

and the nothingarianism of the nineteenth century. What says Christ? 'The sower went forth to sow.' So there are two things, the sower and the seed. And, speaking in this regard, the sower is the Bible Society—the humble man of God of whom we have heard so much to-day—the colporteur. I have carefully analysed this Report with regard to the colporteurs of the Bible Society, and I do confess I feel ashamed, in the sight of Almighty God, to see these men toiling and labouring in the midst of difficulties that so often appal the ministers of Christ—in the midst of ridicule, in the midst of bodily discomfort—toiling through storm and wind and rain, with a pack of the blessed Bibles upon their backs, in order that they may carry the Word of Life to poor perishing souls. Look at this other great principle with regard to the colporteur. The Bible Society insists upon this cardinal fact, that before they send a man out as a bearer of the seed he must be a converted man. The colporteurs of this Society are not signposts pointing the way to a town they never approach. They are real men of God, and *that* under God explains to a large extent the reason of their success. And then look at the way in which they deal with the poor and needy. 'Madam,' says one of them to a poor woman, 'buy one of my Testaments.' 'What need have I to buy?' she replies, 'I cannot read.' 'Madam, if the richest man in the parish were to die and leave a will to say he had left you one-half his fortune, would you be careless about it?' 'No, certainly not.' 'Then, this book tells of a fortune left for you. Buy it, and get some of your friends to read it.' And she buys it. And so on, and so on. Look again, there are native colporteurs, and one of them addressed his brother colporteurs not long ago in the following words—oh, what a body of divinity there is in the man's little address! He took for his text the words, 'Nimrod was a mighty hunter before the Lord.' He said 'You must all be hunters before the Lord. What does a hunter do? He takes care to dress himself so that he shall not startle his game. Take care that you put on Christ. What sort of weapons does he use? They must not be rusty, at all events. Your bow, what will you make it of? The wood of Christ's cross. Your bow-string? The death of Christ.' See how sound he was on the Atonement. 'And the arrow, tip that arrow with God the Holy Ghost.' It was with bows and arrows such as these that St. Peter brought down his thousands when he preached the Gospel in the olden times, and I think if the ministers of Christ would be more careful to set forth these grand fundamental Day-of-Pentecost—St. Peter and St. Paul—doctrines, without troubling ourselves as to whether the highly intelligent and educated and critical congregation thought we were eloquent enough perhaps we might be made instruments even in this nineteenth century, of bringing tens of thousands to the feet of our Lord and Saviour Jesus Christ."

Mr. A. PEASE, M.P.—"I think the Report has not only given us reasons for the continuance of the Society, but as we look around at the state of society at the present time we shall come to the conclusion that there never was a period when there was more occasion for the free distribution of the Holy Scriptures at a reasonable price. When we consider the progress that education has made, and with it the increase of intellectual power in this country, and necessarily following that, in accordance with our representative institutions, an increase of political power which is exercised and will be exercised by the great mass of the people, it is important that we should recognize that those who hold the power should be guided by sound principles. As we look back over the history of the past in this country, we recognize how much Christian principle has influenced the legislature of this country and the action of our rulers; although on many occasions we may have to deplore that these principles have not found their full place, either in legislation or in administration. But alongside with this increase of intellectual power, and with the increase of political power, we know that there are greater efforts being made through the printing-press and the platform to enunciate principles