

that the first victory gained by the ancient people of God was achieved, not by the sword or the spear, but by the sound of the silver trumpet. (Applause.) Now that trumpet, we are told, was sounded not one day or two days, but many days in succession, without any apparent result; and there were doubtless those who looked upon the blowing of a blast of a silver trumpet with something like contempt, and who, felt contempt for those who trusted to such an unusual and apparently ineffective mode of warfare. There were no doubt grumblers in those days as there are now. We don't know whether the military proceedings of that time were exposed to the same criticism to which the proceedings of more modern times have been subjected; but, no doubt, there were those who were scoffers then as now. But what was the result? Why, we know that the trumpets continued to sound, and at the appointed time the irresistible power of those silver tones was manifested by the total demolition of the opposing bulwarks of the enemy. (Applause.)

Now, this irresistible power of the Word of God is no more than we might have expected from its divine Original. God is the author of the Bible, and He is also the framers of the human conscience; and just as we know that a key will always fit the wards of a lock, if both have been made by the same artificer, so we find that there is an affinity and an adaptation between the Word of God and the conscience of man which cannot fail to give the result, when brought to bear on each other, of the conversation of man. There has been happily illustrated by that illustrious divine whose name is, no doubt, still fondly cherished by many in this building—the illustrious Dr. Chalmers—(cheers)—who said that as there is an aptitude between flint and steel to create a spark, so there is an aptitude between the Word of God and the conscience of man to kindle a flame, which lights the soul to everlasting life. (Applause) Ladies and gentlemen, it would ill become me to take up the time of this meeting when there are many prepared to address you. A society formed by the union of several other societies cannot fail to produce many who are interested in its welfare. I will not detain you any further. I will only express my sincere hope that all present will feel that they are doing a great work in supporting the objects of this society, in cheapening the Bible, in rendering the Bible accessible especially to our own countrymen. Nor would I omit to say one word in favour of one part of the society's labours—I mean the propagation of those excellent Paraphrases which peculiarly belong to Scotland, which are familiar to every Scottish child, and which we cannot do better than hand down—containing as they do so faithfully the principal doctrines of Scripture—we cannot do better than hand them down unbroken as a heritage to future generations. I do hope that through the in-

strumentality of this society, the Bible will be greatly diffused, that the Bible will be rendered as cheap as possible, and principally that it should be in large print. I think that is not sufficiently attended to—that the small print is very unattractive, almost repulsive to those who read with difficulty. Imagine any of our most popular newspapers produced in ruby type—why, who would ever think of reading it? and so I think it would be very desirable that the Bible intended for the poorer classes should be in large and clear type, such a size as that of the ordinary newspaper. I would far rather have for them a large and cheap Bible, than one with gilt edges and morocco binding. The object of this society is both simple and sublime. It is nothing less as regards our own country than to place a copy of the Scriptures in the hands of every inhabitant of Scotland; and until that object is attained the Bible Society pledges itself not to discontinue its labours. (Cheers.)

FUNDS.—The Treasurer's abstract of accounts necessarily includes the receipts of the Edinburgh Bible Society from January 1st to date of the union. Adding these to the seven months' revenue of the society, it will be seen that the five leading sources of free income have produced:—Annual subscriptions, £503 0s. 10d.; donations, £1297 5s. 5d.; collections, £18; auxiliary societies, £923 6s. 5d.; legacies, £1139 8s. 9d.: total, £3881 1s. 5d. It is gratifying to know that both in Edinburgh and Glasgow the regular subscriptions have considerably increased since the union. In the latter city the efforts of the Ladies' Auxiliary have produced about £120 additional subscriptions. The claims of the Bible are being successively brought before the various Presbyteries, with the view to obtain an annual collection from every congregation. The United Presbyterian Presbytery of Glasgow has given a cordial consent to this proposal, and it is hoped that the movement will be general. A church-door collection would bring the subject of Bible diffusion prominently before a very large proportion of our people, and would give many an opportunity to show their interest in the work which might otherwise not present itself.

HOME OPERATIONS—SCOTLAND.—A large part of the distribution of the Scriptures at home is carried on through the agency of ministers and friends in the various localities, who are best acquainted with the circumstances of those whose Bible wants they endeavour to supply. The Bibles of the society are also brought to the doors of a considerable portion of the population by the colporteurs of the Religious Tract and Book Society, and the remainder of the home circulation is made up by sales at the depositories, and by means of special agencies, which will now be noticed.

Edinburgh.—In this city, the usual work of Bible colportage has been prosecuted during the last year. One of the agents—a Bible woman, very useful in distributing Scriptures,