

the world for His second coming, is the prayer in which, I am sure, we who are gathered together in this hall to-day will all join, and I am equally sure that you will not hesitate to accept the motion I have to propose—that the interesting Report just read be printed and circulated.

The Rev. A. E. MOULE, B.D., of the Church Mission, Hanchow, seconded the resolution in an excellent speech, in which he said, among other things, that if there is any society which deserves the name of an inland Mission in China, it is the British and Foreign Bible Society. He gave two very interesting cases of men in China brought to the light by the simple means of the Bible. He gave these to show that “perhaps the day of harvest is not yet; but, thank God, the early flowers of spring time and the blossoms, at all events, are to be seen, the prophecy and the promise of fruit-bearing summer.”

The Bishop-designate of LIVERPOOL (Canon Ryle), on rising to move the second resolution, was received with loud and prolonged cheering. He said: Lord Shaftesbury, and my dear Christian friends,—Called, as I am likely to be in a very short time, to fill a very important position in the North of England—and called most unexpectedly—I am not at all sorry to have an early opportunity of declaring publicly upon this platform my unwavering attachment to the British and Foreign Bible Society. Since I had the honour of being informed I was likely to fill that position, I have had, I suppose, like most people, a great deal of excellent advice. I have been recommended not to be extreme, and I have been recommended not to haul down the old colours, or to “show the white feather,” but I take all that advice, I hope, kindly, and I shall take leave to use my own discretion in following it. But there is one point, at all events, on which I halt not between two opinions. I have never had a second thought in my mind, since I was told I was likely to be Bishop of Liverpool, about supporting your excellent Society. I did think at one time, my lord, that my lot would be cast for the rest of my life in that diocese in which you live, and which you love so well, in the position—the very different one—of the quiet Dean of Salisbury Cathedral. I did believe and hope that I might there have been able to assist your lordship in Dorsetshire and Wiltshire in doing something for the Bible Society; and, at all events, I should have been a Bible Society dean if I had been nothing else. However, the providence of God has seen fit to call me very suddenly to a very different position. Whether you, my lord, and I shall ever meet in Lancashire I know not; but if God should prolong your life, and give you health and strength to come down to Lancashire, there is no part of England where you will be so heartily welcomed, or where your name is more honourably remembered as the Lord Ashley, who was so well known in connection with the ‘Ten Hours’ Bill. My dear friends, I am not at all ashamed of my connection with the Bible Society, for the very simple reason that I am not in the least ashamed of the English Reformation. There are those living, I believe, and there have been some who are now gone, who have not been ashamed to speak of the Reformation as the “Deformation,” and to call it a bone badly set, which ought never to have been set in the way it was. I have not the slightest sympathy with that view. I regard the Reformation of three hundred years ago as the grandest event in the history of this great empire—an event for which we, every one of us, ought to be thankful, and to which England owes her greatness and position at this moment among the nations of the world. We all know, and need not to be reminded, that the Reformation delivered our forefathers from ignorance of which we can form no conception, from superstition far exceeding anything referred to to-day about relics, and from a priestcraft exercising the most abominable tyranny over the bodies and souls of men. From all that, thank God, the Protestant Reformation delivered England. And what did it give? It gave us free access to the Father through our Lord and Saviour Jesus Christ, neither Pope, nor cardinal, nor bishop, nor absolving priest interposing in the slightest degree. It gave free access to the Throne of Grace for every sinner who would go to