

wandering red man of Nova Scotia. And if the labors of the Society have reached a tribe so little known and inconsiderable among the people of the earth as this, what must be the extent of its benevolent ministrations as a whole? It is clear then, sir, that if a blessing on the past is a reason for activity in the present and future, we are bound to adopt the Resolution I have read.

Another consideration which enforces the duty of increased exertion at this time for the spread of the Sacred Volume, offers itself in the present aspect of the great questions of civil and religious liberty, and the position of pure and Protestant christianity. The Bible, Sir, is the hope of humanity. It is the pillar of heavenly guidance shining over the sandy parched footing of the nations as it leads them from bondage and sorrow to the rich inheritance of the future. With it, oppression civil or religious is impossible, the prison doors of its victims are thrown open, and the bloodless revolutions of commerce, education, and religion, take the place of the revolution of the barricade. There is much need, Sir, at the present, for the wide dissemination of this great restorer and guardian of the rights of man. Europe groans under the weight of regal and priestly tyranny. Rome heads a gigantic conspiracy, developing itself in every land where the air breathes the least of liberty, against the dearest interests of the race. On this side the ocean we see her at work in the attempted destruction of the common Schools of the Continent; in the Gavazzi riots of Quebec and Montreal; in the crusade here in Nova Scotia and elsewhere against the Scriptures, and in political plottings everywhere. On the Continent of Europe Louis Napoleon has handed over religious liberty to the priesthood; Protestant Belgium has had to bear the spectacle of the heir apparent wedding a daughter of the ultra-Popish house of Hapsburg; Holland and Prussia have each had to resist an insidious aggression; Tuscany and Portugal have been persuaded to adopt a code of persecuting laws which breathe the ferocity of the worst days of the past; Spain has been urged to deny to her British Protestant population any burial in her soil except by stealth, and without any rites or services of religion,—the burial of a dog, in fact, to the children of a nation to which she owes this day her national existence; Italy, at large, pale daughter of sorrow, sees her noblest children driven into exile, or entombed in crowded jails; 30,000 prisoners, at least, sighing in their captivity in the States of the Pope, alone. But, thank God, in the dark picture there is a ray of hope. The Bible has already got some footing among the down-trodden nations—its principles are at work—and, ere long, as in spring time, the heaving sea of the north breaks up the now rotten ice which long has fettered it, they will upheave that wide despotism which overlays the rights and liberties of Europe, and, since Popery has chosen to ally herself with it, the destruction of the one will involve the at least partial overthrow of the other. In England there is a dark and desperate assault on the principles of the Reformation. Newmanism in the Church, and Popery without, are at busy and confederate work to enshroud the land in the darkness and priestcraft of the past. Our Archbishop at St. Mary's, parades lists of English converts to his Church. In Rome the conversion of England to Popery is expected.—Nor is any one left untraced to bring about the desired

result. English Catholic organs do not blush to defend religious persecution as a "solemn duty", and avow, in the words of Montalembert, that, "under the protection of that constitution so truly glorious", and by means of the perfect freedom enjoyed, they will overthrow that freedom, and the priests of Rome become, by their Parliamentary delegates, "the arbiters of English politics". In Ireland we have their attack on the National Schools which were doing so much for the long neglected population, and we have the spectacle of the persecution of the first missionaries of our religion revived in the tumultuous and general attack by the benighted masses at the instigation of their priests, on the clergymen who recently went forth into their midst with the intentions and on the errand of ministers of mercy. But, Sir, let Rome do its utmost, we are not dismayed. We have an instrumentality which, though apparently feeble against the stretching array which opposes us, will prove like that which was foreshadowed by the barley cake of old which fell on the Tent of Midian and overthrew it along the ground. We have an open Bible, Sir, a Bible ministry and Bible education and institutions, and with them, as with the three hundred of Gideon, lies the divine pledge of victory. What Sheridan said of a free press applies with still greater force and fitness to the influence and might of a Free Bible.—"Give to Ministers," said that great orator, "give them a corrupt House of Commons; give them a phan and servile house of Lords; give them the keys of the Treasury and the patronage of the Crown; and give me the liberty of the press, and with this mighty engine I will overthrow the whole fabric of corruption, and establish on its ruins the rights and the privileges of the people." So, sir, I would say; give to Rome what ails and advantages she may be able to acquire; give her a Cardinal on the Thames and a Legate on the Liffey; give her an army of priests throughout our hitherto happy land; let her cover it with her ghostly strongholds as if for a permanent occupation; let Jesuitism give her the benefits of its intrigues and equivocal morality; let her, by trading in priestly terrors, gather abundant wealth with which to carry on her operations; let her have the zeal of deserters from our ranks, and of allies who under our banners fight against us; let her have the ear of the State, and gain cringing votes and ignoble bribes from apostate and self seeking politicians—only let the people have an unfettered Bible read in the household, taught in the school, and proclaimed from the pulpit, and with this single but mighty agency, blest, as it ever is, of God, we shall see the whole fabric of priestly aggression and fancied conquest melt away as the shadowy turrets and battlements of morning mist fade and disappear before the beams of the climbing Sun.

Thus then, sir, the best interests of humanity call on us imperatively to act at this time, as the resolution I move proposes. Let us throw ourselves with full ardor into the work. Let us do our part in guarding this palladium of the liberties and interests of our race.—Let us never think we have done enough in our efforts as long as any remain ignorant of the Heavenly gift, as long as any are insensible of its worth, or are hindered from availing themselves of its blessings.

The Hon. Mr. JOHNSON, also one of the Vice Presidents, seconded the Resolution.—He said he should confine himself to but few

remarks. Did the revolution of fifty years call us to come forward with renewed vigour to support the cause in which we were engaged;—it called us also to mark the passage of time and to record the events which had occurred during that period. It is in accordance with the feelings of human nature that there should be such seasons when we pause and look back upon the past; and the Bible itself exhorts the propriety of this feeling under the Jubilee of the old dispensation. It therefore seems to be a duty as well as a pleasure for us to take part in such commemorations. But when we recall the past what does it show us but decay? All that is physical seems to be ever passing away—we see it in the flight of the seasons; we have looked at the spring with its budding flowers, we have enjoyed the bright beams of the summer's sun, and now autumn has approached and brought with it only decay. Such is the result of the progress of time. Not so with moral progress. In it is the principle of vitality, and of permanence. Where are now the Committee whose names were enrolled in the books of this Society? With the exception of a few—one of whom my eye now rests upon—they have passed away. But has the Society decayed? No—the moral principle remains—the Society exists, though in other hands, and prospers and offers now claims for our consideration.

Fifty years in the history of the Parent Society have elapsed, but the Bible continues—that, for the circulation of which the Society was formed—still endures, and its efficacy upon the human heart is as powerful as ever. And the consideration of this subject suggests a thought the most momentous and overwhelming. There is a period coming when the decades and cycles of the past will be as nothing, when the awful realities of Eternity will be every thing. Then all the rays of our rational existence shall culminate, and, though we shall cease to count the centuries of time, we shall look back upon these eventful fifty years and estimate aright their value and the value of the Society's operations. Then we shall think of the multitudes of immortal souls who have become inheritors of eternal life, and who never would have been blessed with the Word of God, had it not been given to them through the instrumentality of this Society.

Let us then enter upon the half century now commencing with an increased determination that the future shall be more abundant than the past, in our works of faith and labours of love, for the advancement of this noble cause. And may we exhibit by our deeds as well as our words that we intend to help this society to go on with increasing vigour in that great work in which it has been so successfully and beneficially engaged.

The fourth Resolution was moved by the Travelling Agent Mr. Smith, and seconded by the Rev. John Martin:—

That this meeting desires to express its thankfulness for the measure of success that has attended the efforts of the Jubilee Committee of this Auxiliary; and cherished the hope that the amount already realized for the Jubilee Fund will be largely increased before the end of the Jubilee year.

After reading the Resolution, Mr. Smith said—it would be improper for him to detain the meeting at that late hour; but he would make a few observations. One thing was evident alike from the formation and progress of the Society and its present movements, and