

itself christianity, but is not—a system whose adherents have often shed the blood of God's saints—a system whose head has anathematized Bible Societies as "pestilential abominations"—a system which keeps the mind in ignorance: whose throne is tyranny and whose sceptre is oppression—a system whose coming, according to the word of God, is after the working of satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness—a system which has prevailed, and I believe, is yet destined to prevail extensively in the world: if, I say, we look to those countries which are under its influence, we see them fruitful only in vice and immorality—their inhabitants sunk in ignorance and delusion, and are forced to the conclusion that Popery is not Christianity. Having assumed to itself the fearful responsibility of forbidding the reading, and prohibiting the general circulation of the Scriptures: it has brought the myriads of its adherents, under a strong delusion, and proved itself at once the enemy of human liberty—a usurper on the rights of conscience, the claims of Christ, and the prerogative of God!

An intelligent writer remarks "It is no child's humbug—no bigot's political cry, this lifting up of the voice against popery, that is reaching you from England. The danger is great and imminent." The recent agitation, Sir, however it may terminate, has had the effect of awakening England in some measure to a sense of her duty, and her danger, and now when taught by bitter experience that the Philistines are upon her, she has aroused herself for the defence of the Crown, the Altar, and the Constitution. We know not what is to be the result of all the agitations for which the present age is so remarkable, but one thing we think, we do know. Protestantism will never be overthrown—Such a moral catastrophe will not and cannot be.—The principles of civil and religious liberty may be opposed but they cannot be destroyed. Nay they gather strength from opposition, and being great and mighty, they are destined to a universal triumph.

For our Roman Catholic fellow-subjects we entertain no feelings but those of respect and sincere good-will, and we award freely to them, the same right of private judgment that we, in the true spirit of Protestantism, claim for ourselves; but for that system to which reference has been again and again made this evening, we can have no sympathy, we can have no friendship, and encouraged by the analogy of Scripture and the testimony of the word of God—we anticipate the time, when through the instrumentality of this and kindred institutions, the cause of truth and righteousness shall universally prevail, and the cry shall be heard, *Babylon has fallen, and the kingdoms of this world have become the kingdoms of our Lord and of his Christ.*

Again, Sir, did your time permit us to compare Italy, the very citadel of the man of sin, with Prussia—or France, that dark and desolate land, with England—or superstitious and bloody Spain with Scotland—or America of the South, under the tyrannical reign of superstition, with America of the Northern hemisphere, all such comparisons would bring us to the conclusion, that there is the least prosperity, and the least happiness where the Bible is least known. Are not all these reflections so

many arguments in support of the principle which forms the basis of this Society? A Society that aims at the circulation of the word of God—to disenchant—to evangelize—to ennoble mankind by annihilating all the remnants of idolatry, delusion and superstition, and filling the whole earth with the glory of the Lord. Friends of this Society, forward is the voice of prophecy—forward is the voice of God. Be grateful for your privileges and go on—go on in the circulation of the Gospel.

"It droppeth as the gentle rain from heaven
Upon the earth beneath. It is twice blessed:
It bleaseth him that gives and him that takes."

The Rev. Mr. ELDER, of Fredericton, in moving the fifth Resolution, remarked as follows,—

MR. PRESIDENT.—It will not be expected that in speaking to the first part of the Resolution, which tenders the thanks of this Meeting to the Saint John Ladies' Branch Association, I should express myself in the language of compliment and flattery. The sentiment of the Resolution was not designed to be complimentary—a formal expression of an annual tribute to the Ladies who devote themselves to the promotion of the Bible Society,—but a sincere declaration of the value attached to their services. These services claim indeed our grateful acknowledgment, but we would not speak of them in admiring phrase as if it were an extraordinary event for woman to lend her encouragement and aid to the cause of benevolence and religion. On the contrary, we believe the cause to be more than worthy of her support; it justly claims her sympathy and efforts. While we strongly approve therefore of the efficient part which the Ladies have taken in promoting the interests of the Bible Society, we think they are doing no more than their duty—no more than we should expect from their character, their education, and their sense of the obligations which they owe to the Bible. It has been by the influence of those glorious and beneficent truths taught in the Bible, that woman has been raised to that elevated position which she occupies in Christian lands, and surrounded with the tokens of general respect and affection. And owing, as they do, to religious instruction and influence, the grace, the purity, and the excellence of their characters, we are not surprised that the Ladies referred to in this Resolution, should give to the cause of the Bible their holiest sympathies, their most generous and indefatigable exertions.

I will trespass but a few minutes longer, Mr. President, upon the patience of the audience, while I offer a remark or two in relation to the Colportage system, the operation of which has been so extensively and signally useful in advancing the kingdom of Christ in various parts of the world. I shall confine my remarks chiefly to the system of Colportage, as the Rev. gentleman who moved the first Resolution has already described the character of the men employed as Colporteurs. On examining this means of propagating religious truth we are at once struck with its simplicity, which constitutes a prominent feature. Here is no elaborate organization—no complicated structure of social elements—no laboured system of laws and rules,