have sought and obtained a niche for the Bible-170 specimens of versions. in 130 languages, effected from a yet larger number in the publication of which the Society has more or less assisted, being exhibited, and that me source have a po been adopted, by which the vast mutitudes, whether of Foreigners or of Englishmen, who are expected shortly to be drawn together, may have a ready opportunity of supplying themselves with copies of the Scriptures in various languages.

The Marquis of Cholmondeley moved the adoption of the report. He was happy to have an opportunity of testifying his nilegistice to the great principles of the society. There never was a period in the history of the World and of the Church, when its efforts were more needed than the He believed that the Word of God which it circulated, was the

best antidate to every error.

Sir R. H. Inglis, M.P., in a brief address seconded the motion. He congratulated the society on the choice of their new President-one who universally known to be the most laborious of men for the weifare of his fedow-creatures, while he sought to do the will of God and promote His giory. He was glad to hear that in Italy, where the society had lately met with so much obstruction, a door had been opened for its entrance, the wrath of man thus being made to prace God. then went on to speak of the value of the Bible, looking at it in a national point of view, and asked what the world would have been without the Bible Society. It was most gratifying to know that the society had been enabled to print the Senjaures in such a vast number of languages, some of them, indeed, were not even known to Sir William Jones, and there existed no writing or grammar of them till the Bible Society

fairly reduced them to system, and printed the Word of God.
"The Lord Bishop of Cashel moved the second resolution. constrained to express his continued adhesion to the great principles of constrained to express his communic agreement to the great principles of the Bible Society. Especially were the circumstances of the present times calculated to make us love the Bible Society yet more than we ever had done. It was necessary to be more indefatigable in bringing the light of Protestantism to bear upon the darkness of Poperty; and to this end, all lovers of the Bible should join together upon the great platform of the Bible, and the Bible only. (Cheers.) Popery had no antagonist which would do it half such damage as the Word of the living God Those inwould do it hair such daninge as the word of the living God. Those in-dividuals in this country who had gone over to the errors and darkness of P p-ry, were not members of the Bible Society. They had made it, like the Papr is, of none effect by their traditions. These things called upon us more sudly than ever to come back to the truth of God's Word, which containeth all things necessary to salvation. Some men were too "High Church" to became members of the Bible Society: he called this wrong Churchism, false and corrupt Churchism. (Hear, hear.) But while it was a cause for sorrow that numbers had left the Protestant Establishment and gone over to Rome, it was gratifying to know that not less than 10,000 converts from Popery had taken place in the Sister Isle. And this was to be universally attributed to God's blessed Word. (Hear, hear.) He thought it was the duty of every one to speak openly against the errors of Rome. He remembered the time when the Bible Society was afraid to hurt the feelings of the Roman Catholics; now, he was glad to say, it was not afraid to speak of Rome as its great enemy. His Lordship ther referred to several instances which had occurred in America, of Irish men who had, when free from the fetters of priesthood, openly declared themselves crotestants; and he congratulated Lord Ashley, as occupying the highest position in which a man could be placed in this country—that of President of the British and Foreign Bible Society.

The Rev. Dr. Doff, of Calcutta, seconded the resolution He said: Ty Lord, -I rise merely to second the motion which has been so powerfully introduced to your notice, and as I believe there is no other one here to day from the East, from the great regions of Asia, to represent this society, I desire very briefly to sny a few things with reference to the East. I believe that the Society in Asia, in which, for the last twenty years, it has been my privilege to co-operate, was the first offspring, as it were, of the British and Foreign Bible Society in that immense region. It owed its origin primarily—that is to say under God—to one whose nature has long been dear to all the churches of Christendom; it owed its origin as far back as 1810, to a sermon preached by the incomparable Henry Mar-He saw in the city of Calcutta, some thousands of the remnants of the old Portuguese settlers and their descendants, lying under the blight of that awful apostacy, which has been so nobly denounced this day as the Antichrist. The followers of Antichrist in India knew nothing of the Bible. He cast his eyes on the south of India, and there he saw, not blote. Are cast miseyes on the sound of nous, and there he saw, not housands, but hundreds of shoosands, of proselytes to the Church of Rome, not one of whom knew anything about the Bhile; and when in South India, only about a year and a half ago, I ascertained as a fact that during the last two or three hundred years, not one single leaf of the B ble has been given to the hundreds and thousands of proselytes of the Charth of Rone there—not one single leaf translated into any of the Indian languages. On the contrary, there is circulating in the south of India, a work emittled the "firstory of Christ." And what do you think it consists of? Ten thousand legends more monstrous than what is to be found in the Talmud. And this has been circulated in the name of truth as a history of the blessed Lord and Saviour. However, letting that pass and returning to the operations of this society in the East. immediately after the sermon of Henry Martyn, a number of men-for Calcutta was then filled with men of genial minds, though they belonged to d fferent churches-there was Corrie, afterwards Archdeacon and Bishop of Vadras; Thomason, to whom this society is greatly indebted for his admirable Arabic translation, and other men of renown in the Christian Church,

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they thought what shall we do? And there men thought to form themselves into a committee, and send a memorial to England, and ask whether it would take them under its patronage and protection. This Society was rejuced to take up this earliest child, and adopt it as its eldest and firs born in Asia. The design of this society then was, to supply all lades with Bibles-ail! not all lades, only the nominal Christians of India-for remember, in those days, the Government were afind of he libbe, they were trightened of missionnies and men of renows, they not only said so, but printed so, and the pumphlet may be had now, in which a n torsous writer in those days came forward, declaring, with re-ference to this Bab's Swery, that if Napoleon Bonaparte, had put both the whole of his ingenuity, to devise the simplest and most effection plan for throwing all India into rebellion, and sweeping the British fine the sea, he could have devised no plan more effectual than the plan of the British and Foreign Bible Society in getting the rible translated in a the languages of India. And yet, to show the utter, downright, arrant folly of such prognostications, since then the Bible has been translated into all the leading languages of India, following everywhere on the conquests of the British; and, instead of rousing the people of India into rebellion, it has made them respect the British ten times more, by making them feel

that they have a religion and a God. (Cheers)

The Rev. Dr. Murray, the representative of the American Bible Society, said-The society from which he was delegated was the daughter of that whose claims were now more immediately advocated, and he supposed that the mother would like to hear something of her child. thear, hear.) He would give them a few facts. The American Society was composed of eight different classes of Christians, but like the Jews, when living in their beautiful Palestine, though they belonged to different tribes, they were all the tribes of I-tral (hear, hear). The society was formed in 1816, and its operations now extended through the whole of the United States, from the Atlantic to the shores of the Pacific. Its auxiliaries amounted to 1,200. The number of Bibles, in whole, or in part, circulated in the last year, up to the 1st May, amounted to 600,000 copies; and the sum received was nearly 300,000 dollars. Reference had been made to the flow of emigration from Ireland to America. He would tell the meeting how the emigrants were dealt with. There was in America a system of common school to which they were subjected, not by direct force, but by the force of public opinion; beneath them the Bible was placed, and between the upper and the lower mulistones multi-tudes of them were ground into noble Protestants. (Laughter) Premit me, said Dr. Murray, to relate a conversation which was detailed to me a little while ago, between one of these converted Papists and a hishop of the diocese to which he belonged. He went with his bible in his hand, and said to the bishop, "I want to know this text.... Peter's wife's mother lay sick of a fever." Was Peter the first Pope?" "Certainly," said the bishop. "Well then," said the Irishman, "if Peter was the first Pope, and had a wife, would a wife do any harm to Pio Nono?"
(Laughter.) Another man turned the attention of his priest to the text-"A bi-hop must be the hu-band of one wife," and asked kim the meaning of it. The priest could not reply. Another man went to his priest with his blote in his hands, and ead, "I have been reading this test-"Confess y-air fou woic to not her," who is the meaning of that test, your reverence." The priest made no answer. "Vil now," said the man, "I have often confessed to you, and this text says, ' Confess your fau is one to another, please your reverence, come and contess to me, (Laughter.) The priest replied, scratching his head, "Divid! you've been tending the Bible," and drove the man from his presence. That man is now a noble minded Protes ant. (Cheers.) The reverend Dr. contended that both Engla d and America owed their greatness to the free and general circulation of the Scrip ures. The Bible was the great promoter of both c.vit and religious freedom, and there was no hope for either the one or the other where a free Bible did not exist. He cone aded by saying, that between thirty and torty years ago, on one of the indes of emigration to America, there went out a boy who had been educated in the religion of Popery from his very earliest you h; and when he arrived at the new country, and while yet in minority, a Bible was p aced in his hands, and its turbs impressed his mind at d his heart. -From the period years had passed away, and the boy had grown to comparatively an old man, and send at that moment on the platform of Exeter Hall, a delegate from the Americans to the British and Foreign

Bbl- Society. (Applause.)
The Rev. Hugh stowell in supporting the resolution, said: My Lord, the word of God must be free; it must "have free course and be glori-There are inulitudes opposed to its freedom -there are mulit. tudes ind flerent to us freedom; there are men who have called out 'Free Teade" in the bread that perisheth; they may have done well-I give no opinion in the matter; but I call upon them in consistency to join with us in the far lottier and nobler cry, " Free Trade" in the bread of immortality. The Pepe has done us no small service. We were slow in being drawn together by the magnetic centre of the common Bible ; but he has driven us in upon the centre, by an attack upon us all. We are here neither as Churchmen nor as Dissenters, but we are here as Christians, professing to receive this one Word as the foundation of our common faith; and if any form of Dissent does not hold the Bible in its integray, and act according to the Bible in its integrity, then, I say, let that rm of Desent perch; and if the Church of England, or any por ion of the Church of England does not hold the Word of God in its integrity, and exalt the Bible, and depend upon the Bible, then, I say, let that section of the Church of England, or the Church of England itself, were it