

be no foundation for it. Well, a process of discovery similar to that to which the preceding speaker referred—bringing to light the treasure cities and the defunct old king—has brought to light other facts. For instance, on the gate of a temple—it is exceedingly unfortunate for the cause of infidelity that that gate should have been preserved—there has been found an hieroglyphic inscription representing the royal cup-bearer with the cup and cluster of grapes in his hands, pressing the juice of the grapes, and the legend beneath: "*They press the grapes into the water, and the King drinks.*" And so now Herodotus can keep silence. He has been silent a good while, and probably those who have given him voice for many generations past will allow him to rest now in the silence of his honoured tomb—for we do honour him as a *great historian*, though we will stand up for the truth of the Bible against even his sayings.

Well, now, I will not enlarge upon the first part of this most generous resolution which has been put into my hands, though it is full of matter,—for I doubt not that every man on this platform could on that first point make a speech an hour long, thrilling and edifying every one of us, and making us delighted that we had come to this meeting. I come at once to the last point, that the supreme duty of Christendom is, as soon as possible, to give the Bible to all mankind.

It was my experience in a certain place to make the acquaintance of a minister, a most useful man—there was no discount upon his character whatever, but he had a conception of the work of the Bible Society which I now think to be a very remarkable one. Previous to that time I had gone into the work of the Bible Society, just as I support a great many things which I have not the time to examine into very minutely. Well, this minister had made the discovery that the day for the work of this Society was passed. There might have been a time when the work was needed—that day had passed away,—and therefore he declined, on one memorable occasion, to sit upon the same platform with us. Well, that circumstance led me to look very carefully into the work this Society had done, and to consider the claims it laid upon me, and which it lays upon all Christendom to-day. The result of that examination is that there is no work—perhaps excepting the work of my own church—in which I have more honest heartiness and deeper enthusiasm than this grand work of the Bible Society. Why, I look at facts like these. The British and Foreign Bible Society was organized in the year 1804, under an inspiration which is familiar to everyone—the suggestion of such a society for Wales, and then the idea:—"If for Wales—*why not for the whole world?*" At that time, in consideration of the work which the Society contemplated, examination and enquiries were carried on. Among the population in London (not in one of the worst parts of the city) seventeen thousand families were found, in a few days, *without a copy of the Scriptures*. In Holland one-half of the population had not the Word of God. In Belgium a copy of the Bible could hardly be found. In Poland no money would purchase a copy of the sacred Scriptures. In Sweden all the poorer and middle classes of the people were without the Bible,—in one large diocese ten thousand families without a copy of the Scriptures! One auxiliary of the British and Foreign Bible Society, a few years later, discovered nineteen thousand families without the Scriptures. At that time there were upwards of fifty thousand people in Iceland, most of whom could read, and not fifty Bibles in the whole island! Under these circumstances the Bible Society began its work. I need not stop to detain you now by telling you of the millions on millions of Bibles that have been released and sent falling like the snow-flakes of winter along the mountain slopes and away up the rivers and valleys and o'er the green fields of Europe, away into the north-land, and far into the sunny south, permeating the mass of the Roman Catholic population, and