THE OBSERVER.

St. John, Tuesday, January 19, 1847.

NEW-BRUNSWICK AUXILIARY BIBLE SOCIETY.

The Annual Meeting of this Society took place last Wednesday evening, in the Hall of the Mechanics' Institute, the Honorable Neville Parker, Master of the Rolls, in the Chair.

A very animating scene was presented. Around the Chairman sat gentlemen of various religious denominations, their distinctive peculiarities being happily merged for the time in the great cause of Bible circulation;—every seat and every corner were occupied by eager and attentive listeners, and besides, there was a great concourse of people on the steps and at the doors, who could not find accommodation: and four beautiful gas chandeliers shed their clear and lustrous light, for the first time, throughout the Hall.

The Chairman, in opening the business of the meeting, stated that, in the absence of the President, he had been called on to preside on the interesting occasion of the Society's Anniversary. In alluding to that absence, it might not be unacceptable to the meeting to learn of the improved health of the President, and that there was every reason to believe that he would be enabled to return to his duties, social and professional, at no distant period, with renewed vigor.

He had hoped the chair would have been taken on this occasion by another of the Vice-Presidents than himself—one who would have discharged its duties much more effectively,—he alluded to the Honorable Solicitor General. But an afflicting calamity, as they were aware, had very recently bereaved his worthy friend of one most dear to him, and at the same time had deprived Christian society of one of its brightest ornaments. He felt warranted in thus alluding to the death of this highly valued and deeply regretted individual as she had borne a conspicuous part in the operations of this Society, having, during her residence in St. John, filled the office of President of the Ladies' Association.—Under these circumstances he could not hesitate to relieve his friend from a duty which at another time he would have felt it a pleasure as well as an honor to discharge.

In referring to the proceedings of the Parent Society during the past year, there was every ground for congratulation. We hear of increased subscriptions, and greatly increased issues. At home and abroad, the operations of the Society have grown with augmented energy. In Manchester, Liverpool, and other places, the sales of the Scriptures had been greatly increased. With regard to France, Holland, Switzerland, and Sweden, we find the same cheering intelligence. In Holland, the most strenuous opposition has been encountered; but the result has been that the issues of the Society in that country have been nearly doubled.—In India, again, the accounts are gratifying. There too, particularly in Madras and Bombay, violent opposition has been experienced among the native population; but we find that very opposition hailed, as a noble spirit of faith, as a circumstance of encouragement, inasmuch as it shows that men's minds have begun to work on the subject—and when the faculties of the mind are engaged in earnest, reliance is confidently reposed on the power of Truth ultimately to prevail. The hostility thus manifested has superseded the state of apathy with which the subject had been before regarded—a state of mind of all others the most discouraging.—These matters, thus touched upon, will be more fully detailed in the Report which will be submitted, and by the speakers who will support the resolutions to be proposed.

We have thus every reason to persevere in the cause of this Society, as well as to hail its progress with satisfaction.

Objections have been made, and will continue doubtless to be made; but no good cause has ever proceeded without objections.

By some the comprehensive character of the constitution of the Society has been objected to as involving a dereliction of those peculiar views of truth which they may hold on religious subjects. This is a scruple to be considered and treated with respect; but to the supporters of this Society, it does appear to be the peculiar glory of the institution, that men of all denominations, whether Churchmen or Dissenters, may unite cordially in this great work, without deserting any of those principles which they may severally hold. Indeed, if a motto were to be selected for the institution, which would briefly describe its character, we might inscribe on it as such—*Catholic without compromise.* In the great truth that the Scriptures should be distributed, we all agree—thus far on the journey we may all walk together—where roads begin to divide and to take different directions, it will be time enough to separate; we shall not, perchance, then regard each other with less of Christian charity that some part of the journey has been performed together. Some there are, however, though it is believed but a few, who think that danger attends the free circulation of the Scriptures among ignorant and unlettered men—that they may make mistakes, and cannot comprehend them. But another great book, the great volume of nature, is always open before them; and though a Herschel, or Leverrier, may arise but once in a century, or a Newton in many centuries, and even they may be able to comprehend but a small part of her mighty mysteries, yet the humblest peasant may, from the contemplation of her wonders, derive instruction, and adore the power of the great Creator. And so with the Bible—though there is in it that which may task the energies of the most cultivated mind, even to comprehend imperfectly;—yet it is not *all* strong meat, but in it is contained abundance of simple nourishment for the most feeble powers of digestion.

After a further remark or two, by way of introduction, the Chairman concluded by requesting the attention of the meeting to the Report now to be read.

The Report was read by the Secretary, Dr. Paterson. It is replete with intelligence of a most cheering description—but as many of the facts and circumstances detailed in it, are referred to in the addresses which were delivered, some of which are presented to our readers in this day's impression, we shall content ourselves with stating—that the Auxiliary was represented to be in a flourishing condition—its Treasurer had remitted to the Parent Society during the past year, £452 Sterling, two thirds of which had been realized from the sale of the Scriptures,—the demands for the Scriptures at the Depository had been more numerous than at any former period—the Ladies' Bible Association continues its labour of love and charity—several of the Branches are still active and vigorous—a new Branch has been formed at Chipman, on Salmon River—and many Sunday Schools and poor persons had been abundantly supplied with Bibles and Testaments gratuitously or at reduced rates.

After the Report was read, the following Resolutions, which were eloquently supported, were *moved* and *adopted*.

Moved by Mr. P. Le Sueur, and seconded by Mr. Edward Sears—

1. That this Meeting approves of the Report, which has just been read, and recommends that it be printed and circulated.

Moved by Rev. Mr. Very, and seconded by Dr. Robert Bayard—

2. That this Meeting gratefully acknowledges the abundant encouragement, which God, in his Providence is affording to the great cause of Bible circulation, as manifested in the extraordinary demand for copies of the Holy Scriptures in the Mother Country, and in the more extensive openings for their sale and distribution in India, China and other Foreign parts.

Moved by Rev. Mr. Stavely, and seconded by John M. Robinson, Esq.—

3. That the increased zeal and energy which the friends of Bible circulation are manifesting in England and other parts of the World should have the effect of exciting us to greater activity in the promotion of the great cause involved in the institution of Bible Societies.

Moved by the Rev. J. C. Gallaway, A. M., and seconded by the Rev. Mr. Dunbar, Missionary of the Church of Scotland—

4. That this Meeting, while it recognises the Supreme authority of the Scriptures, devoutly acknowledges, that, without the accompanying influence of the Holy Spirit, the letter will be ineffectual in accomplishing the great ends the Society has in view, and unfeignedly rejoices that evidences of this influence are abundantly manifest in various parts of the World.

Moved by the Rev. Mr. Irvine, and seconded by Alfred Smithers, Esq.—

5. That the cordial thanks of the meeting are due to the Ladies Bible Association of St. John and the Branch Societies at Amherst, Sackville Milkish, Canning, Hampton, and Chipman, for their zealous co-operation in the Bible cause.

Moved by Duncan Wilmot, Esq. M. P. P., and seconded by Dr. Paterson—

6. That the following Gentlemen be appointed to act as the Committee for the following year—

Messrs. Samuel Hurghie, James Agnew, John Kinnear, Samuel Hallett, John Walker, W. D. W. Hubbard, Samuel Bayard, Robert Jardine, Alfred Smithers, Joseph Robinson, John T. Smith, Geo. A. Lockhart, N. S. Demill, P. Le Sueur.

For Portland—Messrs. S. L. Tilley, Charles Waterberry, and Alex. M'L. Seely.

For Carleton—Messrs. Geo. Rand and Robert Salter.

In moving the first resolution, Mr. P. Le Sueur spoke as follows—

Sir,—Upon important occasions like the present, it is sometimes well to revert to first principles. The heir of a valuable estate is naturally anxious to be certified of the soundness, the legal validity of his title, and for this purpose will use all proper means to put the matter beyond doubt. We are inheritors of a Book which we designate a Revelation from God. We prize this volume, and in proportion to the value we place upon it, ought to be our desire to be *intelligently* convinced that it is a revelation of the will and character of the Deity to his human offspring. The circumstances of man in his pilgrimage through the world, seem to warrant the expectation that his Maker could not leave him without a disclosure of His will—without instruction regarding the services which he was required to render, or a knowledge of that future state, towards which his mind instinctively turns when the objects of earth pall upon his wearied sense. Here is a being capable of apprehending the idea of God; a being whose aspirations outfly the limited boundaries of earth, unsatisfied with its cares; a being with irrepressible longings after immortality, and who shrinks from the thought of annihilation with more dread than he manifests for death itself. Is it, I ask, an unreasonable supposition, that the Deity would furnish this sentient, this rational creature with a knowledge of Himself, and of His will. I think not. Then, *a fortiori*, we argue that the circumstances of man justify the expectation of a Divine Revelation. We argue, in the next place, that from the well known tendency of the human heart to forget God, a *written*, a *permanent*, a *standing* revelation would be requisite. Oral revelation, in process of time, becomes tradition, and finally superstition. St. Paul says of the Gentiles, "that when they knew God, they worshipped him not as God;"—"professing to be wise they became fools" until "their foolish heart was darkened," and all correct notions of the Deity were lost. But in proof of the natural tendency of man to forget God, we need not retrospect the earliest days of Christianity; we have in our wilderness those who in the Fatherland preserved (in consequence of the privilege of attendance upon the ordinances of God's House) a due sense of their obligation to serve and honour Him; whereas now, for want of these privileges, they exhibit a sad unconcern for their own souls, and for the souls of those about them. The probability is, that in such circumstances, without the *Book of God*, all true ideas of His nature and will would soon be obliterated.

We also argue the necessity of a *written revelation*, from the awful degradation, the moral, mental, and even physical prostration and wretchedness of the heathen world while in ignorance of God. This is sufficiently known to be dismissed without further comment. We then ask, has God given such a revelation? And we also answer, He has. Do you require proof, we produce the Bible, and we simply ask you to read it, in order to be satisfied that it is, a revelation from God. This is a mode of argumentation peculiar to this subject, but not on that account to be rejected; we state a case in illustration. Some years ago, in one of the adjoining States, a gentleman, a lawyer by profession, thus addressed the family physician—"Sir, you know that my health has been failing for some time, and I do not wish to conceal from myself that my case is dangerous. Now, I want you to tell me how long you think (allowing for all reasonable and possible contingencies,) I can survive." The Doctor was startled, and prayed to be excused furnishing an answer, alleging the inadequacy of medical science to warrant its professors in offering such opinions. Yet the sick man pressed for a reply, and the Doctor permitted himself to say, that all things being favorable, he might live two years. The gentleman thanked him, but proceeded to remark—"You know, Doctor, that I do not believe in a Divine revelation; I do not believe in religion, but must say that as a reasonable man, I have scarcely given your side of the subject such attention as should precede full and satisfactory conviction. Now, although I do not look for unexpected discoveries whereby my opinions will be made to change, I am yet desirous of giving the subject a fair and candid examination. I know you to be a man of honor, and I place great confidence in your judgment; be pleased, therefore, to direct me to such books as will place the evidences of religion before me in their full force, and I promise you, that I shall give them careful attention." The Doctor was a man of unaffected piety, and in reply briefly said, "Sir, read the Bible." "Why," said the patient, "I want to study the evidences of the truth of that very Book." "Read the Bible," again rejoined the Doctor, and to all the objections, he uniformly gave the same answer. The ailing man fretted, and the Doctor took his leave. After a little while, the patient began to reason with himself, "why, I have never yet read the Bible with attention, and certainly, if it does me no good, it will do me little harm." Accordingly, he sat down to Genesis, and as he went on, he was charmed with the dignified simplicity of the style, the pathos, the exquisite, the unrivalled tenderness of its pastoral narratives. He proceeded, and having come to the 20th Exodus, which contains the Law, "Now," said he, "I shall rest the Book by this Chapter, if this law is of God, it will be worthy of him." He tried every separate command; endeavoured to find some flaw, some organic error.—As he dwelt upon this wonderful monument of eternal wisdom and justice, the nature, the attributes of God assumed a majesty which awed him into the profoundest veneration. He sought to add to it, but found it impossible; the slightest addition was an unmeaning superfluity; he strove to curtail it—that was alike impracticable. He then compared it with the the most popular laws of antiquity: Confucius, Solon, Lycurgus and others lent him their aid, but their productions only served to make the vast distance of the divine oracle more dazzling still. Finally he succumbed,—he saw that God could give no other law consistently with his exalted character, and that the observance of its precepts would secure to universal man, the greatest amount of happiness in this world, whatever became of him hereafter. He then recorded, at the foot of the chapter, his full and unwavering conviction of the divine origin of the Book, and joyfully proceeded in his acquaintance with the subsequent portions of it; where, doubtless, he "found Him of whom Moses in the law, and Prophets did write." So much for the internal evidences of the plenary inspiration of the Bible. But before I dismiss this part of the subject, let me arrest your attention upon one grand fact; a fact peculiarly, aye, magnificently, the property of the Book of Books.—*There is no physical error in the Word of God.* Read any Heathen, Mahometan, or even Christian Book of Theology or Philosophy, written at any time prior to the last two hundred years and if the material fabric of the Universe is even incidentally mentioned, you have some gross and palpable error. It would be endless to enumerate, as it would excite mirth to relate, the preposterous ideas which sober men, in all ages of the world, and in all countries, have entertained of the constitution, laws and order of Nature. And yet we should remember that their Books gave a correct idea of the state of physical science at the time they were written. But this Book, the canon of which was completed eighteen hundred years ago, and which dates its earliest writings fifteen hundred years further back; this Book, which was written by nearly fifty different persons, of different degrees of education and ability; this Book, which treats of every possible subject, of earth, with its teeming population of intelligent and unintelligent creatures, of animate and inanimate objects, of the sun, moon, stars, and heavens; in fine, of the whole range of material creation; this Book has come down to the present enlightened age, has stood the fiery ordeal of infidel and scientific criticism in every possible way, and now remains triumphantly vindicated of even the slightest error. True, many, "wise above what is written," have exulted at the thought that at last they had found an indictment against the Bible, which the force of positive science would sustain, and for brief periods the Book has been under suspicion; the result has shown the imbecility of its accusers, and the folly of its friends in yielding even to a momentary fear. Sir, the Bible is in advance of us, its science will be found hereafter to agree with the discoveries which future philosophers may make,—*but it never will be proved wrong.*

The next inquiry then is: Is the Revelation of God's will intended for all men. We answer this by an easy syllogism

God has given a Revelation of his will to man.
But God is no respecter of persons.
Therefore it is intended for all men.

Is it adapted to all? All men are equally fallen and depraved. Deep—is the bible has a remedy for one, it has a remedy for all. But what are the facts of experience? But here we come to a field of common, of ordinary observation.—Wherever the Bible has been carried, it has proved successful—the high, the low, the rich, the poor, have acknowledged its moral potency. Where the efforts of civil government with all the expensive machinery of the arts of civilized life, have been repelled with violence and blood; where the savage has asserted his sovereignty, driving away the emissaries of earthly sovereigns and ravaging their early settlements with fire and poison;—*there* the Missionary of the Cross, with no weapon of offence or defence, save "the sword of the Spirit, which is the word of life," has presented himself, with his final partner and his *orphan brood*; and *there* "the wilderness and the solitary place has been glad for them" and, as a consequence, the useful arts of civilization have been introduced. But it is known wide as the world, that where the Bible is most read and its precepts most closely followed, *there* is found the greatest amount of comfort and happiness—*there* you see the best father, the best son, the best citizen, the best man.

Yet some, even nominal Christians, object to the free circulation of the Bible without note, comment, or interpreter. Well, to such we say, that all evangelical churches are willing to run the risk; nay, are earnestly desirous that their flocks should be found in the diligent perusal of the sacred oracles. We cannot but express the opinion, that those who offer the objection have a hold upon the people so slender, so ceremonial, so un-spiritual, (if we may use such a word,) as to be under the fear that a comprehension of scriptural truth would tend further to weaken these bonds. Let them see so it.

Sir, the grand active principle of the Reformation was Private Judgment, as its distinguishing doctrine was Justification by Faith alone. Luther asserted his privilege, and used it. You know the result. In purely secular matters, who undertakes to question the inherent right of sane men? Who of us would suffer interference in our temporal concerns?—And let me further ask, where is the man who has the right to take the business of my *soul's salvation* out of my own hands? The man who transfers this business to other hands, is among the worst of fools.

But to return, there are subjects which admit of diversity of opinion, and men, honest men may without guilt follow, after mature and calm deliberation, the dictates of their own reason and judgment; but for a professedly Christian man to deny the use of the Bible to others, and to withhold his co-operation from such an Institution as the British and Foreign Bible Society, is a line of conduct which, according to the solemn convictions of my own, and I believe many other minds, amounts to moral delinquency,—to actual sin.—Some agents, by their exaltation, their genius, or their virtues, frequently dignify the enterprises or professions in which they are engaged, but in *this* enterprise the work dignifies, ennobles the agent, whatever may be his station in society. It is eminently a great work. It is doubtless part of a grand scheme which the Redeemer of the world is pushing in operation for its perfect and universal emancipation. Other parts of this scheme may be found in the increased facilities of travel and the rapid communication of intelligence which science has of late years developed. 'Tis true, the man of pleasure may only see in all this the means of ministering with greater zest to his sensual inclinations. The merchant restricts these improvements to the promotion of trade; the statesman sees new political combinations, and the proximate amalgamation of kingdoms and states; but the Christian, with a heart full of devout anticipation, looks at the fulfilment of the glorious prophecy—the consummation of all the hopes—the answer of all the fervent petitions of the militant church, when, "from sea to sea, and from the rivers to the ends of the earth," the name of Jesus shall be great, and man shall be restored in dutiful allegiance to Him "whose right alone it is to reign."

In moving the Second Resolution, the Rev. Mr. Very spoke as follows:—

Mr. Chairman; Ladies and Gentlemen:

We have before us a most interesting spectacle for the Christian to contemplate. So large and respectable an audience manifesting their interest in Bible distribution; rejoicing in the success of the Parent Society, and ready, doubtless, to pledge themselves anew to this great and good work.

The Resolution I hold in my hand, and which with a few remarks I would submit to the meeting, assumes that God in his gracious Providence has been guiding the British and Foreign Bible Society in their efforts, and crowning their labours with his blessing. This is indeed assuming a point of great importance; for, if God be with the Society, greater is he that is with it, than all they that be against it, though its members may constitute but a small minority amongst men.

Has the British and Foreign Bible Society then a work in hand, in the prosecution of which they may expect the Divine approbation?—Though no one present may be disposed to doubt this fact, yet it may be well to refresh our minds by a consideration of things which we readily admit, and thus "stir up each other's pure minds by way of remembrance."

What is their work?—It is to give to the nations of the earth—to all nations, the pure word of God—that precious book which reveals to man the one true living and true God, the only proper object of religious worship; which alone reveals to a lost and guilty world the only way of salvation through a crucified Redeemer, unfolding his various offices, and all his excellencies: and through the truths of which the Holy Ghost is pouring upon a benighted world his enlightening, sanctifying, and saving influences. This is its work, this is its agency in the great system of means for reconciling the world to God. It is a blessed work, for this precious book is divinely adapted to all men in all climes, and in all the conditions in which men may be found.

We, who have always been surrounded with the comforts, and cheered by the hopes which result from a knowledge of the Bible, are not perhaps in just the condition to appreciate duly its worth: we have never known the trials of destitution. Listen to the little company alluded to in the Report just read, as they rested from their labour at noon, on the confines of France, as the Colporteur approached with his Bibles. "Ah!" say they as they gather round him, "we love this book." "Though a poor man," says one, "and obliged to earn my bread in the sweat of my brow, I would not part with my Bible for a thousand francs." "Yes," says another, "the people engaged in circulating the Bible, are doing a heavenly work; if you know them, thank them for me, for the gracious work it has wrought upon my soul." Listen to that Swiss peasant, who, receiving a copy of the Bible at the hands of the Colporteur, learned for the first time in his life, that there was such a book; and who, sitting down with his family and a few neighbours, became so interested in its precious truths, that for the space of two days and two nights the book was scarce out of their hands at all. They had found the book divinely adapted to meet their wants. They had intelligent minds craving light; rational souls seeking guidance; hearts with undying affections roaming after satisfying objects; and here, in the Bible, was revealed all that was necessary to meet these wants; and this is the constitution of all mankind; and the aim of this Society is to carry these divine instructions, and these heavenly consolations, to every dwelling upon the earth; a work surely in the prosecution of which we may confidently expect the Divine approbation.

As the finger of God is so clearly to be seen in the composition of this book, thus adapting it to enlighten, to guide, to console, and to sanctify men; so has the Providence of God been marked in connection with it from the beginning.

It has been marked in the preservation of the Bible through long ages of darkness, when its real friends were few and weak, when its foes were numerous and strong; when the Church itself, which was ordained to be "the ground and pillar of the truth," had become so corrupt, that its Priests and People would doubtless gladly have found then a pretext, behind which to shelter themselves in the indulgence of their lusts: but then, and so in every age, God has made "the wrath of man to praise Him," whilst the jealous eyes of ever vigilant foes have been a guard to the Bible, deterring its professed but unguided friends from corrupting its truths.

The Providence of God has likewise been marked through the past 50 years, in raising up, and sending forth into the missionary field, men wonderfully endowed with capacity for acquiring languages, and with the skill and perseverance necessary to reduce unwritten languages to appropriate forms, that the Bible might be translated; and the different nations amongst whom they have gone preaching the word, might read, each in its own language, the wonderful works of God. Thus has the word of God in greater or less proportion, but in each sufficient to convey a saving knowledge of Christ, been translated into 160 different languages and dialects; and the entire Bible into above 50 different languages. Nor can any one fail to see this same gracious Providence in the recent extensive openings in almost every land for its wide circulation.

But to create a becoming enthusiasm in this work, which Divine Providence thus directs and approves, we need to understand and ponder well both its preciousness and its vastness; for it is indeed a vast as well as precious work. The British and Foreign Bible Society is the oldest, the most extensive, and the ablest institution of the kind in the world; and from its commencement to the present time has distributed not less than seven million copies of the Bible, together with eleven million copies of the New Testament, in all 18 millions. I think I have seen during the past year an estimate of all the copies of the sacred Scriptures which have been given to the world, set at 50 millions; and what is this in a world whose present population is 1000 millions? Even if no copy had ever been lost or defaced, but every copy was now extant and available for use, we should have but one copy for 20 individuals: but how small a proportion of these Bibles remain; whilst 600 millions of our race know nothing of its saving truths, and from 25 millions to 30 millions of these pass away every year to give in their account.

The Society has during the past year put in circulation 1½ million copies of the Scriptures; and whilst this is half a million more than during any preceding year, what is this towards meeting the wants of a family already so destitute, and whose annual increase must be at least 40 millions! How long at such a rate before the world "shall be filled with the knowledge of the Lord as the waters cover the sea?" Let us bear in mind then, that the work we have in hand is not only a blessed work, but it is vast.

You will observe that the Resolution I submit, does not simply recognise the Divine Providence, nor does it simply express our gratitude; but it acknowledges Divine encouragement; that is, we acknowledge herein that according to Providential indications we are in the way of duty. In no other circumstances do we secure the Divine approbation. God will never approve our misappropriation of time or substance.

In giving our attention to this work, and devoting to it our substance, we are in the way of duty; we are doing what we ought to be doing in order at last to give up our account with joy and not with grief.

Let us then, as in duty bound, cheerfully acknowledge the position in which God has placed us, and the relation we sustain to our fellowmen: that having the oracles of Divine truth committed to our care, with so much ability, and so many facilities for their distribution, we are emphatically stewards in God's household, whose duty it is "to give to every one his meat in due season."

Let us remember the great day of awards, when every man shall receive according to his work; and with these impressions, drawn from that sure word which we are distributing, devote ourselves with more untiring diligence, and with a more entire consecration of person and property to this and every labour of love for the name of Jesus Christ, submitting to the authority of God who enjoins it upon us, and emulating the example of our adorable Saviour, "who though he was rich yet for our sakes became poor, that we through his poverty might become rich."

Without occupying more time, Mr. Chairman, I would submit the Resolution, closing these imperfect remarks in the language of one of Britain's sweetest and truest poets:

"He alone, who hath the Bible, need not stray;
But he who hath and will not give
That heavenly boon to all that live,
Himself shall lose the way."

In seconding the second Resolution, Dr. Bayard said—

Mr. Chairman,—I have been suddenly and unexpectedly called upon since I came into the room to second the Resolution which has just been proposed, and I feel honored by the invitation; and although I confess my utter inability to do justice to the office which has been assigned to me, even in its secondary character, I should nevertheless, consider myself derelict in duty, if I shrunk from an avowal of my sentiments, or withheld my feeble support from a cause which is so intimately connected with the best interests of mankind.—When I behold your chair, Sir, surrounded by different denominations of Christians, who, like the soldiers of an earthly sovereign clothed in the uniforms of their respective corps, acknowledge the same God—the same Saviour—the same faith, and the same object, I confess that I view this practical mode of action as one of the strongest evidences of the authenticity of the Scriptures, which have found their way from England and the United States to almost every portion of the world, under every variety of discouraging circumstances. The able Report which has been read this evening, and the eloquent addresses of the gentlemen who have preceded me in their remarks, have shown most satisfactorily the ubiquity of Bible influence;—I can add nothing to their remarks but shall confine mine to a more limited sphere of observation.—As a medical man, I have had frequent opportunities of witnessing the triumphant power of Bible doctrines in the last great conflict of human nature, when the pale face of an expiring patient has been turned to the wall—when the listureless eye has been obscured by the darkness of death—when the heaving bosom was struggling to retain the fleeting breath, and when the body was bedewed with the cold and clammy sweat of decay—at such a time, Sir, and under such circumstances, when the world could no longer attract, and when some sympathising friend has opened the Bible and cheered the expiring creature with its consolations, I have seen the eye resume its temporary animation, as if the hovering spirit had assured the mouldering body of its happy reunion in another and better world. I might practice many instances, but I shall refer to one, which I think will be interesting to this audience, as it manifested the influence of the religion of the Bible under the most trying circumstances,—I allude, Sir, to the criminal who was recently executed in this City, and who acknowledged the justice of the sentence against him for his heinous offence. I saw him in his cell, the evening previous to his execution—he told me, when he was first consigned to it, that he was raising his hope upon a false security, his own prayers and the mercy of God, but that when the plan of salvation was explained to him by the several clergymen who kindly visited him, he saw his error, and the all-sufficiency of Christ as a Saviour,—he said, with tears streaming from his eyes, that the mercy of God was more than he could bear—that he had committed the sin of a man, but had experienced the mercy of a God—that the Bible was a blessed book—that Christ had taken away the sting of sin, and that he could meet death without a fear—he requested that the execution might be delayed until 12 o'clock, but when the motive for the hour of eight o'clock the following morning was explained to him, he replied, "Well, let it be so—it will take me four hours sooner into the presence of my God." When speaking of his execution and death, he manifested firmness and resignation in language, which proved that his composure was not the indifference of a hardened profligate, or the calmness of a sceptic or the infidel. In short, Sir, I never witnessed such a triumph of religion,—but as my observations may have already exceeded the duty which has been assigned to me, and as there are other gentlemen to address you, I shall conclude with seconding most cheerfully the Resolution which has just been moved.

In moving the third Resolution, the Rev. A. McLeod Stavely, spoke as follows:

Mr. Chairman; Ladies and Gentlemen,—

By the good providence of God, we are again assembled at the anniversary of this Auxiliary to the British and Foreign Bible Society, and the cheering intelligence brought before us this evening, must be viewed as good news from a far country, to all the lovers of the Word of God—to all the friends of that Institution, whose efforts to do good are unrestricted by any local boundaries, & which are as extensive as the world. It must indeed be a subject of congratulation to every Christian mind that during the past eventful year, a year in which Jehovah has, as it were, been coming forth from his Holy habitation to inflict, with his own right hand, terrible judgments on our country, that this Society has been blessed by Him "who rides on the whirlwind and directs the storm," for advancing the Saviour's renowned fame from sea to sea, and from the river to the ends of the earth. We have heard of what as a *British* Society it has done at home, of what as a *Foreign* Society it has done abroad, and surely our hearts must overflow with gratitude for the success of an Institution which is the honour of that favoured isle, just came into being.—Here it first erected its standard and unfurled its banner, and well may all, who rally under it, sing with triumph,

"Our flag has braved for (forty) years, the battle and the breeze."

Its operations commenced we believe in the Principality of Wales, but here they did not end. With a Pentecostal blessing, they were directed, far beyond the limits of *Jerusalem*. And when with an eye of tender compassion, this Society has regarded the spiritual wants of the whole family of man, and sought after the removal of idolatry, and superstition, from every quarter of the Globe, it has called forth in return the admiration of the world. It is stated on good authority that there are in England and Wales upwards of 3,000 Bible Societies, that there are altogether in the world more than *nine thousand* Bible Societies—exclusive of the circulation of the past year (one million and a half!) the Parent Society has distributed about *seventeen million* copies of the Sacred Scriptures! Every Protestant Sovereign in Europe is a subscriber to the Bible cause. Cheering omen of that happy day when rulers as well as their subjects shall acknowledge the mediatorial crown and bow before the Royal Sceptre of our Immanuel. When "Kings shall be nursing fathers and their Queens nursing mothers to the Church!" When the Gospel shall no longer be blasphemed among the Gentiles, as it is at this day, but we shall be called Hephzibah, and our land Beulah! Alleluia, for the Lord God omnipotent reigneth!

By this Noble Institution scattering the seeds of Divine truth to the uttermost ends of the earth, and extending its Branches that men of all nations might recline under their shelter, and their shade, and eat its pleasant fruit, this highly favoured land has received a greater revenue of glory, than from the magnanimity of her armies, and the intrepidity of her navies, when amidst the desolations of war, fields have been crimsoned with the blood of the slain,—a glory unmingled with the groans of the dying, the sighs of the widow, or the tears of the orphan,—a glory that gives brilliancy to the Crown that sparkles with many a jewel on Old England's brow,—a glory that shall half defiance to the corroding tooth, and the mouldering hand of time, a glory admired by the right hearted men of the past and present generation, and for which future ages and generations shall call her blessed,—a glory which shall be fully felt when through the instrumentality of that benevolence which is not circumscribed by the limits of this world, the sword shall be turned into a ploughshare and the spear into a pruning hook; the wolf and the lamb, the leopard and the kid, shall lie together on the same pasture, and the Nations shall not learn war *any* more, but shall exchange the shouts of conflict for the songs of love. Christ with one voice, & one heart take up the enraptured Anthem of the heavenly host "Glory to God in the highest, on the earth peace and good will to men."

"Be these thy trophies, Queen of many isles!
On thee high Heaven shall shed indulgent smiles;
First by thy guardian voice to India led,
Shall truth divine her fearless victories spread;
Wide and more wide shall flow the heaven born theme,
New realms from thee shall catch the rising beam;
Unwonted warmth the soften'd savage feel,
Strange chiefs admire, and turban'd warriors kneel;
The prostrate East submit her jewell'd pride,
And swarthy kings adore the Crucified."

The Rev. Mr. Gallaway, in moving the fourth resolution, said—

Mr. Chairman, Ladies and Gentlemen,—I feel constrained to present to the members of the Connect, and to all the friends of our Auxiliary Bible Society, my hearty congratulations on account of the highly encouraging aspect which this Meeting presents. Some of us were not without our fears that we should witness on this occasion a diminished attendance, and perhaps a diminished interest in the operations of this excellent institution. The known absence from the City of the esteemed President of the Society, whose presence, on this occasion, all felt to be an attraction, constituting as it did, a guarantee for the courtesy, the piety, and the catholicity of our proceedings, was the principal cause of the anticipation to which I have alluded. While, sir, we receive with much pleasure the intelligence which you have communicated, that the health of your enlarged family is much improved, and that his return to discharge his official duties, and to aid us in the great cause of Bible circulation, may be speedily anticipated, it is not a little gratifying to find that the attachment, in this community, to the cause of Bible Society is so settled and so strong, that let any of its public advocates be absent, still the people will be present, in even increased numbers, to cheer on this best and noblest of all enterprises, the universal diffusion of the pure word of Almighty God.

Among the many interesting features of this Meeting, not the least has been the spontaneous testimony of a medical gentleman, to the efficiency of scriptural truth, at that hour which his engagements afford him so may opportunities of witnessing, and when the genuine sentiments of the heart must find utterance. The allusion that he made to the dying experience of the criminal who lately endured the extreme penalty of the law, in our midst, struck me as singularly appropriate on the occasion for which we have met. It was my lot to have an interview with that unhappy man the day before his execution. Never shall I forget that visit, and never, I trust, lose the impression of the value and the power of the religion of the Bible, which it left on my mind. Guilty of an awful crime, as that condemned man was, still I firmly believe that God had, in his abundant grace granted to him genuine repentance and a full forgiveness. Yes, and our meeting to-night will be a memorable one in the annals of eternity, and all the arrangements and exercises of this occasion will be infinitely compensated, if the angels of this event—this practical and demonstrative evidence of the truth and preciousness of Bible Christianity—should have the effect of leading only one out of this crowded assembly to deep contrition and an earnest reliance on the meritorious death of our Lord and Saviour Jesus Christ.

Sir, it has been our privilege to-night, to listen to the distinct and christian avowal of many principles of our common Protestantism. No occasion can be more appropriate for the declaration of such principles than a meeting of this kind; for of all the institutions of modern times, I do not know of one that is so legitimately the result of Protestant influence; and which presents such a fair expression of the true character and spirit of that influence, as the British and Foreign Bible Society.

This institution originated and has continued to be sustained, not out of any deference to human authority in things religious, but from a principle of obedience to the will of God. We meet tonight as the representatives of different Christian denominations. Which, in its own connexion, may recognise a measure of human authority; but whose will on earth, do we unite in recognising in assembling to aid the cause of Bible circulation? No, each is present, so far as he is here religious, in obedience to the will of God alone. Had not the framers of the Reformation acted on this principle, what should we have known of that movement, and of all the blessed religious fruits which it has produced?

The Bible Society is, moreover, a splendid monument in favour of the sufficiency of the written word. It is one of the noblest features of this institution, that it circulates the Holy Scriptures "without note or comment." The favourite motto of Protestantism is "the Bible, and the Bible only." What was a mere aphorism in the lips of Chillingworth, became a practical reality in the hands Charles of Bala. The memorable sentiment, just quoted, of the learned champion of our principles was Protestantism in the letter—the Bible Society is Protestantism in the life. The Society takes nothing away, and adds nothing to the Divine Word. It is a vessel that merely bears to distant lands, the bread of life—as almoner that stands at the door of charity, to distribute the bounty of heaven to the perishing nations—a handmaid, that issues no commands but ministers to the will of her acknowledged Lord. We are not afraid of the universal diffusion of the pure Word of God. We ardently anticipate the day when every human being will own as an oracle of personal property, to be used for his own eternal salvation, a printed copy of God's inspired message of mercy to our fallen world. And in aiming at this end, we are perfectly satisfied that we are doing right. Each of us as a representative of one or another of the different Christian denominations in this community, holds some sentiments peculiar to himself. Each believes that, in this respect, his views are correct. But it is quite a *possible* thing that in each of his distinctive sentiments he is wrong.—Perhaps the points in which our faith harmonizes are the only matters in which we are right according to the letter. Where shall we find the centre of the circle? Out of all the points in the various diameters that may intersect it, which one point stands at an equal distance from every part of the circumference? It is not to be found in any part of the diameters where they diverge—but only in that single point in which they all meet. So it may be in relation to our religious faith. In our various peculiarities, we *may* all be wrong—accepted as our services may be, because Christ has died, and our motives are sincere. But in the work which we now meet to promote we cannot be wrong. The Bible is true. It is God's Word—Give that, and you give a direction which a wayfaring man may sufficiently comprehend, and which cannot lead him astray.

Sir, in your opening address you alluded to the Catholicity of this Society.—To the ears of some, it may sound strange to speak of the Catholicity of Protestantism—but to most present, the connexion of these terms must appear perfectly correct. If by Catholicity we understand universality—if by the Catholic Church is meant the universal Church, I cannot imagine a more inappropriate application of those words, than their being used to designate any one community of Christians who may happen to be distinguished from all other believers in revelation, by certain outward forms and ceremonies, rather than by the elevation of their personal godliness, or the nearness of their approach, in the inner man, to the perfect standard of God's own Word.—No—that is Catholicity which induces an individual to embrace within his Christian sympathies, all human beings who love the God whom the Bible reveals, to whatever visible section of professing Christians those beings may belong. A genuine Protestantism does not necessarily identify with the true faith all that rank under that banner—much less does it exclude from its affectionate recognition all those who, at present, assume to themselves the epithet of Catholic, to the exclusion of all members of the Churches of the Reformation. Genuine Protestantism, in estimating a man's salvability, leaves out of consideration his *church connexion*, directs its inquiries to the principles of his moral nature, and recognizes that man as a Christian, in whose heart the image of Christ may be sincerely reflected. This is Catholicity—this is Protestantism, and this is the genius and spirit of the British and Foreign Bible Society. Never was there a period in the history of Christianity since the dawn of the 16th century, when the call upon all true Protestants to cherish and exhibit this precious principle of holy Catholicity was more urgent than it is in the present day.

The Resolution which I have been requested to move, lays before us another vital principle of our common Protestantism. I allude to the distinct and devout recognition of the great work of the Holy Spirit upon the human heart. While we unite in acknowledging the sufficiency of revelation, so far as the letter is concerned; we believe the word alone, without the accompanying influence of the Holy Ghost, will be perfectly ineffectual in accomplishing those spiritual purposes which this Society contemplates.

The valley may be covered over with bones—those bones may be clothed with flesh, but we witness no army for any practical purpose, till the breath of Heaven shall be communicated to the lifeless mass. The vessel is freighted and manned, the sails are unfurled, the anchor is raised, and the helmsman is at the wheel—but not a movement will be made, no voyage will be performed, and no gain will be realized, unless that breath come with its resistless power to propel that ship along. A wonderful mechanical contrivance has been made in your neighbourhood; all the parts of the instrument are complete, each joint can move freely, and each portion of the machine sustains a proper relation to all the rest. The finishing is superb, and the whole workmanship is beautiful to look upon. But thus far it is an ornament, and nothing more. It is of no practical use. It does not work. What is the deficiency? The heat has not yet generated that vapoury, but mighty element, which only can raise the piston, and cause the wheels to revolve. All vegetable nature around lies wrapt in a deathly sleep, and is covered over with an icy pall. Dig beneath this frozen incrustation, get down to the fibres of the root, and you will trace no symptoms of life. Not a blade of grass is growing—not a green leaf is waving—no fruit is ripening—the birds have ceased their song. What power can break up this spell? Who shall bid the sleeper awake, and the dead arise? The