

unhappily know nothing of the Scriptures, and teaching opposed to the Bible was rampant and unchecked. The Bible colporteur had literally when persecuted in one place to flee to another. It was difficult to dispose of the Bible to a people most of whom would not accept a copy even if given for nothing, and where converts to the religion of the Bible were often so much persecuted that they had to leave the country. He referred to the persecution of the Oka Indians, and the failure of two successive governments to secure their rights from an arrogant and powerful priesthood, as an illustration of this. He trusted that the Christians here sympathised with the cause of Protestantism in the Province of Quebec, and that their prayers constantly went up for its success. They should not expect too much of the Protestants of Quebec. They were fighting a hard and seemingly doubtful battle. He asked his hearers not to believe the reports spread against colporteurs and missionaries. Antichrist could speak like a dragon or a lamb as it suited his purpose, and it was his policy to slander his opponents, while too many weak-kneed Protestants were ready to take up his parable and give it currency. He asked them to remember that it was but a minority of a minority who were bold enough with them to fight the battle of the Gospel. The contest had long seemed a losing one, and they were often told that the efforts and money employed in it were wasted; yet signs of success and deliverance appeared, and the time was, he trusted, approaching when a regenerated French population should compete in Christian work with that of English origin, and when the men who spoke the tongue of Calvin should show a spirit worthy of the Huguenots of France. The Bible and the Bible alone could do this. In the meantime let the friends of the Bible in the Dominion draw close around its standard and thereby cleave to one another that they might present a united front to the enemies of the Word. The Bible was the sword of God's Spirit, and was the only weapon to pierce the adamantine armour of Antichrist. Instead of talking about defending the Bible, it should be used as a weapon of war. He asked them to sink all local, political and denominational differences, and living the truths of the Bible in their own lives, teach and circulate the blessed truth as God might give them opportunity, in the sure faith that the seed of the Word would bear an abundant harvest, and that God would not permit it to return to Him void, but that it should accomplish that for which he gave it, even the salvation of men. The speaker sat down amidst applause.

Rev. Dr. CASTLE seconded the resolution, and it was carried unanimously.

Rev. W. W. Ross, agent of the Society, moved:—"That it becomes us to recognize God's hand in bringing good out of evil, especially in the opening of a great and effectual door for the circulation of His Holy Word during the Russo-Turkish war; and whilst rejoicing in the generous support already received by our great parent, the British and Foreign Bible Society, we pledge ourselves anew to do all we can in helping her to seize every opportunity for the wider spread of the Bible."

In support of the motion, he said that God frequently used means which He did not endorse, and certainly He could not favour the Turks because they had set up Mahomet in the place of Christ. Yet much good unwittingly had come from the Turks. In 1453 Constantinople passed from Christian into heathen—or worse than heathen—Mahomedan hands. In Constantinople the learning of ages had become centralized, and its custodians became selfish, and when the city was captured, the selfish Christians, with their treasures of learning, were driven to the west of Europe. From that dispersion came Erasmus and the Greek Testament with its parallel columns in Latin; Martin Luther and the German Bible; and Tyndall and the English Bible. On Sunday, February 11, 1526, Cardinal Wolsey sat in old St. Paul's