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JUBILEE REMEMBRANCER.

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

HALIFAX, NOVA-SCOTIA, APRIL 1853.

STATEMENT OF THE JUBILEE COMMITTEE.

At a recent meeting of the General Committee of the Nova Scotia Auxiliary Bible Society, a sub-committee of their number was appointed for the purpose of carrying out the objects contemplated by the celebration of the Jubilee of the Parent Institute, the British and Foreign Bible Society. This sub-committee met, and after due deliberation on the best methods of serving the end of their appointment, even of awakening a deeper interest throughout the Province, on behalf of the Jubilant year of the British and Foreign Bible Society, and of urging the friends of the Bible to greater liberality, in reference to the Jubilee Fund, it was resolved—1st. That a quarterly Periodical should be issued during the Jubilee year, with the view of furnishing, with as little delay as possible, all interesting intelligence connected with this great movement at home, in the Colonies, and throughout the world, that that Periodical should be thrown into a Newspaper form, with the view of saving the postage, and still more, with the view of its being more easily preserved as a befitting Memorial of the occasion; and that an adequate supply of the same be forwarded to the various Auxiliaries, Branches, and Associations throughout the Province. And 2ndly. It was resolved that the services of Mr. Smith, the travelling Agent, be engaged for three months for this specific object. Such are the principal means proposed by the Jubilee committee, for carrying out the object committed to their charge, and they beg to express their confident hope that the friends of the Bible throughout the Pro-

vince will co-operate with them, and vigorously second their efforts.

Signed **MATHEW RICHEY, D.D.**
ALEX. FORRESTER, Convener.
PETER G. MACGREGOR.
GEORGE W. HILL.
MARTIN GAY BLACK.
S. L. SHANNON.

PROCEEDINGS OF THE NOVA SCOTIA AUXILIARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY RESPECTING THE JUBILEE YEAR.

As soon as the intentions of the Parent Institute regarding the Jubilee year were made known to the Secretary, a meeting of the General Committee was called, when the following circular was read:—

At a meeting of the Committee, specially summoned, held at the Society's House, 10 Earl Street, Blackfriars, London, on Monday, December 6th, 1852.—The Right Hon. the Earl of Shaftesbury, President of the Society, in the Chair, it was—

Resolved.—That the year commencing March 7, 1853, being the Society's Fiftieth Year, be observed as a year of Jubilee, with the view—

Of specially commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress;

Of bearing 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

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

That all clergymen and ministers throughout the Empire, friendly to the Society, be respectfully requested to present its objects and claims to their congregations, by preaching sermons, and making collections in its behalf. Where

there is no local impediment, it is submitted that March 13, being the first Lord's-day in the Jubilee Year would be appropriate for the purpose.

That it be recommended to all the Auxiliaries, Branches, and Associations in the United Kingdom, and the Colonies, to celebrate the Jubilee, by setting apart a day, most convenient to themselves, for a Special Public Meeting; to be preceded (if not already done) by Sermons and Collections in the various places of worship.

That a Special Fund be opened, to consist of Donations, Congregational Collections, Sunday-school Contributions, Juvenile and other offerings, and to be called "The Jubilee Fund" of the British and Foreign Bible Society.

That the Jubilee Fund be appropriated to the furtherance of the following objects, the Contributors to be at liberty to specify to which of those their offering shall be devoted:—

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.

ADDRESS OF THE COMMITTEE.
 To the Auxiliaries and friends of the British and Foreign Bible Society throughout the world.

DEAR FRIENDS,—A period now ap-

proaches in the history of the British and Foreign Bible Society, when it will be most becoming in all its supporters and friends to pause and review the past dealings of God with it, and to take counsel together, and to stir up one another to a more full accomplishment of the mission with which it is entrusted.

On the 7th of March, 1853, the Society enters on its fiftieth year—its Year of Jubilee. The Committee would not fulfil their own sense of duty, nor do justice to what they are assured is the feeling of the Society's innumerable friends, if they did not devise some means by which an event so full of interest may be extensively, and devoutly celebrated.

They are aware that, in proposing to observe a year of Jubilee, they are following in the wake of a number of important and valuable institutions which have already passed this period of their history, and which may therefore be supposed to have anticipated much of the excitement which such seasons are adapted to inspire: still the prominent place which the British and Foreign Bible Society occupies before our country and the world, and the deep hold which it has on the affections of its constituents, and, above all, its sublime and simple object, in connection with the best welfare of men and the glory of God, justify, and even demand, that a season like the approaching one should not be allowed to pass without some special commemoration.

The Resolutions which accompany this circular embody the sentiments and views of the Committee of the Parent Society on the subject of the Year of Jubilee.—They contain, also, a variety of suggestions and recommendations which the Committee beg respectfully to place before the friends of the Society, and to which they invite their candid and serious consideration. The Committee are far from supposing that they have exhausted the plans in which Christian ingenuity and liberality and piety may combine to promote the object in view: they rather wish to be considered as throwing out a general, though not a hastily-formed scheme, to be applied and acted upon as opportunities and other circumstances may dictate.

The Committee cannot help reminding their friends of the singular importance now attaching to the Bible—and, in its degree, to the Bible Society—from the aspect of the present times, and the condition of the world at large, both civilized and unenlightened. But they forbear to enlarge on this or any other topic, hoping, as they do, that they may have the privilege of dispersing, in the course of the ensuing year, numerous Appeals and Addresses from some of the Society's best friends. They wish, however, in conclusion, deeply to impress on the minds of all whom this circular may reach, as well

as on their own, that the Divine interposition and blessing are required to give efficacy and success to this movement:—that prayer and supplications, with thanksgiving, should especially accompany and sanctify the doings and offerings of the Jubilee Year.

Signed, in behalf of the Committee,
G. J. COLLINSON,)
G. BROWNE.) Secretaries.

Whereupon the following resolutions relative to the proposed Jubilee were unanimously passed:—

1. That the Committee of the Nova Scotia Bible Society cordially approve of the proposals of the Parent Society relative to the observance of the year commencing March 7th 1853 as a year of Jubilee, as communicated by the Assistant Foreign Secretary by letter of 16th December last, and will, so far as their influence extends, co-operate in carrying the same into effect.

2. That the Committee recommend the objects of the Parent Society, contained in their Circular and Resolution of the 6th December last, to the several contributors to their Auxiliary, to the Branch Societies and Ladies' Associations, and to the friends of the Bible generally throughout the Province, and trust that they will aid the Jubilee Fund proposed to be raised by the Parent Society.

3. That for the purpose of conforming to the arrangements of the Parent Society, the Annual Meeting of this Auxiliary take place at as early a period as it can conveniently be held, and that a Special Public Meeting of this Auxiliary with reference to the Jubilee take place on Monday the 7th day of March next, (the commencement of the Jubilee year), and that all Clergymen and Ministers friendly to the British and Foreign Bible Society throughout the Province be respectfully requested to present its claims to their congregations on the following Sunday, viz: the 13th day of March next, and that collections be made on its behalf as recommended by the Parent Society.

4. That these Resolutions be communicated to the several Branch Societies and Ladies' Associations throughout the Province, and that the Parent Society's Circular and Resolutions, together with those of this Committee, be published in the several Religious Newspapers of the Province.

S. L. SHANNON,
Secretary of N. S. Bible Society.

At a subsequent meeting of the Committee, it was resolved, in consequence of intelligence brought by last Mail, that the Parent Society had fixed on the 12th of October as the day for the celebration of the Jubilee throughout the Colonies and the Foreign parts, that this Auxiliary postpone the celebration of the same till

the day before mentioned. It was also resolved, that on the 7th of March, (the day of the commencement of the Jubilee year), a meeting be held in St. Matthew's Church for devotional purposes, and that the Rev. Alex. Forrester be requested to deliver an Address on the occasion.

The following Report of this meeting appeared in some of the Public Prints of this city:—

A very interesting meeting of a devotional character, for the purpose of ushering in the Jubilee-year of the British and Foreign Bible Society, was held in St. Matthew's Church on Tuesday evening, the 8th instant.

The Rev. Mr. Uniacke commenced the services by giving out the cxvii Psalm—"From all that dwell below the skies", &c., and offering up a solemn and appropriate prayer. The Rev. gentleman then read the lv. chapter of the Prophecies of Isaiah, and gave out another Psalm, which, like the former, was sung by the Choir,—part of the audience joining, in a manner calculated to make "melody in the hearts" of all present "to the Lord".

The Rev. Mr. Forrester next engaged in prayer, and then delivered the Address.

After the conclusion of the Address another Psalm was sung, and a prayer offered by the Rev. Mr. McGregor, and the services concluded most harmoniously by singing the Doxology, "Praise God from whom all blessings flow", &c., to Luther's "Old Hundredth". The Rev. Mr. Uniacke then pronounced the Benediction, and the audience retired a few minutes after nine o'clock.

It was truly gratifying to the friends of the Bible to see that large church so well filled by such a respectable audience, and the marked attention which was paid to all the proceedings from beginning to end—evening the hold which the British and Foreign Bible Society has obtained in the affections of the community, and the respect which is paid to the observance of the Jubilee,—and may we not humbly add—the countenance and favor of the Divine Author of that Word which alone maketh wise unto salvation.

The following is the Address delivered by Rev. Mr. Forrester, published at the special request of the General Committee:—

You are all aware of the object of our present meeting. We are not met for the purpose of celebrating the Jubilee of the British and Foreign Bible Society; this will be done on the 12th of October, the day fixed by the Parent Institute.—We are met merely for the purpose of sounding the Jubilee trumpet, of ushering in, with a spirit befitting the occasion, the dawn of that auspicious year, of supplanting the interference of that Divine

Agent who alone can render the circulation of the Scriptures mighty to the pulling down of strongholds.

Towards the end of the last century, a great awakening in religious matters took place in the principality of Wales, mainly, we believe, through the instrumentality of the Welsh Calvinistic Methodists.—This created an appetite for the Bread of Life, and a consequent loud demand for copies of the Sacred Scriptures, but the supply was utterly inadequate for the emergency. "The word of the Lord was precious in those days". In this state of things, the Rev. Thomas Charles of Bala, of Sabbath School notoriety, and a highly honoured servant of the Lord, visited London, in the month of December, 1802, and, happening to be present at a meeting of the committee of the Religious Tract Society, took occasion to prefer the suit of his countrymen in reference to the great lack of Welsh Bibles, the failure of all attempts to obtain an adequate supply, and the necessity of resorting to some new and extraordinary means.—The proposition was favorably entertained. In the course of conversation, it was suggested by the Rev. Joseph Hughes, a Baptist minister, that as Wales was not the only part of the kingdom in which such a want as had been described might be supposed to prevail, it would be desirable to take such steps as might be likely to stir up the public mind to a general dispersion of the Scriptures.—This idea met with encouragement from all present. An address was drawn up on the subject and widely circulated, and on the 7th of March, 1804, the British and Foreign Bible Society was duly organized. Such were the circumstances in which this great Institution originated—an Institution whose sole object was to encourage a wider circulation of the Holy Scriptures, without note or comment, and which, besides all its endeavours at home, pledged itself, according to its ability to extend its influence to other countries—whether Christian, Mahomedan, or Pagan. And if the object was great and noble, the means by which it was to be accomplished were simple and comprehensive, fitted alike to secure its own harmonious operations, and to impart to it a marvellous self-propagating power. And who that reflects for a moment on its vast, its gigantic results, will hesitate to admit that with all its imperfections, it has proved eminently successful, and for the last 50 years has constituted the very sun and centre of almost all evangelistic undertakings. It hath been honoured in putting into circulation not less than 43,000,000 copies of the Sacred Scriptures, besides imparting an immense stimulus to other societies. It has called into existence and formed, throughout Great Britain, Ireland, and the Colonies, not less than 1105 Auxiliaries and Branch-

es, and 2642 Associations, making a grand total of Auxiliaries, Branches, and Associations, of 3747. It has been mainly instrumental in founding about 4000 kindred institutions in the Eastern and Western Continents, holding the proud and commanding position of the general Parent of them all. It has printed 175 versions of the Sacred Scriptures, and of these, 121 are translations never before printed. It has expended, in the pursuit of its great and simple design, the sum of £3,856,486—beginning with £600, and now averaging £100,000 per annum.

But what art all these results of an external and secular description merely, in comparison with those that are spiritual and eternal? Who can reckon up the immense number of immortal beings that may have been brought, through its instrumentality, to a saving knowledge of the truth,—the spiritual bondsmen it hath liberated—the naked it hath clothed with a robe clean and white—the poor it hath replenished with treasures more perennial than the gold of Ophir—the blind on whose eye balls it hath poured celestial light—the deaf whose ears it hath unstopped—and the dumb whose lips it hath made to sing for joy?

Who can estimate the amount of consolation which this Institute has been the means of pouring into the hearts of the distressed and forlorn—light in the midst of the thickest darkness,—deliverance in straits,—beauty for ashes,—the oil of joy for mourning,—the garment of praise for the spirit of heaviness;—the disclosures of the divine glory in the use of the Sacred Volume given to those who were excluded from visible ordinances,—the heavenly serenity, tranquility, and joy, experienced even by those who were crushed under the weight of the tyrant's rod—the blessed visions and foretastes of eternal joy—the triumphs of grace and the hallelujahs of praise?

Most wondrous book! bright candle of the Lord!
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely!

Who can tell how much of Britain's glory, during the last half century,—of her triumphs in arms,—of her acquisitions in territory,—of her extensions in commerce,—of her trophies in intellect,—of her attainments in science,—of her feats in skill and arts,—and of the whole of her economic well-being, is owing to the Bible Society? Yes, O Britannia, thou owest much to the Bible, to Bible Societies, to Bible circulation. These are thy wooden walls, thy waving banners, thine impregnable bulwarks, thy brightest ornaments. High is thy commission, ennobling thy destiny,—didst thou but know the day of thy visitation, even to spread a harmonious concert throughout all nations, and kindreds, and tongues, and people.

Who can duly appreciate the good done to our common christinity through the medium of the Bible Society, levelling to the dust those adamantine walls of jealousy, and of cold selfishness, which the zeal of ecclesiastical partizanship had erected,—diffusing throughout the ranks of professing christians, the spirit of holy brotherhood, and of kindly co-operation,—holding up, in living, and emblazoned, and noon-tide embodiment, the essential unity that pervades the various sections of Protestantism,—a unity, in some respects, more beautiful than the unity of incorporation, inasmuch as it combines a conscientious adherence to truth, and the spirit of genuine forbearance,—a unity transcendantly more glorious than the eternal regimentals of a Romish uniformity—the one being mental and moral, the other merely physical and natural?

Who can tell the beneficial influence it hath exerted, the auxiliary aid it hath afforded, to other evangelistic undertakings, in supplying missionaries to Jews and Gentiles with copies of the Scriptures for distribution, in defraying the expenses connected with the translation of the Bible, such as is now being done with our own Mic Mac Mission, and in preparing the soil for the active toil, the living voice, of the Preacher, in those countries where the Bible has yet marked upon its forehead "Contraband Goods"?

Who can, in one word, comprehend the glory redounding to the Godhead, from the whole existence, constitutions, and operations of this institution; for has it not inscribed on its very escutcheon, at once the divinity of the Bible, and the design of its author;—does it not acknowledge that as every page bears on it the impress of Jehovah's own seal, so is it but a transcript of the character and will of Him who maketh His sun to shine upon the evil and the good, and whose very glory consists in the diffusion of its rays over all the ranks of His creatures;—does it not proclaim, as with the voice of an Arch-Angel, to East and West, North and South, that as all have a warrant to read, and a capacity to understand, heaven's message to man, so all in possession of that message, are bound to consider themselves but its sacred depositaries, and as laid under the most solemn obligations to send it wherever there is a being on God's wide earth, wearing the nature of man? Need we wonder, then, that an Institute so God-like, so bright a reflection of Him who is light, and in whom is no darkness at all, should be so hated and malign'd by "the Man of Sin", by that system which lives, and breathes, and moves, in midnight darkness—or that Pope Pius IX. should be more afraid of the Bible Society than he is of the Republican bayonet—because he knows that this is able to destroy his throne in the Vatican.

And now, it may be asked, in connection with these encouraging results—Has the Bible Society yet fulfilled its Commission? Has it yet served the great end of its Institution? Most unquestionably not, we reply. It has but approached the threshold of its high and mighty achievement. It is but at the very commencement of its errand of mercy and love to a fallen world. Hitherto it has been but providing and furnishing its weapons, in the multiplication of versions of the Sacred Scriptures,—but sending forth its exploratory scouts to survey the immense fields of destitution stretched out before it,—but ministering and training its forces, by showing the friends of the Bible what can be accomplished by united co-operation, and by unwearied perseverance. Yes, we say, this, every Bible Society is but at the commencement of its operations, for of the thousand millions of inhabitants on the face of the globe, not more than forty millions are in possession of copies of the Scriptures, leaving nine hundred and sixty millions totally unsupplied, and of these not less than one hundred and thirty millions are professing christians. And is not this fact a sufficient confirmation of the truth of our statement—a palpable demonstration that all our versions of the Scriptures are yet lying like beautiful flowers, on the margin of a waste and dreary and, in many instances, inaccessible wilderness? What! nine hundred and sixty millions of our fellow-creatures, having souls that are lost, and capable of being rendered eternally miserable or eternally happy, according as what the Bible makes known is rejected or received, without a single copy of that Blessed Book! And, more appalling still! at the present rate of the British and Foreign Bible Society's operations, requiring six hundred years to supply the deficiency. Feelings of ice, and hearts of stone, must be theirs, who can remain cold and unmoved, under a statement of such overwhelming weight and importance. Spirit of Him who can have compassion on the ignorant, and on them who are out of the way! descend upon the souls of professing christians, that they may increase their activity, and double their diligence, in multiplying and circulating the Scriptures of Truth. Britain gave twenty millions of money for the redemption of her Slaves in the West Indies, and will she begrudge twenty millions of Bibles during this the Jubilent year of her great Bible Institute, to help to redeem the world from an infinitely worse slavery? Twenty millions of Bibles would cost about one and a half millions of Pounds, and what would this be but a few pence to each professing christian in Britain and her Colonies. Nothing but a plan and an organization are awaiting for an effort on an adequate scale. Surely, then,

it cannot but be matter of thankfulness to every friend of humanity and of the Bible, to know that the Committee of the British and Foreign Bible Society have resolved, on occasion of this, the year of its Jubilee, to make an effort far greater than any they have yet put forth,—an effort by which, we trust, there shall be cast into its treasury as much as hath been done during the last ten years of its existence—and by which this Province will remit, instead of a hundred, a thousand Pounds to the Parent Institute.

Is not the hour for such an effort peculiarly opportune? Is not the crisis overwhelmingly eventful? Is not the aspect of the times portentous in the extreme? And first of all, are not all the materials ready to our hand? There are now versions of the Scriptures in almost all the known languages on the face of the earth. Science in all her multifarious departments is laying her tribute at our feet,—facilitating, by the application of steam to the Press, the multiplication of the Scriptures, and carrying these to the remotest ends of the earth, with a velocity that all but annihilates time and distance.

And then look at the doors of necessity that are being thrown wide open, by reason of the advancement of civilization, and the intercourse now carried on between nations; and the living and life-giving Head of the Church standing at the posts of these doors, inviting and commanding us to go in and take possession. Is not Paganism, in all its degrees, and forms, and hues, verging into a state of senility, of decrepitude, and decay, ready to tumble into ruins, under its own pile of superstitions, and cruelties, and orgies? Is not Islamism growing tired of its pretensions and delusions, and the followers of Mahomet beginning to see that their Prophet is but an impostor after all, and that all the teachings of the Koran are but a tissue of falsehood,—a base admixture of sacred and profane story? Is not the spell that has bound the minds of the descendants of Abraham for these eighteen hundred years in the iron fetters of unbelief, fast breaking loose? Are not the Jews, as a nation, loosing rapidly their confidence in their Targums, and Talmuds, and, in many places, earnestly demanding copies of the Old and New Testaments, in the language of their Fathers? And is not the water of the great river Euphrates being dried up, that a way might be prepared for the Kings of the East?

And is not the moment singularly opportune in so far as the mystic Babylon—the Papacy—is concerned? Is it not one of those rare occasions which occur at the interval of ages, to test the Church whether she has wisdom to seize upon it? Has not Scepticism, speaking generally, set loose the masses from Rome, and will

they not seek something more positive than Infidelity? Is not German Rationalism on the eve of being renounced?—Is not Socialism turning its face towards christianity? Is there not a spirit of enquiry abroad, which will defy all the vigilance of the civil and ecclesiastical police to arrest? Are not groups of Italians now meeting together in the very heart of Rome, at the dead hour of night, pondering over the page of God's revealed will? And what mean those aggressive, and defensive, and persecuting movements on the part of the Priesthood?—Are they not symptomatic of the consciousness that they are fast losing hold of the minds of their devotees? Yes, the whole creation travails and is in pain for the hour. The enslaved liberties of nations—the clanking chains of captives—the prison houses of the Madini—the souls of the Martyrs under the altar—Prophets and Apostles—Cherubim and Seraphim—heaven and earth,—all unite in one mighty cry to the throne of the eternal, that God would arise and avenge the blood of those that were slain for the word of God, and for the testimony they held. And shall British christians sit still, and alone be unmoved? No! No! Let them arise and march to the battle, and with the Sword of the Spirit, which is the Word of God, in their hands, the walls of Babylon will be laid in ruins at their feet.

And look, too, at the promising aspect of the various sections of Evangelical Protestantism. When was there manifested such a disposition to rally around the same common standard, and, though differing in their regimentals, prepared to fight under the same banner, and to march to the same watchword, “the sword of the Lord and of Gideon”. Never, we believe, since the days of the apostles, was there displayed the same amount of christian charity and forbearance, and, in so far as christians have attained, to walk by the same rule and mind the same thing. And shall all this be allowed to evaporate and pass away as a tale that is told?

And, to crown all, what language does the sun-dial of prophecy speak? It tells us, as with a voice from the excellent glory, that the angel is already flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on earth, and saying, “fear God, and give glory to Him, for the hour of his judgment is come”—that the 1260 years of the duration of the Man of Sin are well nigh expired, that the Seventh Vial is being poured out,—and that soon, very soon, will the Millennial glory of the church be ushered in.

And if these things be so, surely this is a great crisis in the world's history.—Would that every christian but felt as if the issue of the crisis depended on himself! Spirit of the Lord! come and

spread abroad, in every soul, the spirit of the Bible, which is just the spirit of philanthropic expansiveness, of noble-minded self-denial, of large-hearted benevolence, of open-handed and liberal beneficence. O Spirit of the Lord! come and infuse into our souls the mind of Christ, —the mind of Him of whom the Bible testifies, that we may all be as living Epistles, read and known of all men. Blessed, thrice blessed Jubilee! who would not long to see that day? Who would begrudge any toil or self-sacrifice that its arrival might be accelerated by a single hairsbreadth? Who would not pray that that vision beheld by that mitred minstrel who, erewhile, sung so sweetly of Greenland's icy mountains and of India's Coral strand, were speedily realized—that glorious vision wherein wrapt into future times, he beheld the stream of gospel blessings rise, and gush, and roll onwards till it embraced every land, and circled every shore, aye, till like a sea of glory it spread from pole to pole?

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The chair was taken at twelve o'clock by the Right Hon. the Earl of Shaftesbury. The following is a list of some of those by whom his Lordship was surrounded—The Bishop of Winchester, the Earl of Carlisle, Lord Teignmouth, the Duke of Argyll, Lord Charles Russell, the Rev. Dr. Carr, late Bishop of Bombay; Sir T. D. Acland, M.P.; the Canon Stowell, Canon Villiers, Canon Champneys, the Hon. and Rev. W. B. Noel, the Rev. Dr. Marsh, the Rev. R. Bickersteth, the Rev. J. W. Canningham, the Rev. J. A. James, the Rev. Dr. Henderson, the Rev. W. Arthur, the Rev. J. H. Gurney, the Rev. Dr. Hanulton; T. Farmer, Esq.; S. Gurney, Esq.; the Earl of Chichester; George Hitchcock, Esq.; Samuel Gurney, Esq.; R. C. L. Bevan, Esq., &c., &c.

The Rev. Mr. MILLER opened the meeting by reading the sixty-first chapter of Isaiah.

A letter was read by the Chairman from the Prussian Minister, Chevalier Bunsen, in which, after expressing regret at being unable to attend in consequence of the pressure of official duties, his Excellency stated that, with the concurrence of his Prussian Majesty, the Berlin Bible Society proposed to hold the jubilee meeting of the British and Foreign Bible Society on Sunday, the 19th instant, in all the Protestant churches of the monarchy whose committees of the Society existed. It was also mentioned, as a remarkable fact, that similar jubilee festivals would be celebrated all over Europe, so far as civil and religious liberty extended.

The CHAIRMAN said—My good friends, we are now at the commencement of the fiftieth year of the life of the British and Foreign Bible Society; and most thankful we ought to be to Almighty God, who has permitted us to see and to enjoy an event the like of which, until this day, has never been known in the history of the Christian world. (Cheers)—A society from the smallest beginnings, and with the slenderest means, but with the highest design—the design of spreading over the surface of the whole habitable globe the

Word of God, in every tongue and for every nation—has passed through half a century of continuous progress; and now, with many friends and affiliations in almost every country of the world, finds itself another and mistress of more than 8000 societies—the mother and mistress of them, I say—not as having dominion over their faith, but as a helper of their joy. (Applause) Now, it will be necessary on this day to set before you the result of fifty years' anxious and arduous labour; but this will be done, not in a spirit of boasting or of vain glory, but that you may see what has been accomplished and what may be hoped for—that you may derive encouragement to your faith from the retrospect of the past, and may prepare, under God, for greater and more vigorous efforts in future. (Applause.) [Here follows a brief outline of the proceedings of the Society.] Now it is an immense honour which has been put upon this country by Almighty God, in making it the earthly depository of his truth, in order that it may flow forth thence in refreshing streams to all the nations of the earth. It is a great and mighty honour, I say, that he has thus bestowed upon us; and we must endeavour to rise to the height of our responsibility. This Society combines within itself all the great leading questions of the day. It is a Free Trade Society; it is a Reform Society; it is a Peace Society; it is a Defence Society—it is "the cheap defence of nations," that which binds us by indissoluble links to all the sympathies, and all the affections of most of the nations of the Continent. (Cheers.) I can hardly believe that the great and good men who, under God's grace, were the founders of this Society could have conceived, when they met few in numbers, and in a retired locality, that their faith would remove such mighty mountains. I can hardly think that they ventured to imagine that they were then instituting the greatest effort that ever was made by uninspired men for the temporal and eternal welfare of the human race.—But so it is, and gainsayers may say what they will, but the event of this day will prove that whether man be regarded politically on this earth or spiritually in the world to come, his last and greatest happiness will have been attained, when the "Word of God" shall "have free course and be glorified."—(Cheers)

The Rev. Mr. COLLINSON, one of the Secretaries, then read some extracts from a review prepared by the Committee, of the history and operations of the Society. [This we shall give in our next.]

The Bishop of WINCHESTER moved the following resolution:—"That this meeting welcome the Society's year of jubilee, having it as a fitting occasion for commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress; for bearing 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 for promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad." We have been reminded that this Society first sprang into existence in the year 1804. If ever there were a period in the history of the world when such an institution would appear less likely to find a sphere of labour than at any other, that was such a period. The power of Napoleon had then culminated to its zenith; the ports of the

Continent were hermetically sealed against us; and yet it was at that period that the seed was deposited which was to grow into a tree, the leaves of which were to be "for the healing of the nations." When at length the Continent was opened by the downfall of the French Emperor, the agents of the Society penetrated into all the nations of the Continent, and carried forth peace instead of war. Another remarkable circumstance connected with the history of the Society is to be seen in the conflict, the controversy, carried on within and without its walls. I am reminded by the resolution that this Society has ever borne public testimony to the Divine character and claims of the Bible. It would be strange indeed had it not. We might have expected to find the supremacy of God's Word the motto of the Bible Society. Those who have been in the habit of reading the reports, will bear me out in the assertion—that there has never been a time in its history when it has not been its marked distinction to hold up evangelical truth in clear and distinct language. (Hear, hear) There has been no compromise on this subject. True it is that we cannot accompany our Bibles with note or comment—we do not desire it—but, what is better, we can accompany them with our prayers; we can and do see that our agents are men of God; and we deliver a standing testimony against infidelity, and latitudinarianism, and Popery, and nominal Christianity, under whatever form and phase, throughout the countries of the earth.—(Cheers.) I would remind my friends, that there is this difference between this Christian jubilee and the jubilee of the Israelites of old. The Jewish jubilee cancelled debts; this jubilee doubles ours. (Hear, hear, and cheer) It reminds us of our past obligations, ve imperfectly discharged; it reminds us of our obligations with respect to the future.—Let this be the use of our jubilee; let there be an offering for the past as well as for the present. (Cheers)

The Rev. J. A. JAMES, who was announced as the Secretary of the first Auxiliary Society formed in England, said—I rise, my Lord, to second the resolution which has been moved with such chastened eloquence, such Christian piety, and such true catholicity, by the right reverend prelate, with whom I have long had the honour and the happiness to be associated in this "work of faith and labour of love." (Cheers) I have been invited to this jubilee as one of the earliest, and, therefore, one of the oldest of the Society's friends, and if forty-seven year's service, spent in promoting its interests, with something of the homage of a lover and the fidelity of a servant, are to be taken into account, it is no injustice on my part to claim this distinction. I can assure you that I regard it as one of the richest glories that could light on my brow to be looked upon as one of the patriarchs of the British and Foreign Bible Society. (Hear, hear) Birmingham was once designated by Edmund Burke "the toyshop of Europe;" he might have added that it was its armoury.—But we have something to boast of besides the manufacture of jewels for the fair and arms for the brave; Birmingham has the distinction of having given birth to John Rogers, the proto martyr of the reign of Mary, and I think it was meet that it should be the first to form an auxiliary to the Bible Society.—(Cheers.) We look round with tender affection upon all our younger sisters in this holy family, rejoicing to meet them on this

happy occasion, and that we can say with the poet of our childhood.—

"Whatever brawls disturb the street,
There shall be peace at home."

(Laughter and cheers.) There is peace at home, my Lord. *Circumspice* (Renewed cheers.) It is one of the most precious and cherished recollections of my humble history, that, on the very day I was ordained to the pastoral office according to the rites of Protestant Dissenters, I attended the first meeting in the town of Birmingham for the formation of an association in support of the British and Foreign Bible Society. On the first day I bowed before the altar of truth, and I pledged myself before God and in the presence of many witnesses, to preach the faith as I understood it; on the next day, I bowed with no less reverence, before the altar of charity, and pledged myself before other witnesses to be the messenger of love. On the first day I went within the barrier of one particular section of the Christian Church, on the next I soared above that barrier into the atmosphere of the Church of the first-born, breathed its pure air, basked in its sunshine, and enjoyed the brotherhood and liberty of those whose names in common are written in heaven—(Applause.) I will allude for a moment to the first Bible meeting that I was ever privileged to attend. It was at Freemason's Hall, and was composed of men of all creeds and of all political parties. There was about it something of the solemnity of a funeral, combined with the merriment of a wedding; and well might this be the case, for we were met at the burial of bigotry, and by a strange conjunction of circumstances, at the marriage of truth and love. (Cheers.) In one respect, that meeting differed widely from the present, there were no ladies there, except indeed a few heroines, who contrived to steal furtive glances at our proceedings from a gallery; it had not then been discovered that the ladies were the Society's most efficient allies. (Applause.) On the platform were peers, members of the council, dignitaries of the Church. There was Vansittart, afterwards Lord Bexley, the eloquent and able controversialist, who, in one of his earliest pamphlets sloated over the land that beautiful sentiment, "If we cannot unite all minds let us reconcile all hearts." There was Grant, who lent us his Indian influence to carry forward our purpose in that part of the world, and whose son, if I mistake not, is present to-day; there was Thornton, a name dear to every one who has philanthropy in his soul; there was Macaulay, the father of the most eloquent English historian; there was Stephen, the father of the learned Professor of History at Oxford; there was the eloquent and fluent Owen, the charm of every assembly which he addressed; there was the silver-tongued Hughes; and there was that venerable and sacred antique (Dr Steinkopff) who sits by my side, and who is the only member of the original committee present at this meeting. (Cheers.) There too, was Wilberforce, his diminutive and apparently insignificant frame, instinct in every muscle and in every limb, with the energy which he exerted in the great cause of negro emancipation. Would that that illustrious man were with us, with all his catholicity of feeling, with all his philanthropy, his wisdom, his eloquence. And, perhaps, unseen by sense, he is present. We would say, enjoy thy repose, illustrious man! Thy name is still fragrant and thine example is animating the winds of millions still, endeavouring to

destroy slavery of mind as well as of body—(Cheers.) My Lord, we were told that a fabric composed of such materials must soon crumble to pieces with its own weight.—Where are the prophets, and where their vaticinations? The prophets are slumbering in the grave, and their predictions, like the odes of the sibil, are scattered to the winds. (Cheers.) Again, we have been told that this is a Society for the times. It is, indeed, the great breakwater of all Protestant countries against the rising tide and the dashing billows of Popery. (Cheers.) I confess, however, that I do not share in the panic of many people on this subject. It is related of Sheridan that on one occasion he said, "Let there be a corrupt Ministry, extreme prerogative, a venal House of Commons, and a servile House of Lords on one side, and give me, on the other, the liberty of the press, and I will explode them all." (Cheers.) In like manner, I say, give Popery all that it claims; give it the Inquisition, give it the detestable Maynooth grant. (Cheers.) Give it Cardinal Wiseman. (Applause.) Give it the canon law of a hierarchy, and with this little instrument (holding up a small Bible), and freedom universally to circulate it, under the blessing of God I will blow the whole away. (Great applause.) Go on, my country, to support this and other kindred institutions; go on to guard thy Sabbaths from consecration; go on to circulate God's Word, and exhibit it in all thy conduct; go on to consecrate thy power, thy commerce, thy wealth, thy science, and thine art to Him from whom all human greatness proceeds, and then never will come the time when thou shalt be, like ancient Tyre, a barren rock for fishermen to dry their nets upon; but thou wilt be preserved in thy strength and thy majesty to be foremost among the nations which shall bring glory and honour to the New Jerusalem—the most munificent contribution to the splendours of the millenium, and the largest and happiest sharer of its ineffable felicity.—(Cheers.)

The Duke of ARGYLL, in supporting the resolution, said—I have no old services to render to, my Lord, like those who have preceded me, but I come before you in the official capacity of President of the Scotch branch of the Bible Society—(cheers)—and I dare say the committee will acknowledge that that branch has not been altogether inefficient in its proceedings. (Hear, hear.) I am also anxious briefly to express my personal feelings in reference to this excuse. It has been observed to day that the original conception of the Society was opposed as partaking of the nature of an unprincipled coalition. Perhaps at this moment I may be supposed to have an undue bias in favour of coalitions.—(Laughter.) I certainly have a great bias towards a coalition like that which I now see around me. (Cheers.) I am not one of those who underrate the importance of the existence of separate religious communions, and this I say without reference to the question, how far the different forms of worship or of discipline may be founded upon the Word of God, but I feel that an undue importance is often attached to such differences, and I rejoice when I can go from creeds and catechisms, whether they be those of my own Church or those of other Churches, to the broad light of Christian truth. (Cheers.) I rejoice when that great standard is raised around which the whole armies of Christendom may collect themselves. Did I say "the

whole armies?" Alas! I was reminded by some expression, which fell from the lips of preceding speakers, that a considerable part of what I am anxious, as far as my own feelings are concerned, to regard as the Christian world, is not united with us in desiring to spread freely, without note or comment, the Word of God. (Hear, hear.) But it is my sincere conviction, that we ought never on such occasions as these, to speak of the Roman Catholic Church as in this respect a united body. (Hear, hear.) It is my firm belief, that the great mass of the people in Roman Catholic countries would be ready and willing to acknowledge the authority of the Word of God. (Cheers.) The only feeling of indignation which ever rises in my mind, is that which is directed against that small part of the Christian world, the office-bearers in the Roman Catholic Church, who stand between their people and access to the Word of God. (Hear, hear, and cheer.)

The Rev. Dr DUFF moved the following resolution.—"That this meeting approve of the measures and plans of the committee for the celebration of the Year of Jubilee, including the institution of a Jubilee Fund, to be appropriated to the following purposes, namely—1. The adoption, as far as practicable, of an extensive and efficient system of colportage, throughout Great Britain, in the Year of Jubilee, the supply of emigrants; together with special grants of Bible and Testaments to prisons, schools, missions, and other charitable and benevolent institutions in this country. 2. Special grants to Ireland, in such ways as may be hereafter determined upon. 3. Special offers to 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." He said, at the beginning of the last century this little island could scarcely be said to have any connection with foreign lands; God then raised it up to a position of paramount power and dominion, and at the same time he gave it a larger share of evangelical principles than was vouchsafed to any other country in Christendom. If, as a nation, we are sometimes apt to boast of having naval stations all over the globe, are we not bound to regard them as instruments for diffusing the Bible and evangelising the world, places from which spiritual warriors may go forth for the conquest of the surrounding countries? (Hear, hear.) Let us go on with the work of Bible circulation. Why should there not be a Jubilee Fund?—I will not say of £50,000 or £100,000 but of £500,000, on behalf of this great Society?—(Loud Cheers.) Nothing, I am persuaded, is wanted for this end but the will. I plead for high contributions. (Laughter.) I have an utter detestation of dribblets; they always remind me of drops of water falling in the stalactite caverns; and on this occasion I wouldn't have money reluctantly squeezed out of the pocket of Christians. (Much Cheering.) What I would propose is, that we should have an extraordinary fund, out of which the committee may be enabled to strike off a grand jubilee edition, in the 140 languages of which we have heard, and that this

edition shall be distributed as widely as possible, in the hope that by its effects it will prove a blessed commemoration of this festival (Cheers.) I especially rejoice to see the Duke of Argyll on this platform; and I will tell you why. Two of his ancestors laid down their lives on the scaffold for religious liberty; and one of them, when his spirit was about to wing its way to glory, uttered the memorable declaration, "I die with a heart hatred of Popery." (Cheers.) When we see the sky, my friends, presenting fearful omens, and the lurid mass seems about to break, let us arise and gather round this Society; and, in doing so, we may rest assured that the tempest when it has burst will leave us in safety, while civil and ecclesiastical despotism shall have been driven away like chaff before the wind (Cheers.)

The Earl of CARLISLE seconded the resolution. I think, ladies and gentlemen, it is well for us to be thus assembled. Our common Christianity, as far, at least, as it is likely to be represented here, does not exact or encourage many outward exhibitions of pomp and pageantry. But if it does not, like that older faith of which it is the complement and consummation, lead forth its solemn flames by the brook of Siloam, or ascend, with the sound of the trumpets and the graduated song, the long flight of steps which conduct to the portals of the temple; if in its ordinary working its ministrations are principally to be found in acts of self-denying labour, or in the unostentatious love with which it shines in the hearts of its worshippers, yet there are seasons when we may point to such assemblies as the present, and feel that we, too, have our festivals, our galas, our strains of triumph—that there is a Christian as well as a Jewish jubilee, and that the achievements of which we have this day heard the recital, and of which we are not to perpetuate the memory, are not unworthy of lending another chord to the harp of David or the lyre of Isaiah. (Applause.) It cannot be necessary for me to offer any caution to an auditory like the present not to indulge in a spirit of undue exultation. They will all feel primarily that the whole praise, and honour and victory are due to the Omnipotent. (Hear.) They will feel next that so far as He has been pleased to own and bless human agency, these principally belong to the humble and laborious agents and servants of the Society, whether at home or abroad—to the travelling agent plying his unwearied round of visits, often among the listless and indifferent—to the secretary working at his desk—to the translator amid overwhelming intricacies of idiom and of dialect—to the colporteur journeying under unkind skies, and often amid the unkind menaces of his fellow-men—to the missionary, a name almost always a synonyme for exile, and often for martyr. It is to their persevering, often unobserved, and seemingly unrewarded labour that we are principally to trace our 8000 societies, and our 160 languages, and our 40,000,000 of copies. (Cheers.) This is indeed a magnificent result. Since the Society first issued from its single room, even as the original publishers and messengers of the gospel issued from their upper chamber to communicate glad tidings to the world, how continuous and how triumphant has been the progress of its operations, how immense its field of labour, how unflagging the wing of that angel which flies in the midst of heaven, having the everlasting gospel to preach to them that dwell

upon the earth. [Applause.] It is not only the polished and cultured realms of Europe,—that France from which we derived so much learning, eloquence, and piety in her exiled ministers and subjects at the time of the revocation of the Edict of Nantes, and to which we are now in some degree repaying that debt—[hear, hear]—that Germany which has so much of kinmanship with us, both of blood and character, the country of the Reformation and of Luther—[cheers]—Italy, pale and fair, sister of sorrow, with whom it would seem to be hardly in keeping with the holy calm on this occasion if we gave full vent to our sympathy. But, besides these, all the antique and gorgeous East, with its worn-out civilizations and obliterated dynasties,—the caste-ridden India, the mysterious China, the swarthy Arabia, and the coal-black Africa,—together with that new world of America, which is entering into such noble competition with the old in the Bible and missionary causes,—all, all of these—shores scarcely open to commerce, and islands now to geography—are now welcoming the footprints of the messengers of peace, and drinking in the accents of Almighty love. [Cheers.] Yet, ladies and gentlemen, thrilling and glowing as the statement is of what has been done, and what is still doing, in this noblest of all undertakings, the sobriety and the force of the obligation which devolves upon us all, exact that it should not be concealed, how enormously much, remains still to be done.—To what countless numbers, over what unmeasured spaces, has the message of the Redeemer not yet come!—and till it comes and wings its way, what dark abodes of superstition and cruelty must still remain,—what obscene rites must still insult the face of heaven,—how many altars of false gods reek with human victims! (Hear, hear.) Well, then, ladies and gentlemen, if such things exist, let me call upon you to say whether they shall still continue. In the midst even of this our legitimate and becoming jubilee, these recollections, these realities, should rise before us, and arouse us to increased zeal, hope, and prayer, and their only trustworthy fruits, personal liberality and personal exertion. Let this be the real trumpet-call of the Christian jubilee. (Cheers.) How long, I say, is the state of things, to which I have thus briefly alluded, to continue? It was not dealing—I hope I may say it without irreverence—with the work of him to whom "a day is as a thousand years, and a thousand years as a day," I might be tempted to say, let not the full centenary of the Bible Society be completed before the whole world has become the dominion of the gospel, and pagan darkness and infidel insanity have been swept away from its ransomed populations. (Cheers.) But, though I feel most emphatically that with respect to the future it is not for man to feel assured, far less to dogmatize, and that the whole field of unfulfilled prophecy is by no means yet thrown open to familiar or presumptuous access, yet, judging by the tenour of past predictions, and comparing them with their ascertained fulfilment, and comparing them, again, with the tenour of the predictions still remaining unfulfilled, I cannot resist the impression that the world around us may even now be big with the throes of crisis and conflict,—may I not add, of deliverance?—(Applause.) Yes, while the waters of the mystic Euphrates seem to be daily drying up, and we can scarcely read a leading article of our intelligent, though on this point, uncon-

scious press, which may not serve as an illustration and a text-book to the commentators on Bible controversy; while upon her opposite seat of western empire Rome seems to be redoubling, though with somewhat of spasmodic energy—(cheers)—the efforts of her prime, and refurbishing the weapons of her ancient armour; while infidelity warily ever before exhibited such bold malignity, or superstition such shameless effrontery, or priestcraft such subtle ambition; while through all of these, above all of these, "conquering and to conquer" all of these preals the gospel summons, even this our jubilee strain of triumph, gathering strength from resistance, and exaltation from depression,—mingling the prayers of earth with the hallelujahs of heaven—it is impossible not to think but that prophecy may touch upon its fulfilment, and the myriads of time be heaving to their completion; and even the intense gloom which we now witness and shudder at, be fringed with the uprising rays of the coming glory. (Loud applause.) What, then, my kind hearers, to whom I have ventured to touch, all unworthy as I may be, on such majestic themes—what is the warning and admonition which they convey to all of us? Is it not that, next to the great work of personal holiness, and of course in subordination to the immediate duties that belong to the position in which Providence has placed us, we ought to labour intently, as our opportunities and spheres of action permit, upon the sublime work of the world's emancipation; which we must all of us think will be the probable prelude and preparation for the world's final happiness; and, at least, it seems to me that we who are now here assembled shall be justified in embracing fully this conviction, that whatever else may pass away and perish in a passing and perishing world,—its pleasures, its pomp, its empire, its heroism, its genius, its winning coquetry, and its dazzling grandeur,—as least, the work of the Bible Society will not be among the things which are doomed to the final dissolution of the passing and the perishing, but that it will leave its traces, ay, in the succeeding eternity. (Applause.)

JOSIAH FOSTER, Esq., supported the resolution.

The Rev. Canon STOWELL moved the following resolution:—"That the Jubilee Fund be now regarded as open, and that all ranks and ages be invited and encouraged to contribute thereto with a liberality commensurate with the importance and magnitude of the objects contemplated." [Speech in our next.]

The Rev. Mr. BROWN, one of the secretaries, said, before the resolution was seconded, he had some subscriptions to announce. It had been his intention to ask for £7000, but, unfortunately for his speech, that amount had already been exceeded—[great cheers]—and he must now ask, therefore, for £10,000. He then read the following list:—F. Farmer, Esq., £1000; James Foster, Esq., £1000, Mr. Mills, M. P., £500; Remington Mills, Esq., £500; the Marquis of Cholmondeley, £100; R. C. Bevan, Esq., £105; J. Morley, Esq., £100; W. Evans, Esq., M. P., £100; S. Gurney, Esq., £100; W. A. Hankey, Esq., £50; the Rev. J. C. Glyn, £50; G. Maryn, Esq., £50, &c. &c.

The Rev. W. ARTHUR seconded the resolution.

The Rev. Mr. CHARLES, of Wales, supported the resolution; being announced to the meeting as a grandson of the man whose first application for Bibles led, as had been

previously stated, to the original formation of the Society. *WALCE*, he said, was now peculiarly a land of Bibles, and she might well take part in the Jubilee of a Society which her own wants had indirectly originated.

The *Rev. Dr. CURMING* moved the following resolution:—"That this meeting, while calling on all the friends of the Society to unite in commemorating its year of Jubilee, would express their earnest desire and hope, that whatsoever is done may be in humble dependence on the blessing of Almighty God, and to his glory." [Speech in our next.]

Mr. W. JONES, Secretary of the Religious Tract Society, said he rose to connect the commencement of that Society with the Society whose meeting was about to terminate.—In a little book which he held in his hand there was recorded the first official minute of the desirableness of establishing that noble institution; and, so small was the beginning that the founders of this Society actually borrowed two or three pages of the minute book of the Tract Society for the purpose of making a record of their proceedings on the occasion. [Cheers.]

Lord C. RUSSELL moved the following resolution:—"That the warmest thanks of this meeting be given to the Right Hon. the Earl of Shaftesbury, President, for his Lordship's kind attention to the business of the day."—Such a resolution ought, he thought, to have been entrusted to the descendant of the first President of the Society; but as it had been given to himself, he would observe, that long before he had the pleasure of the Chairman's acquaintance, he, like many others, watched his career with great interest. [Cheers.] No doubt his Lordship was much indebted for the formation of his Christian character to that Society; and he believed he spoke the sentiments of the people of England when he said, they were quite contented that a Society which was the glory of the land, should be presided over by the noble Earl. [Cheers.]

The resolution was seconded by the *Rev. Mr. BEVAN*, and on being put by *Lord C. Russell* to the meeting, was carried with acclamation.

The *CHAIRMAN*, in returning thanks, said, he trusted they would all continue to manifest increased interest in a Society which he had said before, and would now repeat, was the greatest effort of uninspired man for the benefit, temporal and eternal, of the human race. [Cheers.]

The meeting then separated.

On Wednesday morning the Archbishop of Canterbury preached the Jubilee Sermon at St. Paul's Cathedral. A densely-crowded congregation was assembled, and all seemed to feel that the occasion was not only unprecedented, but of its kind, unparalleled. Among those present we observed the Bishop of Winchester, Bishop Carr, the Earls of Shaftesbury and Carlisle, the Lord Mayor and Sheriffs, Mr. Alderman Hunter, a numerous body of clergy, and not a few leading Non-conformist ministers. At the close of the Liturgical service, the Archbishop took his text from Isaiah xxxii. 20, "Blessed are ye that sow beside all waters."

THE BIBLE IN ITALY.

But what are the means? If asked what is the first mean to regenerate Italy, we answer, the Bible; if asked what is the second,

we answer, the Bible; if asked what is the third, we answer, the Bible. God is plainly announcing by his providence that He will overthrow the Papacy, regenerate Italy, and save the world, by his Word, to the exclusion of all else. No missionary could enter Italy at this moment; but the Bible will, can, and has entered Italy, and even Rome.—There are two doors by which we can send the Bible into Italy at present. We can convey it by the Simplon, the great highway from Switzerland into Italy. Covering this entrance, as it were, we have the Waldensian Church, ready and eager to assist us in this good work. Besides, the Austrian sway in Lombardy is milder than the sacerdotal government in the States of the Church; and in Lombardy and the adjoining parts of Italy it is quite practicable at this moment to distribute Bibles by colporteurs. The other door is of course on the west. There are three free ports on that side of Italy,—Genoa, Leghorn, and Civita Vecchia. Let Bibles be conveyed thither. They cannot be refused admission, being free ports; and from these places it is quite practicable, despite the Pope's myrmidons, to convey them all over Italy.—This may be done by colporteurs; but they must be prudent men. They must not offer them on the streets; they must carry them by threes and sixes in their pocket, or secreted about their persons, and distribute them privately.—*Rev. J. A. Wylie.*

THE BIBLE.

This book, this holy book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
This lamp, from off the everlasting throne,
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.
And many to her voice gave ear, and roared,
Believed, obeyed; and now, as the Amen,
True, Faithful Witness swore, with snowy robes
And branching palms surround the fount of life,
And drink the streams of immortality,
Forever happy, and forever young.—*Pollock.*

PICTOU AUXILIARY.

The Jubilee of the British and Foreign Bible Society was celebrated by the Pictou Auxiliary, on Tuesday last. The attendance was so numerous that the Assembly Hall was found quite too small for the occasion, and the meeting consequently adjourned to Prince Street Church, which was well filled. Not being personally present, we are unable to give a detailed notice of proceedings, but we understand that the exercises of the day were of a deeply interesting character. The speakers were the *Rev's. Messrs. Elliott, Roy, Martell, Waddell, Ross, Bayne, Patterson, Forsyth and Herdman, and Robert McKay, Esq.* The musical part of the entertainment was conducted by members of the different choirs of St. Andrew's, St. James's, and Prince

Street Churches, by whom a number of hymns, &c., were sung in a very effective style. A collection amounting to £12 was taken in Prince Street Church on Sunday afternoon, in aid of the Jubilee Fund. Collections were also taken in St. James's and St. Andrew's Churches for the same object, that in the former amounting to £2 8s. 6d., and in the latter, including a contribution by the children attending the Sabbath school, to £7 15s.—*Eastern Chronicle.*

NEW BRUNSWICK AUXILIARY.

BIBLE SOCIETY JUBILEE FUND.—Sermons, we understand, were preached last Lord's Day, in several Churches in the City and Province, and collections taken up in aid of this fund. The following have come to our knowledge.—In Trinity Church, £23 3s.; in St. Luke's Church, Portland, £12 12s. 6d.; in the two Methodist Chapels of the City, £22 13s. 7d.; in the St. John Presbyterian Church, £14 5s.; in the Congregational Church, Union-street, £9; in the Sydney-street Free Church, £5 10s.; in the Free Baptist Church, Waterloo-road, £5 15s.—Remitted from the Congregational Church, Cardigan, York County, £2 5s.—We understand also that three gentlemen belonging to the Episcopal Church, have each sent in a donation of £5.—*Courier.*

☞ Collections were made in behalf of the British and Foreign Bible Society Jubilee Fund, in several of the Churches of this city on Sabbath, 13th ult., and the Treasurer of the Nova Scotia Auxiliary Bible Society has since received the following sums:—

St. Matthew's Church	20	0	0
St. George's Church	10	0	0
Poplar Grove Church	10	0	0
Wesleyan Methodist Churches	11	0	0
Also, contributed by the Truro Branch Society	5	0	0

☞ The committee earnestly hope that the various congregations throughout the Province that have not yet made collections, will do so at their earliest convenience, and report the sum collected to *M. G. Black, Esq.*, Treasurer of the Jubilee Fund.

The committee will also feel greatly obliged by the President or Secretary of the various Auxiliaries and Branch Associations transmitting to their Convener all proceedings, in their respective localities, connected with this great movement.

Printed for the Jubilee Committee of the Nova Scotia Auxiliary of the British and Foreign Bible Society, by *JAMES BARNES*, 179 Hollis Street, Halifax, N. S.