

of all history, except so much of the history of the first ages of the Jewish and of the Christian Church as is to be gathered from the canonical books of the Old and New Testament: Let him study these in the manner I recommend; and let him never cease to pray for the illumination of that spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this *learned Christian's faith*. The Bible thus studied will, *indeed*, prove to be what we Protestants esteem it, a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked." † Speaking of the Bible Society as confining itself to the distribution of the Holy Scriptures, the Bishop of St. Davids, in his Charge, 1813, thus expresses himself, "The Society is constituted on this simple and comprehensive principle, that it may not exclude the aid of any person professing to be a Christian. Indeed, no contribution for the distribution of the Bible can be unacceptable, whether it come from a Churchman or Dissenter, from a Christian, Jew, Mahometan, or Heathen." "Contemplating this distinctive character of the Bible Society, the late venerable Dr. Porteous, Bishop of London, thus declared his sentiments, "The more I con-

† See Horsley's Nine Sermons, p. p. 223—228, London 1815.