

spilled the ointment on the head of her blessed Lord and Master, the treacherous financier exclaimed, "Whence this waste: might not this ointment have been sold for three hundred pence, and given to the poor?" How charitable, how humane, how benevolent has Judas become!! It was not that he was so anxious to provide for the poor, that he thus objected; but because he carried the bag.—So our objectors, who complain of the lavish expenditure of money in support of our Bible cause, are, in most instances, endowed with the spirit of the traitor. Others, again, ask us, Why send Bibles into families from which they are excluded by the lord of the consciences of those families?—Why send the Bible to those who are bound to destroy it?—Why scatter the Scriptures among those who disbelieve their precious message, and disregard their Divine author? In reply to all these questions, we revert again to our principle, "Duty is ours—consequences are God's." It might have seemed to some absurd on the part of the Saviour to send his disciples into Jerusalem with the first message of the Gospel of peace. They might have argued as our opponents do, and enquired, Why go to Jerusalem—there the Son of Man was crucified—there the followers of the Nazarene are despised—there the Gospel is proscribed? But the command is, "Go, beginning at Jerusalem;"—opposition will meet you, but "go"—persecutions will assail you, but "go"—men will mock and ridicule, and torture, and murder, and account you as sleep for the slaughter, but "go." And they went and encountered all, and endured all, and vanquished all!—Let us obey—"to obey is better than sacrifice." We know that we shall meet with opposition from three sources—from the heartless indifference of nominal Protestants—men who take no interest in any of the Evangelical movements of the day; this class of opposition is of a *negative* character, and could we only awake an interest in men of this class, we have them—we get their sympathy and their countenance; but, in some instances, it is truly difficult to arouse them. It requires a national earthquake, or an ecclesiastical thunderstorm, or perhaps the *lowing* of some great *Romish Bull* to awake them; but when awakened, they are on the right side. The second class of opposition is of a *positive* character. It exists among a class of men who have a *name*, but I shall not give you the name, lest in giving the name I might chance to give offence; neither will I venture to describe them in my own language, but in that of one who held their *orders* but not their *principles*. The talented and facetious reviewer, Sidney Smith, to whom I refer, tells us that their characteristics are "Posture and imposture, flexions and genuflexions, bowing to the East and curtsying to the West, with an immense amount of man-millinery!" If deemed out of place in me to mention this class, I plead, in extenuation, the aptness of the description and the colour of the pen by which it is drawn. The third class of opposition is also *positive* in its character. It places canon law between the people and the Bible. In fact, it places all the canons of the Council of Trent between God's Word and God's people. It places the Pontiff of Rome and all the Cardinals of the Church between the people and

the Bible, and denounces with anathemas the free circulation of the Word of God. The two latter classes of opposition can never be brought into a state of reconciliation. They maintain and shall continue to maintain an antagonistic position with respect to Bible Institutions, and every other means that may be employed for the enlightenment of the people. But is it right, or is it wrong, to circulate the Word of God? This being settled, we have nothing to fear from the issue. If I believe the Word of God to be a revelation to sinful man, and if I believe it to be suited to his present condition, I have no more right to deny him the sight of that revelation than I have to deprive him of the light of heaven. No man, and no body of men, have a right to deny God's people what God has fully and freely provided for them; moreover, we dare not withhold from sinful man the only message which Heaven has committed to us for his eternal well-being; on this account, we publicly disown the right of any man to deny the people the privilege of reading the Bible for themselves. Supposing the Pacha of Egypt, or the Mufti of Ispahan, or the Emperor of China, or the Patriarch of Constantinople, had each a few adherents in the British Isles, and they chose to send forth annually a bulletin prohibiting their adherents to receive our Bible or hear our Gospel, or trust in our only Mediator: would we deem such a silly missile a sufficient justification of our indolence in failing to force upon these subjects of a spiritual tyranny, the precious Gospel of Christ? Neither can we recognize the authority of any man, or any power, whether domestic or foreign, civil or ecclesiastical, in a question upon which we have the positive and mandative authority of Almighty God. On this account we pledge ourselves to carry out our great Bible principle—"Duty is ours—consequences are God's." And we will carry it out despite the indifference of hellow Protestants, the opposition of Oxford, and the anathemas of Rome. To this we are pledged—to this we are sworn as Englishmen—as Protestants—as Christians. We vote before God and men, that we shall continue to send forth our millions of Bibles annually, until we shall have furnished every family over which the British flag floats with a copy of the British Bible; and after that, we promise to continue in our work until every family on the surface of our globe shall read the Word of God in their own tongue!! But men will not read the Bible! No matter, give them the Bible. But they dare not read it! No matter, send it. But they will be anathematized if they read it! No matter, we disregard all anathemas; "duty is ours," and what did all the anathemas of Balaam avail—were they not turned into blessings on the head of that people whose God was the God of the Bible? But they will burn it! No matter, even though they should, and burn those who read it on a funeral pile made of the Bibles of the British and Foreign Bible Society, still, we say again, "Duty is ours" give them the Bible, and leave the consequences to the God of the Bible!!