

power; and in this sense its testimony had never lost, and never would lose its value.

There had been times when the Bible was regarded as the teacher of anarchy, and there had been times when it had been supposed to favour absolutism. There was no doubt that passages might be found that could be twisted to the support of either of these extremes. When kings ruled tyrannically, having no care for the interests of those whom they governed, they would find terrible words in the Bible, which would teach them that their thrones were insecure. When men refused to submit to any kind of control, they would find denunciations of lawlessness in the Scriptures as strong as any which condemned tyranny and oppression. When we penetrated to the principles from which these varied warnings proceeded, when we studied these principles in the light of experience and history, we discovered not only that there was no contradiction between them, but that they were mutually supporting. Law and liberty were the great elements of civilization, and these were bound together in the teaching of the Gospel and of the Bible. As this truth became, year by year, more evident, men were learning to prize more highly the sacred records in which the principle was enshrined.

If he might venture on one other illustration of the power of the Scriptures, and one that was peculiarly suitable to a meeting of the Bible Society in which many different communions took part, he would remark that the more deeply we studied the Scriptures the less important would appear the points of difference by which they were separated, the more momentous those in which they were agreed. They were often troubled by the changes which were passing in religious opinion—by those scientific difficulties of which he had spoken—by changing theories on the subject of inspiration and the like—by the differences which prevailed between different branches of the Christian Society. When they really penetrated to the foundations of the teaching of the Bible, they learnt how slight and unimportant in comparison were these external things which were continually in danger of being shaken—how great and deep and eternal were those truths in which they were agreed.

The collection was then taken up, and after an anthem by the choir the 4th resolution was moved by the Rev. Septimus Jones, seconded by Mr. Sheriff Jarvis.

“That the hearty thanks of this meeting be presented to the Rev. Dr. Ridgway, for the instructive sermon which he preached on behalf of this Society last evening, and to the Pastor and Trustees of Knox Church for kindly granting to the Society the use of their Church for the occasion.”

The 5th resolution was moved by the Rev. T. C. Desbarres, seconded by Geo. E. Gillespie, Esq.,

“That the hearty thanks of this meeting be presented to the Pastor and Trustees of this Church for its use on the present occasion, and to the Organist and Choir for their valuable services in connection with this Annual Meeting.”

The proceedings were then closed by singing the Doxology and pronouncing the Benediction.