

my purpose to detain you for many minutes. I suppose it is thought by the Committee that it is as well that one clergyman whose lot is cast in this great metropolis should from time to time appear on the platform of this Society at its annual meeting. But we London clergymen are so often listened to by those who dwell in London that I honestly think that it is far more profitable and agreeable to you to listen to the voices of those who come from distant lands, and can tell, as preceding speakers have told, of what God is doing in those lands, than to us. However, it is my duty to place before you a few thoughts in confirmation of the truth of this resolution, in order to press it upon your attention and your sympathy. We are told that the Bible is the battle-field of this generation; and I, for one, am not ashamed of that battle-field; for, after some eighteen centuries, during which the Bible has been assailed on all sides, I believe that at no moment did the integrity of the Scriptures or the inspiration of the Word of God stand upon a firmer footing than at the present moment. Indeed, the smoke-wreaths of former conflicts, which we had thought had passed away, appear now to be gathering into a new war-cloud, and threatening the Inspired Volume with extinction. Science, which ought to be the friend, is avowing itself the foe to Christian Truth, and many of the votaries of science seem to imagine, as did the French in that little battle at the commencement of their great struggle, that victory is already nailed to their colors. \* \* \* It is a very important point for us, and a very encouraging one to bear in mind, that we are not always called to defend the old position simply with the old weapons and with the old defences; but that, in the providence of God, as fresh assaults are made upon the Inspired Volume He brings to our hand new weapons and new sources of defence by which to defend that Word."

After expressing his judgment that the recent calamities to France were the visitations of a retributive Providence on that country for the rejection of the Bible and Christianity, he ably sustains his view thus:—

"Now, it is a very remarkable fact that in the middle of the sixteenth century France was on the verge of becoming Protestant. Catherine de Medicis wrote to the Pope to say that so many were departing from the Church of Rome that it was impossible to control them by the severity of law or by the force of arms; and Cardinal de Sainte Croix wrote to the Pope in 1561, saying, 'The kingdom is already half Huguenot.' Now, this was a crisis in the history and fortunes of the Church of Rome, and how did she meet that crisis? With the sword of the Spirit?—No! but with the sword of bloodshed—with the massacre of St. Bartholomew. On the 24th of August, 1572, that massacre took place; it was the act of France, and it was the act also of the Church of Rome, celebrated by Te Deums by members of that Church. A reaction no doubt took place, and after a little while the Edict of Nantes was passed by Henry IV., in 1598. But the toleration was but for a moment. Through the greater part of the succeeding century the Protestants were persecuted, were driven from their homes, banished from their lands, until in 1685 the Edict of Nantes was revoked by Louis XIV., and a fearful persecution was commenced against Protestant Christians throughout the length and breadth of France. Now, what was the result of that act? There were three results which have a very important bearing upon my argument. In the first place, there was the expulsion of Protestant Christians. In the second place, there was the extermination as far as possible of Christian books, the Bible and other books. And thirdly, there was the supremacy of anti-Christian error. During the whole of the succeeding century the Roman Catholic Church was supreme in France. She had the education of the country entirely in her own hands. No other faith was tolerated. And what was the result? Mental stagnation, political corruption, religious hypocrisy, and national decay. What do we find at the close of that hundred years? We find a licentious nobility,