

h anathemas the free
 God. The two latter
 ver be brought into a
 y maintain and shall
 gonic position with
 and every other means
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 it wrong, to circulate
 ing settled, we have
 . If I believe the
 on to sinful man, and
 his present condition,
 him the sight of that
 drive him of the light
 body of men, have
 that God has fully and
 moreover, we dare not
 e only message which
 for his eternal well-
 e publicly disown the
 e people the privilege
 themselves. Supposing
 ufti of Ispahan, or the
 patriarch of Constanti-
 nople, in the British
 sent forth annually a bul-
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 or trust in our-
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 and we have the positive
 Almighty God. Our
 selves to carry out our
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 I carry it out despite
 protestants, the opposi-
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 we are sworn as Eng-
 Christians. We vor-
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 continue in our wor-
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 ll be in our own
 own tongue!! No mat-
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 ll be anathematized
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 e Society, still, we
 give them the Bible
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In moving the fourth Resolution, the Rev. A. McLEOD STAVELY spoke to the following effect,—

Mr. President, Ladies and Gentlemen,—We are assembled this evening, for the purpose of provoking one another to love, and to good works, and it is gratifying to perceive the influence of Bible truth, in leading Christians of different denominations to unite their energies in one great plan of Christian benevolence, having for its object the diffusion of that Word, which unfolds to fallen man the mystery of redeeming love; and which God has magnified above all his name. Surely at this deeply interesting period of our world's history, we should regard the circulation of the Scriptures as an object of special duty, and paramount importance; whilst the past triumphs of this Society are sufficient to encourage *all* to perseverance, and the continued prosperity, and increasing usefulness, of so great and so good a cause.

The resolution, Sir, which I now propose, leads us to contrast those countries which have the Bible, with those in which its circulation is obstructed by Ecclesiastical or temporal authority: And this, Sir, is the contrast between liberty, and despotism—between knowledge and ignorance—between light and darkness. It is a comparison of those countries on which the sun of righteousness has arisen, with those which are still in moral darkness and have not the light of life. With such a subject before us we might plead the cause of this Society, apart altogether from those high and holy motives which appeal to man as an immortal being. We might shew what it has done for his present happiness and temporal comfort, irrespective of his future felicity and everlasting welfare. But it is the power of the gospel, in turning man from darkness to light, and from satan unto God, that constitutes its brightest glory, and it is the circulation of this blessed Book, leading her to embrace a wider and still wider range in this pre-eminently christian enterprise, that has given to our own highly favoured land, her true honour and real greatness in the eyes of the civilized world.

What is it that makes Britain what she is, the land of the free and the home of the brave, the model of political freedom, and an asylum for the oppressed of all nations? What is it that enables her to "proclaim to every stranger and foreigner, that he stands forth redeemed, regenerated, and disenthralled the moment he sets his foot on British ground?" It is the Bible. Yes it is the Bible that is the Magna Charta of British liberty—it is the Bible that has given stability to British institutions, and elevated the land of Bibles to such a proud position amongst the nations, not of Europe only, but of the world. God forbid that with Capernaum's privileges, she should have Capernaum's punishment. The politician may say that Britain's greatness arises from the wisdom of her statesmen—the political economist may say that it is the result of national industry—the soldier may say that it is secured to her by the prowess of her armies, in fighting the battles of our country—or the philosopher may say that it follows as a natural consequence from her sons having made such progress in the arts and sciences: but let us ask the Christian, and he will

tell us, eye, and with more truth too, that it is the Bible and the principles of the Bible, secured to us by the dying blood, and bequeathed to us as a sacred legacy, by the dying breath of those venerable men,

"Whose bones lie scattered on the Alpine mountains cold;
 Even them who kept God's truth so pure of old."

Yes, and in so far as she nationally recognizes this Bible, and nationally avows these principles of genuine Christianity, in so far will she need "no bulwark, no tower along the steep," for the God of the Bible will keep her in the hollow of his hand, be a wall of fire around her, and the glory in the midst of her. Banish the Bible, and you extinguish the sun of her moral, social, and political existence. Banish the Bible, and you destroy the palladium of her freedom;—and it will be told from shore to shore, and from the Euphrates, to the ends of the earth, that the light of British liberty is extinguished forever. Banish the Bible, and it will be with Great Britain, as it was with imperial pagan Rome; or as it was with France after the revocation of the edict of Nantes—irreligion and infidelity will flow throughout the length and breadth of the land, and there will be written upon all her glory in characters which cannot be mistaken, *TEXEL—thou art weighed in the balances, and art found wanting—MENE, God hath numbered thy kingdom and finished it.*

But, Sir, the contrast referred to in this resolution is sometimes presented by the same country. Let us take Ireland for an example, with a recently estimated population of six millions, who either are not allowed to have the word of God at all, or who have it only in a mutilated, and imperfect form. We look to the North, and we see there contentment, peace, and prosperity. We look to the Southern and Western countries, and we see there misery, war, and poverty, and we ask what is the cause? Why is it that whilst the South is turbulent the North is peaceful? that whilst the south is famine stricken, the north has plenty? Is it because that Ulster has a better soil, better climate, and better laws? No! It is because that Ulster has God's Bibles and with God's Bible she has God's blessing and with God's blessing she has that which maketh rich, and bringeth along with it no sorrow.

The politician may talk of plans of reform, or the merchant may devise schemes of commercial aggrandisement, or the Agriculturist may propose a better system for the cultivation of the soil, but, Sir, the unrestricted circulation of the Scriptures, and the ameliorating influence of gospel truth, will do more than the politician or the merchant ever has done, or than the agriculturist ever can do, for the temporal and spiritual welfare of that interesting but unhappy land.

The nations have fallen and thou still art young,
 Thy sun is but rising when others have set,
 And though slavery's cloud o'er thy morning has hung
 The full noon of freedom shall beam round thee yet.

But again, Sir, if we look to those countries under the influence of Mahomedanism, or Judaism, or Paganism or Idolatry, we see their inhabitants bound hand and foot, by the chains of despotic power. If again we look to those countries which are under the influence of that system which calls