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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, JULY, 1853.

PROCEEDINGS OF THE JUBILEE COMMITTEE.

It was stated in the last number of the *Remembrancer* that the Jubilee Committee had engaged the services of Mr. Isaac Smith for three months, for the purpose of aiding them in the promotion of the object committed to their trust. The three months to be devoted by Mr. Smith to this work are July, August, September, and in all probability a great part of October. Mr. Smith has already well-nigh finished his visitation of the City of Halifax. Several of the congregations in the City had made public collections, as would be seen from the advertisement in our last, but in addition to this, it was deemed advisable by the committee to make a direct personal appeal to the well-known and tried friends of Bible circulation, and that appeal has not been made in vain. We give in the last page a list of those who have been thus waited upon, with their contributions appended. The committee have now made the following arrangements for Mr. Smith's tour of visitations in the several localities where there are branch Associations, the hour and place of meeting to be appointed by the Local Committee:—

At Windsor—on Tuesday, 26th July.
Newport—Wednesday, 27th July.
Falmouth—Friday, 29th July.
Lower Horton—Monday, 1st August.
Cornwallis—Wednesday, 3rd August.
Aylesford—Friday, 5th August.
Lawrencetown—Monday, 8th August.
Bridgetown—Wednesday, 10th August.
Annapolis—Friday, 12th August.
Hillsburgh—Monday, 15th August.
Digby—Wednesday, 17th August.

Weymouth—Friday, 26th August.
Yarmouth—Monday, 29th August.
Barrington—Wednesday, 31st August.
Shelburne—Friday, 2nd September.
Liverpool—Monday, 5th September.
Milton—Wednesday, 7th September.
Caledonia—Friday, 9th September.
Mill Village—Monday, 12th September.
Petite Riviere—Wednesday, 14th September.
Bridgewater—Friday, 16th September.
New Germany—Monday, 19th September.
Lunenburg—Wednesday, 21st September.
Chester—Friday, 25th September.
Margaret's Bay—Monday, 26th September.
Musquoboit Harbor—Friday, 30th Sept'r.
Middle Musquodoboit—Monday, 3d October.
Upper Musquodoboit—Wednesday, 5th Oct.
Halifax—12th October.

Truro, Londonderry, Amherst, &c., will be visited immediately after the celebration of the Jubilee in Halifax, on the 12th of October. When it can be accomplished, one of the members of the committee will accompany Mr. Smith in his visit to these districts; and when it cannot, the committee feel confident that the ministers of the gospel resident therein will lend all necessary counsel and co-operation. The occasion demands the highest effort on the part of all ministers and missionaries. For what have they been consecrated, but to make known the contents of the Inspired Volume, and is it not alike their privilege and obligation to use every mean for the diffusion, far and wide, of that Volume itself.

GENERAL PROCEEDINGS IN CONNEXION WITH THE JUBILEE YEAR AT HOME AND IN THE COLONIES.

We have already referred to the first meeting held, to celebrate the Jubilee, on

the 7th of March, as well as to the public meeting held next day in Exeter Hall. The proceedings at this last meeting were highly gratifying, and a most intense interest appeared to be excited.

In proof of this we have only to point to the special Jubilee Fund, which now amounts to upwards of £20,000, and the contributions are pouring in every day. But instead of dilating on these matters, we would rather recite the conclusion of the forty-ninth Report of the British and Foreign Bible Society, which was read at the Annual Meeting held on the 4th day of May, and which has just come to hand:—

These meetings have already been followed by others of a most gratifying nature—at Manchester, Liverpool, Norwich, Ipswich, Hereford, Cambridge, Chester, and many other places.

Sermons also were preached, and collections made, in numerous Churches and Chapels, both in town and country, on the day suggested by the Committee, Sunday, the 13th of March—and since then, similar services have been held and are likely to be continued.

Among numerous very gratifying communications expressive of fraternal sympathy and goodwill, which your committee have received, on occasion of the Society's Jubilee, and which will be inserted, or enumerated, in the Appendix, they cannot forbear to notice those which have been sent from the American Bible Society, the Central Prussian Bible Society, the Basle Bible Society, and several other kindred institutions abroad; and also, from the Church Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, the Moravian Missionary Society, (in the last case, accompanied with a donation of £100,) the

Religious Tract Society, and the London City Mission.

In regard to the appropriation of the Jubilee Fund, of the responsibility of which trust your committee are deeply sensible, they beg to announce, that they have already resolved on the following measures:—To open a correspondence with the several Presidencies in India, and with their friends in China, with a view to some more extended efforts for the benefit of those countries; to send out a deputation, consisting of one or two suitable persons, to Australia, and New Zealand, possibly to touch also at some of the other Islands of the Pacific; and further, to employ some accredited Agent of the Society to visit the Colonies of British America, and the West India Islands.

They have also adopted a scheme for a more extensive system of Colportage, throughout Great Britain, in connexion with the Year of Jubilee.

Thus auspiciously has the Jubilee commenced. Your committee feel encouraged to hope, from the intelligence which has reached them from our Colonies and Dependencies, and other distant parts of the world, as well as from our numerous Auxiliaries and friends at home, that as the year advances, the feeling which has been awakened will increase and spread, more especially by the observance of the 12th of October as a day of Jubilee celebration; and that the next Anniversary of the Society will show an amount of good accomplished, as well as of sacred pleasure enjoyed, that shall render this year of the Society's Jubilee truly and delightfully memorable.

CONCLUSION.

Are not the circumstances under which we are this day assembled, such as to call forth and justify the abundant utterance of joy and praise? The review of the year just closed affords much cause for thankfulness; the retrospect of the past half century, with its changes, and conflicts, and triumphs, viewed in connexion with the position which the Society now occupies, is adapted to fill our cup with gladness even to overflowing. What an amount of goodness and mercy does the history of our Institution present! "The Lord hath done great things for us, whereof we are glad,"—he hath done for us exceeding abundantly above all that we could have asked or thought. "O come, let us magnify the Lord, let us exalt His name together".

Let our joy, however, on this occasion be a chastened joy;—hastened by the remembrance of the many infirmities which have intermingled with, and often marred the work of our hands,—chastened by an overwhelming sense of the incompleteness of our labours, which have fallen so far short of what the spiritual necessities of our fellow-men, of what the wants of the world demand,—chastened

by the sad spectacle of many adversaries—adversaries not so much of us, as of the truth, for whom it becomes us to pray. "Father forgive them, for they know not what they do".

But though tempored, and softened, and interrupted, it may be, for a moment, even by sighs and tears, still let the voice of grateful praise be heard;—let it be heard in the assembly and in the secret chamber; let it be heard throughout our own borders, and in distant lands; let it be lifted up even from the ends of the earth,—wherever the blessings of the Bible have been spread abroad.

And while we thus "give unto the Lord the glory due unto his name", let us not omit to "bring an offering" too; gifts and offerings are the natural tribute of the grateful heart; the appropriate accompaniment of joy and praise: the Jubilee Fund has already received a gratifying amount of gifts and offerings;—let them be greatly multiplied.

At the same time, we must also prepare ourselves for further efforts. Our Jubilee, let us be reminded, finds us in the midst of an unfinished work; with a vast amount of labour still before us;—for that which has been accomplished is small indeed, compared with what remains to be done;—it calls upon us, and encourages us to attempt great things for the future, as well as to erect a memorial of the past. It is already proposed, as you have heard, to send forth the British Colporteur, to scatter more widely the good seed of the kingdom at home; it is also proposed, to explore our more distant fields of operation; to visit and strengthen our outposts, and thus to lay the basis for enlarged and more vigorous action abroad.

Other practical measures wait to be matured; and all this in addition to the ordinary operations of the Society, which even now embrace no inconsiderable portion of the globe, and grow in interest and magnitude from day to day.

Who among us is willing this day to consecrate himself afresh to this great work? rather, we would ask, who can refrain? It is the Bible,—an open Bible—the Bible for the world,—for which we plead, and for which alone we strive. In meekness and forbearance, in brotherly kindness and charity, let us join hands with all who are willing to unite with us in our one simple and glorious object.—And then, putting our trust in Him, in whom is "everlasting strength", and humbly invoking His aid,—let us move forward, a peaceful yet determined band; resting not, fainting not,—until the voice of the Lord, speaking through His written word, be heard in every land,—until the records of redeeming love be read in every tongue,—and until each member of the fallen family have in his own possession that which is his rightful heritage,—

the precious volume of his heavenly Father's grace!

Then shall go up in louder, sweeter strains, A SOUVENIR OF JUBILEE!

Through it the whole of the British Colonies, too, the celebration of the Jubilee of the Parent Institute is calling forth the noblest enthusiasm, and the highest efforts are made on behalf of the circulation of the Scriptures of eternal truth.—We rejoice to be able to state that the British North American Colonies are not lacking in this matter. The Lower Provinces are evidently all astir on the subject, and so are the Canadas. A large and triumphant meeting was held at Toronto in the beginning of May last. Amongst the other able and eloquent orations delivered on the occasion was one by Dr. McCaul, President of the Toronto University—which was evidently one of the best efforts made by that accomplished scholar. We cannot withhold from our readers a few extracts:—

Dr. McCaul, in moving the above resolution, spoke in the following effect:—"Were he to consult his own wishes, instead of rising to address the audience, he would have continued occupying the position, which he had hitherto held, that of a gratified listener to proceedings, from which he had derived so much pleasure and profit. But the present was an occasion of more than ordinary importance—of unusual interest—the celebration of the fiftieth birthday of the British and Foreign Bible Society—one of those noble institutions, which do so much honor to England, and which will ever be regarded as one of the most glorious characteristics of their glorious fatherland—the day of commemoration of those devoted men, who originated and promoted this great and holy work,—of Charles, and Owen, and Hughes, and Steinkopf, and Teignmouth, and their worthy successors, from 1801 up to the present time, when England sent to the anniversary of the Society fitting representatives of her aristocracy, her wealth, her learning and her piety,—when Earls pleaded her cause on the platform, and the first subject of the British realm, the Primate of all England, advocated its claims from the pulpit,—a day of thanksgiving too—of thanksgiving for the blessing of God, which had been so bountifully vouchsafed, and under which the Society had achieved such wonderful results,—the day of jubilee of Christendom. On such an occasion, it seemed to him, that it was proper that all those, who felt an interest in the dissemination of the Sacred Volume, should manifest that interest, and it was this consideration, which induced him to overcome his own preference for silence, and to come forward to testify his interest in the cause, which had called them together this evening. And what a cause was this? The cause of the Bible, the cause of God, and the cause of man, combining the promotion of the glory of their great Creator, and the advancement of the temporal and eternal interests of their fellow-creatures. Nor let any one feel astonished,

that he should have presumed to apply to exalted a designation to this cause, as that of the cause of God, for who can doubt that to promote the glory of God is to promote the cause of God? And is it not promoting his glory, to disseminate the knowledge of his attributes and perfect ones, as they are revealed in the Holy Scriptures? Is it not promoting his glory, to publish to the nations of the earth, that He is our Creator, to whom we are indebted for our being—our Preserver and Benefactor, to whom we owe all the blessings which we enjoy—that He is the author and finisher of our salvation? Is it not promoting His glory to “be let out amongst the heathen”, that He is the one and only true God, far elevated above all the deities, before whom man ever bowed, far elevated above all the idols of the streets, of the affections, or of the intellect—that it was by His mandate, that the glorious universe, this firmest earth, and all the glittering orbs, which spangle the dark mantle of night, were called into existence—that it was His arm, when these orbs were launched into infinite space from his Almighty hand, that it pressed upon them those moving orbs, which from that hour to the present they retain, undisturbed and inviolate—that it was by His will, His plan, on which we stand was formed and rendered fit for the habitation of man, not only furnished with whatever could supply human wants, but adorned and beautified with whatever could contribute to the comfort or convenience of his creature—that it was by His mercy, that he revealed himself to the patriarchs of old, and selected a peculiar people, whereby the knowledge of His self might be preserved—that it was by His free and abundant grace, when man was in helpless and hopeless misery, an atonement was provided, and now His justice being satisfied, He is willing to receive all his fallen and rebellious creatures, who come unto Him through Christ Jesus, “the way, the truth, and the life.”—(Applause.) But the cause of the Bible is also the cause of man. On this point, but little discussion is necessary. The great object of human search in all ages has been, and still is, happiness—happiness individually—happiness collectively, as a community, and the grand desideratum is that something, which can secure the attainment of this chief object of our desires. Now, sir, when we give the Bible, we supply both individuals and communities with the best means of attaining this, their chief object; for we give them that which furnishes the truest and surest elements of happiness on earth. We supply individuals with the only panacea for the troubles and afflictions of this life—with the only sure corrective of those evil passions and propensities, which produce “lamentation and mourning and woe”, with that unvarying compass, which always indicates the direction of duty, when the mind is perplexed as to which course should be taken—with that tranquilizing balm, which breathes calmness and serenity over the temper and the disposition—which produces contentment in poverty—humility in wealth, which cheers the gloom of the darkest hour, and tempers the brightness of the sunniest day. But how does the Bible act on communities?—how does it secure their happiness? By teaching the individuals, of whom such communities are composed, their duties to the State, and to each other; and by instructing communities in their mutual relations towards each other, and towards their members. Nor is there to be

found in all the inventions of man, whereby he endeavours to secure the stability of those institutions, which are necessary for the well being of society, any instrument as powerful as the Bible and the religion of the Bible—as the parent of order, the upholder of discipline, the promoter of cheerful obedience, the preserver of due subordination, the protector of the throats of kings, and the defender of the rights of subjects. (Applause.)

Then after detailing the operations of the Parent Society, he goes on to say:—

Let me then endeavour to give some clearer idea of them by an illustration. Let us suppose, that in the religious, moral, and intellectual universes there was formed a luminary, round which revolved eight thousand radiant orbs, of different magnitude. Let us suppose that this central light, its lustrous attendants and their satellites, received and reflected the beams emanating from “the Sun of Righteousness”; let us suppose that each of the bodies composing this vast system imparted to each other the light and warmth, which they derived from the “bright influence of bright essence inherent”; let us suppose further, that this glorious group diffused the rays of truth, of heavenly truth, and spread its illuminating and vivifying influences over millions of immortal beings, enlightening their minds and consciences, dispelling their errors, chasing away their superstitious, brightening their hopes, and cheering their sorrows;—such, Sir, would, I believe, be no exaggerated illustration of the operations of the British and Foreign Bible Society and its auxiliaries (Applause.) But the resolution proceeds to ascribe this success to the Divine Being, who has rendered both the Societies and the most feeble instruments promotive of his glory. This is as it should be. It is the expression of the sentiment of the Psalmist, “Not unto us; not unto us, but unto thee, O Lord, be the glory”; it is the expression of the sentiment of the Apostle, “Paul may plant, and Apollos may water, but it is God alone that giveth the increase”. But, Sir, I look on this acknowledgment as something more than the usual ascription of the honour to Him, from whom all blessings flow, and without whose favour the noblest designs of man must fail, and his most vigorous exertions prove ineffectual and fruitless. I regard it as something more than a recognition of His manifest blessing, in the circumstances alluded to in the resolution—something more even than the outpouring of gratitude for the wonderful growth of the Bible Society under His superintending care, whereby although originally but as a grain of mustard seed, it has become a stately tree, spreading its arms from sea to sea, and overshadowing the earth with its branches. My view is particularly directed—and probably in this I have been influenced by my daily avocations and habits—to the remarkable facts, that the number of languages in which the Holy Scriptures have been printed through the instrumentality of the Society, is 148; that of these 121 had never before been in type, and that upwards of twenty were for the first time reduced to grammatical forms, and provided with an alphabet. Of these facts, the last is that to which I would particularly direct your attention, for no one, who understands the difficulties of such a work, the ability, the learning, the labour, the patience, that are required for its execution, can question “the signal-interposition of the Almighty”.

It is true, that in these our days the Almighty no longer arrests the course of nature by his will, nor bares His arm in miraculous interference; no burning bush attests his presence; nor does he come down to hold interview with man, as in days of old, when his approach was heralded by the dread pomp of the shrouding cloud, the pealing thunder, the flashing lightning, and the quaking mountain.—“His hand comes not forth from the obscure to write His purposes in letters of flame”; nor does His Spirit descend “as a rushing mighty wind”; nor are “cloven tongues as of fire any longer visible; yet such has been His manifest blessing,—such his evident interposition in bringing to a successful issue the means adopted for diffusing the knowledge of His Word, among people of all kindreds and languages, that it would seem as if it were His pleasure to perpetuate, by human agency, the miracle, that has rendered the day of Pentecost so memorable, and to have invested the Record of His Will with the powers formerly bestowed on the Apostles for the promulgation of the Gospel, so that wherever the printed copies of the Sacred volume were distributed, these mute missionaries might discharge a similar duty, though dumb, addressing every man “in his own tongue, wherein he was born”, though silent, proclaiming to each, in his own language, “the wonderful works of God”. (Applause.)

The Rev. gentleman then adverted to the concluding part of the Resolution, and dwelt at some length on the duties there noticed of duly estimating the value of the Holy Scriptures, and of showing that estimation both in our own lives and conduct, and by disseminating the knowledge of them amongst others. Such efforts to circulate the Word of God were our duty and our privilege; and to such efforts is attached, as has been remarked by a previous speaker, an abundant reward, for we benefit not merely others but ourselves. The work, indeed, is like that of mercy, as described by the poet:

“It is twice blessed—
It blesses him that gives, and him that takes”

RESOLUTIONS OF THE PARENT SOCIETY IN REFERENCE TO THE YEAR OF JUBILEE.

I. THE YEAR OF JUBILEE.

It has been resolved to celebrate the Society's Fiftieth Year as a YEAR OF JUBILEE. No special authority is claimed for its observance; but, deeming it a season peculiarly calculated to call forth the best feelings of the Society's friends, it is intended to take advantage of the opportunity thus afforded—

(1) To commemorate the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress;

(2) To bear a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

(3) To promote, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

II. OBJECTS OF THE JUBILEE FUND.

As the YEAR OF JUBILEE is ex-

pected to be one of great liberality on the part of the numerous friends of the Society, it is necessary that objects of corresponding magnitude and importance should be presented to their view. It is intended, therefore, that the Jubilee Contributions of Individuals, Congregations, Sunday Schools, Auxiliary and other Societies, shall form a Fund, to be appropriated to the furtherance of the following objects:—

(1) Special Grants of Bibles and Testaments to PRISONS, SCHOOLS, and MISSIONS,—with other Charitable and Benevolent Institutions throughout Great Britain.

(2) Special Grants to IRELAND, in such ways as may hereafter be determined upon.

(3) Special efforts in INDIA, AUSTRALIA, and other British Colonies, by Agencies, Grants, or otherwise.

(4) Special Grants to CHINA, and such other parts of the world as may appear open to special operations.

(5) The establishment of a Special and separate FUND, from the annual produce of which pecuniary aid may be granted, at the discretion of the committee, to persons in the employ of the Society, including the colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

It is believed that the above objects, embracing, as they do, our own country, the Colonies, India, China, and whatever other portions of the world may in God's providence claim special efforts, will secure the approbation and co-operation of the patriot and the christian. Contributors will be at liberty to specify to which of these objects they intend their donations to be applied, or, they may direct a division of the amount between them all.

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

STATEMENT OF OPERATIONS, READ BY THE REV. G. J. COLLINSON, AT EXETER HALL.

At a season like the present, when your committee find themselves surrounded by so large a number of friends, supporters, and able advocates, who have been gathered from every portion of the kingdom to mingle their congratulations, and with united mind and voice to express their heartfelt thanksgivings to that gracious God who first gave the Word, and who by His unfailing providence has ever since protected it,—at a season like the present, the commemoration of your Jubilee, it cannot be otherwise than interesting to trace back the Institution to its origin, to detail the various enterprises upon which it has entered, to dwell upon some of the triumphs it has been permitted to achieve, to glance at the prospects which stretch before it in the future, and, finally, to impress various motives and arguments which urge to further exertion.

The British and Foreign Bible Society dates its existence from the year 1804. The circumstance which more immediately called it into being was the grievous destitution of

the Scriptures in the Principality of Wales. For two years in succession had the cry come up thence for a supply to the only source then known, whence they could be derived. When the appeal proved unavailing, a project was conceived by a few benevolent persons, to contract with a printer for an adequate number. A reduction in the selling price, or, in particular cases, a gratuitous distribution was to be met by subscription. Whilst this scheme was under consideration, the Rev. T. Charles, of Bala, whose itinerating habits as a minister of Christ through the northern counties, gave him a perfect knowledge of that part of the country, came to London. He subsequently was permitted to bring the matter before the committee of the Religious Tract Society; and at a conference was encouraged to propose his plan;—his powerful appeal stirred the thoughts of one member present, whose sympathies, extending beyond the narrow enclosures of the Welsh mountains, gave a tolerance to those memorable words:—"Sarely, a society might be formed for this purpose, and if for Wales, why not also for the Empire and the world?" In this one sentence of the Rev. J. Hughes, was hid the germ of that noble tree, whose branches we this day enumerate, and whose leaves have already partially proved the healing of the nations.

The thought once expressed was not allowed to die; a circular was forthwith drawn up, calling upon christians of every name to unite for the one simple yet sublime object of sending forth the Bible, without note or comment, over the whole world. By the wide dispersion of this let or, publicity was attained; and, as a result, a general outline of the Society was prepared, and the present definite and comprehensive design attained.

These preliminaries settled, a public meeting was held on March 7th at the London Tavern, when the foundation was laid in due form, and from that day the Institution has been recognised in all countries. The assembly mustered 300 persons, and the first subscription announced was £700.

Five days afterwards, three Secretaries were appointed,—two for the home operations, and one for the foreign, the venerable Dr Steinkopf, still living. The broad and catholic principle of the Society was fully carried out in the appointment of the committee. Thirty-six laymen were selected, six of whom were foreigners resident in London or its vicinity, and the remainder were equally divided between members of the Church of England and the other sections of the christian church.

The President, Vice-Presidents, Treasurer, and Secretaries, were *ex-officio* members of the committee; and, with a view to secure the zealous co-operation of clergymen and other ministers, to them the privilege of membership gave a right to sit and vote at the committee.

These arrangements being completed, a second meeting was held on May 2nd, which has given occasion for the Assembly of an annual gathering on the first Wednesday of that month.

Lord Teignmouth was unanimously elected President, and great reason had the committee, in after time, to rejoice in their choice. Most assiduously did he preside at their several meetings; ever did he take an active interest in their proceedings. His pen supplied the first five annual Reports. To him was the Society indebted for opening a communication with the Bishop of Iceland and the

Archbishop, Plato, of Moscow; and to the force of its arguments was greatly owing the lessened opposition of the Indian Board.

From an extensive inquiry that was immediately set on foot in our own country, as well as on the Continent of Europe, the destitution of the Scriptures was found to be most lamentable, and far beyond the power of the then existing agencies in any adequate measure to supply. It has been computed roughly, that the whole number of Bibles in circulation throughout the world did not exceed four millions of copies; and when we consider the number of those that must have been kept in libraries as curiosities from their rarer and antiquity, those in use must have been even less.

Since the Society has been in active operation, it has been permitted directly to issue twenty-five millions, four hundred and two thousand, three hundred and nine copies; while, through kindred institutions which have sprung up in Europe, Asia, Africa, and America, that number has been increased to upwards of forty-three millions of copies of the Sacred Scriptures in whole or in part,—a number, we may safely believe, greater than the whole aggregate issues of all time previous.

Again, if we look at the list of languages and dialects, we shall find that your Society now tells for the wonderful works of God in no less than 148, whilst the versions hitherto completed are one hundred and seventy five, of which 121 are translations never before printed. In connexion with this amazing fact, it should be fully borne in mind, that it thus gives access to nearly six-sevenths of the human family to the truth of God.

Another point to be touched upon, is the various associations, branches, and auxiliaries it has called into active co-operation. In Great Britain there are now 3,249, while the Hibernian Bible Society numbers 510. The colonies and other dependencies of this great empire still further increase the sum by 498, making a total of 4,257. The different Foreign Bible Societies throughout the world contain upwards of 4,000 similar affiliated associations, and thus we may fairly conclude, that at this moment there are not fewer than eight thousand combinations of christians of every name and sect united in a spirit of fraternal love, to disseminate in their own immediate districts that Word which is able to make those who receive, read, and believe it, wise unto salvation through faith which is in Christ Jesus.

Such facts as these are well calculated to arrest the mind, and make it pause, and encourage it with hope, when we think that such success has been vouchsafed, such widely-ramified agencies are still at work, and that wherever they exist the actual benefit they confer by the dispersion of the oracles of God is not their only use; the collateral advantage that accompanies their formation cannot lightly be esteemed, viz., the tendency in days like these to promote a right understanding among christians of a different denomination, to concentrate the thoughts upon one object, and to sink all minor considerations into oblivion. Nor would we omit to mention the debt of gratitude we, as a committee, owe to those many self-denying and devoted christians who have co-operated with our design, by visiting amongst their neighbours as collectors, and acquainting themselves not only with the wants which mark them, but also pressing upon their acceptance the Word

which can correct their every error, support their every trial, and guide their every perplexity.

It is delightful to think of the many thousands thus engaged in every quarter of the world, and could we but bring into one view the manifold blessings which have resulted from their labours, we should then appreciate, in all its intensity, the good which this Society has been the means of effecting.

The funds by which the cause has been sustained next demand our observation. It was not until the fourth year that the receipts were doubled. The Society was largely and liberally supported in Scotland. Congregational collections were recommended by the general Presbyteries, an example which was followed by the whole Wesleyan body in the year 1811.

The total expenditures has reached nearly £4,000,000, sterling, a sum, indeed, noble and magnificent, if considered by itself, but a more unit if we contrast it with the outlay of a single war, or the annual expenditure in Great Britain for articles of luxury alone.

But of this large total a considerable amount has arisen from legacies,—a species of income uncertain and fluctuating it is true, but we think it will be found on comparison, that no religious institution in this country has farred more largely than the Bible Society from this source; and we deduce from this fact an inference,—viz, that the object which the testators cherished and advocated in life they remembered with still deeper interest in the anticipation of death—that the feeling clung to them to the end; and we would fain hope, that, in the case of many it proves that that Word which was their consolation in the hour of their greatest need they were anxious should have the widest circulation, that others in like extremity might find its unfailling support and peace-speaking power.

It would appear that, out of the 43,000,000 of copies which have been circulated over the whole habitable world, no less than 17,000,000 have been circulated in the languages spoken in the British Isles, and, whilst many have found their way to every portion of our Colonial Empire, doubtless the far larger number have been dispensed at home. The mode of their circulation has been through the valuable aid of our different auxiliaries,—a statement which it would be easy to confirm by multiplied instances, did time permit. We would, however, refer with confidence to the records of Liverpool, Newcastle, Nottingham, Birmingham, &c., &c., most of which towns were connected with the Parent Institution about the same period.

It may, perhaps, be well to state a little more in full the circumstance which led to that unprecedented demand. In the year 1846, some friends visiting Blackpool, a small watering-place on the coast of Lancashire whilst deriving invigoration from the refreshing sea-breeze, and wandering upon the beach, cast their eyes along the villages which deck that line of coast, and the thought occurred to them whether the inmates of those houses were possessors of the Sacred Word; acting upon the thought, they made a visitation, opened a sale for the Scriptures, formed an Association, and, ere a few months closed, they had circulated 1,800 copies in that limited district. A person from Manchester, who had witnessed the success, and had greatly co-operated towards it, returning home shortly afterwards, conferred with a few friends like-

minded with himself in that great city, and a determination was made to offer the Scriptures amongst the immense mass of operatives who crowd the various mills and factories.—The result far exceeded all anticipation, for the issue, which had for some few years before been limited to 5,000 annually, but in the one immediately preceding that of which we are now speaking had amounted to 15,000, suddenly reached, in one month, 20,000; and, in the six months, had extended to 80,862; so that, before the close of the year in which the movement was made, the total issues had considerably exceeded 103,000 copies.

Since that time there has been a distinct agency established, and each year has shown the continued prosperity which attends it. The results, too, which have followed this extensive distributions are highly gratifying when you walk the street of that thriving city your eye is not offended by any exhibition of gross drunkenness or immorality, neither is your ear offended by the sound of obscenity or blasphemy. The calendar of crime has become greatly diminished, the number of its different places of worship attest the prevalence of a religious feeling, and the crowds of willing worshippers in the present sanctuaries indicates a paramount regard for the Word of Truth. Whilst the throng that muster in the ample dimensions of the Free-trade Hall at the anniversaries of its auxiliary, and the loud and heart-cheering echo which responds to the assertion of the supremacy of Scriptures is no doubtful augury for good in days such as these in which we live.

I might also mention the result in the venerated town of Leicester, whose halls were made memorable for the eloquent advocacy of Robert Hall, and Robinson and Vaughan. Not fewer than 80,000 copies have left its depot and even now a re-division of these districts has been entered upon with zeal and energy.

To every class in this country has the beneficence of this Society been extended. In its earlier days, gaols and convicts, the poor, the sick, and the degraded, were approached with its bestowment; many a culprit, in his solitary cell, has felt the power of the Saviour's voice, whilst the sick man on his pallet, whether at the hospital or in his private home, has been cheered by its kind words of solace. To the peasants in their seclusion, and the artisans in their hives of industry, as well as to the barracks and the battle-field, has its mission been made known. Thousands of copies have been circulated amongst the prisoners of war.

Frenchmen, and Spaniards, Dutch, Swedes, and Portuguese, when resident amongst us, have been presented with copies in their own tongue. Not fewer than 30,000 prisoners of war were thus supplied during their period of exile in England.

For the benefit of the young, large sacrifices have been made, grants have been liberally bestowed wherever schools have been formed, and in many lonely neglected hamlets is seen the stamp of your Society in the hands of those who are too poor to purchase. Not less than £30,000 has been already sunk in this one item. Not even yet is the hand of your Committee stayed from giving. No application, where necessity is manifest, is sent empty away.

Since the appropriation of a special fund for grants to schools was established, 118,387

Bibles and Testaments have been issued to 2,096 schools.

Nor are our seamen overlooked or even our emigrants.

The Merchant Seamen's Bible Society for the River Thames will, by its chronicles for thirty-four years, furnish abundant proof that they are not forgotten. Even during the past two years, no fewer than 33,902 visits were made by our Bible-boat to vessels within the limit of the port of London, when 12,500 copies were sold. More than 2,300 of these were thus placed in the hands of foreign seamen,—in the hands of many, who, had they wished it, could not have supplied themselves in their own country, such as Spaniards, Italians, &c., &c. In this port alone have 174,938 copies been supplied to our various seafaring people.

Nor have the efforts been less at Newcastle, Liverpool, Bristol, Plymouth, &c. &c.—Your Committee are fully alive to the peculiar claims our seamen possess to sympathy and care; cut off, by the very nature of their life, from those helps to devotion which arise from the services of the sanctuary, they have a deeper need that the Word should be brought nigh unto them; so that whilst they see the works of the Lord, and His wonders in the deep, their hearts may be drawn up in communion, and they may acknowledge with confidence His power, who can command the winds and they obey. Hail, and can say unto the waves, "Peace, be still, and immediately there is a great calm."

To the London City Mission, too, have your Committee gladly rendered their assistance. More than 60,000 of copies of the Scriptures have been consigned to the care of the several Missionaries, to be used by them as a loan stock. The need of such a stock will be readily admitted by those who know that one-seventh of the entire population of London is Irish in its extraction. These, as a general rule, being Roman Catholics, are prohibited by their priests from possessing the Scriptures and their ignorance and indifference make them yield a ready obedience.

A large proportion of our operatives are indoctrinated in the principles of infidelity, and live totally unmindful of all religious claims. Under these circumstances, if the Bible be not brought unsolicited, there would, humanly speaking, be no movement towards its attainment. To such parties, therefore, these devoted men lend a copy for a month, or longer, as they deem expedient. Upon each return of their visit, they carefully inquire for the copy they had left, that they may trace if any use has been made of it. In many instances, the temporary possession has produced the desire for the permanent, and in one district alone, during past year, not less than 52 heads of families were induced to become purchasers by weekly instalments.

Your Committee feel an especial sympathy with this Missionary Institution; its basis is as broad as their own; and it is pleasing to them to know, that between the rising and setting sun, on six days of every week, that goodly band of 234 men read more than 1,000 portions of that blessed Word. This grant, also, is not limited to London, but Birmingham, Manchester, and Liverpool, are freely furnished.

To the Ragged School Union, grants have frequently been made; and in the success, which has attended all these philanthropic efforts, your Committee cordially rejoice. No fewer than 18,000 children are now receiving

education in the truths of the Bible; and in many instances the book used has been from your own depositories.

The system of colportage has for some few years been adopted in our counties and many of our larger towns, and the success which has attended its employment encourages the hope that its use will be still further extended. At the present time some efficient men are labouring in the north and in the metropolis. The issues are very satisfactory.

To literary and theological institutions have grants of different versions been made: Every case of emergency has always been received with kindness. To the different benevolent institutions which abound in this country, supplies have been afforded.

When any public calamity has involved in ruin many households, then has your committee forwarded copies of that word which reminds the sufferer that there is a better and enduring substance. To the shipwrecked mariners on our coast, to the foreigners who frequent our shores, to the indigent blind who need our sympathy, to the penitents in our prisons, Magdalenes, and hospitals; in short, to every being needy, helpless, and distressed, does the hand of your Society stretch forth its inestimable boon.

WALES.

The state of the Principality has already been assigned as the originating cause of the Institution. Such was the dearth of the Sacred Volume in the vernacular language of the people, that it was no uncommon thing for several householders to have one Bible between them as a joint property, which they were wont to keep alternately week by week. One of the earliest efforts of your committee was to meet this want.

In July, 1806, the New Testaments were issued for distribution, and an eye-witness shall describe the eagerness which was displayed when the first burden of the Word of the Lord approached the town of Bala. The peasants went out in crowds to meet the cart, welcomed its sight as the Israelites did the Ark of old, drew it into the town, bore off every copy as rapidly as they could be dispersed. The young were seen consuming the night in its perusal. Labourers carried the precious treasure with them to the field, and during the intervals of their toil, sought refreshment to their spirits by its hallowed truths.

Since the year 1836, the Rev. T. Phillips has superintended the Cambrian district, and his ability to speak in the English and Welsh has greatly increased his personal influence, and furthered the objects of this Society. His Reports from year to year attest the widespread sympathy felt by the people of every class. To select one example, look at the Isle of Anglesea. Very limited in extent, containing a population equal to Iceland, that is, about 48,000, comparatively poor; yet, in some years, has its subscription-list witnessed the goodly total of £600. Nor should it be forgotten, that this sum does not arise from the magnificent offerings of the few; but from the small but willing contributions of the many. In the collector's books are seen the names of servants.

THE CONCLUSION.

We have thus traced hastily through some of the great enterprises upon which it has been the privilege of your Society to enter. We have seen, how, in the mysterious Provi-

dence of God, from the casual remark of a solitary individual in a meeting convened for a different purpose, sprang up an Institution which stretches its sympathy over the globe, and which aims at uniting the whole family of man in one bond of Christian brotherhood—an Institution which seeks to bring before the minds of all the pure and unadulterated Truth of God; which reminds each one who receives its bestowment of the relationship in which he stands to his Maker; which points to the endless series of blessings of which he has been the object; which concentrates every thought, and terminates every hope in the person of the blessed Redeemer; which gives comfort for the present by retracing the path of God's counsels in his dealings with his people of old, and which lights up with radiant glory the future, as it reveals as a consummation all that can be hoped, or desired, or loved.

At the time that the Institution commenced its career, Europe had for long been under the feverish excitement of war, when there was but little opportunity for reflection upon any measures conducive to repose, improvement, and happiness. The pestiferous influence of the infidel writers of France had spread far and wide. Voltaire, Diderot, D'Alembert, and Rousseau, had had their day. The result of the supremacy of their principles had been witnessed, when the reigns of atheism and terror were pronounced identical, when the goddess of reason was enthroned at Notre Dame, the sanctuaries for Christian assemblies closed, the worship of God abolished, and death pronounced an everlasting sleep. There can be but little doubt that the impiety, sensuality, and cruelty which had then been justified and approved, produced a strong reaction in the minds of the Christian men of England. They felt that the only great means to counteract infidelity was to circulate the Bible freely, largely, and universally. Hence it was, that when the establishment of the Society was announced it met with so cordial a response in the hearts of the people.

For many years the Scripture had become more and more scarce; and the inquiries which were set on foot in the different countries of Europe, served to bring the fact into greater prominence. In England the Bible was comparatively known; but in the Highlands of Scotland, and the wilder districts of Ireland, it was scarcely to be found. In France, with the exception of a few family Bibles, in the hands of the descendants of the Huguenots in the south, it was rarely to be met. Spain, Portugal, and Italy ignored its existence. In the several States of Germany, the noble version of Luther was confined exclusively to the Protestant population. The Lappones, Norwegian, Swedish, Finnish, and Danish were restricted to those of higher rank and of more wealthy circumstances. Towards the south of Europe, Greece has the ancient version, which was in vogue; but to the priesthood and the educated. To Turkey, Albania, Wallachia, Bosnia, Swabia, it was a fountain sealed. As we pass over the Straits, and enter upon the land of Asia Minor, so often trodden by the feet of the Apostles, and renowned in its memorials both sacred and profane, there again we meet the ancient Armenian used as an ornament in its churches, but its contents were not brought beneath the eye of sense nor addressed to the ear of thought. The whole continent of Asia was almost barred against the truth, for even the portion which had been translated into Chinese lay immured in manuscript in the national museum of England; of the fifteen publish-

ed languages of India, the Tamil of Zingent-nip was the only medium of access to the revealed mind of God, over the islands of the Pacific and the Indian Archipelago was a veil of deep darkness thrown. Of Africa, the state was almost similar, the margin of the south was here and there illumined by the pages from Holland, but to the tribes of the interior was no voice sent. The Western Coast had not yet become an object of interest to the Missionary, the only region upon which could be shed the light of Revelation in any way to shine, was the northern line, where Arabic is spoken; for although, in the earliest days, the version in the Coptic and Ethiopic had been made, yet, by the mass, they were unsearched and not understood.

America in her northern regions had fared more generously—the colonies of England were partially supplied. Of the magnificent union of the States, the Bible constituted the inheritance, the pilgrim Fathers conveyed it in the Mayflower. Oglethorpe, when intent upon deeds of philanthropy, bore it to Georgia, and thus it was embalmed in the memory of her people; but in Mexico the Western Isles, and the kingdoms of the Southern Hemisphere, although their generations had, for nearly three centuries, been baptised in the name of the adorable Trinity, were called Christians, and yet acknowledged as believers in Revelation, yet to them was the book so utterly unknown, that most had never seen or heard it, and to others its existence was a fable.

Such was the state of the world when the Bible, with renewed energy, again commenced its mission, and, like the angel in the Apocalypse, was seen flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people.

Every district of our own rocky isle hath been visited by the Messenger of Peace. Over Ireland hath the sword of the Spirit been waved, and we see in the movement of its people bursting from the chasm which hath for centuries held them, the promise of a speedy coming liberty from superstition and degrading bondage; the depositories of France have poured forth their healing streams, and multitudes in many parts are feeling if haply they may find the Saviour. In Belgium hath a victory been won in the very heart of the citadel of Romanism. To Holland hath the Word recalled the early days of the Reformers. Germany, in spots, hath released herself from scepticism and idolatry, whilst to the poor in Sweden, in Lapland, and the Baltic Provinces hath the blessed promises awakened a hope full of immortality. In Italy, stern despotism restrains the freedom of opinion, but the unconquered witnesses for truth show that the Bible has lost none of its power to elevate above the fear of death, and to cause its confessors to take joyfully the spoiling of their goods, or, if needs be, to submit without a murmur to bonds and imprisonment. In the East, too, has the sign been seen of coming change: look at the Protestant Armenian congregations, the shaking of the mind of the Hindoos, the gradual diminution of the numbers who attend as worshippers the great public festivals, the mouldering into decay of its venerable temples, the willingness to discuss the merits of Christianity, the readiness to accept of its acknowledged sacred books, the conviction of its superior purity, the marked contrast of its holy mysteries to their secret impurities, and the now not rare spectacle of her public baptisms, all portend a time which prophecy hath painted in its most glowing colours, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Whilst, too, we mark the change which has come over the islands of the sea, the polluted savage of the Polynesian groups hath become the Christianised man, the hideous forms of a dark polytheism have given way before the simplicity and beauty of a spiritual worship, whilst regions which in former years revolved in Nature's wilderness have been moulded into the milder forms of a cultivated garden. Of many places, may it

be said, that the hallowed truths drawn from the Bible have comforted all their waste places, have made their wilderness like Eden, their desert like the garden of the Lord; joy and gladness have been found therein, thanksgiving and the voice of melody.

Who might traverse every country into which that Word has entered, and select some trophy of its power to subdue. And herein lies the glory of its victory, that each captive is made willing in the day of Christ's power, and is no sooner transferred to the number of the redeemed, than, re-accounted in the panoply of love and truth, and sincerity and peace, he becomes the uncompromising adversary of evil, of sin, of the world, and of the devil.

We might take you to each portion of the African coast, to tribes the most degraded,—we might take you to Europe, to nations the most polished, and each would give proof of the adaptation of the Word to the soul of man.

This blessed tree will flourish in every clime, the snows of the north do not nip it, the parching heats of the tropics do not cause it to wither; every where it blooms, it blossoms, it bears fruit to the praise of the glory of God's grace.

Who, then, but must rejoice in an Institution such as this, and who does not find another life to bind him to the land of his birth when he contemplates it, not as the magazines of arms to destroy, but as the grand depot of Bibles to save. Oh, it is not when we look upon our belted ocean that we feel that we are secure from every foreign foe; nor when we look upon our wood-latt walls, which have ever been our boast, do we regard our empire as fixed, our might as permanent. Oh, no! But it is when we feel that the God of the Bible is honoured in our houses, in our hearts, and in our lives, that we are sure that He will be our wall of the round about us, because He is our glory in our midst.

One word more, and we close. There is something striking and peculiar in the spot which our island holds in respect of the world. It stands, as it were, in an advanced position between the Old and the New. How fitting, then, that from it should be given forth the first burst of the trumpet of Jubilee! May the sound which issues from this Hall be taken up throughout the land—may its echo resound from mountain and from hill, in glen, in vale, in plain,—may it be wafted o'er the sea, and roll from shore to shore, till earth's remotest bound hath caught its richest note! May the blessings which it recalls to mind,—the cancelling of debt, the restoration of inheritance, the cessation from all toil,—the rich, the joyous, the free communion, where heart meets heart, as hand joins hand,—be so impressed upon each soul, that it shall be a means to hasten on the time when, in one overwhelming chorus, shall be uplifted the exhilarating cry, Hallelujah! the Lord God Omnipotent reigneth!

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY, 1853.

ADDRESS TO THE YOUNG.

MY DEAR YOUNG FRIENDS—

You are invited to engage in a blessed work. It is one which will not interfere with any other duty, while, if undertaken from right motives, it will make every other duty sweet and pleasant.

God, in his infinite mercy, has given to us a Revelation of His holy mind and will, in that Sacred Volume which we call the BIBLE. In that Book He has declared that every child of Adam is born in a sinful state, and can obtain pardon, peace, and salvation, only by and through our Lord Jesus Christ, who is "THE WAY, THE TRUTH, and THE LIFE!"

This world is inhabited by about ONE TRION AND MILLIONS OF PEOPLE, that is, about forty times as many as all the inhabitants of England, Ireland, Scotland, and Wales. More than half of these are poor benighted Heathen, and of those who are called "Christians," many millions

have not a Bible, and are ignorant of the way of Salvation.

Nearly fifty years ago a Society was formed in London, for the sole purpose of encouraging a wider circulation of the Holy Scriptures both at home and abroad. It is called "THE BRITISH AND FOREIGN BIBLE SOCIETY," and all persons, who believe the Bible to be a Revelation from God, are invited to join it. You will see that the Divine Blessing has rested on this Society when I tell you what has been already done.

By its example and assistance, about TEN THOUSAND BIBLE Societies and Associations have been established in the world. Of these, nearly one half are in our own country and in the British Colonies.

Fifty years ago, the Holy Scriptures had not been printed in more than FIFTY languages. They are now translated, in whole or in part, into ONE HUNDRED AND FORTY EIGHT LANGUAGES AND DIALECTS.

Fifty years ago, it was estimated that there could not then be more than FOUR MILLIONS of Bibles and Testaments in the world. By means of Bible Societies, more than FORTY MILLIONS have been already distributed, about SIXTY MILLIONS of which are in the Languages of Great Britain and Ireland.

For this altered state of things, my dear young friends, we should be thankful to ALMIGHTY GOD; but let us never forget that the work is not done. Supposing that as many as Ten Millions have been distributed by other Societies, and by private sale; and supposing every Bible and Testament of the Fifty Millions to have been preserved, and to be in the possession of a family of five persons, there must be SEVEN HUNDRED AND FIFTY MILLIONS of mankind still destitute of this blessed guide to heaven!

Children were among the very earliest friends of the Bible Society; and thousands of children in Great Britain, America, and other countries, are collecting money to assist it in supplying the world with that Holy Book which you possess, and are taught to love. Do not suppose that you cannot do much: little streams make great rivers. The contributions and collections of dear children who love their Bibles, and that adorable Saviour whom it reveals, have enabled the Bible Society to send to hundreds of thousands of their fellow-creatures those "Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus."

Let me give you a few proofs of what the young may do in this good work.

1. Not only were children among the earliest friends of the Bible Society, but it is a very interesting fact, that the first Bible Association ever formed was established in 1804, by a young lady of about fifteen years of age, at SHEFFIELD, without her having the slightest knowledge of the existence of the BRITISH AND FOREIGN BIBLE SOCIETY, which was formed in the same year. The name of this young lady was Catherine Elliott, and the beginning of this first "Juvenile Bible Association" was very small: it was, indeed, "the least of all seeds." This dear young lady observing, in her kind visits to the poor, a deplorable want of the Holy Scriptures, determined to do what she could towards supplying this want. She mentioned to her younger brother her intentions of contributing something every week towards purchasing a Testament; for at this time she had no idea of being able to give away a Bible. She began with a Penny, and he with a Half-penny. They procured a tin box, in which they kept their savings, until at length they amounted to SIXTEEN Pence, with which they bought a Testament. This young lady next drew up a short appeal, which she sent to her school-fellows. The proposal was received and entered upon with ardour, and the Testaments were given away as fast as they could be procured. The number of Subscribers gradually increased, and a degree of system was adopted. The committee consisted of four Subscribers, who met every fortnight. The total number of Bibles and Testaments distributed by

this little Society in sixteen years exceeded Two Thousand Five Hundred. Only suppose each copy to have been read by five persons, then more than TWELVE THOUSAND have been enabled, by means of a little girl, to become acquainted with the all-important truths of "the glorious Gospel of the blessed God!"

Cannot children, then, do something?

2. In 1812 the first "Juvenile Association" on a regular and systematic plan was established, in connection with the Southwark Auxiliary Bible Society, under the title of the "Surrey Chapel Bible Association," and consisting of the children and teachers of the SUNDAY SCHOOLS under the superintendance of the "Southwark Sunday School Society." This extraordinary Association continues in full activity, and you will be surprised when I tell you, that, during THIRTY-NINE years, it has distributed more than THIRTY-NINE THOUSAND Bibles and Testaments, and paid to the Southwark Auxiliary Society more than SIX THOUSAND FIVE HUNDRED POUNDS.

According to the calculation already made, nearly Two Hundred Thousand persons may thus have been made acquainted with the way of Salvation.

Cannot children do much?

3. A Juvenile Bible Association was formed in a Ladies' Boarding School at Dronghda, near Manchester, in April, 1851. It consists of only twelve collectors. The total amount collected within only eighteen months has been £12 18s. 10d. Of this sum nearly one half was derived from the sale of needlework, &c. This interesting little Association does not distribute any Bibles, so that the whole amount collected is sent to supply the World.

4. There is, however, my dear young friends, another way in which you may not only assist the Bible Society, but may assist in the accomplishment of the glorious object for which a God of infinite mercy has given the Bible unto man. You may not only "adorn the doctrine of God our Saviour in all things," but may commend that blessed Book to others previously ignorant of its value. Let me explain my meaning by one fact. You have doubtless all heard, that, nearly twenty years ago, that foul plague-spot which had so long disgraced the character of our country was removed, by the emancipation of the slaves in all the colonies of Great Britain. The Committee of the Bible Society at the suggestion of the Rev. Hugh Stowell, unanimously resolved to present to every emancipated Negro, capable of reading, a New Testament of large size. A special fund was raised for this purpose, and Public Meetings were held in many parts of England and Wales in furtherance of this design. On the morning after one of these meetings, at a town where I was the guest of a dear friend, one of his little daughters, accompanied by two or three of her younger sisters, presented me with a sealed packet, requesting it might not be opened until I should have left the house, saying, "We hope it may be accepted as a small contribution from four little girls, to assist in the supply of the Holy Scriptures to the poor Negro children in the West Indies." Her parents had left the room, but there was a gentleman present who had breakfasted with us—a stranger to me, but an intimate friend of the family—and who had listened to the words of the child with marked interest. That gentleman was my only companion in a long journey during the rest of the day, and shortly after taking our seats in the coach, I broke the seal of the little packet, and found it contained nearly Five Pounds. On my alluding to the scene we had just witnessed, his eyes filled with tears as he said, "Yes, Sir, she is indeed an interesting child; but she is much more, for she is a pious Christian." And after a pause he added, with evidently deep feeling, "To that child, Sir, I am indebted for all my happiness upon earth, and all my hopes for eternity." On my soliciting an explanation, he said he had been connected in business with her excellent father, but, unlike him, was not a believer in the truths of the Bible, and had made no secret of

his unbelief. On one occasion this dear child, then only nine years old, was present when her father was endeavouring, but in vain, to convince this gentleman of his fatal error. When the painful conversation had ended, and her father had left the room, she asked this gentleman to take a walk in the garden; and when no one could overhear them, she inquired whether she might not ask him a question. "Certainly," he replied, "any question you please." Then, said she, "have you ever read the New Testament through with a desire to understand it?" "No," he answered, "I have not." "I thought so," said she, for I am sure you would not have spoken of it to my father as you did just now if you had;" and in an earnest manner, she added, "Oh! do read it, and do wish to understand it." His concluding words to me were, "My dear Sir, that child's entreaties and tears did far more than any argument had ever done; they led me to the Bible, and the Bible led me to my Saviour."

I might tell you much more of what the Bible, by the HOLY SPIRIT'S teaching, has done for dear children; and much more of what children have done to make that Bible known to others, but I prefer asking you *individually*, to put three questions to your own heart—

1. Do I love the Bible myself?
 2. Do I pity those poor people who are without the Bible?
 3. Can I send to a fellow-creature a better gift than the Book of God?
- May the Lord bless you in your work and bless His work in your hands and to your hearts!
Yours affectionately,
AN OLD FRIEND OF THE YOUNG.

CORRESPONDENCE.

It affords us the highest possible gratification to give insertion to the following communication from the Secretary of the Branch Association of Musquodoboit Harbour. Were the various settlements throughout the Province animated by the same spirit that that interesting settlement seems to be, might we not reasonably expect the copious outpouring of the Holy Ghost on this movement.—Might we not anticipate the realization of a £1000 as the contribution of Nova Scotia towards the Jubilee Fund.

To the Convener of the Jubilee Committee of the Nova Scotia Bible Society.

Sir,—

I beg to hand you the following Resolution of this Branch Society passed by its Committee, which may furnish some hint to others similarly situated, as to a method of celebrating the Jubilee. There are many settlements under deep obligations to the Society, in which there never has been any effort made in behalf of it, where no public meeting has ever been held to communicate information regarding its claims. And as the present is the most admirable time for making such an effort; for it perhaps requires a Jubilee Year to bring some of them to a remembrance of some of their obligations, and to seek a discharge of the debt by offering a "composition." Something of the following plan might be pretty generally adopted by the several branch Societies throughout the country parts of the Province. Remembering that so good an opportunity cannot occur for the next fifty years; and ever remembering and seeking to feel that it is through the bless-

ing of God alone that any of our feeble efforts for the advancement of his glory or the spread of His Word, can be made effectual.

At a meeting of the Committee of the Musquodoboit Harbour Branch Bible Society, held here on the evening of the 17th Jun., the following Resolution was unanimously adopted:

"The Society at its last anniversary having recommended to this Committee the necessity of making arrangements for celebrating the Jubilee of the Parent Institution, when a portion of the day be set apart to commemorate the goodness of Almighty God in giving us the Bible and Bible liberty. To pray for a more copious effusion of the Holy Spirit upon the Word among us, and throughout the world. And to make some special effort in its behalf. Therefore Resolved, That on Sabbath, the 9th day of October, a collection be made in the Sabbath School to receive the Juvenile Offerings of the young of this place: for some particular branch of, or the general object of the Society. And on Wednesday, the 12th, at ten, A.M., a Public Meeting be held in the Church, for reading the Bible, Addresses on the claims of the Institution, and our duty regarding the Bible in the present aspect of the world. At 6 o'clock in the evening, a meeting for devotional exercises to be conducted by those who decline to join the Deputations which will proceed from the morning meeting to the several settlements in the neighbourhood, which will be previously announced, and agreed upon with the leading men or the Churches of the several localities."

The order of Meetings at present under consideration and in part settled upon by the Committee are

- Musquodoboit Harbour at 10 A.M., and at 6, P.M., a Prayer-meeting.
- Lawrencetown at 12 A.M., Rev. Mr. Sutherland.
- Porters Lake at 6 P.M., Rev. Mr. Sutherland.
- Head of Jeddore Harbour * at 6 P.M.
- Jeddore Mouth at 6, P.M., James Farquhar.
- Head of Chezzetcook * at 6 P.M.
- Menglers Grant * at 6, P.M.
- Ship Harbour * at

Providence may cast some of the friends of the Society in a place on that day where they might benefit it. And hence let the friends throughout the Province watch for opportunities to get good and do good. If a list something like the above was prepared, and filled regularly as the information comes, and published in the third No. of the Remembrancer it would be an advertisement of the meetings throughout the Province. And as it is but one day, let every member of the Society, and every friend of the Bible work as if the whole success of the enterprise depended upon him alone. And believe and pray as success in reality is

Those marked (*) are not yet finally agreed on, as sufficient arrangements have not been made with the parties in those places. I send them now that some other Branches may have time to make similar arrangements.

already recorded in the counsels of the Eternal One, because it is an object well pleasing in his sight, and one upon which he has already been graciously pleased to smile.

I remain, &c.,

JAMES FARQUHAR, Secretary.

The Treasurer of the Nova Scotia Auxiliary Bible Society has received the undermentioned contributions in aid of the Jubilee Fund of the British and Foreign Bible Society—

Joseph Blackburn, Esq., (Shubenacadie), for China Fund	12	6
Truro Branch Society, per Rev. Mr. McCulloch	5	0
St. George's Church—collection	19	0
St. Matthew's Church do.	20	10
Wesleyan Church do.	11	0
Rev. Mr. McGregor's Church do.	10	0
Wesleyan Church, Annapolis	3	15
" Granville Ferry,		
Clements, and Bear River	2	0
" " Guysborough	1	0
" " Cape Canso	13	1 1/2
" " Manchester	3	10
St. Andrew's Church, Halifax	4	2 1/2
Free Pres. Church, Blue Mountain	4	12 1/2
" " Barney's River	2	7 1/2
" " Halifax,	3	0
Jub. Off. of children of Plar Grove Ch.	1	0

SUBSCRIPTIONS IN HALIFAX.

Hon. H. H. Cogswell	20	0
Friend	1	0
J. G. Creighton, Esq.	5	0
Friend	7	10
Wm. Young, Esq.	5	0
Hon. Saml. Creelman	2	10
Mr. M. G. Black	10	0
David Allison, Esq.	3	0
Hon. M. B. Almon	3	0
Mr. Jas. Fennerty	1	0
Mastr. Arthur Fennerty	10	0
" Edmund Maturin Fennerty	10	0
Geo. H. Starr, Esq.	10	0
David Starr, Esq.	1	5
Mr. Alex. McKay	10	0
Messrs. W. N. Silver & Sons	1	0
Friend	10	0
Wm. Murdoch, Esq.	5	0
Mr. Wm. Renells,	10	0
Mr. H. D. Frost	1	0
Mr. S. B. Smith	10	0
J. W. Ritchie, Esq.	5	0
Henry Pryor, Esq.	1	5
J. H. Anderson, Esq.	5	0
J. E. Avery, Esq. M.D.	3	15
Mr. T. A. Brown	1	5
Mr. P. Ross	3	0
Mr. G. Chipman	5	0
Mr. C. B. Naylor	5	0
Mr. Sal. H. White,	10	5
Pon. H. Bell	1	0
Mr. J. Northup	1	0
Duffus, Tupper & Co.	5	0
S. L. Shannon, Esq.	1	0
Mrs. Jno. McNeil	1	5
Miss McNeil	5	0
S. N. Binney, Esq.	1	0
Mr. E. G. Fuller	5	0
Mr. Edward Jost	2	0
C. D. Hunter, Esq.	1	0
W. Pryor, Junr., Esq.	2	10
Rev. Dr. Richey	2	0
John Esso, Esq.	1	0
John Gibson, Esq.	10	0
Robert Noble & Sons	1	10
Mr. Isaac Smith	1	0
Edward Billing & Son	2	0
J. & E. Longard	10	0
Miss Nordbeck	5	0
Mrs. Nordbeck	5	0

Subscriptions will be received by the Treasurer, M. G. Black, Esq.; the Travelling Agent, I. Smith, Esq., the Halifax Banking Company, and at the Bible Depository.