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further visit to the Georgian and Armenian Churches, not only gained for these ancient Christian communities assurance of a popular Bible, and for the Society's work the goodwill of the ecclesiastical authorities, but imparted to the work in those interesting localities a stimulus it must long feel. Of a different character, but hardly less noteworthy, was the deputation to the Society's Auxiliaries in Australia and New Zealand—the Representatives of Bible work in the great British Colonies of the south; and Mr. De Wolf and Mr. Neave will long remember with pleasure how warmly they were everywhere received, and how heartily the Committee's messages were welcomed; and they will delight to think with what increased hope for the future the prospects of the Society's work may be regarded.

With one or two pleasant reservations, the field of the Bible Society is the whole world. Excepting Ireland and Scotland, where filial societies are at work, and several of the Continental countries which have accepted the responsibilities of independence, it includes the whole of EUROPE. It includes AFRICA, and counts within its peaceful annexation the territories of the political Powers represented there. It includes ASIA from Siberia to Ceylon, from the Caspian to Japan. It includes the Island Continents of AUSTRALASIA, and the Polynesian Groups which across the Pacific bridge a way to the new world. And it includes the whole of AMERICA—the States and those territories alone excepted in which the American Society has fallen heir to its labours, and is pursuing the work in the spirit and with methods like its own.

To survey in detail such a field is obviously impossible, and mere details, just in proportion as they are copious, often obscure those larger facts in which the summary of the year's work most suitably consists. Let us turn to these wider views and let us begin with the leading races of Europe.

When the Society began its work it found, as might be expected, prompt and cordial sympathy from many friends in the old countries of the Reformation. The history of these early days has been compendiously written—it might be written afresh—so instructive and so full of the genuine missionary spirit it is—written section by section, as the story of each separate country might be told. Such a history would recall many a delightful memory; it would also prove how indispensable the Society's direct work continued to be for many a year. But it would also show—what from the first must be inevitably felt—that the only successful development of that work, both for the Society itself and for the countries in which it was pursued, must be its transference to the hands of Christian Agencies there, and the acceptance by the Reformed Churches themselves of one of their highest and most natural duties. To this truth the more recent chapters of the Bible Society's history of these Reformation—it might be said of the Germanic—peoples has borne a close and significant relation. It has announced year after year the formation of independent National Societies, successively attaining their vigorous majority, and entering on the spiritual heirship which is so evidently their own.

Sweden undertook its own Bible work in 1884—Holland followed in 1892. With Switzerland the Bible Society has for years been related only as a friendly source of assistance and supply, and in Germany its colportage work is practically limited to the Catholic and non-Germanic populations of the Fatherland. To this list the record in 1894 adds another name; it contains the account of the Society's final withdrawal from Norway, and the beginning, with the Agencies there, of an independent career. Nowhere has the Society more faithful friends than those in the north, whose annual letters gave the results of the work of the year, and blending, as they constantly did, the simplicities of singularly attractive narratives with that evangelical warmth and tenderness one is so sure of finding in those northern homes. It adds to the interest of this new chapter of Bible history that its beginning almost synchronises with the death of the venerable Herr Mohn, of Bergen, who just anticipated, but did not enter on, work which he would have so vigorously assisted. Almost at the same time, and with a startling suddenness, died