

has taught the bigots of all churches, all countries, all future ages, that there may be freedom of thought, expression, and action, but all combined with union, among those that differ, without subverting the throne of truth, relaxing the bonds of society, or disorganising any Church in existence. This is a great lesson for the world—a lesson for all time, and will go through all ages. We have been told that the principle upon which this Society is founded is calculated to disorganise society; that it is a vast quicksand; that it will crumble to pieces by its own weight. Now, has it? Where are the prophets? Where are their anticipations? The prophets are dead, and their predictions, like the leaves of Sybil, are scattered to the winds. But where is the society? Here, in all its integrity, and bearing full proof, not merely of its past success, but its present usefulness, and giving promise of yet much greater glory in the future. This Society has done much towards repelling the rising tide of Popery. I confess that I did not partake of the panic of many people on this subject. It was said by Sheridan, in relation to a corrupt ministry, "Give it the prerogative of the Crown, the keys of the Treasury, a venal house of Commons, but give me the liberty of the press, and I will explode it all." Now I will say something like this of Popery—Give it a triple crown, give it all its claims of keys and swords, give it the Inquisition, give it that detestable grant to Maynooth, give it a Cardinal Wiseman, canon law, and a hierarchy, and with that little instrument, the Bible, with freedom for its universal circulation, and, by the blessing of God, I will effect its complete destruction. With the Bible at the low price of tenpence, with education going out, as I hope it will go out, over the length and breadth of the country, on Bible principles, and that Bible in every man's hand, and every man taught to read it, to understand, and to practise it, I think we may allay some of our fears about the aggressions of Popery. But not to trespass more than another minute on the attention of the Meeting, I will just turn from the past to the future. I am full of hope, not, however, I must confess, unmixed with fear. In taking a retrospective view, we have more reason to feel humiliated that we have done so little, and not done it better, rather than elevated by the thought that we have done so much. The next generation—the present will soon be off the stage—will see greater things than have yet been witnessed. Let none of us, however, forget that a time of success is a time of danger. When an instrument becomes mighty, there is a tendency to repose upon itself: and it becomes all the more important, therefore, that we should not forget our sole dependence must ever be upon the Most High. Go on, then, I would say: go on, my country, to support this and kindred institutions; go on to guard the sanctity of thy Sabbath from desecration; go on to circulate God's word, and exhibit it in all thy conduct; go on to consecrate thy power, thy commerce, thy wealth, thy science, thy art, to Him from whom all thy greatness proceeds, and then never will come the time when thou shalt be seen, like ancient Tyre, a dreary and barren rock for fishermen to dry their nets upon; but thou wilt be preserved in thy strength and thy majesty, and be foremost among the nations that shall bring their glory and their honour into the new Jerusalem, the most munificent contributor to the splendour of the millennium, and the largest and happiest sharer of its ineffable felicity.

REV. DR. DUFF 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 land 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 Madiai, 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 out-spreading 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 proceedings of Protestants. Their first great Missionary to India had not seen a New Testament till just before he sailed to India. He thought it might be of some use to him there. Thus 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 brow, 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 dancers 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 hue and cry raised from the banks of the Ganges, which was reverberated 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 notice given to us this day, have circulated about 2,000,000 of copies of the Bible throughout India; and since then—so far from the British empire gradually diminishing, going to extinction—it has been adding 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, as 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 clime 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 throughout 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 those 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,