

unswerving fidelity and unflinching zeal. Thus in cordial agreement with its spirit, I rise to second the Resolution which has just been moved. For I rejoice and can conscientiously call upon you to rejoice, to be assured, as we are, that the British and Foreign Bible Society "maintains its course with unimpaired energy and renewed activity in the great work of making known God's TRUTH throughout the earth." In the few remarks I have to make, I shall direct your attention to *two* words only of this Resolution. "God's Truth." What is that? Is the Bible God's truth? This is a question that we have got to meet, and I do not hesitate to say, that, in my opinion, it is a *fair* question. I do not say it is a fair question for bishops and pastors, and the advocates of this Society to start. But I do say it is a fair question, coming from any man to whom you offer the Bible as a new book, or any man who has not yet been able to receive it as the Word of God. Now, I have no doubt myself, that in whatever way this question is put it can be satisfactorily answered: that, the man of science can answer the scientific objections which are made against the Bible; that these learned and reverend gentlemen around me can trace it up through its different languages and all the various readings, and prove that our English translation is very nearly, if not quite, correct. I feel no doubt of this. But I stand here as an *unlearned* layman, and as such I represent the unlearned layman class, and I want to ask if there is any way in which an unlearned, unskilled man may defend his English Bible without going back to the original? Or whether, if you go to an Italian convert, and, having shaken his faith in the Church he has been accustomed to believe in, ask him to take the Bible in his own language instead, or to a Chinaman, and having destroyed his confidence in Confucius, offer him a Bible in Chinese, you can put into their mouths an argument by which, without learning, they may be able to defend their Bibles as Divine? I think you can. I think there is a way in which any man may maintain the Bible as we have it. You have all heard of what is called the logic of facts. Now I propose to apply this logic to the Bible. I admit it is taking low ground, and some of my reverend friends may not approve of it, but I think it is fair ground. Let us take, therefore, certain patent, obvious facts around us, which the most simple and the most ignorant cannot fail to observe, and apply them to the Bible. Take, first, the existence of evil. Who can dispute this fact? War, slavery, oppression, fraud, prisons, penitentiaries and hospitals, the world over, attest it. None can possibly deny it. Then take another fact, Death. This is no invention of the moralist to frighten us into good behaviour, but a stern reality, reproduced a hundred times a minute over the globe. Again take Christianity. Men may dispute about its tenets as they will, but the *fact* of its existence, or that it is a *power*, and a power for *good* in the world, no reasonable mind will deny. Remove it and all that has sprung from it from the world—take away all Christian nations, England, France, Italy, the States of America and others, and put China or heathen India, and such like in their places, and what a world would you have! Bad as it is, what a reeking, seething hell of abominations it would have become had there been no CHRIST and no Christianity! Now, where, I ask, are we to go for the Book that can give us any light on these facts if we reject the Bible? You may challenge all literature to produce one that, totally apart from the Bible, will give you a reasonable account of the origin of evil, or that will throw any light into that dark abyss, towards which death, by an irre-

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