

have extended themselves to the number of two hundred and eighty millions. How is it with Protestantism, that did not exist then? As Schem puts it, take the kingdoms and the nations, the people and the races, over which these two systems now dominate, and making the largest and the most liberal allowance, giving one hundred and eighty millions to Roman Catholicism, giving one hundred millions to the Greek Church, you get two hundred and eighty millions of people over whom Romanism and the Greek Church hold sway,—that is to say, they make the laws, they regulate the spirit, they determine things that they please to this number under their power and influence,—not necessarily believing the doctrines but under their power and influence: and for Protestantism that has proved “a failure,” these same statistics tell you there are to day four hundred and eight millions of people under the influence it exercises. (Applause.) No, sir, it is not a failure, but through God’s blessing a glorious success full of blessing for the world, and if we want to spread its gracious agencies and if we want to extend its blessings, to make men free, to make men pure, to make men good citizens, to make men safe philosophers, to make them keep law, to make them servants to the Lord, then let us put this book into their hands and pray that the spirit of life and truth may go with and make it a message of love and truth to dead souls.

These things I submit to you. I thank you for the patience with which you have listened to me. God bless you and use you more and more for the spread of His glorious truth. (Loud and continued applause.)

Herbert Mortimer, Esq., seconded the resolution and it was carried.

The hymn “All hail the power of Jesus’ name,” was then sung.

The Bishop of Algoma moved the following resolution:—“That this Society desires, and is resolved to do all in its power, not only to permeate the whole Dominion with the Word of God; but also to lead the people of our land, who enjoy so many and great blessings: spiritual and temporal, to see that it is their duty and privilege to do their share towards sending the Holy Scriptures over the whole earth; and that it is our earnest prayer that hereafter it may be a marked characteristic of Canadians that they are Bible-loving and Bible-giving people.”

His Lordship said—I think, Mr. President, it is impossible for any Christian man to occupy a place on the platform of this Society without realizing in some faint degree at least something approximating to the emotions awakened in the breast of the great Jewish Lawgiver as he stood confronted with the burning bush. The place where we stand now is essentially holy ground, and the associations which cluster around the cause which has brought us together are such as appeal most eloquently to the holiest, loftiest, and purest sensibilities of our Christian nature. For myself I desire to say that as a Christian man and as a minister of the Church of England, I would be recreant to my duty and false to the deepest convictions of right that are within me if I were for one moment, on any occasion where it is possible to do otherwise, to turn my back on a cause such as that of the Bible Society (applause); which has accomplished such magnificent results for God and His cause in the past; which has attracted to itself the prayers and best sympathies of a great host of the nineteenth century, and over which I am willing to believe—because of the grandeur of the results which it is working out and which are to spread hereafter through all eternity—over which, I say, I am willing to believe that the angels of Heaven rejoice. I say, sir, in the first place, that as a member and minister of the Church of England, the work of the Bible Society demands my heartiest support and warmest allegiance. (Hear, hear.) And this affirmation of mine is capable of vindication. In the first place my own Church, which I love so dearly, is herself a Bible Church, built upon the pillar and ground of the truth of God’s Word. A