

so, perish. My Lord, time was when I was disposed to think, that the Bible should be circulated with its companion, the Common Prayer-Book; but I can truly say now, that the Common Prayer-Book, to my mind, is so immeasurably different from the Bible, that I would put them in no juxtaposition. I believe that the Creator is so immeasurably above the creature, that to bring any saint, or angel, or Virgin, or Mary herself, into juxtaposition, or juxtaposition to the infinite and immutable, is one of the darkest crimes a poor wretch of the dust can perpetrate. And I believe—and on the same ground and for the same reasons—that to bring any uninspired book, any composition of the creature, in juxtaposition with that only Book which Omniscience designed, and which infinite power and love wrote, is a sin in the sight of God; and therefore, much as I love the Book of Common Prayer, much as I value many beautiful commentaries upon the Scriptures, I would never wish for a moment that the Bible Society altered its constitution, and added any commentaries, or any annotation, or even the Book of Common Prayer, as a companion to the Bible. Let the moon have its stars in the evening sky; but for the sun, let it go forth alone in the firmament to shine in its splendour. Yes, my Lord, may this be indeed the principle of our land and the principle of our rulers. There was one fault, I must confess, that I found with the arrangement for the translations effected by this society in the Great Exhibition. You remember, we are told that in Paradise the tree of life was in the midst of the garden. Now, I would have stood this second tree of life in the midst of the Great Palace of the exhibition. I think, that if the commissioners had had it represented to them, as I believe it ought to have been, they would never have thrust the most glorious object in the wide world, into a corner, and that a comparatively dark corner of the Exhibition. It should have stood where, I am told, there was a cranny, Jesuitical design to have had what is almost the antipodes to the Bible—the mass-book, with all its intricate adornments—in the centre; it should have stood under the great dome itself, and then every eye should have been turned to it, and it should have been said, "Here is the strength of this great nation—here is the foundation of its throne—here is the safeguard of its liberties—here is the source of its skill—here is the spring of its matchless wisdom. Hence it derives all that makes it great, glorious, and free—the envy and the wonder of a civilized world." (Cheers.) My Lord, we used to pray, when we were children, to see the good old picture that so often adorned our early books, the cushion, and then the Bible, and then the crown and sceptre resting upon the Bible; and this is the real source and secret of England's liberty and freedom, that the sceptre and crown rest upon the Word of God. And so it must remain. Our laws must be Bible laws—our legislators must legislate according to the Word of God. We cannot have too much of the Bible in the sanctuary—we cannot have too much of the Bible in the closet—we cannot have too much of the Bible at the family altar—we cannot have too much of the Bible in the social circle—we cannot have too much of the Bible in the Cabinet—we cannot have too much of the Bible in the Senate. Yes, my Lord, there are some people afraid of being in every-where, and act from the fear of the powers of darkness being afraid of it—let the powers of darkness be afraid of the light that is introduced into their antiquated, and cobwebbed, and festooned cathedrals—and in the daylight of Protestant liberty and freedom, we are not afraid of the torch of Divine revelation—for thank God, we are, (or at least we ought to be) not the owls of the raffered, cobwebbed roof, but the larks of the morning sky, that soar upward in the liberty where with the truth makes us free, soaring as they sing, and singing as they soar, with the sunshine of Heaven's hope and freedom on their wings.

#### ANNUAL PUBLIC MEETING OF SUNDAY SCHOOL UNION.

The Annual Meeting of this Union was held at Exeter Hall, on 7th May.

Richard Harris, Esq., M. P., the chairman, introduced the business of the evening by a few remarks, from which it appeared that he had first attended a Sabbath-school, in 1835, at St. Mary's, Leicester, his native town. It was, he believed, the first Sunday-school in the kingdom, and for many years, the only one in that neighborhood. In 1851, owing to a change in his religious convictions on several points, he seceded from the Established Church, and connected himself with the Independents. A school was speedily founded in connexion with that Church, of which, in 1856, the Rev. Robert Hall became the pastor. He commended that Sunday-schools constituted most valuable auxiliaries to the Church of Christ.

W. H. Watson, Esq., then read the report. With regard to foreign affairs it appeared that the schools in the neighbourhoods of Copenhagen, (Denmark) were still sustained by the committee. The committee expressed great gratification at having received copies of a French Sunday-school Magazine. In Van Diemen's Land, the schools in connexion with the Union were 22, teachers 165, and scholars 1295. Several of these scholars had been admitted to the Churches during the past year. From New Zealand, the accounts were very encouraging. Grants of libraries had been made to schools in West India, which were received with great thankfulness. Trinidad, too, was the subject of interesting reference. During the past year £175 had been granted in ten sums. 221 libraries had been granted, making a total of 2,298, affording the means of self-instruction to no fewer than 40,000 scholars, of whom 23,507 were Scripture readers. The retail value of these 221 libraries was £1,353, which had been furnished to the schools for the sum

of £119. The following are the particulars of the returns which have been received of the schools within a circle of five miles from the General Post Office:—

Connected.	Schools.	Teachers.	Scholars.	Average Attendance.
South .....	15	157	14,573	13,123
East .....	87	1,233	24,230	14,100
West .....	87	1,205	16,196	10,323
North .....	90	1,281	20,168	13,077
Total .....	315	7,253	75,657	52,259
Unconnected.				
South .....	7	181	1,700	1,134
East .....	39	611	7,670	5,698
West .....	61	777	8,414	6,273
North .....	38	684	6,495	4,615
Total .....	145	2,253	24,279	17,709
Total .....	460	9,512	99,936	69,968

No report has been obtained from 151 unconnected schools, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be—schools 681, teachers 13,220, scholars 124,559 average attendance 97,211, or little more than two thirds. After a few words on Sunday-school labour, the report touched on the subject of criminal statistics. It will be remembered that a return was procured, some two years back, with regard to the numbers of Sabbath-school scholars incarcerated for the infraction of some criminal law. The result was that the statistics thus obtained presented the alarming fact that a larger proportion of children from Sabbath Schools had rendered themselves amenable to the laws of the country, than from those portions of society which had been deprived of such advantages. Whilst to many minds, these statistics commended themselves as truthful and were received with deep grief, in other directions they were regarded with a smile of incredulity, while a portion wholly rejected them. This led to an investigation on the part of the Committee of the Sunday School Union, which resulted in the conclusion that not only were many of these youths wholly undeserving of credit, from the fact of its being greatly to their interest to conceal the facts of their past history so far as it was not already known to the police, but that in looking at the fearful numbers to whom we said to have been in Sunday Schools, a very large proportion had only just passed through them, and could not, therefore, be said to have ever been brought fully under Sabbath School instruction. The Committee, therefore, invited the three teachers who had been some what disheartened by the evidence which these statistics had obtained, would now take courage, seeing that they were founded on a misconception. In conclusion, the report next adverted to a subject which had been more or less the subject of comment in most reports this year—Popery. Teachers were strongly urged to take some means of thoroughly acquainting themselves with the leading errors of this dangerous system.

The Rev. Dr. Beaumont, after some introductory observations, observed that the Sunday School Union was essentially an educational institution, and that education was of a strictly religious character. (Hear.) Even a stone when rough and uncouth, you might knock against, and be conscious of a very unpleasant sensation from the contact; yet educate that stone—"Heard" and laughter)—and one day it might adorn the finger of the noble of the land, or glitter amidst the gems which sparkle in the diadem of the monarch of a land of freedom. (Cheers.) Not only was this true of the mineral, but also of the vegetable kingdom. Look at those small, insignificant, green leaves—they might shoot up, bud and blossom into a flower loaded with beauty, flashing with lustre, and be held in the hand of the Queen of England, when she sits in the Crystal Palace the representative of the population of the world. (Cheers.) If this was the case with matter, how much more so it was with mind! (Hear.) It was not only an educational organization, but a union—(Hear.) He was glad there was a union somewhere—(cheers)—union real, not nominal; actual, not shadowy; positive, not professional. (Applause.)

The Rev. G. Greenhouse moved the next resolution:—  
"That this meeting has observed with great concern, the efforts which have been recently made to diffuse Roman Catholic principles, believing such principles to be most fatal to the spiritual and eternal interests of man—that the religious instruction afforded in Sunday Schools offers the best preservative against the apprehended evil, and the responsibility thus thrown upon teachers, calls upon them to seek by every practical preparation on their own parts, and by concerted efforts in their work, to impart to their scholars such an enlightened acquaintance with the Divine Word, as will best qualify them for the conflict in which they must engage."

The Rev. J. Henson, coloured minister, seconded the resolution in a characteristic speech, which was received with great enthusiasm by the audience.

We shall endeavour to have reports of other world-renowned Religious Institutions in our next, and thus give some idea of the extent of Christian enterprise.