

of piety, brotherly love, and pure Religion. The Prelate and the Presbyterian, the Lutheran and the Calvinist, the Peer and the Quaker, mingled in new and undissembled concord, and merged their opposing interests, party differences, and interfering claims, in the name, and language, and feelings of *brethren*.

Upon its first appearance before the public in the year 1804, Wales and Scotland rivalled each other and their fellow christians in England, by the promptitude and liberality of their support. Ireland did not remain uninterested in this strife of love, but manifested as strong a disposition as its local impediments would allow, to aid in promoting so glorious a work. The continent of Europe felt the impulse which London had communicated, and evinced the effects of it, in local Associations for prosecuting the same common purpose, under the auspices and by the aid of the Parent Institution. Asia displayed a similar spirit, and Calcutta became the seat of a Corresponding Committee, professing, in the name, and chiefly by the funds, of the Society in London, to aid and encourage translations of the Scriptures into all the vernacular dialects of the East. || America caught the same holy ardour; and a similar union of Christians, upon kindred principles, and with

|| The British and Foreign Bible Society, has promoted the translation, printing, or distribution of the Scriptures or portions of them, in *One Hundred and Twenty-six* different languages and dialects.