

also a joint report from the secretaries of the U. C. Bible and U. C. Tract Societies respecting the *personnel* or the staff of officials in the depository.

Applications for grants of Scriptures were received and disposed of. The usual routine business transacted, the meeting was then closed with prayer by the Rev. W. Blackstock.

#### THE DEAN OF LLANDAFF ON THE BIBLE SOCIETY.

At the Annual Meeting of the Cardiff Auxiliary, the Dean of Llandaff, Dr. Vaughan, spoke of the Bible Society in terms of such discriminating appreciation, that we are thankful to give to his remarks the widest circulation in our power. The Dean said :

"It is difficult on occasions of this kind to say anything new, but I have put down six reasons why the Bible Society should be supported.

"(1) *In an age of combinations it sets the example of an entirely disinterested combination for entirely spiritual purposes.* I know of no Society of which this can be said with greater truth. In an age marked by combinations—from strikes upwards—it is a great thing that there should be combinations for God and for truth, and I challenge contradiction when I say that it is a disinterested combination. It enlists the spontaneous labours of a multitude of workers. It is not only disinterested, but philanthropic; and not only philanthropic, but directed altogether to spiritual purposes.

"(2) *It usurps no doubtful province, removes no landmarks of Church or congregation, but occupies a ground entirely safe as well as comprehensive.* A Society of this kind might be suspected of a tendency to form itself into a sect; but it does not. It occupies a broad ground on which all Churches may meet, without any fear of treason to their own Church, or in any way trenching upon the province of the divinely appointed instructors. The office of the Society is not, directly speaking, to instruct, but to furnish the *parabulum* of all instruction—to spread everywhere that without which the instructor talks in vain; it is to make it possible for the various churches to teach.

"(3) *It asserts liberty to use God's light and air; maintains the right, duty, responsibility, inevitableness of private judgment; but it spreads a revelation which is order, not licence.* 'It asserts liberty!' Yes; that liberty which God has intended to be as free to us as His own light and air. It asserts what is sometimes called the right, but which is more properly described as the duty, of private judgment—a duty which involves a great responsibility. I know of no responsibility equal to that of the exercise of private judgment in matters of religion. If you submit yourselves to the authority of one Pope or twenty Popes, that submission is itself an act of private judgment; and I know of no exercise of private judgment more daring or more criminal than that which decides to give into the keeping of another conscience-keeper that conscience for which God has made each individual man responsible. While I assert the right, the duty, the responsibility, the inevitableness of private judgment, I say that the office of this Society is to spread a revelation which is order, and not licence. The Bible teaches no socialism and no communism.

"The liberty which the Bible offers encourages no such use of it as could be dangerous either to religious or civil order. The Bible rule is, 'Submitting yourselves one to another in the fear of God.'

"(4) *This Society is on the side of human progress, the lands of the Bible being notoriously the lands of light and growth.* 'On the side of human progress!' Is there any one person here present who wishes that the world of thought or of science should stand still, and say it has reached its terminus? I trust not; I trow not. We are for progress; when progress stops, existence stops.

"We have an opportunity, within the limits of one small country of comparing districts which have the Bible with districts which have it not. I ven-