

held in Oxford on November 8, 1880, the President of Trinity College, who was in the chair, said: "My standing here is evidence that the friends of the Society in Oxford desire to see the work of the Bible Society gathering together on its platform the representatives of the University, and the city, and of every school of thought in our Church, and of Christian men outside it. It is, I imagine, the comprehensive Christian spirit which directs so much of the labour of this Society, that stirred Mr. Christopher to ask me to occupy this place. And I desire to express my regret that this meeting of the Bible Society has drifted so much from the University—if indeed it has not always been much more of a town than a University meeting.

"If I were addressing University men, I should say that, for the fulness of our healthy life, we should take an interest in the work of great spiritual enterprises. Owing to circumstances, it is almost inevitable that with a great many of us the very weakest side of our life, that which is least cultivated and developed by our daily occupations, is the higher moral and spiritual side of it. And upon that account I should desire always to urge that it is one of our duties as a University to keep our sympathies alive, and to take some personal share in the work of such a great Society as this. The Bible Society is one which appeals most strongly to the members of a University, because it appeals to us not merely as doing a great Christian work—though, of course, that is the greatest appeal of all—but also on another ground, as spreading through the life of infinite multitudes all over the world a civilizing, humanizing influence, and as being the instrumentality by which the one literature which comes home to the great masses of men is put into their hands. If the Bible were removed from the hands of the great mass of the people in our own country, you would have swept away from them the only literature, worthy the name of literature, that has any influence upon them whatsoever. I am taking only a very low ground comparatively, but even on that ground this Society has a very strong claim indeed upon the members of a University. Simply putting aside religion for the moment, if any voluntary organization which was doing a hundredth part of the humanizing, civilising, and enlightening work which the Bible Society is doing in every corner of our own country, and in every quarter of the world, were to come to our University of Oxford, through its agents, and say: 'We were doing such and such a work in the interests of literature and civilization, what will you do to help us?' I verily believe that they would be received with enthusiasm by the representatives of our University. And yet we are in a sort of way so familiar with the work of this venerable and great Society that we let it go on, so far as we are concerned, as if it had no existence at all. That is the first regret which I desire to express to-night.

"I also give expression to one other regret that I feel, and that is that the platform of this Society is not crowded with the representatives of the various parties that unhappily, perhaps, exist in the Church. It is to my mind a subject of the deepest regret that the extremely earnest and powerful section of our Church, commonly known as High Church, is so very shy of the platform of the Bible Society. It is natural enough, but I hope the day may not be far distant when it will not be the case. We hear a great deal said, just now, about unity as between different sections of our own Church, and between ourselves and our Nonconformist brethren. I was at the Leicester Congress the other day, and I heard the most admirable sentiments enunciated from representatives of almost every branch of our church on the subject of Christian unity; and it was surprising to see how those sentiments were most heartily applauded by the whole immense gathering of people. Still more were the sentiments applauded which dwell on the drawing closer together of the bonds of Christian fellowship between members of our own Church and our Nonconformist brethren. No one could listen to sentiments of that kind so enunciated, and accepted by such a meeting as the Church Congress at Leicester, without feeling thankful that there were signs abroad of Christian union. But, now, when we come to the work of particular so-