

found to attach undue importance to this secondary matter. I rejoice, therefore, when I can go from the creeds and catechisms, whether they be those of my own church or of other churches, to the broad light of Christian truth. I feel, as I have heard it expressed on a former occasion, as if I had passed from the dry leaves of an heathenism into the glorious face of nature. I rejoice, however important these bodies may be, when we come in the presence of that great authority before which every separate flag is lowered. I rejoice when the great standard is raised around which the whole armies of Christendom may collect themselves. There is one other point to which I will refer before sitting down—the part which has been taken by some of the civil governments of the Continent for the purpose of preventing the free circulation of the Bible. I can conceive no insanity, no madness, so great as is indicated in the course pursued by those governments. It is impossible to look around, and reflect upon the state of the Christian Church, without being convinced that in many Catholic countries the ancient principles of authority are being thoroughly and entirely broken up. This will not prevent, but, on the contrary, it will increase the danger attendant upon those governments; and nothing can prevent men, when once they have arrived at a certain state of intellectual development, by which old restraints are disregarded, rushing to an extreme of lawlessness, unless some other authority should be introduced to supply its place. I say, therefore, it is the greatest possible insanity on the part of civil governments, which have any regard for law and order and the safety of their subjects, to oppose the free circulation of the Bible, or to fail in doing every thing in their power to increase its circulation. But it is neither on account of the effect which the circulation of the Bible may have in supporting any particular doctrinal views of the Christian faith, nor with regard to its effect upon the question of civil liberty, and the authority of just government, that I feel the greatest interest in the operation of this Society; it is for its effects upon individual minds and spirits that I am grateful for the blessings which have been diffused by the operations of this Society.

REV. DR. DRY said, what I desire at the outset to impress upon the Meeting is, a real, heartfelt conviction, as in the sight of God, with regard to the peculiar position occupied by this land as concerns the distribution of this glorious word throughout the world. At the beginning of last century this little island of the ocean could scarcely be said to have any connection with foreign lands, except, perhaps, North America. At this time, too, this of ours had almost entirely lost its living Christianity. But about the beginning of last century began a wonderful series of events in two directions. We recognise, according to our creed, Christ, not only as King and Head of His Church, but King and Governor of the nations; and we then behold Him as King and Governor among the nations, raising up this little island so that its power and dominion gradually spreads over the globe. Then, at the same time, we find Him re-entering, as it were, the bosom of the Evangelical Church, re-kindling the lost light and the lost life, and that, too, by a series of events almost unprecedented in the history of the Christian Church; until, about the beginning of the present century, we find these parallel events meeting in one. If there were a voice from heaven speaking to us, could it speak more emphatically in our ears than these events put together speak? It is Christ, the King and Governor among the nations, saying, Not for your sakes, but for the manifestation of my own glory, I have raised you up to this pre-eminence of power and dominion over the nations of the world; at the same time, I have given you a larger possession of pure evangelical knowledge and principle than to any other empire in Christendom, and therefore freely you have received, freely give, in order that this bread of life may be distributed over all the nations. And then there is the peculiarity in our empire. If it were one continuous whole, like Russia, Austria, China, or the United States, it were not fit to be the evangelist of the nations, as it is now. But He has given us power in North America, the West-India Islands, South America, and onwards to the islands of the Southern Ocean, girdling that immense continent with our forces. He has given us the fortresses of the Mediterranean; sent us to West Africa, South Africa; sent us to Asia, throughout the whole of India, the Eastern Archipelago, down the Southern Ocean. And if, as a nation, we are apt sometimes to boast of our having these naval and military fortresses over the globe, are we not bound this day, as the British and Foreign Bible Society, to look upon these as centres of evangelisation for the whole globe, as depots for Bibles, where they may be stored up, and as training schools for our spiritual warriors to go forth upon the spiritual conquest of the surrounding nations? Let us look at our possessions in this respect as compared with what it would have been if Portugal and France had been the predominant power. Why, if Portugal or France, who promised at one time to possess the whole globe, if they were in possession of this force, where would be the Bible this day? Look at the case of the Madia, and tell me, if Portugal were, where Britain is, where would be the access to our Bible or to our Missionaries? Or if France were the predominant power over the world instead of Britain—look at the case of Tahiti, and tell me where, then, would have been our Bibles and our Christian Missionaries? We see in this the peculiarity which God hath stamped on this nation of ours, with reference to the outspreading of His word and the evangelization of the globe. And so it is in other respects when we go to the far East. Allusion has been particularly made to-day to India, and my Resolution bears upon India as a land of promise. At one time Portugal threatened to be the predominant power there: it introduced the Popish religion. But the conduct

of the Papists only causes to show forth in brighter colours the pre-eminence of Protestantism. The first great Missionary to India had a New Testament till just before he sailed to India. He thought it might be of some use to him there. This Portuguese power was put forth in the Inquisition, and massacres also, in order to propagate their faith. Thousands were seized, and thousands, tens of thousands of children were caught, and, on the pretence of administering medicine to them, the sign of the cross was put upon their brows, and water sprinkled on their body. These were now designated Christians, numbers of them knew nothing of what Christianity meant, except sprinkling the body with some water. And then they joined the heathen in all manner of proceedings: they set up their Popish cars alongside of the heathen cars; pulled them in the same manner as the heathen pulled them; but instead of heathen gods, they had the statues of the Virgin and the Saints; brought them out with horrid music, and dances borrowed from the neighbouring pagodas, with fire-works, and all manner of extraordinary phenomena. In these ways they pretended to be advancing the cause of Christianity. But instead of that, what has been the result? I must say one word with reference to the contrast presented in India by means of this Society. At the beginning of the work of the British and Foreign Bible Society in India there was a bar and cry raised from the banks of the Ganges, which was repeated from the banks of the Thames, that this was a most dangerous thing, yea, a plot against our empire in India. One speaker on that occasion—methinks he belonged to the extinct geological species called megatherium—comes forward and says, If Napoleon Buonaparte, with all his ingenuity, had contrived any plan more effective than another for destroying the British empire in India, he could not have devised one better suited to his purpose than this plan of the British and Foreign Bible Society. Now, what is the result? Since then the British and Foreign Bible Society have helped to translate the Bible into all the languages of India, and from Calcutta given to us this day, have circulated about 2,000,000 copies of the Bible throughout India; and since then—so far from the British empire gradually diminishing, going to extinction—it has been getting kingdom to kingdom, principality to principality, until the whole of India has been consolidated into one mighty empire. And what an empire! Oh if there were only time to allude to it! but there is not. Methinks people in this country are still strangely ignorant of the amazing trust God has given them in that immense empire—such a trust!—an empire territorially nearly as large as all Europe, or large except Russia, containing about as many millions of human beings! In short, our Sovereign, Queen Victoria, at this moment wields a sceptre of absolute authority over one-fifth part of this world's inhabitants. And yet when we think with what a handful of men all this was done, a few men landed on the shores of India, with a balance-rod in their hands, the balance-rod is turned, in spite of themselves, into a sword; and the sword, in spite of themselves, is turned into a universal sceptre, now wielded over that vast empire. What an empire! It is an epitome of the whole world. I mean this: that if you travel from Cape Comorin to the snowy summits of the Himalaya, you will find specimens of every soil, of every product, of every climate you can meet with, were you to traverse ninety degrees from the Equator to the North Pole. But I cannot enter further upon it. These 150,000,000, then, have they not a claim upon us—a peculiar claim? This great Society has entered in, the Bible has been translated into all their languages; depots are planted through at every region; men are ready to go forth to distribute; and the Resolution which is in my hand is to the effect that this Society ought to institute a grand Jubilee Fund, in order that thereby it may be enabled to go forth more largely throughout these vast realms. And why should there not be got up immediately by this Jubilee effort, not £50,000, nor £100,000, but £500,000, for your Jubilee Fund, and do something worthy of this great Society—worthy of its Jubilee? There is wealth among us to do this. It is not the want of means, but want of will. Create the will, and the means will flow like the Ganges. What I propose, therefore, is, that we have an enormous fund—something quite prodigious even for Great Britain. I am in earnest in this matter. I cannot help it. What I propose is, that in the 145 languages in which the Bible is circulated by this great Society we will get such a fund as to enable the Society to strike out a grand Jubilee Edition in all these languages, and have them embellished with a suitable device and inscription; and resolve that not an emigrant shall go to Australia without a copy of the Bible—that Australia, so soon to become an empire; that Australia, a land so strange that an eminent naturalist, unable to account for its geological peculiarities, seemed to think it a small planet drawn by the attraction of the earth and fallen into the Southern Sea; so that the auriferous deposits of Australia, according to him, have come from the immeasurable vacancies of space. So let it be. And then Ireland is included—Ireland, poor; unhappy Ireland! Ah, was it not once a glorious land? What made it glorious? The Bible! The Bible shone upon it with glorious illumination. Then was Ireland free. And Ireland was the sanctuary, not of scholarship only, but of sanctity itself; so that disciples went to it from all the nations of Europe to learn, and apostles went forth from it to propagate the Gospel among surrounding nations. But in an evil day the inn of Rome put his iron hoof upon it, trod down its schools and colleges, and put the Bible either into the flames or the caverns, so that it could not be found. Then came darkness—a darkness that might be felt; until at last, according to the testimony of a modern writer, "It would seem the result has been to transmute the great masses of Ireland into rebels against the Government, conspirators against the landlord, and slaves of the priest."