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T H E JUBILEE REMEMBRANCER.

Published by the Jubilee Committee of the Nova Scotia Auxiliary of the
BRITISH AND FOREIGN BIBLE SOCIETY.

HALIFAX, NOVA-SCOTIA, OCTOBER, 1853.

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Jubilee Meeting in behalf of the British and Foreign Bible Society was held at Temperance Hall on Wednesday evening the 12th instant,—the Hon. the CHIEF JUSTICE in the Chair.

After singing three verses of the Jubilee Hymn, and prayer by the Rev. Mr. FORRESTER, the business of the evening commenced by the following Address from the venerable Chairman:—

Ladies and Gentlemen,—When I look up and me from this Chair, and see so many Members of this Society who have for years been its zealous and able supporters, I cannot help asking myself, "Why am I seated here?" When your Committee waited upon me to honor me with a request to preside at this meeting, I reminded them that I was not a Member of the Society, and stated that there were many old and respectable Members of the British and Foreign Bible Society to whom that compliment should be paid in preference to me. They replied, that although I had not heretofore been a Member, they hoped I should be induced to become one by the perusal of papers which they then presented to me, and were pleased to add, that it was their desire upon this interesting occasion to see the Chair filled by a person of my age and standing in this community.

As they urged this request with some earnestness, I thought it would be unbecoming in me to refuse it without taking it into consideration, and promised to give them an answer on the following day. After a day's consideration, I determined to join the Bible Society, and to comply with the request with which the Committee had honoured me of presiding at this Jubilee Meeting.

Fifty years, to the majority of those now before me, doubtless appears a long, long period to look back upon. To me the recollection of the circumstances that attended the formation of this Society is as vivid as if it had been formed during the past year. The arguments of its advocates and its opponents are still fresh in my memory. I will not detain you by detailing the arguments then used in its favour. The same arguments continue to be used for its support, and they

will be ably urged upon you in the course of the evening; but not having been one of its early supporters, in justice to myself and to many worthy and pious persons who also declined supporting it, I feel it right to state the views which were then taken of the proposal to form a coalition of all denominations of Christians to circulate the Bible without note or comment.

We saw professing Christians so much divided upon many points of doctrine, that they would not meet to worship God in the same building; and it was doubted whether, when that was the case, they would unite for any religious object, without such a compromise of principle as would lead to confusion, indifference and infidelity. Our feelings, our interests, we may sacrifice if we please, in order to live peaceably with others, but Religious principles are too sacred to become the subject of compromise.

Such were the conscientious and cautious views which were taken upon this subject by most of the Pastors and many of the members of the Church of England—nor should such caution be censured. If it may sometimes retard the progress of improvement, it often prevents the rash adoption of error.

Happily, however, experience has shown us that those who profess the fundamental truths of Religion, although differing upon minor points, may safely unite to circulate the word of God, without entering upon those doubtful disputations which the great Apostle to the Gentiles deprecates in the 14th chapter of his Epistle to the Romans. The result has already been produced by the Bible Society, and with the Divine Blessing it may effect a more intimate union among the members of the Church of Christ. Subjects of the Redeemer's Kingdom, Soldiers of the Cross, may continue to fight under the same Banner, although they may not all wear precisely the same uniform.

When we look back upon the fifty years which have nearly passed since the origin of this Society, what wonderful progress has Science made during that period. The earth and the ocean are traversed with a celerity which it would then have been deemed madness to predict. Blessed be God, His Word is advancing with almost equal rapidity, and this Society has been made the honored instrument of spreading it abroad. Little of an opposition to it now exists. The venerable and pious Primate of the English Church

with many of our Prelates and Clergy, have not only ceased their opposition, but have become its advocates, and I hope that the whole body of the Church will follow their example,—and may this Society continue its exertions until, with the blessings of God upon its labors, the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea.

The following Statement—drawn up for the occasion and read by the Secretary, S. L. SHANNON, Esquire—was listened to with the most lively interest:—

The Committee of the Nova Scotia Bible Society, in commemorating this day the Jubilee of the British and Foreign Bible Society, beg leave to lay before their patrons and friends the following statement.

They would in the first place render their devout acknowledgements to the Almighty Disposer of all events, that He has in His kind providence enabled them to witness the present joyful occasion, and they would cordially congratulate their friends that so great a privilege has been afforded them of taking part in its proceedings.—The trumpet of Jubilee is now sounding: Its notes extend throughout a great portion of the habitable globe—not confined as of yore to a limited territory; it now proclaims its glad tidings to myriads of every nation and clime, of every language and hue. It utters no uncertain sound, for it heralds the glorious liberty which all may enjoy who embrace the truths contained in that blessed book, which it is the high vocation of the Bible Society to disseminate throughout the world.

On this day of Jubilee then, when so many hearts are united in ascriptions of praise to the Giver of every good and perfect gift, for the blessings conferred by Him upon the human race, through the instrumentality of the British and Foreign Bible Society, and its kindred associations, your Committee deem it appropriate to the occasion, to advert briefly to the history of the parent Society, before they proceed to refer particularly to the action of our own Auxiliary.

The British and Foreign Bible Society commenced its existence in the year 1804. The immediate cause of its origination was the great destitution of the Scriptures which prevailed in the Principality of Wales. So grievous had this become that at last it was brought to the notice of the Religious Tract Society, at one of its meetings by the Rev. J. Charles, of Bala, who had been deeply impressed with the necessity of adopting measures of relief. When appealing to the Tract Society, the thought was suggested—may we not truly say by the Holy Spirit—to the Rev. J. Hughes, one of the parties present,

"Surely a Society might be formed for the purpose, and if for Wales, why not also for the Empire and the world." From this single suggestion, which was immediately adopted, and actively circulated, arose that great Society whose fiftieth year we now celebrate. Its first public meeting was held on the 7th of March 1804, and was attended by three hundred persons. The first president was the Right Honorable Lord Teignmouth, and the first subscription announced was £700.

When the Society commenced its operations it was found that fewer copies of the Scriptures were in circulation in Great Britain than was supposed, and that in fact they had become more and more scarce. In the Highlands of Scotland, and in Ireland, they were rarely to be met with, and in France they were confined to the few family Bibles to be found among the descendants of the Huguenots. In Germany, too, there were not many copies, and those existing were exclusively to be seen among Protestants. In the rest of Europe, with few exceptions, and almost in the whole of Asia and Africa, the Bible was an unknown book. In America, wherever the English language was not spoken, it was equally rare. This was the position of the world when the Bible Society commenced its movement.

Its progress was slow at the outset—Europe was engaged in war, and the Continent therefore barred against its efforts. It did not for a long time meet with a very cordial support among some portions of the Christian community in England, its constitution was assailed, its object misunderstood. Difficulties seemed to surround it upon all sides, but the work was of God and for the extension of his Son's kingdom in the world, and therefore His blessing was upon it, and it was carried triumphantly through every difficulty, and even became the more vigorous by means of the very opposition it had to encounter. When peace took place opportunity was afforded for an extension of the work abroad, and then commenced those efforts which have never since been relaxed. Similar societies were soon formed, first at Nuremberg, afterwards removed to Basle, at Berlin, Wirtemberg, and elsewhere on the Continent. In America an Association was in existence as long ago as the year 1808. The Continental societies were at first in connexion with the Parent Society, but difficulties having arisen, it was considered best that they should act independently, each association adopting such a course as seemed most judicious under its peculiar circumstances. Subsequently to this arrangement the system of agencies was adopted by the parent Society for carrying out its objects on the Continent and elsewhere, and by this means an immense circulation of the Scriptures has been made in France, Belgium, and Germany, in addition to the efforts of the local societies. The agencies were soon extended to the North of Europe, the Mediterranean, and Turkey, and the results of these operations are now apparent in our own day. Auxiliary associations had in the meantime arisen in the British Colonies, and in the East Indies, and efforts were made upon China, and thus at last was completed the mighty machinery of the British and Foreign Bible Society which we now see, and which by its associations, agencies, depots, and establishments, is now making its aggressive but salutary movements upon the greater part of the habitable globe.

Your Committee need not dwell on the great object of the Society, which is now so well appreciated in this Province. It is simply the circulation of the Holy Scriptures without note or comment. Neither need they dwell upon the catholicity of its constitution, which affords an opportunity to all who love the Lord Jesus Christ, and desire to advance his blessed Gospel, to meet upon one broad basis, and unite in the extension of his cause in the earth. Such an union was at first opposed to the feelings of many a sincere christian, but gradually prejudices have been removed, and the Society has arrived, at the period when Christians of all deno-

minations can meet upon its Jubilee platform, when Her Gracious Majesty the Queen has become one of its patrons, and the jubilee sermon was preached by the Primate of all England, His Grace the Archbishop of Canterbury.

Thus looking at "all the way which the Lord hath led" the Society during the past nine and forty years, your Committee would proceed to exhibit some of the results which have followed its operations. The following statement published under the authority of the Society, will afford a brief compendium of its wonderful success.

1. At the present time the societies in connexion with the Bible Society are—	
In Great Britain	3249
In the Colonies and other Dependencies,	498
Ireland has	510
Foreign Societies with Branches, about	4000

Making a total of 8257

2. When the Society was first established, the translations of the Bible in whole or in part, may have been about fifty; but since then the number has greatly increased. There are now one hundred and forty-eight languages or dialects in which the Society has promoted the distribution, printing, or translation of the Scriptures. The number of versions (omitting those which are printed in different characters only) is 175. Of these 121 are translations never before printed.

3. The circulation of the Bible shows also the following increase.

During the first four years the number of copies was	81,157
Last year alone at home and abroad it was	1,168,794

The total issues from the commencement have been 26,571,103

Assistance has been given to other societies in the distribution of about eighteen millions more; so that the circulation by means of these combined societies, cannot be less than Forty-three millions of copies of the Holy Scriptures in whole or in part.

To shew the liberality by which the work has been sustained by its friends, it may be mentioned, that the Society has been placed in funds so as to expend, in carrying out its operations from the commencement to the present time, the large sum of £3,950,993 7s. 5d., nearly four millions of pounds sterling.

In looking at this great work it will not be out of place to glance at some of the means by which it is carried out. And of the various agencies employed, that which most interests us as peculiarly belonging to this Society, and which bids fair to be adopted as the most efficient means in the dissemination of the Scriptures throughout the world, is the colporteur system. This was commenced in the year 1830 by some friends of the Society in France, who sent out two or three colporteurs or pedlars of the Scriptures in that country. The name states the occupation of the individual, as it means literally in French "neck carrier," from the mode adopted by the colporteur in carrying his books in a leather bag slung over his shoulders.

These humble individuals were so successful in the new enterprise, that in 1837, under the direction of M. de Pressense, the agent in France, the system was fully adopted in that country, and forty-four men of tried piety were sent forth, engaged solely in disposing of the Scriptures among the people. Since that time 1,692,998 copies have been distributed by this means in France alone. Similar success has attended their labors in Belgium, Holland, and Germany. The colporteur, from his position and calling, has access to all classes, from the highest to the lowest, and it is ascertained that to him, under the blessing of God, the Bible Society owes its distribution in Roman Catholic countries. It would have been impossible to disseminate such a number of Scriptures in those countries in any other way. The results have been apparent in the well authenticated instances of numbers of the

French people—in some places whole communities—turning from their former faith, and becoming openly Protestants, in parts of the country where a Protestant had scarcely before been known.

The success of the colporteurs has led to the adoption of agencies of something the same character in England, Ireland, India, and elsewhere. It is considered that the great religious revolution in the West of Ireland has arisen, under Providence, from the adoption of similar means, and the Missionaries in Syria attribute the commencement of the awakening of the Armenian churches to agents of the like character employed by the Society. It is also asserted that the extraordinary revolution now taking place in China may in no small measure be traced to the employment of the same kind of humble laborers in the distribution of the Scriptures.

Your committee would now turn to that which more particularly refers to the present occasion, viz., to the Jubilee movement of the Parent Society.

When the fiftieth year of the Society drew near, it was considered that so interesting a period in its history should be specially commemorated. Resolutions to that effect were passed by the parent committee, and a circular was drawn up which was addressed to the Auxiliaries and friends of the Society throughout the world, embodying the views of the committee on the subject. Among other things it was recommended that a day should be set apart for a special Public Meeting by all the Auxiliaries, Branches, and Associations, throughout the world, and it was subsequently proposed that the day upon which we now meet should be fixed for that purpose. It was also recommended that there should be a special Jubilee Fund, to which contributions were solicited from all the friends of the cause. [This fund was to be appropriated for the furtherance of certain objects which have already appeared in the previous numbers of the *Jubilee Remembrancer*.]

On Tuesday, the 8th of last March, the Public Jubilee Meeting of the parent Society was held in Exeter Hall, in London. On this occasion there appeared upon the platform an assemblage of the foremost men in England in intellect, in birth and station, and in christian philanthropy, such as no similar meeting had ever before evoked. The noble statesman, the dignity of the church, and the missionary of the cross who had borne the burthen and heat of the day in foreign lands, came forward with other eminent individuals to do honor to the occasion, and by their eloquent addresses to acknowledge the goodness of the God of the Bible in raising up such a Society. At the close of the meeting it was announced that the contributions to the Jubilee Fund then amounted to £7000, and they have gone on increasing so that by the last accounts from England, it is mentioned that the fund has already reached the sum of £29,957 0s. 7d.

As has been mentioned, a commemorative sermon on behalf of the Society was preached on Wednesday, the 9th of March last, at St. Paul's Cathedral in London, by His Grace the Archbishop of Canterbury, and on the following Sunday sermons were preached and collections taken up for the Jubilee Fund throughout the country.

From the commencement of the Jubilee movement in the mother country down to the latest accounts, your committee learn that the interest taken in it has gone on increasing, and that meetings of the most gratifying character have been held, and others are about being held, all to help on the good cause.

Your committee would now turn to our own humble Auxiliary, and lay before you a short outline of its history, before mentioning the steps which have been taken here to carry out the views of the parent committee, as expressed in their Jubilee circular.

The Nova Scotia Bible Society was formed on the 24th of November, 1814. Its origination was in a great measure due to the unwearied efforts of Lieutenant Colonel Addison, the militia

Secretary to His Excellency Sir John Coape Sherbrooke, the then Lieutenant Governor of this Province. Colonel Addison became its first Secretary, and Sir John C. Sherbrooke its first President. On looking back to a period of nearly forty years, it may be interesting at this moment to refer to the names of the first official members of the Society, as given in the first published Report: the changes which are thus evident will read a lesson to their successors in office of the necessity of "working while it is called to-day."

The following is a list of the official members at the period alluded to.

PRESIDENT.

His Excellency Sir J. C. Sherbrooke.

VICE PRESIDENTS.

Admiral the Right Hon. Sir J. B. Warren.
Vice Admiral the Hon. Sir Alexr. Cochrane.
The Hon. Commissioner Wodehouse.
Sir John Wentworth, Bart.
Sir John Wardlaw, Bart.
The Hon. Chief Justice Blowers.

COMMITTEE.

Honbles. J. Stewart, T. N. Jeffery, John Black; Lieut Col. Addison, Revds. Dr. Gray, James Robson, W. Black, J. Burton, W. Sutcliffe; L. M. Wilkins, L. Hart-horne, S. B. Noble, James Fraser, H. H. Cogswell, John Lawson, William Lawson, John Howe, James Forman, James Thom, Samuel Head, William Anderson, R. Kidston, jr., Jno Starr, George Grassie, Esquires; Messrs. M. G. Black, J. Farquharson, J. N. Shannon, and George Brown.

TREASURER.

H. H. Cogswell, Esquire.

SECRETARY.

Lieutenant Colonel Addison.

During the first year of our Auxiliary's operations £600 stig. were remitted to the Parent Society, and 230 Bibles and 200 Testaments were imported and distributed.

War was then raging between Great Britain and the United States, and one of the first transactions connected with the infant Society was a correspondence which had taken place in the previous year between our present Treasurer, M. G. Black, Esq., and the Secretary of the Massachusetts Bible Society, relative to the capture by an American privateer of a large shipment of Bibles and Testaments, which had been sent out by the Parent Society for subscribers in this Province. The following are extracts from the correspondence referred to.

"Boston, June 21, 1813.

"DEAR SIR,—At the late annual meeting of the Bible Society of Massachusetts, some facts were laid before them relating to an invoice of Bibles found on board a British vessel, which was captured by a privateer belonging to New York, and carried into Portland. By the invoice, they appear to have been purchased by subscribers to the British and Foreign Bible Society.—Exertions were made in Portland and its vicinity to purchase the books and restore them to their owners, but this design, we learn, was defeated; and they are now dispersed into so many different hands, that it will be impossible to collect them again. Still, however, the Society are unwilling that the reproach of preventing the execution of the pious and benevolent design for which these books were sent out, should fasten on our country; they have therefore voted to take measures to send to Nova Scotia an invoice of Bibles to the same amount. The society direct me to express their deep regret that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that to the other calamities of the disastrous war, in which our country is engaged, there should be added any interruption of the charitable and munificent labors of their fellow christians in Great Britain, in diffusing the knowledge of the Word of God.

"I am, dear sir, &c.,

(Sd) "SAMUEL C. TRACHER,

"Cor. Sec'y Mass. Bible Society;

"To Mr. M. G. BLACK, Halifax."

In a subsequent letter from Mr. Thacher to the Assistant Secretary of the Parent society, dated 9th November, 1813, he states:—"As soon as the fact of the capture became known to the Bible Society of Massachusetts, they felt it to be their duty to endeavour to repair the evil which the rapacity of some of their countrymen had occasioned. By direction of the society I wrote a letter to Mr Black, requesting information on the subject. Meanwhile, a subscription was set on foot in this town to raise a sum sufficient for our purpose. We found a readiness and even eagerness among our citizens, as far as possible, to shake off from our country, the disgrace of this transaction." With this letter was sent a remittance of £155 stig. to cover the loss, which was considered preferable to receiving back a similar number of Bibles, and the following sentence closes the correspondence:—"We indulge the hope that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret that two nations, allied in feelings, habits, interest, language, and origin, should be engaged, that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain; or tends to loosen or break that glorious chain of mutual benevolence which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities."

The first branch Societies which became connected with our Auxiliary—(Pictou having already become an independent society)—were Liverpool, Cumberland, Annapolis, Argyle, Chester, and Cornwallis. Subsequently new branches were opened in almost all of the settled districts of the Province, and large remittances were made to the Parent Society. But as years rolled on the operations of the Branches began gradually to decline, and in consequence, in the year 1828, an agent, the Rev. Mr. West, was sent out from the Parent Society. His presence was of great service in reanimating the various branches which at this time were 15 in number, besides 2 ladies' associations.

Again apathy to the cause began to appear, and was not checked until the arrival of the Rev. Dr. Thomson, the Parent Society's travelling agent, who reached this country in the year 1840. He immediately commenced his extensive tours through the Province, which were continued for the space of nearly two years. During this period he revived the operations of the various societies then existing, and formed many new branches, so that when he left us there were more than 40 societies in the Province connected with the British and Foreign Bible Society.

In 1847 declension again prevailed, which led to the appointment of our present travelling agent Mr Isaac Smith, who commenced his labours, in 1848. He found but 16 societies in operation, but during that and the following years of his agency he succeeded in raising up many new branches, some of them in places never before visited, so that there are now in the Province 74 societies in connection with the Parent Institution, and all in efficient operation.

Since the formation of this Auxiliary to the present time there have been received from the Parent Society upwards of 37,000 Bibles and 36,344 Testaments, and there have been remitted to it £7728 sterling.

Such have been the results of our Auxiliary during its existence in the circulation of the Scriptures. It cannot be doubted that much more might have been done, but your Committee are grateful that even so much has been effected, and they hope that the present is but the beginning of a brighter day in the usefulness of their institution both in circulating the scriptures, and in contributing to the funds of the parent society.

So soon as the Jubilee movement of the Parent Society was announced your committee considered it their duty at once to adopt measures of co-operation. At their first meeting after the Society's circular was received they passed a series of resolutions to carry out this object and the circular and resolutions were widely disseminated

throughout the Province. A Jubilee Committee of their body was appointed and arrangements were made to adopt the suggestions of the parent committee both as to the mode of celebrating the year, and the formation of a Jubilee Fund. At a commencement, a most interesting meeting was held at St. Matthew's Church in this City on Tuesday the 8th of last March, when an able and eloquent address on the subject of the Bible Society and the Jubilee movement was delivered by the Rev. Mr. Forrester, which was listened to with deep attention by a numerous audience.—On the following Sabbath sermons having reference to the Bible Society were preached in most of the churches of this city and elsewhere, and collections were made in aid of the Jubilee fund.

The Jubilee Committee feeling the importance of awakening attention to the movement among the population in the interior of the Province, commenced the publication of a paper called the "Jubilee Remembrancer" two numbers of which have appeared and have been very generally circulated. They contain interesting information relative to the progress of the cause both at home and abroad, and it is believed they have been of service in directing the minds of our friends to the importance of contributing to the Jubilee Fund. The Jubilee Committee also considered it of importance to retain the services of Mr. Smith, with special reference to this object in order that meetings should be held in the country generally and contributions collected.—Mr. Smith entered upon this duty in the month of July last, and has been engaged in it to the present time. From his report we learn that he has visited the following places—viz., Newport, Windsor, Falmouth, Horton, Cornwallis, Aylesford, Lawrencetown, Wilmot, Bridgetown, Granville, Annapolis, Clements, Hillsburgh, Digby, Weymouth, Yarmouth, Barrington, Shelburne, Liverpool, Caledonia, Milton, Mills Village, Petite Riviere, Bridgewater, New Germany, Lunenburg, Chester, Margaret's Bay, and Upper and Middle Musquodoboit, and he intends to continue his journeys to several of the Branches to the eastward of the capital. Meetings were held in most of the places enumerated and the results have been exceedingly gratifying. By these means your committee are pleased to have it in their power to state that up to the present period a very handsome sum has been raised within the limits of our auxiliary in aid of the Jubilee fund, which they hope will be still further augmented. The following statement will show the amount now in the treasurer's hands received for this object:—

Collected by Mr. Smith from the various branches &c. in the country } 235 5 11
Contributions sent from the country } 22.14 9
to the treasurer }
Received from the country } £258 0 8
In Halifax—subscriptions, donations }
&c. to the Jubilee fund, including } 138 4 3
£7 from the St. Matthews Church }
Ladies' Association, }
Collections made in the several } 58 12 4
Churches, }

Total, £454 17 3

Rec'd since above statement was made 34 12 3

489 9 6

Your Committee feel thankful that the efforts of the Jubilee Committee have been thus far successful, they desire that the contributions from this society and from the Province, which have received so many benefits from the Parent Institution, should mark the gratitude which is felt, and they therefore still confidently appeal to the liberality of such of their friends as may not yet have had an opportunity of aiding in the work.

But your committee would not only refer to the past, or dwell upon the present, they would also direct your thoughts to the future, and ask you to look forward, and most of all to look upward. He who hath guided the parent institution through all the trials and difficulties of the

past, and hath granted it such signal success, will carry it forward to still greater things if its object is only faithfully maintained. And who that marks the aspect of the times can doubt that this noble society will not be one of the principal engines in the hand of Providence, in completing the conquest of the Gospel of Peace. It prepares the way for the Missionary of the Cross, and silently deposits the seed in the ground which only requires the culture of the evangelist to result in an abundant harvest. Take the instance of Turkey, where we see, under a Mahometan government, a Bible Society formed in Constantinople itself, with the British Ambassador as its president, and a new Evangelical Church springing up to bear witness to the value of Bible dissemination. And what shall we say of India and China with their teeming populations?—Shall we not view them as about to add new trophies to the cause of the Bible? From the latter country the parent society had by last advices received intelligence as late as the first of last June. In a letter of that date to the Committee the writer uses the following language:—“By this mail I send you information of the wonderful movement now going on in China. Making every deduction for the manifest extravagance of these men, the work is truly marvellous. With the Scriptures among them, and other books of unexceptionable character, we may surely hope that many of them may be made ‘wise unto salvation.’ There are manifest indications of the existence of two parties amongst them; one of persons who would seem to be sincere in their profession of Christianity, and who really wish to make that the first thing; the other that of ambitious schemers, who merely take Christianity for what it is worth as an instrument to promote their own designs. Surely however this movement is big with hope. It may be that whilst Christians in England are giving thanks to God for the victory already achieved by ‘the sword of the spirit’ unsheathed and wielded by your grand Society, God is opening up the 300 millions of China to your Christian enterprise. No one can look upon the present aspect of things in the East, without feeling persuaded that the days of eastern exclusiveness are at an end, and soon may we see the Sun of Righteousness rise upon China and Japan and dispel all the thick brooding mists of idolatry and ignorance.”

Your Committee would only add in conclusion—may this be the case, not only with China and Japan, but throughout the world, wherever there is a soul to be found without a saving faith in the Crucified.

The 1st Resolution—“That this meeting hails this year of Jubilee as a fitting occasion of commemorating the divine goodness so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress”,—was moved by the Rev. GEORGE HILL, who spoke to the following effect:

When the Sovereign of Great Britain receives the Royal Sceptre, as a part of the Coronation ceremony, a copy of the Bible is presented, accompanied with these words, “Take this as the most valuable of your treasures”, or words of like import. Thus is the value and importance of that Book impressed upon the mind of the Sovereign and upon the hearts of the nation, under circumstances calculated to render that impression peculiarly affecting and lasting. And well may it be so, for the Bible is the Book of books;—God’s revealed will to man—His “unspeakable gift”, exhibiting all the rich treasures of His grace. Material possessions are unsatisfactory and speedily vanish: but this yields solid enjoyment, undying honors, mansions in the heavens, and riches which cannot fade away. Earthly treasures may serve for this world, and other kinds of wisdom and knowledge may conduct

to the grave; but that wisdom which cometh from the Word of God, maketh wise unto salvation, and conducts to glory, honor and immortality.

And just what one Bible is to a single individual who receives the truth in the love of it, so is a multitude of Bibles to the vast multitudes who are brought under the same blessed influence. Hence I deem the British and Foreign Bible Society one of the most noble institutions in the world. I cherish, I need not say, the most sincere regard for the Church to which I belong, and I honor all her institutions for blessing mankind; and I honor every section of the Christian Church engaged in the same cause. But no society, which is confined within the sphere of one denomination, can do every thing. They are necessarily limited in their operations. Why should our Church encroach upon those portions of the field where the gospel is faithfully preached by the Wesleyans or others. And so again of them: they cannot take the whole field, because we have taken a part. But this Institution embraces the whole field—the whole world. It sustains every other society—proffering assistance on a large and liberal scale to all who are engaged in the work of disseminating the gospel of the grace of God. Yes, Sir, viewed in the light of its world wide usefulness, the objects it aims to accomplish—the glory of its achievements, it cannot but be deemed the most magnificent Institution in the world. “What advantage hath the Jew, or what profit is there of circumcision”, asks the Apostle. And he answers the question—much every way; but chiefly because that unto them were committed the oracles of God. This, then, is the very work of this Society. To it as a representative is entrusted the oracles of God—to seat or the word of life far and wide over the face of the whole earth. It is the arsenal from which each individual soldier, composing the great hosts of the church militant, obtains his spiritual weapons. It goes forth breathing good-will to all—to the Jew and to the Gentile—to the high and to the low—to the rich and to the poor—to the bond and to the free. Wherever human souls breathe, it is to be found in its work of faith and labour of love.

It is a very fitting occasion at this Jubilee celebration to look back upon the past, and to remember what God has done in blessing the nations of the earth through the instrumentality of this Institution. The Jubilee of old among the Jews—whence we derive the name—was an occasion of universal joy.—Then were the prisons thrown open—the captive was set free—the slave returned to his home to take possession of the inheritance of his fathers; all debts were discharged, and the shrill notes of the trumpet on that auspicious morn heralded universal gladness. And, Sir, this is a joyful day for the world. The notes of gladness and thanksgiving, heard throughout the length and breadth of the land, will cause thousands of hearts to leap for joy. Thousands of captive souls have been set free through the instrumentality of the British and Foreign Bible Society. The swelling notes will resound from mountain to mountain, and from valley to valley, and the angels in heaven will rejoice over us, and myriads of the spirits of the just made perfect during the past fifty years will lead the song, and ascribe salvation, and glory, and honor, to God and the Lamb. And surely our hearts cannot but beat in unison with theirs. We, too, rejoice in the great and manifold blessings thus con-

ferred upon ourselves and upon our race.

It is proper on this occasion to glance at the origin of this Society. I need scarcely remind you how it began with the Welsh ministers, who, deploring the destitution of Bibles in Wales, and consulting how this deficiency might be supplied, started the idea of forming a society for accomplishing the object—and hence the great idea of extending the same heavenly boon to all the nations of the earth. Now, indeed, we may thank God and take courage. He put those holy desires into the hearts of those men and their coadjutors. He employed them as instruments in his hands. Their own hearts were influenced by the love of Christ. They rejoiced in the glorious truth that he had shed his precious blood for sinners. Having themselves tasted of the word of life, they were desirous that others might share the same blessings.

The Rev. gentleman mentioned the names of several of the early promoters of the Institution, and referred to the striking fact that men of honor, wealth, talent and influence, were among its advocates. This enabled them to do good on a large scale. Still their wealth and talents and honors were only to be viewed as the means made use of by the Almighty, to whom all the honor and praise are due.

He then referred to the excellent principle adopted in the circulation of the Bible; that of sending it abroad to tell its own story, not in the words of man’s wisdom, but in the words which the Holy Ghost teacheth, *without note or comment*. Surely we should give to the nations the very Book of God itself, unadulterated, that men under the guidance of the Holy Spirit, who is promised to all who ask for his direction, may learn the way of salvation and walk in the narrow path of life.

The Rev. Speaker continued in a very judicious and proper manner, to mention some of the difficulties which the Society had to encounter before its principles had been tested, and its tendencies had been realized. Many good men in the Establishment started at the idea of uniting with dissenters, lest it should give birth to latitudinarianism, and laxity in doctrine and manners. Perhaps he (Mr. H.), being a minister of the Establishment, could mention these things with more propriety than some of the other speakers. The fact at all events was well known, and his sole object in referring to it, was simply that the good Providence of God might be recognized in overcoming these obstacles, and removing such scruples. Thank God almost all the Bishops are now lending a helping hand, with the Primate of all England at their head.

But we have had opposition from other quarters. Rome has opposed the objects of the Bible Society with all her might. She dreads the light, and well she may, while her deeds are evil. She knows well that as soon as the light of Divine Revelation shines forth with unobscured rays, her own deformity must be revealed. Like the glorious orb of day, rising in majesty and splendour, it must put to flight the darkness and mists of error and superstition. Why does the Roman priesthood ever deny this? Why ever deny that they are opposed to the universal circulation of the Scriptures? Why not, like their late champion in Parliament, boldly and honestly confess the truth—that Rome is and always must be antagonistic to this great Protestant principle? Additional facts were mentioned, clearly showing that Rome is not the friend of the Bible. Still he (Mr. H.) did not wish to be deemed her enemy because he

then spoke the truth. He believed that within the pale of her corrupt communion, there were those who were panting after the truth and purity, and freedom of the gospel. For such and for all others he entertained no other desire than that they might know the truth, and that the truth might make them free.

But despite all opposition, the Bible and the Bible Society, has triumphed. Its operations, like the iron track of the Railway, diversify and checker the surface of the globe. Its depositories, agents and friends, are everywhere to be found. It is a net let down from heaven, to take in souls. The "fishers of men" should lend their energies to acquire a more thoroughly practical use of this net—They need more skill. They should learn to make its meshes finer, and to draw them closer and closer together, and to cast it abroad with such skill that none may escape.

The Revd. Gentleman concluded his address with a few well-timed observations on the written Word, as contrasted with the dreams of oral tradition; and the wonderful manner in which God has watched over its preservation, enabling us to drink from the pure fountain of life, rich and full and free, without troubling ourselves much about the muddy streams of tradition. Let its pure sparkling waters—the well-spring of life—be conveyed to every family under heaven.

"Waft, waft ye winds the story,
And ye waters roll!
Till, like a sea of glory,
It spreads from pole to pole."

WILLIAM PLYOR, Junr., Esq., one of the Vice Presidents, was called upon to second the Resolution. He referred to the able manner in which it had been moved, and said he had been meditating upon the power of the Word of God. We have this illustrated in the opening chapter. The Book of God said, —Let there be light, and there was light.—So in the moral world. Darkness covered the earth, and gross darkness the people.—But God spake.—His word came forth, and the darkness fled. The Bible Society goes every where uttering those words of omnipotence, and scattering the darkness, in every land. Its work is the work of God. He must have all the glory

We must remember that we are called upon, not to show our attachment in word only. We must act as well as talk. Would it not stimulate us to this, frequently to revert to our blessed Lord's injunction,—"If ye love me keep my commandments." His farewell command to Peter, introduced by that touching appeal—"Lovest thou me?"—"Feed my sheep, feed my lambs." Feed my poor forlorn sheep and lambs, my people—with the bread and waters of eternal life. May this solemn injunction be impressed upon all our hearts, that each one in our several spheres may labour with entire dependence upon Him, without whom all works are vain, to send abroad over the earth widely and more widely still, the Word of God—the bread of heaven, the life giving, soul reviving food which never perishes, to "feed the sheep" and "feed the lambs" of Christ.

The second Resolution—That this Meeting deems the celebration of the Jubilee a suitable opportunity for bearing a renewed public testimony to the Divine character and claims of the Bible; and the right of every individual to possess and peruse the same—was mov-

ed by the Rev. Dr. RICHEY, who spoke as follows:

Were the thoughts of many hearts in this assembly revealed; did the emotions that animate them find utterance, I am persuaded we should hear on every hand the exclamation of the disciples on the Mount of transfiguration—"It is good to be here"! It is, indeed, a rare privilege to partake of such a spiritual banquet as the present, I should, I confess, have enjoyed it with a higher zest, if, instead of being placed in so prominent a position, I had been indulged to occupy a seat among the silent guests. I have no costly sacrifice to bring to the altar of this great cause; but I derive confidence from the thought that the altar of the Bible Society is the altar of God, and that there sincerity of devotion never fails to conciliate favor to the humblest offering.

Among the considerations that invest the present celebration with an interest at once so profound and so peculiar, there is to my mind something especially impressive in the fact that it is perfectly unexampled in the history of the world. The cycles of time never before evolved one like it. Jubilees commemorative of singularly auspicious events have indeed not unfrequently diffused exhilaration through the hearts of communities and of nations. But, the Jubilee of an Institution formed for the noble and hallowed purpose of spreading the oracles of God in their isolated integrity and glory over the whole earth, and upon a basis of such amplitude as to enlist the co-operation of christians of all denominations, was never witnessed until now. We occupy the first standing point from which the various but united tribes of the Israel of God have been able to look back upon a grand catholic effort, extending over half a century, to give the word of life to those who are perishing for lack of knowledge.

No Resolution could be more perfectly coincident with my views and feelings than the one entrusted to me. The principles it embraces command the homage of my judgment and of my heart. And it is, I conceive, most appropriate and important, especially in contemplation of the signs of the times, that from all the affiliated branches of the British and Foreign Bible Society, as well as from the great source and centre of its operations, there should go forth at this Jubilant period, as the sound of many waters, a renewed assertion of principles so vital, that while we enjoy our triumph in God, we should lift up our testimony for God. THE BIBLE DIVINE, AND EVERY MAN ENTITLED TO READ THE BIBLE is the device we would emblazon on the banner we this day display, because of the truth.

It is matter of notoriety that many sincere christians, if they have not assumed an attitude of hostility to this Institution, have been induced to withhold from it their countenance and support from an apprehension that it was latitudinarian in its constitution. To such objections its history is a triumphant answer; and it is now generally felt by those who appreciate the principles and blessings of the Reformation, that to aid an aggression against the kingdom of darkness, in which the only weapon employed is the sword of the Spirit, is a procedure that ought to expose no Protestant to the charge of inconsistency. Far otherwise. We all of us owe a debt of gratitude to the Bible Society, which, if we cannot repay, we ought at least not to be ashamed

to acknowledge. Has it not practically solved for us some moral problems with which denominational casuistry, the wisdom of churches and the deliberations of councils had for ages grappled in vain? Has it not taught us to exemplify neutrality without compromise, the highest decision in the maintenance of essential principles with the exercise of the most expansive charity?

Among those principles the Divine character of the Bible ranks pre-eminent. Here all the friends of this Society whose zeal is according to knowledge, are at unity. The symbol of their common faith upon this point in the dignified announcement of the Bible itself,—"All Scripture is given by inspiration of God". In this view, the Bible annihilates competition. Theories of moral philosophy, the productions of human genius, and systems of theology, may have their value and their use; but this is the only repository of inspired, of divine, wisdom; this is the only authenticated statute book of the kingdom of grace; this is the only organ through which the voice of God conveys its solemn and momentous utterances to the conscience and the heart of man. We are quite prepared to admit that a character so transcendent can be vindicated only by evidence the most ample and unexceptionable. That evidence challenges the severest scrutiny. And are we not safe in affirming that the biography of the man who ever sat down to its calm and candid examination, and rose an infidel, remains yet to be written? Of the necessity and desirableness of a Revelation from God, the moral darkness that overshadows, and the superstitions that debase man, wherever its light does not shine, afford proof as appalling as it is palpable.—And the possibility of such a revelation no theist can deny without renouncing his avowed principles, and joining the ranks of those who say with their lips as well as in their hearts, "there is no God". But I check myself on the threshold of this great argument. An acquaintance with the miraculous attestations of the divinity of the Scriptures, their stupendous disclosures, their pure and sublime morality, their demonstrable harmony with the lessons of sound philosophy and the progressive discoveries of science, qualify the enlightened christian to estimate according to their real value the revolting blasphemies of a Payne, the sippant scepticism of a Voltaire, and the transparent sophisms of a Hume.

The Bible prefers high and distinctive claims upon our veneration and practical regard, which are obviously inseparable from a recognition of its plenary inspiration. Its teachings, if divine, are infallible and authoritative. The majesty of its authorship demands the obedience of my faith. In bringing the utmost power and penetration of my intellect to the investigation, in the first instance, of the mass of proof, external, internal and collateral, which the Bible presents of its celestial origin; and in subsequently making the best use of all available helps to enable me to understand its oracles, I only exercise a clear and indisputable right of the reason with which God has endowed me. But at that point the appropriate function of reason terminates. *How reulest thou?* is the only question that remains to be determined. By the response of the oracle to this question must my faith and practice, in every case, be regulated. The ascertained decisions of Eternal wisdom are not to be subjected to the revision of my erring judgment. It is, obviously, as preposterous as it is impious, to affect

the dignity of a judge whom I ought to manifest the unquestioning docility of the disciple.

The authority of the Bible, moreover, is not merely infallible; it is supreme and exclusive. With whom does it take counsel? or what authority does it once recognize as co-ordinate, or in any way sharing the honors and prerogatives of its moral jurisdiction?—If tradition, whether oral or documentary, ecclesiastical or apostolic, aspire to this elevation, the legitimacy of its pretensions must be demonstrated by arguments similar to those which illustrate the claims of the word of Inspiration. Has this ever been done? Has it ever been seriously attempted even? What single tradition alleged by the Church of Rome to have been entrusted to her custody, has she ever traced up in the light of historical evidence to a Divine source? None, we unhesitatingly and aversely maintain; no, not one. Until this most reasonable condition is satisfied, fidelity to truth and to God forbids us to recede a hairsbreadth from the position so firmly taken and so nobly maintained by the immortal Chillingworth, **THE BIBLE, THE BIBLE, IS OUR RELIGION.**

But how stands the question as to the right of every human being to read the Bible?—For if this claim can be shown to be an unauthorized and arrogant assumption; if it be placed under interdiction by the God of the Bible; then, sir, instead of now celebrating a Jubilee, we ought in the review of what we have been doing for the last fifty years, to put on sackcloth and ashes, and prostrate ourselves in the dust of humiliation and repentance.—We have circulated the Scriptures by millions in 150 dialects. We have rendered them accessible to the larger portion of earth's population. What an inexpressible offence if God designed them to be the exclusive possession of a privileged class! The mischief is irreparable. The fire we have kindled at a thousand points can never be extinguished. It must inevitably spread, and result in a general conflagration. To be serious; instead of deprecating, we exult in the prospect of such a consummation. From that conflagration shall emerge new heavens and a new earth wherein dwelleth righteousness.

In reply to the question, what right have the laity to read the word of God, and exercise their private judgment in its interpretation? I demand, What right has any person or priesthood to intervene betwixt me and the voice of the Almighty? to wrest from my hand the charter of my spiritual privileges; the title deed which my Father in heaven has given me, to an imperishable inheritance? Does the heavenly record itself sanction such a procedure? I open it, though with a trembling hand, to ascertain this point. My doubts instantly vanish. From every page, from every paragraph, evidence beams upon me that I am immediately addressed. Its theme is the common salvation; its own express announcement,—“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” Proceeding in my inquiry, I find that not only is the unrestricted reading of this blessed volume accorded as an indefeasible right of humanity, but enjoined as an imperative duty. If the book of the law was not to depart out of the mouth of a Hebrew,—if they were commanded to treasure its words in their hearts, and to teach them diligently to their children; if Timothy is commended of St. Paul, because

from a child he had known the Holy Scriptures, and the Bereans are characterised as noble-minded in that they searched the Scriptures daily, and tested even the teaching of Apostles by that Divine criterion; if, in a word, the voice of the Son of God is, *Search the Scriptures*, how fearful is the temerity, how tremendous the responsibility, of those who would take away from the people the key of knowledge!

Under what pretence, then, is a right so sacred and inviolable invaded by any hierarchy? Will it be alleged that in essential doctrines or duties of general obligation the lessons of inspiration are obscure? Obscure! Their very entrance giveth light. Doubt and darkness retire at their approach. ‘The testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightening the eyes.’ So bright is the radiance which it sheds upon the path of life, that the wayfaring man, though a fool, shall not err therein. On a topic in regard to which the testimony and elucidations of Scripture itself are so overwhelming, there is no need of further witness. Else, were it at all expedient we might appeal to the Fathers and evince that the most illustrious of them perfectly harmonize with the views to which I have now given expression. Though not profoundly versed in patristic theology, I possess sufficient acquaintance with that recondite lore to know that whatever other dogma may be established by the Catholic consent of the Fathers, the denial of the right for which we contend cannot claim that sanction. I appeal to *Origen*, who in his ninth homily on *Leviticus*, exhorts Christians not only to attend the public ministrations of the word of God, but to read and meditate upon it at home. I appeal to *Jerome* who earnestly counsels maids and matrons to commit the Scriptures to memory. I appeal to *Augustine*, who impressively urges upon catechumens the diligent study of the Bible. I appeal to *Chrysostom*, whose eloquent enforcements of this duty would supply materials for a volume. I appeal to *Gregory*, designated the great, and a bishop of Rome withal; and I find him, in the fourth book of his *Epistles*, administering a grave rebuke to a physician of the court, because he did not occupy a portion of every day in reading the words of our Redeemer—‘If,’ he writes him, ‘if you were in a far country, and there received letters from the Emperor, you would be unable to sleep until you had ascertained what your earthly prince had condescended to communicate to you. The Monarch of heaven, the Lord of men and angels, has vouchsafed to convey to your hands his letters concerning your highest interests. And yet, my son, you deign not to read them. Apply to them, I entreat you, and meditate daily upon your Creator’s sayings.’

I would, in conclusion, express my gratitude to Almighty God that I am permitted to witness and unite in this hallowed celebration.—And will you permit me, Sir, in all humility, to congratulate you, at your advanced period of life, on the opportunity that has been afforded you of presiding at this Jubilee meeting, and on the Christian magnanimity you have displayed in practically expressing your change of sentiment in respect to the Society, by accepting our invitation, and honouring us with your presence.

The Rev. Mr. Geikie, in moving the third resolution, said:—

Mr. Chairman,—I rise, sir, to move the

following resolution: “Resolved that this meeting desire to express the fullest sympathy with the Parent Society in embracing this as a befitting occasion for making new and vigorous efforts for the widest possible circulation of the Scriptures, both at home and abroad.” These words, sir, I am persuaded, only express what we all feel. Who among us has not the ‘fullest sympathy’ with the great parent Bible Society, across the ocean? I am not wrong, surely, in saying that we feel towards it the profound regard which such an institution rightly claims; that we thank God for it as a great protector of the liberties which are our noblest inheritance; that we rejoice over it as a beneficent agency to crown men with glory and immortality.—The Parent Society, sir, is the mother of us all. To it, this and all other Branch Societies are indebted, at once for their usefulness and existence. It is the great sun streaming forth the light of God’s Word, and our local associations are but the lesser lights that owe their brightness to its beams.

Hither as to their fountain other stars

Repairing, in their golden urns draw light

And hence the Morning Planet gilds her horns.

The Resolution tells us that the Parent Society have embraced this as a fitting occasion for new and vigorous efforts for the still wider circulation of the Scriptures. It has been already told you in the Report in what these efforts are intended to consist. Colportage in Britain and on the Continent, and special exertions on behalf of China, India, and Australia are the principal features.—That they are the wisest and most hopeful under present circumstances, we may, I think, take for granted, from the fact that they have especially commended themselves to the wisdom, experience, and fidelity of the central committee in England.

That it is a fitting time in which to make increased exertions for Bible distribution is impressed on us by various considerations, and among others, I cannot but regard the success of the society in the past as at once a warrant and a command not only not to intermit but to increase our efforts. It is, as it were, an audible voice from eternity, to go forward. It is the direct sanction of Him whose high name is blazoned on our banners. He speaks to men now, by the sublime utterances of His Providence and Grace. And with his will thus interpreted, we cannot, dare not, refuse to endorse this resolution. Versions of the Scriptures in 175 languages, and the distributions of more than 43,000,000 copies of the whole or portions, leave us no room for doubt as to our duty for the future. Fifty years ago Infidelity and Popery well nigh shared Christendom between them, and what with the impiety of the philosopher and the priest the Bible was nearly banished, except where it shed its light in the circle of faithful Protestant households. But, now, how different the state of things by the testimony of the figures you have heard. And if we wanted a further proof of the contrast between the limited circulation of the Sacred Volume then, and its wide dissemination now, through the blessing of God on the British and Foreign Bible Society, we have only to bethink ourselves of the fact that after irradiating Europe it has shone even in the lonely and humble wigwam of our Micmac Indian. On the platform beside me sits the Missionary who has been privileged to translate a portion of the Scriptures, under the auspices of the Bible Society, into the language of the rude and

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

prospects—as they had been, so luminously, presented this evening,—that it was projected and controlled by a higher power than that of man. Its operations and successes during half a century had far exceeded the most sanguine expectations of its honoured founders. But there was an eye to survey and trace out its line of movements, and a hand to direct and secure its mighty achievements,—not only during the period already elapsed, but thro' the distant future, as it shall pour its blessings over regions yet unvisited, and generations yet unborn.

It was the manifestation of this Divine power which called for gratitude—that had given success to the Jubilee movements in the city, and encouraged him in his visitations to gather up contributions in the country. Several interesting facts and circumstances were then narrated as instances of munificent liberality—according to the ability which God had given—and of the same disposition manifested in the humbler offerings of indigence; evincing that the Lord had disposed the hearts of the people to unite in this grateful movement. From these considerations we might be assured that there is yet in store for the British and Foreign Bible Society and its auxiliaries, more abundant labours, and more distinguished successes.

The Rev. Mr. MARTIN, in seconding the Resolution, referred to the allusions that had been made to the opposition which the Society had been called to encounter from well meaning, but mistaken and perhaps over zealous men, both of the Church of England, and the Church of Scotland, to which he (Mr. M.) belongs. Some of the ablest Reviews of the day had also raised their voices against it. But what benevolent project had not met with opposition? He was happy to know that opposition from such quarters had nearly ceased, and he trusted that the day was not distant when all opposition to so noble a work shall have passed for ever away. He did not despair even of the Church of Rome. Why might not she see and retract her errors as well as the rest of us? The day may come—he ardently wished it might—when the Pope of Rome might get his eyes open and become president of a Bible Society. For himself, he deemed the Church of Rome a portion of the Church of Christ—in error it is true—in great and grievous error—but still holding and teaching some of the great fundamental truths of the gospel. She professes too to base her doctrines upon the Bible. In this age of progress we know not what may be expected. He, for one, did not despair of seeing wonderful changes even in his day, old as he was. The arm of Jehoyah is omnipotent and can produce changes in the earth more wonderful than this. Certainly we should all be thankful for the liberality which has been manifested by the friends of the Bible Society, and he hoped we might all leave this meeting with a determination to increase our liberality and zeal, and that the work might go on until the knowledge of the Lord covers the earth as the waters do the sea.

In the course of the proceedings a note was handed to the Chairman to intimate that Charles BRYANT, a Sailor of Her Majesty's Ship *Cumberland*, was present, who had voluntarily distributed many copies of the Scriptures in the French, Spanish and English settlements which he had visited. He was very cordially invited by the Chairman to take a seat on the platform, and shortly afterwards was requested to speak. He gave a very interest-

ing statement of the benefit he had received from reading the Scriptures, while very young — by the pious advice and dying injunction of his mother; and of his subsequent activity in distributing Bibles and Testaments, and Religious Tracts, in the West Indies and South America. He referred also to the encouragement he had received from some pious officers, and related several interesting incidents which occurred in his intercourse with natives of rank and others whom he had visited.

A collection was taken up which amounted to a little over Twenty Pounds.

The Meeting closed with the Doxology—and the Benediction, by the Rev. Mr. SCOTT.

CONTRIBUTIONS TO THE JUBILEE FUND.—Continued.

Newport and Avondale.	
Allison J. W., Esq.	£0 10 0
Allison Mrs.	2 6
Allison John, Esq.	5 1
Allison Robert W.	5 0
Allison J. W., Junr	5 2½
Armstrong Melinda Ann	5 14
Bennet John	5 0
Bennet William	5 0
Chambers Capt. N.	12 6
Chambers Hugh	5 0
Chambers Mrs. H	2 6
Chambers Master Harry	4½
Cochran James, Esq.	5 0
Curry Capt. F.	6 3
Elder Miss	2 6
Fish George	5 0
Fish Joshua	1 3
Forrest John	5 2½
Forrest Barzilla	1 3
Harvey Elkanah T.	2 6
Irish Mrs	5 0
Knowles George	2 6
Lockhart John, Esq.	5 0
Malcolm Miss	2 6
Miller John, Junr.	5 0
Miller Sam., Senr.	5 0
Miller Hiram	2 6
Mosher Nich., senr., Esq., M.P.P.,	2 10 0
Mosher Mrs. N.	12 6
Mosher Nich., junr.	1 5 0
Mosher Mrs. N.	1 5 0
Mosher Silas	10 0
Mosher George	2 6
Mosher James	5 0
Mosher Daniel	5 0
Mosher Nich., 3d	3 1½
Mosher John	2 6
Mounce William	3 1½
Mumford Chas.	2 6
Rathbun Miss Mary Ann	1 3
Smith Capt. A.	5 0
Smith George	2 6
Saunders Sam.	3 1½
Smith Alex.	1 3
Smith Philip W.	1 3
Smith J. W.	1 3
Sprot John	1 3
Woolaver Thos.	2 6
	£14 3 4½
Windsor.	
Allison D. P.	£0 5 0
Brown Robert, Esq.	1 0 0
Bowman C B., Esq.	6 3
Black Samuel, Esq.	5 0
Burgess James	2 6
Butler Colonel	10 0
Burnham P. S.	5 0
Cochran Miss	6 3
Calkins Harris	3 1½

Card Richard	5 0
Cowan Theoph.	2 6
Campbell Amos	2 6
Carver Isaac, junr.	5 0
Curran B.	2 6
Curran Thos., Esq.	2 6
Caldwell Sam.	1 5
Dimock C. W.	5 0
DeWolfe B., Esq.	5 0
Fraser Dr.	10 0
Friend	2 6
Gilpin Rev. Mr.	12 6
Godfrey John	5 0
Goudge Monson, Esq.	6 3
Goudge Mrs	6 3
Geldert Mr.	3 6
Harding L. S., Esq.	10 0
Harding Dr.	5 0
Irons James	2 6
King Harry	5 0
King J. O., Esq.	10 0
Kinmond James	5 0
Lynch Timothy	5 0
McHesley Hon. B.	10 0
Metzler Wm., Esq.	10 0
Murdoch Rev. Mr.	10 0
Myers Major	12 6
McClatchy Thos., Esq.	5 0
McKay Mrs.	10 0
O'Brien Jas.	12 6
O'Brien Edwd.	5 0
Pope Rev. H.	10 0
Payzant G. P.	2 6
Reid David, Esq.	5 0
Rickards Joseph	3 9
Smith John	12 6
Scott John	10 0
Scott David, Esq.	7 6
Smith Levi	7 6
Smith Bennett, Esq.	1 0 0
Smith William	0 3
Tongue the Misses	1 0 0
Thomson Margaret	2 6
Wilkins L. M., Esq.	12 6
Wilkins Charles J., Esq.	12 6
Wilson Joseph	5 0
Wiley Mrs.	3 6

£19 16 10½

Falmouth.	
Elderkin James, Esq.	£1 0 0
Elderkin Mrs. J.	1 0 0
Shey Colonel	1 0 0
Shey Mrs.	10 0

£3 10 0

Apple River.	
Elderkin Jephtha	2 0 0
Elderkin Mrs. J.	2 0 0
Elderkin Clara Moore	2 0 0

£6 0 0

Milton.	
Angell Rev. Henry	5 2½
Ford Mrs. Thos.	2 6
Ford Joseph	5 1½
Freeman Wm. Henry	10 0
Freeman Mrs. W. H.	2 6
Freeman Jas. H.	5 0
Kempton Allen	5 0
Kempton Curtis	1 3
Tupper Freeman, Esq.	1 0 0
Tupper Miss Experience	1 0 0
Toukings Rev. F.	1 0 0
Collection at Meeting	1 5 2½

£6 1 9½

(To be Continued.)