

co-operation, which in several instances have been already published. To study the work of the Bible Society within its own limits is sufficiently interesting: but to examine its relationships with every other active Christian agency is perhaps more interesting still, and it can hardly fail to be exceedingly pleasant. It is important to know that the Society's own work is good, but to know that upon it vitally depends the work of all the great Missionary Societies is perhaps better. And, that the Church Missionary Society owns this friendly dependence, and, along with it, the Society for the Propagation of the Gospel, and the Universities' Mission, and the Wesleyan Missions, and those of the Baptist and the London Missionary Societies—all this is an argument and an evidence of the most pleasant and instructive kind. The Bible Society is indeed debtor to all: for from the trained and gifted scholars of the Missionary Societies it has received, and is still receiving, many of its most admirable versions; but it is a delightful compensation that by restoring these and every other version they need into their hands it makes them all its debtors in return.

A closing reference may be made to the always interesting subject of *the Society's translations*.

An earlier section has given some details of popular interest on the subject of the year's work. We learn that several new languages—their very names are strange and unfamiliar—have been added to a long roll, and that the list of versions is now over 330. As one turns over the pages of the *Specimens* of these bewilderingly numerous forms of speech, still more when their sounds fall on the ear, one cannot but feel that the doom of the confusion of tongues still rests upon the race, and one sometimes wonders how far even the triumphs of translation have removed it, or succeeded in transmitting the single clear ray of scriptural truth through languages so darkly and so confusingly dissimilar.

There is a volume on the shelves of the Society's Library which may suggest a reply. It is the Genevian Bible of 1560.

Two hundred years ago one of the most devoted of the northern ministers was on his death-bed, and in the early morning his brother, with the Geneva Bible before him, read the tender words—"Christ is to me both in life and death advantage." The dying man reverently moved his head—"that," he said, "was a true sentence to me once before: my father spake that when he was dying." The words of the Old Version do not occur in our present one; we find instead: "For to me to live is Christ and to die is gain." The difference at first seems not inconsiderable, yet in the mighty truth to which they give expression both are substantially the same. And what is partially true of these two English versions is entirely and accurately true of all the three hundred and thirty. What a variety indeed is there—what endless differences—in vocables, in structure, and in style! Between the guttural Sechuana and the musical Italian every chord of the harp of human vocal sound might surely be exemplified. But, after all, they carry a single message, and to that they are entirely true. And that message, which in every land the people hear—each man in his own tongue wherein he was born—is that GOD LOVES THE WORLD

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