

Now, Mr. Chairman, the Society under whose auspices we are met this evening has not the divine origin, the apostolic commission, the grand associations of the Church of Christ. Strictly speaking, it cannot claim the memories of Wycliff, or Tyndal, or Cranmer, to whom more than to any others the readers of the English Bible are indebted. But when, about the beginning of the present century, English-speaking Christians began to realize God's purpose in establishing the Christian Church, that it was to be the little leaven leavening the whole lump, when they began to organize in determined war against the powers of darkness and error, then the British and Foreign Bible Society had its birth. It was natural for those who believed the Word of God to be the sword of the Spirit and mighty through God to the pulling down of strongholds—on principles of military economy and efficiency it was natural—not to burden infant missionary associations with the task of translating and printing and circulating the Word, but that an army corps should be formed to whom this work should be committed.

I should like, Mr. Chairman, to have gathered some statistics as to how far all English-speaking Protestant Missions are indebted for the supply of the Word of the Spirit to the three societies mentioned in the resolution. This has been beyond my reach, but this much I have been able to discover, that the Society for the Propagation of the Gospel, formed at the beginning of the last century and ~~carrying~~ on missionary operations in twenty-five languages and dialects, depends on the B. & F. B. S. for seventeen, and the Church Missionary Society, dating from the commencement of the present century, and using forty different languages, is indebted to the Society in no less than thirty-six cases. Allowing for those languages which are common to both, I find that the two great Missionary Societies of the Church of England, carrying on missionary operations in fifty-five languages, look, in the performance of their work, to this Society for translations of the Holy Scriptures in no less than forty-six different tongues; and, as a clergyman of that church, I am thankful that I am permitted to stand here and express our great obligations, and I take it that if each of the brethren upon this platform, who may have information to which I have not access, could speak concerning the operations of their respective denominations, it would be found that at least a similar proportion, or three-fourths of all the missionary work, depends for its supply of the written Word upon the societies whose names are coupled together in this resolution. When, therefore, we are asked to thank God for what he has done through this instrumentality, we are not only to think of the cheapness of Bibles and Testaments among ourselves, though that is much, nor yet merely of work done in circulating by means of colporteurs, though that is more. We may go forth to India with Carey, and Marshman, and Duff; we may sail through the isles of the Pacific with Williams and Patteson; we may watch the work of Samuel Marsden in New Zealand, or Golgiby in Ceylon, or Hunt and his associates in Fiji; we may follow the steps of Moffat or Crowther in Africa. Aye, as Canadians looking at work done in our own Dominion, we may go out to the plains of the Saskatchewan where McDougall fought and fell, or to the banks of the McKenzie where Bishop Bompas toils in his self-made exile, or to the shores of the Arctic Sea where McDonald watches over his Tukudh flock, or to the coasts of Hudson Bay where Kirkby is sowing the seed, and in each case we may feel that the Bible Society has a share in the grand ingathering of souls.

But this is only one aspect of the Society's work. Last Autumn at a missionary meeting in the City of Philadelphia, I had the pleasure of meeting some representatives of the "Church of Jesus" in Mexico. So little is known of the reformation in that land, that I may be permitted here briefly to refer to it. With the Spanish conqueror came the Roman priest