

Now, then, what will make Ireland free? The Bible! Send it the Bible, the glorious liberator, and Ireland will rise up in renovated glory and strength; and will ere long vindicate the glorious title it once enjoyed, of being once more the "Isle of Saints." Then why should we not go through the whole world in like manner, and resolve that the Jubilee Bible in all tongues shall be sent to all nations; to all Mission families throughout the world; to all who can read; every pupil in the Mission Schools.

"From Greenland's icy mountains to India's coral strand," and throughout New Zealand too! And then if it were so, we should soon solve many problems. And then, truly, this is the greatest of all Defence Societies; because this is a Protestant country; it is pre-eminently Protestant; its strength, its beauty, its glory, its stability, consist in its Protestantism. And we therefore hold it for truth, that it is only when we maintain the Bible, circulate the Bible, and thereby uphold the Protestantism of this realm, that this realm can be gloriously free and gloriously strong. And now that we are blessed by heaven with a Queen, a truly British, a truly Protestant Queen—a Queen whose personal and social virtues, and domestic charities, have entwined her round the inmost heart of every one of her loving subjects—a Queen whose reverence for the Bible, and for the Protestant institutions of the land have secured to her the homage and reverence of all the wise, intelligent, and good, of our land; under her auspices, then, let us arise and rally round this greatest of our Protestant Societies, and therefore, under the smile and approbation of God, we shall be safe. As in the eastern world one of our most terrible visitants is the circular storm, which moves forward with prodigious rapidity, and is at the same time whirling round and round in a cycle, and levels in its progress whole villages and forests, but in its centre, technically called the eye of a hurricane, is a spot of wondrous calm, where they who enter it can enjoy tranquillity and rest; and so now, when called to gaze upon that sky is at this moment reddening with fearful omens around the confuses of Papal apostate Christendom, and overcast the clouds gather, and the lurid masses seem about to break, let us arise and rally round this great Protestant Society; and in doing so let us be very sure that the tempest which now sleeps, and in those portentous moments will burst forth, shall leave us still safe—ah! and safe we shall remain under the shadow of the Almighty—safe in the very eye of that hurricane that shall sweep over surrounding nations—tearing up the foundations of corrupt society, shattering all regal and imperial dynasties, and tossing the crowns and sceptres, and the thrones of civil and ecclesiastical despotism, like chaff that is driven of the whirlwind on the summer threshing-floor.

THE EARL OF CARLISLE seconded the Resolution. I trust I shall obtain credit for sincerity when I state that I consider it a happy distinction to bear any part whatever in the Jubilee Meeting of the British and Foreign Bible Society. I think, indeed, it is well for us to be thus assembled. Our common Christianity—as far, at least, as it is likely to be represented here—does not stout or encourage many outward exhibitions of pomp or pageantry; but if it does not, like the other faith of which it is the complement and consummation, lend forth its solemn dances by the break of blood, or accord amidst the clang of trumpets and graduated songs, the long flight of steps to the portals of the temple; if, in its ordinary modes of working, its ministrations are principally to be found in acts of self-denying labour and unostentatious love, its shrines in the hearts of its worshippers, yet there are seasons when we may point to such occasions, and to such assemblies as the present, and feel that we, too, have our festivals, our games, and our strains of triumph. There is a Christian as well as a Jewish Jubilee; and the achievements of which you have this day heard the recital, and of which we now perpetuate the memory, are not unworthy of leading a chord to the harp of David or the lyre of Isaiah. It cannot be necessary for me to offer any caution to an auditory like the present, nor to indulge in any spirit of undue individual exaltation. You will all feel that, primarily, the whole praise, honor, and victory, are due to the Omnipotent; and you will feel an anxiety that, so far as He has been pleased to own and bless human agency, the praise belongs to the humble and labourious agents and servants of the Society, whether at home or abroad—to the travelling agent plying his unwearied round of visits, even amidst the listless and indifferent, to the secretary working at his desk, to the translator amidst overwhelming difficulties and intricacies of idiom and dialect, to the colporteur who groans under unkind and chilly skies, and who works amidst the even unkind words of his fellow-men, to the Missionary, a word always synonymous with exile, and often with martyrdom. It is to their persevering, often unobserved, and seemingly unrewarded labours, we are to trace our 8000 Bible Societies, the 148 languages, and 43,000,000 copies of the Scriptures. This is, indeed, a magnificent result. Since within the first half century of the existence of this Society—since it has issued from its single room, even as the original publishers and messengers of the gospel issued from their upper chamber to communicate the glad tidings to the world—how continuous and how triumphant has been the series of its operations, how innumerable its fields of labour, how unflagging the wing of that angel who flies in the midst of the heavens, "having the everlasting Gospel to preach to them that dwell upon the face of the earth!" But although I feel most emphatically that with respect to the future, it is not for man to feel assured, far less to dogmatize; and though the whole field of unfulfilled prophecy is by no means thrown open to familiar and presumptuous access, yet, judging by the tenor of past predictions, and comparing them with their ascertained fulfilment; comparing them again with the tenor of predictions still remaining unfulfilled, I cannot re-

mind the impression that the world around us may, even now, be big with those throes of crisis and conflict, and may I not add, of deliverance, that are foretold. Nor, while the waters of the mystic Euphrates seem to be daily drying up, can we read a single leading article in our intelligent, though on this point apparently unconsciously, press, which does not serve as an illustration of the views of the chief commentators on Bible prophecy. In the whole of the western empire, Rome seems to be re-embodiment her ancient, though now somewhat epasmodic, efforts, and re-furbishing the weapons of her ancient armory; while infidelity scarcely ever before exhibited such bold malignity; superstition such shameless effrontery, or priestcraft such subtle ambition. While through all these, above all these, conquering and to conquer all these, the blessed Gospel summons, even in this our Jubilee strain of triumph, is gathering strength from resistance, exaltation from depression, mingling our prayers of earth with the hallelujahs of heaven, it is impossible not to think that prophecy may teach on its fulfilment, and the mystery of time be heaving to its completion; and even the intensest gloom we now witness and shudder at, may be fringed with the uprising rays of the coming glory. What, then, my kind hearers, before whom I have ventured to touch, all unworthy as I may be, on such majestic themes—what is the warning and admonition they convey to all of us? Is it not that, next to the great work of personal holiness, and, of course, in subordination to these immediate duties belonging to the position in which Providence has placed us, that we ought to labour intently, as our opportunities and spheres of action permit, in the sublime work of evangelization of the world, which, we must all of us think, will be probably the prelude and preparation for the world's final happiness? And, at least, it seems to me, that we who are now here assembled shall be justified in embracing fully this conviction, that, whatever else may pass away and perish in a perishing and passing world—its pleasures, its pomp, its labours, its heroisms, its genius, its winning comeliness, and its dazzling grandeur—that at least the work of the Bible Society will not be amongst the things that are doomed in the final dissolution of the passing and perishable, but that it will leave its traces, ay, even in the succeeding eternity.

REV. HENRY BROWN, said—The influence of this hallowed Institution may be compared to the sap that at this season of the year is rising up through all the trees and shrubs that embroider our country. It will appear by and by in the beautiful foliage and rich fruits; but many, while admiring the foliage and gathering the fruits, will forget the secret sap that brought forth all. The progress and influence of the Society may also be compared to the wondrous progress of vegetation. The seed is cast into the earth, it springs and grows up, men cannot tell how. "First the blade, then the ear, after that the full corn in the ear;" and how often do they who put in the sickle to gather the harvest forget the incorruptible seed that is cast into the ground? But be it so; "the kingdom of God cometh not with observation;" in its silent, secret progress it is like the "leaven hid in three measures of meal, till the whole be leavened." Suffice it, then, that the work of the Society is secret, and comparatively unseen by the eye of man; its record is in heaven, and its reckoning in eternity. I cannot but feel that one reason why the Bible Society has commanded so little of that supreme attention and paramount support which it ought to receive, arises from the narrowness and sectarian feeling of some of its supporters. They seem never to get out the little docks of their own separate system and launch abroad on the glorious ocean of a common faith, and a common Christianity. If, indeed, their creeds, and articles, and formularies, their peculiar catechisms and modes of church government, are paramount to the word of truth, then let them stand back from the British and Foreign Bible Society; but if the word of God is infinitely above all their formularies, their systems and peculiarities, let them rally round the Society which circulates it. The present is a critical juncture; the doors for the circulation of the word of God are so vast, that there is no over-estimating their extent. China alone, with a reading population, probably, of a hundred millions, wants a hundred million copies of the word of God; and the translation of the Bible into the Chinese tongue is one of the greatest events that has happened since the Bible was given to the world. Let us look again at Popish Europe, groaning under the dark thraldom of the man of sin. What is its great want? What is to be the great remedy for all its woes? What is to burst its chains asunder, to lift it from its degradation, and to raise it into light and liberty? It is the Bible; which, thank God! is not bound—though the Madini are—and which neither Pope, nor priest, nor conclave, can bind. It purges its secret way up and down; it is read at the midnight hour in many a sequestered spot; and there is going on through Popish Europe a silent movement that by and by will spring up marvellously; so that when the storm shall come and shake all Europe, there will be found still a blessed multitude which the Bible Society has mainly been the means of calling out from mystic Babylon, that they might not be partakers of her sins, nor receive of her plagues. And for my own beloved country, I can wish nothing better and brighter, than that it should deserve the title that has been given her—the land of Bibles; and I can desire for her no loftier mission than that she shall never cease her efforts until she has put a copy of the word of God into every human hand, and sees that every human being has the power, the right, the privilege, and the liberty to read it for himself, and, through the grace of God, to understand it and apply it to his own heart.

REV. W. ARNUP said—Everywhere we see that within the last century, or the last half century, this Bible, about which we are met this day to consider, has had a most wonderful extension as to its access to