...posed. The ...of being printed, ...of being circulated ...express purpose of ...all allow. But alas, ...we it will read it, and it is to be feared that ...may come will leave it ...religious books, for in... ...ted that are never ...parlour table as an or... ...to adorn the book... ...pamphlets and pe... ...ted that are never ...ention of being ...intention is ne... And how many ...ing up of which ...cified intellects ...days and nights of ...their careful and accu... ...preparation, are printed and circulated, that are never read? only kindly and courteously received, and then laid aside as so much waste paper. Now, knowing this to be a fact, I should have most heartily seconded the resolution I held in my hand, even had it been worded to the following effect:—Resolved, that the Report, to an abstract of which we have just listened, be received, printed, circulated, and *read*, under the direction of the Committee.

Why, Sir, the reading of such a report as the one to which we have listened, cannot but do good to all who will take the time to give it a careful and prayerful perusal. It will fill them with admiring thoughts of the Divine goodness; and with exulting joy in view of what it records as to the gradual and rapid extension of the Redeemer's kingdom. It will convey them in imagination over a vast portion of the habitable globe, and give them to see innumerable multitudes of the different tribes, and kindred and people of the earth, reading in their own tongues "of the wonderful works of God." They will turn to one part of the report and there read what will remind them of that bright and glowing prediction of inspired writ—"The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing." They will turn to another part of it, and read what will remind them of that other delightful prophecy—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out and streams in the desert." They will turn to another part and read of the ignorant being enlightened, of the guilty being pardoned, of the polluted being cleansed, of the lost being found, of the dead being made alive; and thus they will be reminded of that other Scripture, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." And is not the reading of such instances and illustrations of the illuminating, pardoning, ennobling, sanctifying, comforting and soul-saving power of a circulated and studied Bible greatly calculated to cheer the hearts of God's people, and to stir them up to renewed and redoubled efforts in promoting the circulation of the Holy Scriptures, seeing that their past labours in this good work have not been in vain in the Lord. And we think too, that the perusal of such instances and illustrations of the power of Divine truth in renewing the hearts and reforming the lives of others, is well calculated to awaken the careless and apathetic among ourselves, to a higher appreciation of the worth and preciousness of the Bible; and to induce them to become more regular and diligent students of its sublime mysteries; its enlightening and elevating truths; its practical precepts; its exceeding great and precious promises; and its revealed prospects through faith in the all sufficient atonement of the God-man mediator, of glory, and honour and immortality.—With these remarks, Mr. President, I beg most cordially to second the resolution.

Rev. Mr. Harrison, in moving the second Resolution, spoke as follows:

Mr. President, Ladies and Gentlemen,—I rise this evening, with mingled feelings of sorrow and joy, to move the resolution which has been entrusted to my care—with sorrow to learn that several long-tried and faithful friends of this glorious Institution, the British and Foreign Bible Society, have, during the past year, been called to their final account—but with joy to know that those blessed truths, which they were instrumental in sending to their perishing fellow creatures, brought comfort to their own souls in a dying hour, and gave them the "victory over death and the grave"—may it be our privilege ever more to possess "like precious faith."

The resolution which I hold in my hand breathes the spirit of true piety, and I am sure that it will be responded to by every right-thinking person in this large and respectable audience. It traces, Sir, all our success, both at home and abroad, in the spread of the sacred Scriptures, to the "goodness of Almighty God." I like the sentiment, Mr. President, for we are all too ready to take some little credit to ourselves in the great work of evangelizing the world, unmindful of the *great Author of our being*, as well as the moving cause of our "work of faith and labour of love." What have we, Sir, that we have not received? and where were we, until renewed by the life-giving power of the Gospel? enemies to God, and without hope in the world. And this is the state of every unrenewed heart. There comes a voice from the throne of God, sweeping over the whole earth and conveying to every child of Adam the sad, the thrilling intelligence—"There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God—they are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no not one." But there comes also another voice, wafted on a gentler breeze, fraught with divine love—It is the voice of compassion, the voice of God, "Suffer them not to go down to the pit, for I have found a ransom."—Touched by the power, and quickened by the spirit of the Gospel, the lost sinner rises to life, and lives anew—A bright star in the heavens leads him to Jesus, and love for *His name* constrains him to ask "Lord, what wilt thou have me to do." And can it be that he will take any merit to himself in the great work of his salvation? No, Sir, he will ascribe all to the free and unmerited grace of God—What shall I render unto the Lord for all his benefits toward me? will be the grateful language of his heart, and there is nothing that he will not do, nothing that he will not give to Him, who has plucked him as "a brand from the burning."

When we look abroad in the world, and see the vast amount of good that has been already effected—when we learn that the Bible is winning its way to most distant parts of the habitable globe—when we remember that fifty years have not passed since the formation of this blessed Institution, which has now become the first wonder of the world—and that the hearts of the people are prepared to receive with joy the glad tidings of salvation. Nay, Sir, we are constrained to ask, what hath God wrought? and the path of duty at once becomes plain. Ours is an upward, as well as onward course. Our field is the world—our motto is love.

I was much struck, Sir, while reading a few days since an account of the American Arctic Expedition, in search of that brave man, Sir John Franklin, and his hardy crew, where mention is made of their having discovered the graves of three of his followers—while on their grave boards were inscribed striking portions of God's Holy Word.—And, Sir, in imagination I beheld those poor wanderers far from the home of their childhood and the friends whom they tenderly loved, cut off from human hope, and destined to drag out a miserable existence. I could fancy the tear starting from their almost dimless eyes, as they looked, but looked in vain for some human deliverer,—but, Sir, amidst their deepest sorrows, I could fancy their aged leader, drawing from beneath the folds of his garment the precious Book of God—unfolding its sacred pages and reading aloud those precious truths which can bring comfort to the most disconsolate, and peace to the wounded spirit; and as he continued to read of the happy home in heaven prepared for the humble followers of the Lamb, where the friends of Jesus meet to part no more—where the weather beaten mariner may cast anchor within the veil, and hear no more the howling storm, but be forever at rest. O, Sir, I could believe that every tear would be wiped from their eyes—and thy will, O God, be done, uttered by every heart. And would we deprive them of such a boon? I think I hear one and all answer, No.—Surely we must rejoice to know that they have the Bible.—And, Sir, permit me to say that there are millions of our fellow creatures, born for immortality, whose situation, in a religious point of view, is far more deplorable than that of those for whom your sympathies have been awakened—in a land cheerless as the Arctic regions—cold as the icy mountains—and uninviting as the trackless desert.—Millions who are sinking year after year, into a dark futurity, without one ray of heavenly hope to comfort them in their last sad conflict with the King of Terrors. And yet, Sir, we have it in our power to send them what is better than silver or gold—that which can make the wilderness blossom as the rose, or become as the garden of the Lord—the precious book of life. Surely, Sir, it becomes us, who have so freely received the blessings of redeeming love, to give freely to others. The Bible, oh that precious Book! its heavenly truths applied to the soul by the Eternal Spirit, illumines the dark valley of death, and points beyond it to immortal blessedness in heaven. It has brought comfort to thousands and millions of our fellow sinners, who are now before the throne of God and of the Lamb. And, Mr. President, if we have indeed been brought to know God—if we have felt the value of our own souls—we must, we will feel for others. Time is passing rapidly away—many, very many of our days and years have fled, never more to return, and I am sure, Sir, that we must all feel that we have done but little towards the extension of the Redeemer's kingdom. O may we redeem the time—may we work while the day lasts. Our friends at home are doing much towards the spread of the Gospel—because with the Bible in their hand, and the truths of the Bible engraven on their hearts, they fear not the strong man—the man of sin. May we, Sir, one and all imitate the conduct of the Eastern Magi, who, when conducted to the cough of their new born King, presented unto him gifts, gold, frankincense and myrrh.

I look around, Sir, but look in vain for some who were with us on this platform a few years since—they have gone—and we must soon follow them, to give an account of our stewardship. We can scarcely all expect to meet in this place again—let us then improve the time. I will not trespass longer on your patience, as there are many to address you this evening who I am well persuaded will do greater justice to the cause we have met to advocate than I can possibly do, having so frequently addressed you on similar occasions.—With the prayer that God may hasten the happy day, when the knowledge of salvation shall extend from sea to sea, and from shore to shore, I beg to read the resolution.

The Rev. Mr. Armstrong, in seconding the Resolution, spoke as follows:—

Mr. President, Ladies and Gentlemen,—I am glad to find, Mr. President, by the Resolution put into my hand to second, and which has already been read, that as the British and Foreign Bible Society advances in years, so it increases in strength and usefulness. Like the prince among our trees, I mean the oak of the forests of that country which gave birth to this prince of societies, and which has nourished and reared it to its present eminence, it has been brought to maturity by the very storms and tempests which threatened its destruction. This surely is cause for congratulation to all who hold that the Bible is the only rule of faith in the Christian Church, be the communion what it may—that the Bible is the only religoin of Protestants. I have said that the Bible Society is the prince of Societies. This I affirm, not because I depreciate other Societies, but because all other Societies are liable to the evil of sometimes propagating error or false doctrine,—not knowingly, perhaps, but unwittingly; this the Bible Society cannot do; because that Book which it alone circulates, contains the truth, the whole truth, and nothing but the truth. I consider the Bible Society, therefore, among other Societies, as I consider the Bible among other books. Other books may contain error; not so the Bible—that contains essential truth—truth itself. As, therefore, I consider the Bible to be the prince of books, so I consider the Bible Society, which circulates nothing but that prince of books, to be the prince of Societies.

But the Bible Society may be illustrated by another similitude. In the midst of that constellation of societies which adorn and enlighten the moral firmament of our native land, it is a star of brilliant lustre, a star of the first magnitude, sending forth its benign beams to the very ends of the earth, carrying light, life and liberty to man. In this view, what has not the Bible Society done for India, for China, for Africa, and even for South America? We are sometimes told that the Bible can do little without the living instructor, that we must send forth Missionaries as well as Bibles. No doubt, it was intended, by Divine appointment, that both should go together, mutually aiding and assisting each other. But the Bible has often kept alive the coal of divine truth when living instruments have been removed or become formal and inefficacious. I will mention but one instance of the kind, though many might be adduced. I refer to the Syrian Churches situated in the interior of Travancore and Malabar, in the South of India, visited by Dr. Buchanan. Their glory had passed away and religion was altogether on the decline; but the Bible still existed among them, and that had preserved the spark of truth, though the flame had gone out. This is an instance of the salutary effects of the Scriptures under a deteriorated instrumentality. I will now refer to a case of an opposite kind and shew the evil effect of the withdrawal of the outward means, where the Scriptures were not possessed. The Jesuits, above a century ago, with incredible industry, unwearied zeal, and, I must add, with great kindness, though labouring under very erroneous and defective views of religion, gathered together a body of Indians from among the tribes of South America, amounting to one hundred thousand souls, settling them in thirty towns on the shores of the rivers Parana and Uruguay. I do not say that this large body of people were truly christianized, but they were domesticated and civilized, and brought under a certain degree of christian instruction. The remarkable success which attended this enterprise excited the jealousy of the government in whose territory this mission was founded, and fearing lest that power and influence which they had attained over so large a body of Indians should some day be exercised to the prejudice of its power, withdrew those active agents of popery from their scene of labor, and replaced them by a party of ignorant and unprincipled Franciscan Friars, who, from their mismanagement and dishonest practices, lost the confidence of the Indians, and the consequence was, that in the course of a quarter of a century the whole of this celebrated mission was broken up and dispersed; so that for some years past, scarce a vestige, whether of church, habitation or convent is to be met with. I have referred to this mission for the purpose of remarking how different might have been the result, if the fathers of it had taught the people to read and allowed them the free use of the Scriptures. The little knowledge which had been communicated to them might have been maintained and increased, and the establishment might have been in existence at this very day, though under a different form and in a less efficient condition. Was, then, this mission, which ultimately so entirely failed, unattended with any benefits? I reply, No. I should hope some few at least out of that vast multitude derived so much knowledge even from a defective course of instruction, as led them to look unto Him who was crucified, and were saved. Is there not also a useful lesson which we may learn from this successful effort of the Jesuits? If they, with all their erroneous views of the christian system, succeeded to such an extent in humanizing and improving the condition of such hordes of savages, what may not be expected from the introduction of the pure Gospel by truly Christian Missionaries among heathen tribes? Depend upon it, wherever the experiment is made, the happiest results will follow. But there is another and very important benefit arising from the labours of the Jesuits among the Indians of South America. They have facilitated the translation of the Scriptures, by reducing several of their languages to writing. I hold in my hand one out of many of the works prepared by them for the use of their converts. It is called "The Text of the Christian Doctrine: in the Guarani language and in Castillian." In the column on the left is the Indian language, the Guarani; on the right, that of the Jesuits, the Spanish. On the first leaf we find the Lord's prayer, very faithfully translated; on the second, the creed, equally well translated, and on the third, the Ten Commandments; but here we find the same mutilation that we meet with in all the systems of Christian doctrine set forth by the Church of Rome in their versions of the Decalogue. They omit the *second*, as prohibitory of all idolatry or image worship, and therefore condemnatory of their idolatrous practices, and divided the *tenth* into two, in order to preserve the number ten. I rejoice, therefore, that the labours of the Jesuits are available to christian missionaries in the translation of the Bible into certain Indian languages; though at the same time I must remind you of the great necessity which there is for the circulation of the Scriptures among Roman Catholics, if only to point out to them such mutilations and falsenesses as those to which I have adverted.

But I find also by the Resolution which I hold in my hand, that as difficulties have increased, so energy and activity have kept pace with them, which is just as it should be. I read, "that the events of the last year in the Parent Country have served to awaken her zeal and to rekindle fresh interest in behalf of the Bible." What events are those to which reference is here made? The Papal aggression I conclude to be one of them. I by no means regret that movement on the part of Popery; first, because it has exhibited full proof that the idolatrous and persecuting character of the Church of Rome remains unchanged; and secondly, because it has aroused the people of England strenuously to oppose the unbounded pretensions of that anti-christian power. I rejoice that this Papal aggression against Protestantism has originated a Protestant aggression against Popery. But how is such an aggression to be conducted? The agents of Rome in England, have been loud in their demands for toleration and liberty of conscience; but have they not full toleration and perfect liberty of conscience? Do they not enjoy the full exercise of their religion and entire liberty to erect churches throughout the British dominions; but do they reciprocate this liberty? Are Protestants allowed the full exercise of their religion, or to erect churches in Rome or in the Papal dominions? We know they are not. How then are we to oppose the errors and pretensions of Rome? Not by the means of grace, for they are prohibited—not by the introduction of the protestant forms of worship, for they are not tolerated. The only means, then, of aggression that remains is, the circulation of the Scriptures, thrusting them in at every channel or avenue that is open to us. There are indeed those, and professed protestants too, who do not hesitate openly to declare, that it is dangerous to unsettle the faith of Roman Catholics, even by means of the Scriptures. But what is this but redecting upon all our leading reformers, all of whom promoted the circulation of the Bible for this very purpose. Let us then neither be afraid nor ashamed to imitate them, remembering for our encouragement that the circulation of the word of God has ever proved of vast use in furthering every reformation that has ever taken place in the church. How much was Luther's great work in Germany aided and assisted by the translation and circulation of the Bible in the language of that country. How much did the dispersion of Wickliffe's and Tindall's translation of the Scriptures promote the reformation in England. And, now, are not the Scriptures in the Irish tongue doing much towards accomplishing the great work of reform in Ireland? And shall not the same means be productive of the same effects in accelerating that movement which is now going on in Italy? It is true that the reading of the Scriptures is restrained, as well as the circulation of them prohibited by Papal authority. But is Rome to last forever? Is popery never to meet with a downfall? The advocates of Popery indeed tell us, that everything else is fluctuating but the Chair of Peter—that the Chair of Peter stands as a rock amidst the fluctuations of Europe. But who does not know that the Chair of Peter is dependent—not on its own inherent strength—but on a foreign force? Let the bayonets of France be removed, and where will be the security of Peter's Chair then? The Pope must make another abdication and conceal himself in some hiding place, or under the covert of some friendly power, from whence, perhaps, he may never return to the Chair of Peter—At least I see no great security on that rock which is dependent on the shifting sands around it. When once God's word finds a free course in Italy, depend upon it, it will produce such a change on the minds of the people as no human power can stay or obstruct. Suffer me now to urge upon you the necessity of liberally contributing towards this noble cause—the circulation of the Scriptures. You have heard of one whose prayers and alms went up for a memorial before God. Have your prayers and alms on behalf of the Bible Society ascended up for a memorial before God? Can every one present lay his hand upon his heart and say, I have done what I could to assist and promote the great object of that Society? Be not satisfied with admiring what you profess so greatly to approve, but cheerfully contribute towards its maintainance and support.

The Rev. Mr. Ferrie, in moving the fourth Resolution, spoke as follows—

Mr. President, Ladies and Gentlemen,—It affords me very great pleasure to find myself upon this platform this evening, and to perceive upon it the clerical representatives of almost all, if not all, the Christian denominations in this City—and my position in the midst of them, and immediately before an organ, recalls to my remembrance the wish which Dr. Guthrie once expressed in similar circumstances in Edinburgh, that each denomination would but act the part of a distinct air-pipe of the same musical instrument, that they might all conspire together to swell the same strain—a glorious strain of praise.

I regard this Society, Sir, as an essentially Evangelical one, and as an Evangelical Society constituted for the purpose of disseminating the best of all tidings, even those glad news which have come from the far country of Heaven; which are to all who are permitted to read them with understanding, far more refreshing than cold water can be to any thirsty soul—I am here to advocate the claims of this Society, because I regard the cause of the Bible as the cause of God, and would be upon the Lord's side, not only from a sense of duty, but from fear of wrath. When, or where, Sir, the battle of Armageddon, of which we read in the Scriptures, shall be fought, it is not for me at present to determine,—but sure I am we are living under the outpourings of that vial which shall not have run to its dregs before that terrible conflict shall have happened—and believing as I do, Sir, that that engagement is symbolized in the old Testament Scriptures by the conflict that took place between the troops of Barak and the troops of Sisera, by the waters of Megiddo, or rather I should say between the Lord himself and the Kings of Canaan, for had not the Lord gone forth before Barak upon that day—and does not the song of Deborah and Barak inform us that there were more Kings than one interested in the success of Sisera? I cannot, Sir, but become very serious when I ponder upon the circumstance that not only were the troops of Sisera extirpated to a man upon that day, but that moreover the inhabitants of Meroz who had not assisted Barak in contending against him were cursed, and that right bitterly by the angel of the Lord; they were cursed, it is said, "because they came not forth to the help of the Lord, to the help of the Lord against the mighty."

The enemy, Sir, with whom we have to contend in endeavouring to circulate the Scriptures is still a "mighty" enemy, though, thanks be to God, he is not now so mighty as he has been—he is still a mighty enemy, having his emissaries in every land, and in some lands his spies in every house, and having on the Continent of Europe despots for his tools, and a new fledged Dictator (I will not yet venture to say a new fledged Usurper) for his patron; but mighty though he be, seeing that it is God's decree that not only shall all those who compose his forces be destroyed upon the great day of God Almighty, but all those who shall not then oppose him shall be cursed, and that right bitterly. Surely, Sir, it becomes every man possessed of wisdom in the midst of us to take his stand immediately and unhesitatingly on the side of that great King who shall by and bye come forth manifestly conquering and to conquer, and who in the days of his flesh made no secret of the fact, that in his opinion, those who were not with him were against him.

The Resolution, Sir, that has been entrusted to my care is the following.—[See Resolution No. 4, in the third page.]

The first part of this Resolution states "that the recollection and recital of the events of the past should animate us to fresh efforts for the future." It gave me very great satisfaction, Sir, to hear the interesting and excellent Report of this Society's proceedings for the last year, and we must all rejoice in thinking that the circulation of the Bible should be increasing in our own Province—but, Sir, I was also greatly cheered by perusing the other day, the statement made by the Rev Dr. Baird, of New-York, before the Commission of the Free Church in Edinburgh, concerning the prospects of evangelical religion on the Continent of Europe. That distinguished man, has for the last sixteen years been travelling from place to place over Europe, watching the progress of evangelical piety, and it is most refreshing to learn from him, that in every Kingdom of that Continent, the prospects of true religion are brightening. He felt himself warranted to state that Protestantism is reviving not only in Belgium, Germany and Holland, but also in France; yea, that the prospects of true religion are now ten times as bright in that country as they were some fifteen years ago. He also stated that in Hungary, poor Hungary! whose liberties and venerable Constitution, (a Constitution nearly as ancient as that of my own beloved native land,) are now trodden under foot by the proud despot of the House of Hapsburg—that in Hungary there are not only still three and a half millions of Protestants, but 2,800 Protestant Churches, independent of any support but that of their own congregations. He stated also that the Government of Sardinia seems favourably disposed towards the Protestant cause, having granted permission to the Protestants of Turin to build a Church for their accommodation in that metropolitan city. How delightful that the Protestants of the valleys of Piedmont should now find a government sailing upon the cause which their ancestors shewed themselves to be more tenderly attached to than even their very existence—and Sir, Dr. Baird stated, that, inasmuch as at Turin at present there is a number of pious Italians, who knows but Turin may become the centre of a protestant influence, extending throughout all the North of Italy. He also remarked that there was still a Protestant congregation at Rome, which although driven from every other place of resort, was now assembling in the house of the Ambassador of the United States of America—who knows but the stars and stripes may prevent their being disturbed there for a time, and who can doubt but that plying the Pope with the principle of reciprocity, the time shall yet come when Protestants shall be more satisfactorily tolerated in their religious meetings even at Rome.

Dr. Baird further alluded to the condition of that old country from which, perhaps, many have come who are now hearing me; I mean the Island of Ireland—oh, Sir, glad am I to think of the revival of the Protestant interests that is going on there. It was my lot twice to traverse the breadth of that Island in the year 1848, which is such a remarkable one in its calendar, and if ever contrast was beheld by man between the effects of circulation and suppression of the Word of God, it was beheld by me that year when passing from the East to the West of that interesting Island. In Ulster, Sir, the country was beautiful, the fields fertile, the people happy, and religion, at least in its externals, prosperous;—but almost immediately after I had crossed the line of demarcation running between the Province of Ulster and the Province of Connaught, and begun to travel in the latter Province, oh, how terribly changed was the aspect of all things!—the land was desolate,—the countenances of the people, as though the hand of death had been laid upon them,—and the state of religion deplorable beyond all expression.—I rejoice, Sir, however, to know that thousands and tens of thousands have since that period been led to renounce their attachment to Rome, and that many Christian denominations have been laboring ardently to help on the good work progressing there—the Church of England and Ireland has been doing much. The Free Church of Scotland has sent great sums of money to forward the prospering cause. The Society of Friends also (I desire to mention it to their honour) have been the instruments of exceeding good, and we are told that even the Church of England in Scotland, * has been crying out "and may I not lend a hand also to help on this good cause." I think, Sir, we are well warranted to adopt the first clause of my motion, and to confess that the recollection and recital of the events of the past should animate us to fresh efforts for the future—the events of the past have been most encouraging, whether looked at here or elsewhere, and as we contemplate them, well may we both thank God and take courage.

The second part of my motion reads as follows: "And if we believe that the Revelations of the Holy Bible are too momentous to be concealed, its principles of truth and righteousness too important to be sparingly disseminated, its good news of salvation through Jesus Christ our Lord too precious to be held back, it is surely in the highest degree befitting that we should gladly give our aid to render the Heavenly oracles intelligible and acceptable to all."

It is not for me, Sir, to pass any panegyrick upon the word of God—it requires no eulogy, neither would it be very flattering to you were I to speak to you as if in my opinion you thought it needed one. In speaking to this part of my motion, however, I would take occasion to remark, that I read with the deepest indignation a part of the Report which was submitted to this Society last year, viz: that passage in the Report wherein it was recorded, that a Priest of Rome coming into the house of a poor woman, who, with her son, was reading a Bible which a certain Colporteur had given her, told her to give up the Bible to him, as it was far too sacred a volume to be put into the hands of the common people, or to be read by such a person as she. What, Sir! is the very sacredness of the volume to be made a pretext for keeping it back from those to whom it has been sent by God, and a plea sufficient to establish the right of a certain set of ecclesiastical functionaries to have a monopoly of all the direct communications of God's will to man; and that forsooth, that they may have it in their power to set forth those revelations to their fellow sinners in whatever shape or form they may be pleased to exhibit them. I wonder, Sir, what any man in his senses would think and feel, were he, when perusing the testament of a departed father or elder brother, wherein he perceived that riches of the most surpassing kind had been willed in his favour, to be intruded on by some neighbour (who for many years had been noted for his having neither harboured nor exhibited any good will to the family) and told by him to give him up the testament he was perusing, as it was far too important a document to be in his possession, and that besides it was only his (the neighbour's) business to read it, and the business of the other to take up with whatever version of it he might be pleased to submit to him. But, Sir, the word of God is not a Testament only, it is also a sword, and would any man suppose his neighbour to be his friend, who whilst times of danger were still prevailing would ask him to give him up his sword. Why, Sir, it is evident that the Priests of Rome do but make a farce of their religion, when they tell their people to set their affections upon things above, and at the same time withhold from them that document which tells them what treasures it is their Father's will they should inherit in the sky, and they do but turn their religion into folly when telling them, moreover, to resist the Devil and to walk by faith and not by sight, they in the same breath deny them the use of the only sword wherewith Satan may be foiled, and the possession of the only telescope by which the eye of the soul can attain to that evidence of unseen things which man must enjoy and walk in in order to be able whilst *in* the world to be living as one who is not *of* it, or as one, moreover, who is under the influence of attractions existing far above it.

I must now, however, be drawing my remarks to a conclusion, as the evening is far spent, and no doubt many of you must be becoming weary. I cannot do so however without alluding to the case of Dr. Duff, as a very felicitous illustration of the good that may result from the proper use of the Bible, and nothing but the Bible. That man who hath often been styled the Prince of modern Missionaries, on going forth to India at the first, went, as every good Missionary will, with many carefully prepared manuscripts, and a well selected Library. It pleased God however to suffer him to endure shipwreck, and to send him to the shores of India with not a volume of either his manuscripts or his Library, saving an only copy of the word of God. Possessed of this, however, Dr. Duff still felt he had a token of good, and has he not been blessed, so to use that book as already to shake the very foundations of Paganism in and around Calcutta. I felt, Sir, when I read the speeches delivered on the occasion of the last anniversary of this Society, happy to think that tho' Dr. Gray had then exhibited a very old copy of the Scriptures, and made some interesting remarks as to the probable good that, throughout its various generations, that single copy of the sacred scriptures might have done, I might have it my power at another anniversary to exhibit perhaps a still older and more beautifully preserved copy, and have the scriptures read from it for your benefit. It pleased the Lord, however, the other day, to order it to be my lot to sustain much the same sort of loss as that which Dr. Duff met with when setting out on his Missionary enterprise in a foreign land; almost all my manuscripts and all my books, with the exception of four, (two of these however being copies of the word of God,) being sunk in the waters of the ocean. Thinking, however, how well it has fared with Dr. Duff, notwithstanding of his trials, and considering what a goodly residue of my library still remains to me, I can cordially sympathise with the sentiment contained in two lines of poetry, written about the Bible, which not very long ago I heard quoted in this very place, by the Rev. author of the History of the Northern Counties of New-Brunswick,—

"Tho' robbed of all I had before,
With thee I never can be poor."

I have much pleasure, Sir, in moving the adoption of the motion I have already read.

The Rev. Edward N. Harris, in moving the fifth Resolution, spoke as follows:—

Mr. President,—Were I competent to speak to the several particulars embraced in this comprehensive resolution, there would not be time. Indeed, Sir, Ladies and Gentlemen, was it not for the deep interest I feel in the doings of the British and Foreign Bible Society, I should have declined offering this Resolution, knowing that it would have been presented by abler hands.

But if I may ask your clemency for a few minutes, it shall be to amplify the first thing contemplated in this resolution—The success which has every where marked the labors of Bible distribution. For every age of the world, God Almighty appears to have intended the completion of a certain work. Every epoch, I may say every thing appears to have had a certain mission to perform. The Mosaic economy, that vast production of the mightiest mind ever enshrined in clay, (the Lord Jesus excepted) had its mission in this world for good. It was so framed and so complete in all its parts as to survive the shock of fifteen hundred years. And do you ask, what did it accomplish? I answer that for which it was mainly intended—the redemption of Israel from *idol* worship, to which they had been so prone.—It was a prominent preliminary, leading on to the fulness of time, when in human form, the Desire of all nations should appear.

The Ark of the Covenant, with its sacred contents, that symbol of the Divine Presence, had its mission too. It reminds me of this Holy Book, (taking up the Bible) though somewhat larger. To my mind there is a striking resemblance between the miracles attending its removal, from place to place, and the wonders connected with the circulation of the sacred Scriptures. At the command of Joshua, the priests advanced with the Ark of God, towards Jordan, whose waters presented a formidable barrier to the march of the Lord's hosts, and as soon as the feet of those who carried the ark "were dipped in the brine of the water," the waters were divided and a way was opened for the advancing army. There are barriers in the way of the circulation of the truth of God, and notwithstanding they may roll in like a flood, the spirit of the Lord will lift up a standard against them. And are there cities opposed to the Bible circulation, cities that are walled up to heaven against the truth; let the Colporteurs and distributors of the Word of God surround those wicked places, and as the walls of Jericho "fell down flat" amid the blowing of trumpets and the shouting of the multitude, so shall the walls of superstition and bigotry fall before the Bible; for Truth, the *truth* of God is *omnipotent*. Are we told that great men and kingdoms set themselves in battle array against the circulation of the word of God. Be it so. "The stone which Daniel saw strike the feet of the image, by which it was dashed in pieces and become like the chaff of the summer threshing floor," will in God's own time destroy every power and kingdom opposed to the onward march of truth.

Mr. President: I look upon the British and Foreign Bible Society, with its Auxiliaries, and Associations, as the mightiest engine for good the world ever saw. In short, Sir, as there is no time for further remarks, I would compare it to a vast fountain of life. O what a river of salvation it is! reminding us of the vision of holy waters seen by Ezekiel, as he stood near the temple. And as health and happiness followed in the wake of those crystal waters, what health and life everlasting shall spring forth in all places where the streams of your Society flow. How thrilling, how transporting the fact, that the parent Society is at this moment sending forth nearly *four thousand* streams, by which to inundate the world, and hasten that period when the earth shall be covered with the knowledge of the Lord.

Before taking my seat, allow me to congratulate the Ladies of this City, who are identified with the St. John Society. It affords us the greatest possible pleasure to see our Deborahs coming up with our Baraks—We hope that there may be none in the unenviable condition of Meroz, to whom my Rev. friend referred, who were cursed for not coming up to the help of the Lord against the mighty. In all our doings, however, let us not forget the low and degraded state of thousands of our Seamen, who are so neglected, nay robbed of all that is dear to them. Could we be suitably impressed with their *claims upon us*, we would not suffer so many of them to remain ignorant of the Scriptures. No, we would labor more abundantly for their conversion to truth and to God. We are measurably indebted to them, under God, for the most of our comforts, to say nothing of our luxuries. Indeed we could not have been furnished with a report of the doings of the Parent Society but for them. And then what noble Missionaries pious seamen would make. May it please the Lord to hasten their conversion to himself, that they may bear the glad tidings of redemption to the ends of the earth.

Earthquake in the East.—The "Impartial de Smyrne," in its correspondence from Salonica, has melancholy accounts of an earthquake at Berat. We learn that a part of the fortress had been thrown down and 400 soldiers buried in the ruins. About 300 houses, two mosques, and a church suffered considerably, and many are no longer habitable. Among Christians and Mussulmen 800 persons are missing, but it is as yet unknown how many among those have been lost, or how many have sought safety in flight.

The President, of France it is said, has narrowly watched, and carefully studied, the results of the great commercial enterprises of England, both before and during his residence in that country. He is desirous that France should follow in the same track, and thus gradually arrive at the development of the great natural and industrial resources of the country.

The Observer.

SAINT JOHN, JANUARY 13, 1852.

PROVINCIAL LEGISLATURE.

The Legislature assembled on Wednesday last, for the dispatch of business, when Mr. Hannington, of Westmoreland, and Mr. Barberie, of Gloucester, were nominated for Speaker, in the room of the Hon. Charles Simonds, resigned, but on taking the votes, both were rejected. The new members for St. John, Albert, &c., had previously been sworn in and taken their seats.—On Thursday, Mr. Crane, of Westmoreland, was put in nomination, for Speaker; he was chosen without a division. The speech of His Excellency the Lieutenant Governor was delivered on Thursday. The Speech will be found in the first page.—Nothing of importance was done in the House last week. We annex a summary of the proceedings of yesterday and this morning, received by Telegraph.

Fredericton, Jan. 12, Evening.

An Address in answer to the Speech has passed.—Amendments were proposed to the 5th and 6th clauses, relative to railroads.

Mr. Needham objected to the sixth, as binding the house to open railroads, connecting the Provinces.

Mr. Johnston objected to the fifth, as binding the house to any Bill, for removing difficulties in the way of the Facility Bills, and wished both roads in one boat—proposed an amendment which was lost.

Mr. Hanington thought the intention was to squeeze out the Portland line, and wished a decided expression of opinion—he proposed an amendment to the fifth, to the effect, that the completion of the Portland line would add largely to the prosperity of the Province.

The Attorney General thought it unnecessary to repeat what the house had already declared by Bills, last year, and as a Bill would now be introduced to make the necessary amendments.

Mr. Partelow said the house had expressed its opinion last year.

The amendment was lost without a division.

Mr. Beardsley proposed that the sixth clause be expunged.

Mr. English seconded, he did not believe any railroad would pay.

The Attorney General had previously inserted words, that the house rejoiced. His Excellency believed railroads would be beneficial—the intention was, that the address should be non-committal—there was no pledge implied—the house was bound to nothing.

Several members thought the house not bound by the paragraph.

On the division for expunging—yeas,—English, Beardsley, Lewis, Earle, Cutler, Gilbert, Needham, Fitzgerald, Hatheway, and Chapman. Against, 25, lost.

Messrs. Johnson, Barbarie, Partelow, and Gordon, spoke in favor of the inter-Colonial line.—Messrs. Needham and Harding, against.

Mr. Hanington preferred the European and North American.

The Speaker thought the people preferred it.

Mr. Botsford thought the people preferred that the Government should undertake the work.

Mr. Cutler said, what the Province had already offered was sufficient.

Mr. Hatheway said no line would pay, but consented that the Province should give what it could repay.

Mr. Wilmot said that the people required railroads, but how they were to be undertaken was another question. Others spoke of the non-committal nature of the address, but there was no amendment carried.—House adjourned.

In the Council, Mr. Botsford asked if Government were prepared to bring down a Government measure for Railways.

Mr. Chandler replied that a Bill had been prepared, but that in consequence of a recent despatch from the Colonial office the plan would be suspended.

Fredericton, 13th Jan., One o'clock.

In the House the morning work has been unimportant. Several Petitions were presented and a few Bills read. The question of supplying Stationery was brought up, and referred to order it.—A proposal that a copy of the *Royal Gazette* be sent to every Magistrate was referred to a Committee to report upon, there was much discussion or rather conversation all round the House on these subjects.

The Circuit Court for this City and County, was opened this morning—His Honor Judge Parker presiding. We learn that there are not many criminal cases for trial, and but few civil causes.

Mechanics' Institute.—Last evening, D. S. Kerr, Esq., of Fredericton, occupied the attention of a respectable audience, in giving, in an excellent extempore address of two hours, his views upon the best means of elevating our Country. After some introductory remarks upon our Province, its capabilities—vast resources—and general advantages,—upon the want of *amor patriæ*, that is too common among New-Brunswickers, and endeavouring to enforce a consideration of the love of Country upon us, not as a morbid sentiment, but as an active principle, leading us to think and act for its welfare, he took up the following topics, which, if acted upon, he considered were the most likely to conduce to our prosperity—

1st. Habits of industry and economy; on this point he adverted to the fact noticed by Professor Johnston, that we did not know the value of time—that we were behind our Republican neighbours in this respect—some humourous examples of which he quoted, among others, that of the American labourers who put up the Telegraph posts through out the country, and caused much annoyance, and in some cases night-mare, to our worthy farmers along the line, who did not understand the use of such early rising.

2d. By raising the character of the Country; in which he administered a severe rebuke to those who were ever depreciating a Province, which Professor Johnston, and other competent judges have pronounced second to none in North America.

3d. By encouraging Agriculture and Horticulture; in which he showed by quotations from the writings of Daniel Webster, and others, that the foundation—the source of the real wealth of a Country is in its Agriculture.

4th. By advancing the Mercantile interests; in which he brought forward some useful views upon the ruinous effects of the Lumber trade as now carried on, and means, whereby the Merchant while benefitting himself might more effectually advance the general interests of the Country.

5th. By encouraging Manufactures, in which he instanced the prosperity of Massachusetts, a State much smaller, and less favoured by nature, yet having a population four times the size of ours, and manufactures which find their way into every market in the world.

6th. By carrying out the principle of Association, in which he gave an interesting account of the "New-Brunswick Society, for the encouragement of Agriculture, Home Manufactures and Commerce," in the course of which, he passed a well merited eulogium on our worthy townsman, Robert Jardine, Esq., who, as he justly observed, had done more to advance the general interests of the Province, both theoretically and practically than any other man in it.

7th. By developing the resources of the Country, by means of Industrial Exhibitions; in the course of which he gave a statement of the intentions of the Committee who are appointed to carry out the People's Exhibition, to be holden in Fredericton in October next—and also commented in severe terms, upon the miserable show we made in the World's Exhibition, no part of the blame of which, could be assumed by the Fredericton Society, who were ready, and had a Catalogue of articles for the Exhibition, prepared by Dr. Robb, but all the information they could get from the Provincial Government was, that a *Commissioner* was appointed!

8th. The Country would be advanced by the promotion of Temperance.

9th. By an improved system of Education.

10th. By female influence and Education.

Each of these topics were treated with ability and to the point, the style was well suited to the subject, it was enlivened throughout by a spirit of happy humour—here and there sarcasm