

tions who, never having been blessed with the Holy Scriptures as their charter, have been obliged to turn to mere human books as their authority, and that authority has failed them. Whether, therefore, we desire that civilization should make progress in Europe, or whether we desire, as Christians ought, to spread that civilization which we possess among other nations at a distance, we are right, I am sure, in spreading the Holy Scriptures as the foundation of all that is most noble in our European civilization, through which we trust it will go on and prosper. I think it a very glorious thing for this nation of ours to extend the knowledge of the Scriptures to those who have not that familiar acquaintance with them which, thank God, our children have so long had in our schools. I am not going to enter on controversial points in this place. I quite allow that all our friends have their own opinions as to the best mode of conducting education in this land; but still, perhaps, I may be excused for feeling a certain thankfulness that I am a minister of a Church which causes the Holy Scriptures to be read from beginning to end in its services every year, and which has a Prayer Book which is taken almost word for word from the Holy Scriptures. I feel a satisfaction, therefore, in knowing that our children can scarcely grow up without acquaintance with the Holy Scriptures, which, I trust, will keep them right in the dreadful days that are likely to come. As to any system of education which should banish the Word of God from our schools, I cannot for my life believe that any minister of the Gospel will ever give his sanction to such a scheme; until it is shown to me by incontrovertible proofs, I cannot believe that any of our Nonconformist brethren, whose glory it has ever been to maintain the Scriptures of Truth, would ally themselves with a system which would banish from our schools that instruction in the simple and blessed teachings of the Lord Jesus Christ and His Apostles, in which our children have been fostered in past times, and in which, I pray God, they may be fostered as long as the world lasts. It may be that those who desire, for some reason to me perfectly inexplicable, to expel the Scriptures from our schools, hope for some other way by which, when the Bible is gone, they will be able to inculcate its doctrines upon their people and their children; but I think it is always dangerous to lose a thing which is good and profitable in the hope that you may get it again in some other way; and therefore, until I am perfectly convinced that there is some more excellent mode of bringing up the children in the nurture and admonition of the Lord than that of teaching the Holy Scriptures in our schools, and till I am convinced that that other way would be as effective as the one we now have, I for one shall stick to the old plan. Now, my lord, one more word. I have said that we live in dangerous times; so I think the Report we have just heard shows. What is it that we heard in the Report as to the state of Germany? That there are two great antagonists to the circulation of the Scriptures there, the one consisting of those who do not believe one word of what the Scripture teaches, and the other of those who have added to it an amount of human tradition and superstition which wrest it from its true meaning and significance. Take my word for it, you will never prevent people from seeking a religion. No system of Secularism will ever so prevail as to drive what is called religion out of the land or out of Europe. But you may have a very weak and debased form of religion, which men will be certain to take up with, if you do not give them the genuine Word of God. Therefore, if you would have your people not only religious, but free from those human errors which corrupt religion, you will join heartily with the Bible Society in circulating the Holy Scriptures among young and old at home and abroad. I move: 'That the Report, an abstract of which has been read, be received and printed, under the direction of the Committee.'

Earl FORRESQUE, in seconding the resolution, spoke very pointedly of the fact that this noble Society affords an opportunity of co-operation to Protestants belonging to a great variety of Churches. In closing he said: "I confess that, for myself, my own yearnings are for more of Christian union,