social frame: Popery needs the Bible to emancipate its spiritual slaves, and restrain its plots against the liberty of the human race: and all need the Bible to save their souls from death.

We cannot go to all those who have a right to receive it from us; but we can "give our talent to the exchangers:" we can give our money to this Society. and, while we remain at home at our business, it will, through its agencies, managed with experienced skill, offer the Bible, which our money has purchased, to all the inhabitants of the earth, bringing about a nobler Pentecost than that of old—when all the inhabitants of the earth shall proclaim, in their respective languages, the wonderful works of God. A. P.

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The Colonial Committee record with much gratitude a legacy of £500, from the late Miss Janet Davidson, of the Parry, Culross.