

Society, and it is only in this capacity I refer to it—I say it is forced on our notice, for we cannot but remember that from the same quarter angry and violent denunciations are constantly poured forth upon the Bible Society—its agents and its operations—and taking these in connexion with the late unprovoked aggression, I look upon them as parts of one great plan of attack, not so much on the Church of England, as on the great principles of the Reformation—those principles which are the foundation of the Bible Society. When I reflect on the causes and possible consequences of this invasion, I most cordially enter into the spirit of a Resolution passed at a great Protestant meeting recently held in London—"That the main hope of checking the progress of erroneous doctrines and practices does not rest upon measures of counter-agitation, but upon the great Protestant principles of upholding the Supremacy of Scripture as the rule of faith; and of counteracting error by the exhibition of Scriptural truth"—and I firmly rely on these principles to prevent the spreading of any such erroneous doctrines or practices within this Province—and I look to the Bible Society's Depot as the great armoury from which to draw our weapons for the contest, should contest come.

"There is a point of great consequence—as to the duty of this Society and its members in regard to the individual lay members of the Roman Catholic communion—and we should, I think, be deterred by no denunciations—no fear of offence—from offering to them, as well as others, the Bible in their own tongue—to all who will accept it. We may not feel any particular call to press it on those who have it always within their reach, and the means of procuring it—but there are thousands even in this Province who may never see it from their cradles to their graves, unless we take it to them. And why should we take it to them? Because, in so doing, we believe we are acting in obedience not to a human, but a Divine command—because we are convinced, by repeated instances, that God's blessing attends it. I have thought often and deeply on this subject, and I say unhesitatingly, I cannot recognise in any one man, whatever may be his title, power, or pretension—I cannot recognise in any class of men—rulers, priests, or prelates—I cannot recognise in any body of men—General Council, Synod, Convocation, or what you will—any right to debar others from the free use of the sacred Scriptures. The Bible is the authentic revelation of God's will to man—it is man's inheritance, of which his brother man should not deprive him.—There is no warrant for saying the Bible is for the priest and not for the people. It is a great delusion. When I am met by objectors telling me they cannot see this as we see it, I reply, let the light shine in upon you, and then judge. Oh, that all men would look at these things by the pure light of Gospel truth, as it shines forth from the Book of Inspiration, and not as obscured by the mists of human traditions or the clouds of a perverted rationalism—not with minds ensnared or fancies dazzled by superstitious imagery—and then would they bless the day and bless the agency which led them to the light.

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After the REPORT had been read by the senior Secretary, the following Resolutions were successively moved, seconded, and adopted :—

1. Moved by Rev. JOHN ARMSTRONG, (late British Chaplain at Monte Video, South America,) and seconded by Mr. JOSEPH W. LAWRENCE,—

That the Report—an abstract of which has just been read—be received, printed and circulated, under the direction of the Committee.

2. Moved by Rev. SAMUEL ROBINSON, and seconded by Rev. Mr. BURPE, late Missionary at Burmah,—

That this Meeting feel it a solemn duty to recognise, in the present prosperous circumstances of the British and Foreign Bible Society, and the continually increasing opening for its extended usefulness, the good hand of Almighty God, from whom all holy desires, all good counsels, and all just works do proceed.