

the future to enable them to win their bread. And we also desire, God helping us, to give them the light which the Bible alone can give upon the problems of the future and the sorrows of the present. We desire to speak of them of the Incarnate Only Begotten Son of God, of whom the Bible is the written Word."

The Bishop continued his speech, commending the wisdom and prudence with which the Report referred to the revised translation of the New Testament, commending Professor Westcott's "History of the English Bible," and closing with the following exhortation:—"Let us to-day not content ourselves with coming to this meeting and listening to words that interest us, or to speeches that may move us, but let us each do what we can when we go back to our homes to help on this good and holy work."

The Rev. SILVESTER WHITEHEAD, Wesleyan Missionary from China, in seconding the resolution said,—My presence here to-day is due to the fact that I was ten years a missionary in South China, where I had exceptional opportunities of observing and assisting the operations of this Society. I shall, therefore, confine myself in the remarks I have to make to the Chinese department of the Society's noble work, remembering that it is not only the "British" but the "Foreign" Bible Society. And certainly I know of no field of the Society's toil that can be compared for one moment in magnitude and importance with that of China. If you exclude the Mohammedan population, about half the heathen world is in the Chinese empire, and it is there where heathenism is found in its most ancient, most gigantic, and defiant aspect. The fathers and founders of the Bible Society were fully alive to the importance of giving the Bible to China. The special cause of the Society's formation was to supply the Welsh with Bibles in their own language; but the next object contemplated was to furnish the Chinese with the Scriptures. And it is remarkable that the first Protestant missionary to China, Dr. Morrison, was sent out by the London Missionary Society, about the end of the very year in which the Bible Society was formed, with the more immediate object of acquiring the language and translating the Scriptures, so that the Bible Society's enterprise in China, and the work of Protestant Missions there, commenced at the same time, and by the same person, and they have gone hand-in-hand ever since. For a long time the missionaries acted as the agents of this Society, and they still form its committees and are closely identified with its work. Dr. Morrison reached China in 1807, and for sixteen or seventeen years laboured with indomitable perseverance in the face of immense difficulties and discouragements at his great task of translating the Bible. During part of the time he was assisted by Dr. Milne, who lived to see the translation finished, but succumbed under the severity of the toil before the work issued from the press. The whole was revised and published by Dr. Morrison in 1820, within two years after Marshman's version at Serampore. It was a noble monument of arduous toil, patient perseverance, and believing prayer. If he had done nothing else he would have accomplished a great work. It was an inspiration to me when I stood at that great man's grave in Macao and thought of what he had accomplished for Christ in China. It rekindled my enthusiasm and sent me back to my work with new heart and hope. There is a movement on foot to erect on the Thames Embankment a bronze statue to William Tyndale, who gave us the first printed English Bible, and I doubt not that the time will come when the grateful Chinese will erect a monument in one of their cities to Dr. Morrison. But the version of Morrison and Milne, being a first translation, and made with the help of native assistants not very high in the literary scale, was of course far from perfect in idiom and style. Dr. Morrison himself soon felt this, and took steps for a revision, but he died before it could be carried out. But when, by the treaty of 1842, five ports were opened to foreigners, and the Island of Hong Kong was ceded to Great Britain, the missionaries of the different societies undertook the work. A portion of the New Testament was allotted to the missionaries at each of the five ports, their joint labours