

support and co-operation. For instance, notwithstanding the good example afforded by the venerable bishops to whom we have referred, the Society is far from receiving that measure of countenance and assistance from Episcopalians, either at home or in Canada, which is justly due in return for the bounty year by year received from it. I may be pardoned, therefore, if from this pulpit I refer a little more largely to the claims of the Bible Society upon the Church of England, in connection with its work of giving "every man" the Scriptures "in his own tongue, wherein he was born." I will point out that we of the Church of England cannot and do not carry on our foreign missions without the aid of the Bible Society.

When I say that the Church of England is almost entirely indebted to the British and Foreign Bible Society for the editions of the Scriptures used in our foreign missionary work, many will be surprised. They have never asked themselves whence all the different translations of the Scriptures came—who printed them and sent them out. Or perchance they have had the common but erroneous idea that they were provided by the Society for Promoting Christian Knowledge, which is a Church of England institution. A comparison of the Reports of three Church Societies will quickly dispel this illusion. The Society for the Propagation of the Gospel is *partly*, and the Church Missionary *wholly*, an agency for *missions to the heathen*. The labourers of the former Society require the Scriptures in twenty-five languages and dialects for the carrying on of their work. Of these the Christian Knowledge Society can supply but eight. The remaining seventeen have to be procured from the only other source—the Bible Society. The agents of the Church Missionary Society employ forty different languages and dialects in spreading the Gospel. In only four of these does the Christian Knowledge Society print the Scriptures. For the remaining thirty-six they must turn to the Bible Society. Striking out the languages used in common by both Societies, we find that the foreign missionaries of the Church of England require the Word of God in at least fifty-five languages and dialects, in only nine of which does the Christian Knowledge Society print and circulate the Scriptures. The remaining forty-six are supplied, and in many cases have been supplied for years, by the noble institution whose claims to-night we urge—the British and Foreign Bible Society.

These may seem startling facts to many. They may be easily verified by an examination of the published Annual Reports of the Societies themselves. In view of them, I venture to make an appeal to the right feeling of my many fellow-churchmen who have hitherto held aloof from this great Bible Society. I appeal—and I think I may fairly appeal—to their sense of honour and justice. Is it consistent, is it honest, is it right for members of the Church of England to repudiate a Society of whose benefits we as a church are so largely availing ourselves? Is it not very much as if one were to go on drawing a large amount of his support from the labours of some humble and unobtrusive relation to whom he was daily giving the "cut direct" upon the street? There are many earnest and sincerely pious members of our church, who, if they would give this matter a calm and prayerful consideration, would, I am sure, become active supporters of the Bible Society in pure and person. What we ask of them—what we ask of all—is a serious and candid investigation of the work and ways of this grand and glorious Society. The more her work at home and abroad is known, the deeper, we feel assured, will be the affectionate respect with which she is regarded, the more spontaneous and enlarged the liberality with which she will be supported. Engaged in simply doing for men of other lands and tongues the work which has made our dear old fatherland the land it is, her labour of love is well set forth in the eloquent words of the Bishop of Bath and Wells:—"I see," said he, "in my mind's eye, the hundreds of nations and tribes of earth in all their various stages of civilization, in all their varieties of clime and colour, knowledge and government. I seem to hear their discordant accents, their manifold tongues and dialects—the polished tongues of the East, the rude jargon of