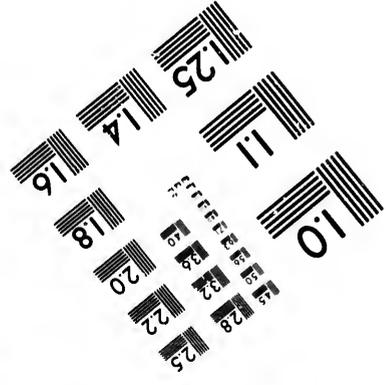
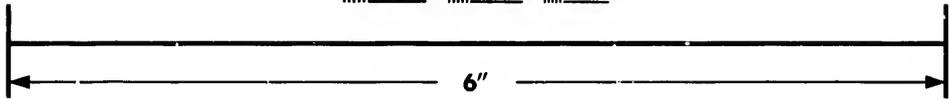
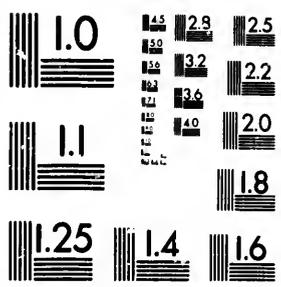


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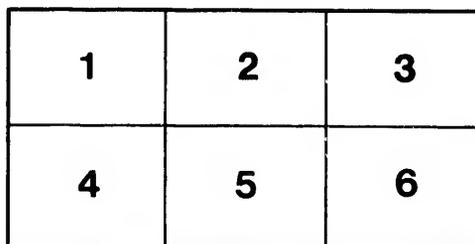
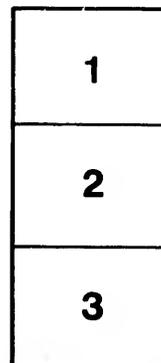
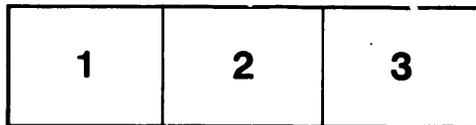
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THIRTY-FIRST ANNIVERSARY
OF THE
NEW-BRUNSWICK AUXILIARY BIBLE SOCIETY.

1861

On the Evening of THURSDAY, January 9th, the above Meeting was held at the Hall of the Mechanics' Institute,

The Honorable Judge PARKER, President of the Society, in the Chair.

A very large and respectable assemblage attended on the occasion, filling the Hall to overflowing. The proceedings were opened with singing a part of the 57th Psalm, and reading the 67th.

The President then addressed the Meeting, and in remarking, with regret, on the insufficiency of the space to accommodate the yearly increasing number of those who were desirous of attending our anniversaries, urged on all present—who came as avowed friends to the circulation of the Holy Scriptures—for such only were invited—to consider the duty of giving their substantial aid to the Society and in order to show the need for this, he reminded them that we were not merely a Bible Society of New Brunswick—but an auxiliary to the great British and Foreign Bible Society—the Bible Society of the world. After commenting on the vast extent of the Society's operations under each of the distinctive heads—British and Foreign—and the great benefit we derived from the Common English Version of the Bible—adopted and approved by all denominations of Protestants—which had been so carefully and faithfully translated, and so long in use—the numerous other versions rendered necessary by the various languages and dialects of the inhabitants of the widely spread dominions of the British Crown—the new fields opening every year or the old ones extending in Foreign Countries,—the President proceeded nearly as follows:

“The one great object of the Bible Society is, that every member of the human family should have the whole and the pure word of God in his own tongue in which he was born. It is very gratifying to me to inform you that you will have before you this evening, two Reverend gentlemen who have laboured in far distant and widely separated countries,—and who will tell you what their own eyes have seen, their own ears heard, and hands handled in the work of this Society—and you will hear from them and from others, not merely of the effect of the Bible in Heathen countries—but the contrast will be drawn between the past and present state of those countries in which the Bible is freely received, and those (whether Heathen or within the bounds of Christendom) where it is excluded or only partially admitted. The great advantage which has attended the plan of Bible Colportage in this Province, as well as all other countries into which it has been introduced; will also be detailed to you.

“There is one topic—of late an almost absorbing one in England—which it would be an affection of delicacy in me to pass unnoticed—indeed, as I consider it has a most material bearing on the Bible Society, it is forced upon our attention. You will perceive I am alluding to the late extraordinary action of one whom we can look upon only as a Foreign Prince or Prelate—though his spiritual authority is acknowledged by many beyond the sphere of his dominion and Sec. As a member of this Society, and it is only in this capacity I refer to it—I say it is forced on our notice, for we cannot but remember that from the same quarter angry and violent denunciations are constantly poured forth upon the Bible Society—its agents and its operations—and taking these in connexion with the late unprovoked aggression, I look upon them as parts of one great plan of attack, not so much on the Church of England, as on the great principles of the Reformation—those principles which are the foundation of the Bible Society. When I reflect on the causes

and possible consequences of this invasion, I most cordially enter into the spirit of a resolution passed at a great Protestant meeting recently held in London—“That the main hope of checking the progress of erroneous doctrines and practices does not rest upon measures of counter-agitation, but upon the great Protestant principles of upholding the Supremacy of Scripture as the rule of faith; and of counteracting error by the exhibition of Scriptural truth”—and I firmly rely on these principles to prevent the spreading of any such erroneous doctrines or practices within this Province—and I look to the Bible Society's depot as the great armoury from which to draw our weapons for the contest, should contest come.

“There is a point of great consequence—as to the duty of this Society and its members in regard to the individual lay members of the Roman Catholic communion—and we should I think be deterred by no denunciations—no fear of offence—from offering to them as well as others the Bible in their own tongue—to all who will accept it. We may not feel any particular call to press it on those who have it already within their reach, and the means of procuring it—but there are thousands even in this Province who may never see it from their cradles to their graves unless we take it to them. And why should we take it to them? because in so doing we believe we are acting in obedience—not to a human but a Divine command—because we are convinced by repeated instances that God's blessing attends it. I have thought often and deeply on this subject, and I say unhesitatingly, I cannot recognise in any one man, whatever may be his title, power, or pretension—I cannot recognise in any class of men—rulers, priests, or prelates—I cannot recognise in any body of men—General Council, Synod, Convocation, or what you will, any right to jehar others from the free use of the sacred Scriptures. The Bible is the authentic revelation of God's will to man—it is man's inheritance, of which his brother man should not deprive him. There is no warrant for saying the Bible is for the priest and not for the people. It is a great delusion: When I am met by objectors telling me they cannot see this as we see it, I reply, let the light shine in upon you, and then judge. Oh, that all men would look at these things by the pure light of Gospel truth as it shines forth from the book of Inspiration, and not as obscured by the mists of human traditions or the clouds of a perverted rationalism—not with minds ensnared or fancies dazzled by superstitious imagery—and then would they bless the day and bless the agency which led them to the light!”

An abstract of the Report was next read by Dr. Paterson, the senior Secretary, from which it appeared that the Parent Society had been very prosperous during the past year, having realized in receipts, £91,634, and having issued 1,126,595 copies of the Holy Scriptures. The local Auxiliary has also prospered; its issues amounted to 2,415 copies, and its receipts, including the collection at the Meeting, to over £190.

The Rev. Mr. ARMSTRONG, in moving the first Resolution, spoke nearly as follows :—

Mr. President, Ladies and Gentlemen.—Though I stand before this audience in the character of almost a perfect stranger, I am no stranger to the British and Foreign Bible Society. I have been the sincere friend of that Society for forty years, and five and thirty years ago I was the favoured instrument of establishing an Auxiliary to it in one of our Colonies, and which Auxiliary, I am happy to find, continues to this day. I love both the object and the constitution of the Bible Society. Its object is that of circulating the Scriptures without note or comment in the vernacular language of every nation throughout the world. I love also its constitution, I mean that feature of it which unites the members of every communion in carrying forward the grand object which it has in view. Such an association is not to be generally attained; if, therefore, there be one object in the promotion of which all may unite, it is, I think, a point of great importance to secure it. Amid all our differences, however, thank God, there are many points of agreement between us, and those of the greatest importance too. We agree in all the most essential articles of the Christian Faith—in the grand doctrine of the Trinity, in the atonement made by Jesus Christ, and in the influence of the Holy Spirit. We agree in the genuineness, authenticity and inspiration of that volume which we unite to circulate; and, especially, we agree in that all-important point—we agree, I say, unanimously, decidedly, and determinately, that the Scriptures, and the Scriptures alone, are the only Rule of Faith—an agreement of the utmost importance at this juncture, when mighty efforts are made to Romanize Protestantism. Now shall not they who agree in so many points be associated together for the purpose of furthering those very objects of agreement by the best means that can be devised for it; viz, the circulation of the Scriptures? I made allusion, just now, to the present juncture, as a time of fear, alarm and danger. Allow me to return to this allusion for a moment. The present time, I say, is one of alarm, and danger. The enemy of the Scriptures has made an aggressive movement, the object of which is nothing less than to Romanize all England and her dominions. It is time then for us to furbish our weapons, to stand upon our watch-tower, and prepare for the attack. Is the Bible the religion of Protestants? Then, surely, it behoves Protestants of all creeds to unite as one man for the defence of it, as the inalienable right of every human being. But what is the practice of Rome, even now that she is under restraint and control, and when her influence is greatly limited? To suppress the Holy Scriptures. What then will be her practice, if she gains an ascendancy over our own highly Protestant Nation? To suppress the Scriptures to an unlimited extent. Rome is an enemy to the Scriptures, because the Scriptures are an enemy to Rome. The Papal Church and the Bible can never stand together: either one or the other must be sacrificed. Yes, Mr. President and friends of the Bible Society, if Popery should ever regain an ascendancy in the

privilege of circulating the Scriptures; the Bible Society will be proscribed; the doors of Earl Street will be closed, the stock of the Scriptures will be destroyed, and the officers of the Society, probably, incarcerated in the dungeons of the Inquisition.

But I must not forget the duty entrusted to me—of moving the first Resolution, and which I now do; it is the following:—"That the Report, an abstract of which has just been read, be received, printed, and circulated, under the direction of the Committee."—The Report, of which you have only heard a part, is of a deeply interesting nature, and I hope when it is printed, you will all give it your attentive perusal. The extracts which it takes from the last Report of the Parent Society refer largely to the labors and success of Colporteurs, more especially on the Continent of Europe. The system of Colportage is one which I have much admired for its adaptation to the object sought and in the striking instances of usefulness related by this humble but worthy class of laborers, I have for several years taken the deepest interest. Our Colporteurs are not merely vendors of the Scriptures—that would not be sufficient; neither are they accredited ministers of religion—that is not required; but they are Christians of sound principles, intelligent in their understandings, apt to teach, to speak a word in season, of heavenly minds; men who while they carry the Bible in their hands, carry the spirit and principles of it in their hearts, and whose labors have been abundantly blessed. There are those who are unfriendly to such an agency, as being an intrusion on the ministerial office. If it be so, it is an intrusion recognised and sanctioned by the Apostles. Let any one read the last chapters of the epistle to the Romans, and say whether lay-agency is not recognised by St. Paul, as one of great usefulness in the Church. His very first commendation is on the behalf of Phœbe, a *servant of the Church, and a succourer*, he says, *of many and of myself also*. In the very next verse, he greets Priscilla and Aquila *his helpers in Christ Jesus; who have for my life, he says, laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles*. And in what endearing terms he salutes another of these useful helpers: *Salute the beloved Persis, which labored much in the Lord*. With such direct recognition, by the highest authority, of lay-agency in the Church, we need not, I think, scruple to have recourse to it. What sanction here also have we for our kind and enduring collectors of contributions and distributors of the Scriptures, in their own immediate neighbourhoods. Let then our female friends persevere in their labors of love, and may many another helper in Christ Jesus be added to their little band!

But let me turn to another subject. What encouragement does the Report hold out to us to continue, perseveringly to continue, in promoting the circulating of the Scriptures? Much in different respects. It is not, however, to the more splendid operations of the Society that I shall now direct your attention, as affording the greatest encouragement, but to some few instances of direct usefulness. I shall not direct your attention to the thousands and tens of thousands of copies of the Scriptures cir-

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enlated in Europe, or India, or to the fifteen thou-
sand among the Islands of the Pacific; though
when it is considered that these Islands, scarcely
half a century ago, were in a state of barbarism, it
is wonderful to contemplate the thirst which has
been created in those parts for the sacred volume:
—no, it is not now to these that I would direct your
eye for encouragement, but to a few solitary facts.
Let me point you to the daring Ribbonman, bent
on deeds of cruelty towards those of the Protestant
faith, being softened by the reading of the book of
God which fell in his way, and become "clothed
and in his right mind," and found "sitting at the
feet of Jesus." Let me direct you to the sturdy
and insolent beggar, who, after much persuasion,
received a Testament at the hands of a Colporteur,
who, in another journey met him sitting by the way-
side and reading his New Testament, his child
listening with folded hands. On discovering the
Colporteur, he took the book, looked up to heaven
and said, this book shall be the guide and companion
of myself and my helpless child to that table which,
even for beggars, is prepared in heaven. Let me
direct you to that instance of the powerful effects
of the perusal of God's word upon the mind of a
young Jewess, who is only about seventeen years
of age. Solely by reading the Holy Scriptures, and
a diligent examination of their contents, she has,
illumined by the Divine Spirit, been led to the full
surrender of her heart to Him whom she now
reveres as her crucified Redeemer. Such are in-
stances of solid usefulness and holding out the
greatest encouragement to the friends of the Bible
Society. But let me now call your attention, for a
few minutes, to a part of the world which in the
Report of the Parent Society is considered to be one
of its most unfruitful fields; I mean South America.
Even here, however, we are not entirely without
fruit. I could adduce instances of great benefit
arising from the reading of the Scriptures by persons
being Roman Catholics, but who have now ceased
to be such; yea, I could take you even to priests
whose views of religion have been greatly meliorat-
ed, whose feelings towards Protestants have been
much softened, and whose sympathies for Popery
have received a shock which they will never recover;
and chiefly, I believe, from the perusal of the
Scriptures. And with regard to the distribution of
the Scriptures in that country, though I have reason
to take shame to myself for not having done more,
yet I have myself put into circulation upwards of
two thousand copies of the sacred writings, and if
to this number, I add what have been distributed
by others, I should imagine that not fewer than
from five thousand to ten thousand copies have been
circulated in South America. There is, I believe,
no opposition on the part of the Governments of the
different States to this circulation, and of the wil-
lingness of the people to receive the Scriptures, I
have had many proofs, one of which I may mention.
My son undertook a journey of nearly three thou-
sand miles on horseback for the purpose of visiting
his parents, and on his way he was continually
asked for books. When he returned, you may be-
lieve, I did not fail to fill up every vacancy in his
saddle bags, or other packages with small copies
of the Scriptures, to be left at different places as he

pursued his journey homewards. Time now re-
minds me to come to a close. I am happy, my
Christian friends, to have met you on this occasion;
for though we are but strangers to one another, yet
where the spirit of that book which we circulate is
received into the heart, it makes friends of strangers,
and we can at once hold the most interesting com-
munion the one with the other. I conclude in words
similar to those which terminate the Report of the
Parent Society. Friends of the Bible Society, pur-
sue your noble career with alacrity. Onwards,
onwards,—patiently, diligently, resolutely onwards.
The judgment of sense may be against us, but Faith
leaning on the arm of omnipotence—hope trusting
in the promises of "Him who cannot lie."—and the
charity that never fails, kindling and prompting our
zeal—these abiding with us, we "shall not faint
nor grow weary," but shall "be steadfast, immove-
able, always abounding in the work of the Lord."

MR. J. W. LAWRENCE, in seconding the first Resolu-
tion, made the following remarks:—

MR. PRESIDENT,—In seconding the Resolution just
made, I would observe, that the year 1851 is destined to
be a year ever memorable in the annals of English history,
if not in the history of the world, as a period when a high
movement was made to extend the principles of Peace
and Good-will, by the ties of a universal Brotherhood,
through the medium of the "GREAT INDUSTRIAL EXHIBITION
OF NATIONS" in England's metropolis. It will be
a gathering not unlike that, which three times a year was
witnessed at Jerusalem in the days of old, when the tribes
came up to the feasts. It is true that none will be there,
who now bear the name of Partian or Mede, Crete or
Arabian, or come from the places once known by the names
of Mesopotamia, Cappadocia, Pontus, Galatia, Phrygia,
and Pamphylia, yet they will be there from many lauds,
and of many tongues, from the sunny South, as well as
from the bracing North, from far and near they'll come,
and may we not hope, that when to their own homes and
kindred they return, many will tell with their tongues, what
they have seen with their eyes, and heard with their ears,
of the "WONDERFUL WORKS OF THE LORD." And
thus may be hastened the day when "The sword shall be
beaten into ploughshares, and the spears into pruning
hooks, when nation shall not lift up sword against nation,
neither shall they learn war any more."

There can be no question but all who visit England at
the coming exhibition, will be received with true English
hospitality, and that nothing will be wanting on the part of
the Sovereign and her subjects, to make favourable im-
pressions on their minds, as to the greatness, stability, and
happiness of the people. In seeking to accomplish that
object, let those great INSTITUTIONS, which constitute the
glory of the Nation, be held forth to their view—Insti-
tutions which are the off-spring of the Bible, and which have
gained for her the name of CHRISTIAN ENGLAND. In the
foreground should be placed the Christian Sabbath, with
its twice ten thousand Temples, and ten times ten hundred
thousand Worshipers—worshipping the God who made,
preserves, and keeps them. Then for the first time many
will see a scene on earth, which is a faint and imperfect
type of the Sabbath in Heaven, and point them to the pro-
mise, "That if thou turn away thy foot from the Sabbath,
from doing thy pleasure on my holy day, and call the Sab-
bath a delight, the holy of the Lord, honorabie, and shalt
honor him, not doing thy own pleasure, nor speaking thine
own words, then shalt thou delight thyself in the Lord, and
He will cause thee to ride upon the high places of the
earth, and feed thee with the heritage of Jacob thy father."

—In connexion with the Sabbath stands her SABBATH
SCHOOLS, where Sunday after Sunday a youthful band,
without money and without price, receive instruction,
which, with Heaven's blessing, will make them wise for
time, and happy throughout all eternity. These are they
who, in after years, when their fathers shall have fallen
asleep, will constitute the nation's wisdom, and the

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strength. In speaking of Sabbath Schools, we are reminded of their founder, who, although not a Poet, yet he taught many to sing the songs of Zion and to make melody in their hearts to the Lord. He was no Warrior, yet he had armed many of the youth of his country with the sword of the Spirit, who thus were enabled to go forth and fight, in the Church Militant on earth, against the world, the flesh, and the devil, and long since have gone to their reward, and joined the Church triumphant in Heaven. He was no Statesman, yet he found out the secret to National prosperity, viz: "That Righteousness exalteth a nation, while Sin is the disgrace of any people."—Although truly a benefactor of his race, yet beneath Westminster Abbey's vaulted roof, no spot for him was found. There Poets, Warriors, and Statesmen sleep their last sleep, but no tablet tells the simple story, that here rests the philanthropic RAIKES, the founder of Sabbath Schools. He needs no monument of Brass or Stone, his is a living one, which will endure, when the Abbey, with its marble tombs, shall have crumbled to dust. Although not completed, it yet is progressing, widening at its base, and ascending in its height, and will continue to widen, and to ascend, until the Archangel's trump shall give forth the sound, that time shall be no more. It is so vast, that no one section of the world can contain it, the materials of which it is composed are found in many lands, and in its erection, like at Jerusalem's first Temple, the sound of no hammer is heard, for every Sunday School Scholar is a living stone, in the imperishable monument to the immortal RAIKES. There is an incident in his history which is full of encouragement; when he commenced the work of teaching the young, Morality was the groundwork of his religion, but while explaining to them a portion of the Prophecies of Isaiah, his mind was enlightened from on high, by the Spirit's teaching, and he then found a power and a beauty in the Bible to which he before was a stranger; and thus was fulfilled the truth of the promise, "That he that watereth, shall be watered also himself."

The next Institutions on the programme, to bring to their view, are her great MISSIONARY SOCIETIES, which are sustained and supported by the free contributions of the people. Tell them of that Noble Army, who though but a little band, with the BIBLE for their only weapon, have gone forth to heathen lands, to fight against the Prince of Darkness. Tell them too that they will not cease to fight, unless arrested by disease or death, until they have gained for the Lord, "The heathen as his inheritance, and the uttermost parts of the earth for his possession." And then, let them not forget to tell of that great Institution which sheds such a lustre over the land—an Institution which is supported by the Prince, the Peer, and the Peasant—an Institution which is known by the name of "THE BRITISH AND FOREIGN BIBLE SOCIETY."—Sir, I was pleased to learn that its Committee have applied for a place at the Great Exhibition of Nations, for a copy of the Bible, in every translation, and then may many learn of its wondrous triumphs, and great achievements, how that it has been scattered over the earth, as messengers of mercy, to gladden the hearts of many who were "sitting in darkness and in the shadow of death." Tell them that this is the Book, of which it is predicted, "That it shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it."—The commencement of the present century found England engaged in war, struggling in behalf of freedom and the oppressed, and she ceased not to fight until she had hurled him from his throne, who was Europe's scourge, and secured to the world a lasting and honorable peace.—Yet again she struggles, but in a bloodless warfare, against ignorance, superstition, and sin, and as before she ceased not to fight until she conquered, so now she will not yield until victory as great and triumph as complete, shall be won, until on every hill, and in every valley, the ensign of the Prince of Peace is unfurled.

It will be a day ever memorable to millions of the human race, if when in England, Europe's Sovereigns examine well her walls and bulwarks, and go round about her towers, and learn the important truth, that the secret of her greatness consists not in her Armies and her Fleets, in battles fought and won, on land or sea, but rather in those more peaceful triumphs, in ARTS and SCIENCE, TRADE and

COMMERCE; these constitute her strength—and if filled with patriotic feelings, in behalf of their less favored lands, they would see their people rise in the scale of nations. Let them remember, that "it is righteousness which exalteth a nation, while sin is the disgrace of any people."—And let them remember too, that amid the shaking of the nations, and the wreck of kingdoms, that England and England's Queen, like the sea girt rock upon which she rests, stands unmoved and unshaken amid the commotions around her, for her institutions, political, social, moral, and religious, are based upon the truths of the Eternal Bible.

In conclusion, I would say of them, and of the nation, what the eccentric John Randolph observed of London and her churches—"I sometimes feel that I am approaching a place devoted to destruction. The cry of its abominations goes up to heaven; and I seem to see the tempest gathering over it. But then again, I look at her thousand spires, that penetrate the clouds, and see them conducting off its fury."

The Rev. SAMUEL ROBINSON, in moving the second Resolution, spoke nearly as follows:—

Mr. PRESIDENT,—The Resolution which I have read, calls on this Meeting, solemnly to recognize the hand of God in the prosperous state of the Society, of which we are an Auxiliary, and in its extended openings for increased usefulness.

In the origin and history of that Society, we see a number of things which impress our mind with the conviction that the hand of God has been opening the way for the wide and extended circulation of His Word. How marked was the Providence of God in calling into existence another Institution, the labours of which have done so much to facilitate the circulation of that Word; I mean the foreign Missionary Society, whose first work was to translate the Scriptures into the languages spoken by the nations among whom its Missionaries were sent to preach. And when I speak of the Foreign Missionary Society, I speak in general terms of the commencement of the work of sending the Gospel to the perishing heathen. What would the Bible Society have done in circulating the Scriptures in foreign lands, and in languages in which no translations had been made, if it had not been for the Missionary Society? It could have done much where translations were found; but if it had to send agents into heathen countries to study their languages, and then make translations before it could circulate the Bible in those countries, how tedious and difficult, if not impossible, would have been its work? But the hand of God does appear in calling into existence, by His providence, a Society to do that work. There does not seem to have been any previously concerted plan between the Bible Society and the Missionary Society, yet things are brought about, as if all had been planned and arranged before. As, in the order of things, translation must precede circulation, so we see that order in the Providence of God, in raising up men and sending them forth some years before the formation of the Bible Society. It is acknowledged, that the first pioneers in that work were men who acquired a knowledge of language with more ease and rapidity than is common to the most of men. But after Missionaries had performed their work of translating, what could they have done without the Bible Society? That Society took their translations and published and circulated them far and wide. We must, I think, Sir, see the

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and of God, in this instance, opening a door for
His Word to be spread, by circumstances over
which the Society had no control.

Another instance in which we see the hand of
God in prospering this Society and opening doors
for increased usefulness, is the progress of the arts
and sciences in the last forty years. Indeed God
seemed to be preparing the way for the giving of
His Word to the world, for some ages past. Sup-
pose a Bible Society had been formed before the
art of printing was discovered, in 1441, what could
it have effected? Would it have been possible,
without the press, to have given about fifty millions
of copies of God’s Word to the people of those
times? No; the agency of the press, under God,
has been one of the means employed in giving His
Word unto men. All the modern discoveries have
been pressed into the service of Christ in giving the
Bible to the world. Who would have thought that
when the use of Steam was first discovered, it would
one day be employed in printing the Bible. It is
a fact that almost all the presses employed in print-
ing the Bible in Britain and America are wrought
by steam. What science or what art has been
studied or discovered for the last five hundred years,
that is not used either in illustrating the truth of
the Bible, or employed in its circulation? The
sceptic has said, when some new science has been
discovered, where is the truth of revelation now?
But the more thoroughly these sciences have been
studied, the more clear and convincing the light
from revelation appears. And, at this day, the
Bible is in advance of the sciences and the wisest
and most learned men. Men who are slow to dis-
cover the excellency of God’s word, have not con-
sidered that false religion and false science, and
true religion and true science, go together in every
country. For instance, ask an inhabitant of China,
or of Hindoostan, or a Mahomedan, what are his
views of geography and astronomy, and it will be
clear to a demonstration that false religion and
false science go together. But it may be objected
that many men who denied the truth of revelation,
have entertained correct views of science; but such
men are like a man turning his back to the sun
and declaring he did not want its light, for he could
see every thing around him without seeing it; for-
getting that it was the light from that sun which
enabled him to see the objects around him. What
is the nation where the Bible is not known, in
which the arts and sciences prosper? Instead of
the progress of knowledge throwing the Bible into
the shade, truly it is a great fact, that the more true
knowledge prospers in the world, the more glorious
the light of revelation appears.

Another instance in which we see the hand of
God in the prosperous state of this Society, and in
the continual opening for increased usefulness, is
the general impression abroad in the world that
some great event is about to take place—an im-
pression which, in many instances, has prepared
the minds of men for receiving the Word of God.
That impression may be developed in different
ways in different countries. Only a few years
since, on this Continent, the public mind was mov-
ed with the impression that the world was coming
to an end. How many were moved by this impres-

sion on the Continent of Europe: and this same-
restless state of mind appears in those political re-
volutions breaking up the old land marks, suppos-
ing the time had come for some great change to
be effected. In Heathen countries the same spirit
is at work. The Brahmin, in India, is free to con-
fess he believes his religion will give way to one
more pure. The Mahomedan will make the
same confession. But the most remarkable mani-
festation of this impression, will be seen in the
account given by the first Missionary to the Ka-
rens, a most interesting people in British Burmah.
“I was the first Missionary who went amongst the
Karens,” said Mr. Boardman; “as soon as we ap-
peared among them, a deputation of the Chiefs
surrounded us, and made a formal demand for the
Word of God. We asked them what they meant.
They said, We believe in one God Almighty, our
people had his Word, but they neglected it, and it
was taken from them. It is a tradition, however,
handed down by our fathers, that white foreigners
will bring us again the Word of God, and now that
you are come, we call on you for it.” I will not
say any thing more about that people, as the gen-
tleman who is to follow me is a Missionary from
Burmah, and has been labouring for years among
the Karens, and will be able to tell us much about
the introduction of the Word of God among them.

The last instance in which we see the hand of
God in the prosperous state of this Society, and in
its many openings for usefulness, is in the
increase of power and influence of the British
Empire for the last fifty years. It would appear
as if God had raised up our nation to greatness with
a design to employ it to give his Word to the world.
The power and greatness of the British nation are
acknowledged by the statesmen of other countries.
One of the Senators of the United States of Amer-
ica, in giving a lecture in the City of Boston on
the power of Great Britain, observed, that in that
power we see one peculiarity that never existed in
any other nation, ancient or modern. While the
ancient Roman Empire, in the Augustan age, was
strong, it was strong only at one point; and when
their armies were drawn from one part of the Em-
pire to another, the power of the Empire moved
with them. They were only strong at one point at
the same time. The States of America are strong,
but only strong at home. France is a strong na-
tion, but she is only strong at a few points. But
Great Britain is strong and powerful at many points.
She is powerful in the four quarters of the world
at the same time, said that enlightened statesman
to whom I have alluded. Great Britain can assem-
ble a powerful army twelve thousand miles from
her capital, on the banks of the Ganges, in India,
in a few days. On an emergency, she can mar-
shall a force in the West Indies, sufficient to con-
tend with any nation in the world. In North Amer-
ica, at the Cape of Good Hope, at Gibraltar, and
many other parts she can assert her importance and
her power. In this particular she is different from
any other nation in the world, or that ever existed
in the world. Is it not a fact, that our nation is at
this time exerting that great power and influence
in patronizing the spread and wide circulation of
the Holy Bible? Wherever her flag waves, there

the Holy Bible? Wherever her flag waves, there

the Bible agent finds protection and encouragement. I do not think it strange that a Sovereign Pontiff, in the plenitude of his goodness, wishes all his faithful children to pray for the conversion of England; as nothing interferes more with his reign than the Bible. If he could get that nation, which is doing so much to give the Bible to the world, converted to his faith, he surely would have accomplished much. No nation is doing so much to give the Word of God to men as our own. It is true, the United States of America form a great and prosperous nation, which is doing great things in spreading the Word of Life; but why should she not be great? Is she not the *first born of a great and powerful nation*? It is an inquiry now made, what is the true cause of the prosperity of that country? Some say it is to be attributed to her free Institutions; others ascribe it to the enterprise of her citizens; and many say it is to be accounted for in her excellent Common School system. But another, and a greater cause, I believe, is to be found in her *descent*! She owes more to what she brought with her, than to any thing she has got since she left the Parent State. If she was not great, and if she was not doing much for the Bible, we would disown her. If the United States had descended from old Spain, or from France, would she be what she is at present? No; it is her *British descent which makes her great*. If it was not for that, she would be like South America, or in the state in which we find the Canadian French.

The Rev. Mr. BUNGE, in seconding the second Resolution, spoke as follows:—

Mr. President, Ladies and Gentlemen.—It affords me much pleasure to have the opportunity of seconding the Resolution which has now been moved, and so interestingly supported; and if, by a few remarks, I may add anything to the interest of the meeting, or give the least impetus to the operations of this Society, I shall feel myself largely rewarded.

The Resolution before us calls upon this Meeting to recognize the hand of God in the prosperity of this Society; the Rev. Gentleman who moved it has alluded to its prosperity, and shown how the good hand of God was manifest in its success. By your permission, Mr. President, I will crave the kind attention of this respectable audience to two or three remarks, showing for *what purpose* we should recognize the hand of God.

First, In order to appreciate his love. Next to the unparalleled love exhibited on the Cross, stands out the love of God in giving success to the various efforts put forth for the dissemination of the knowledge of Christ. This love, it is true, can bear no comparison, in the extent of its sacrifice, but the benefits which it conveys are the same. It is as necessary that the knowledge of Christ crucified should be extended, as it was for Him to die; for, without the knowledge of Christ, there is no salvation. From these remarks we may perceive the solemn and fearful responsibility under which every Christian is, to aid every such Society as purposes to put a copy of the Bible in the hand of every member of the human family.

I hope we do appreciate the mercy of God in this precious gift; but could we realize how much we are indebted to the Sacred volume—how much it has done for us—we would value it much more than we do. Suppose, Sir, for the sake of illustration, that the sun, that went down a few hours ago below the western horizon, should never more rise to chase away the darkness with which earth is now enveloped—should never again rise to delight our eyes with its enlivening rays—never again drive away the chilling frost—never again clothe our forests with beauty, and our fields with vegetation, but leave us wrapt in eternal snow, and overwhelmed with certain death, sad indeed would be our condition; but not so sad as that of the nations to whom the Bible has never been given—upon whom the light of revelation has never dawned. Could I transport this assembly to some dark heathen land, or had I time and powers of description sufficient to bring such a people before them in all the wretchedness of their condition, they would agree with me, that the language which I have employed to illustrate the condition of those without the Word of Life is not too strong. O, Sir, to see an intelligent being bow down and worship a dumb idol is a sad sight. I had often read the heart-rending reports from those dark lands, and thought I was somewhat prepared to see such an exhibition of fallen man in the darkness of Heathenism, but to look upon it is crushing to one's soul.

The Bible is a letter from God—a letter full of light, full of love, full of promise, and full of instruction the most momentous. O how great is his love, not only in removing vast hindrances, but also in giving so many facilities for publishing this letter in the multitudinous languages of man. Here we must pause one moment, and consider our position as members of the Church of Christ, or as members of this Society. The Bible, we have said, is a letter from God; the Church of Christ (to carry out the figure a little farther,) is his Post Office, for transmitting this letter to the ends of the earth. Now suppose, Sir, that some of Her Majesty's subjects, and your fellow-citizens, were drawn suddenly into some act of rebellion, for which they were condemned to die; but our beloved Queen, in her clemency, resolved to send them all a reprieve, and accordingly letters were despatched in haste conveying her Royal pleasure; that these despatches would have arrived in good time, but for the neglect of the Managers of our Post Office, who, engaged in their amusements and pleasures, delayed to forward them until too late to save the unfortunate ones from execution. What penalties would such men incur? I ask not for an answer, for, Sir, in this supposition, I fear too many of us may see our own position. God has committed to his people a letter of pardon to the guilty—of reprieve to the condemned—with a command to give it to "every creature," and yet there are now about thirty millions passing every year into eternity, who have not heard of this act of mercy—who have not heard of the Saviour.

Again, we should recognize the hand of God in order to glorify him, by increased effort to occupy

mercy of God in realize how much volume—how much due it much more the sake of illustration a few hours should never more with which earth again rise to denigrating rays—never frost—never again and our fields with eternal snow, and sad indeed would as that of the navel been given—n has never dawnably to some dark powers of description before their condition, they language which I condition of those not too strong. O, how down and work I had often read those dark lands, compared to see such the darkness of crushing to one's

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the "openings" for the dissemination of his Word; to glorify him, not merely by a vote of this Society, but by giving liberally our money to spread far and wide that Word, whose every page is radiant with the glory of God. O, the simple story of Calvary which is contained within its pages, is destined to fill not only earth but all Heaven with his praise; and if not before, in the last day, when the assembled universe shall know and understand that wondrous transaction, a sound of acclamation shall burst forth from the countless multitudes of happy beings, that shall fill the heavenly world with its echo; and a groan of despair from the lost, that shall reach the lowest depths of hell. O, what a look! And shall we not hasten to make it known to every one, that God may be glorified and sinners saved?

There is one thought more that I must beg the privilege of mentioning here. It is this:—The spirit of God in his office work is limited by the extent to which the Bible is made known; yes, the operations of that Spirit whose presence the glorious Saviour thought so important that he said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come," are limited in their influence to those parts where Christ has been proclaimed, unless He make a new revelation, which is contrary to facts. We may conceive it possible for the Holy Spirit to convince an ignorant heathen of sin who has never heard of Christ, but to leave him there, without a knowledge of pardoning love, which knowledge the Bible only can give, would be to leave him in hopeless despair.

Again, we ought to recognize the hand of God in order to derive strength from the encouragement which such a recognition affords. What labour in the vineyard of God has not been strengthened by the promise "Lo! I am with you always," and this strength would surely be increased by recognizing the fulfilment of this precious promise. And we know, Sir, that He who has blessed this Society in the continually increasing openings for its extended usefulness, will bless that Word which it promulgates to the salvation of souls. Many instances of which I have had the privilege of witnessing. I was told by a Missionary, soon after my arrival in India, that if a Karen were kept at school long enough to read and somewhat understand the Bible, he became a Christian; and I am happy to add my testimony to this interesting fact. Exceptions there are, but, as a general thing, such become the followers of Christ. The result is, that converts among that interesting people have greatly increased. Young men, instructed in the Mission Schools, have taken the New Testament in their hands, and with its principles engraved on their hearts, have gone forth into the jungle, and gathering around them the wild children of the forest, have taught them to read the Word of Life; and from these schools have come forth hundreds and thousands to ask for the ordinances of Christ. Among Burmans, too, happy instances showing the blessed effects of the distribution of the Bible are not wanting; but this opportunity will not permit me to mention more than one or two. Of one of

these I was myself a happy witness. I was travelling, in company with a brother Missionary, up the river Kulladon, a fine river in Arracan, British Burmah, to visit a wild tribe three or four days journey in the interior,—a people who came to us, saying, We have no God—no Teacher—no Books, will you come and instruct us? On our way up, we called at a Burman village to speak a few words to the people and to scatter among them some portions of the Word of God and Tracts. Very soon after our arrival at the village, a Burman came to us, and earnestly solicited us to go and see a poor sick man, who, he said, was a Christ's man, was near death, and desired to see the teachers. We went, and were rejoiced to find a believer in Jesus. He had received some portions of the Word of Life by which he had arrived at the knowledge of Christ, and was able, in the hour of his approaching dissolution, to rest quietly on the Saviour. On our return from up the river, we again called at the village, but he was gone. But, said his neighbors, he died in your religion; we earnestly persuaded him to come back to the religion of his fathers: it was, however, of no use, he would not listen to us.

Another, which I will mention, occurred in Burmah Proper, where the Protestant is not permitted now to labour, and was witnessed by a Missionary now in India. He was travelling up the Irrawaddy, preaching Jesus, and distributing the Word of God. One evening, wearied with the toils of the day, he had moved his boat a little from the shore, had lain down and quietly fallen sleep, when he was awakened by the splash of one walking in the water. The first feeling was that of alarm, as he had known what it was to be seized and roughly handled by robbers; but his fears were soon removed by the interesting inquiry, *Saya, Saya, teacher, teacher, sa go pa the la, have you any books?* The Missionary asked in reply, what he knew about books; when the poor fellow told him that, some time before, a Missionary passed that way and gave to his grandfather the Gospel of Luke and the Acts of the Apostles; that he read them, and that his father had read them, and they both believed and worshipped Christ. Afterwards, their house was burnt up, and these portions of the Word of God were lost: that as soon as his father heard that a Missionary had arrived, he immediately sent him to inquire if he had any books. How gladly that Missionary acceded to his request and restored the lost treasure, seems needless to add.

Another instance occurs to me, of a poor Hindoo in Calcutta, I heard it while there, just before I left for my native land; indeed it was published in a native paper of that City. You are aware, probably, that it is a custom of Hindoos to carry their aged relatives, when taken ill, to the river Ganges, that they may die beside its sacred waters. They often hasten the end of these poor creatures by putting mud in their mouths and eyes, and those are esteemed happy who have the privilege of dying in that way, supposing, as they do, the waters of that river to be holy. The instance to which I refer, occurred a short time before our arrival in Calcutta. A poor old Hindoo was taken very ill, and his children gathered around him for the purpose of taking

him, away to the holy river, when to their great surprise he refused to go, saying, bring the Bible, and read that to me. I desire not to die by the river's side. I believe in Jesus Christ, the Saviour whom the Christian's Bible has made known to me. O, Sir, could this Society know how many cases like these there are scattered about through that vast country; they would feel every encouragement to proceed with increased energy in this labour of love.

In moving the third Resolution, the Rev. Dr. I. W. D. GRAY remarked,—

That when he came to the meeting, it was with the hope of finding a Brother Clergyman there, who, if present, was to have moved the resolution he was about to propose. He could not but regret, that it devolved upon him to commend it to the meeting, without having been able to devote sufficient time to the previous consideration of the topics it embraced. But, having been called upon, he should not shrink from the discharge of the duty, having long made it a rule not to refuse his services in the cause of the Bible Society. The Resolution assumed that these Societies were effectual instruments in counteracting the efforts made to exclude or obscure the light of the Gospel. They undoubtedly were so. Facts proved the assumption to be true. The primary reason was, that *God's blessing* was with them. Under that blessing, wherever they were planted, some friends were sure to come forward to sustain them: some might oppose or despise them, but there were always others, to whose judgment and regard they would commend themselves. Fitting instruments too were sure to be raised up to carry out their designs. Witness those humble and honorable men, the Colporteurs, who had braved every danger, encountered every difficulty, and surmounted every obstacle, in circulating the Scriptures. And then the important fact was, that when circulated, they were sure to produce blessed results. It was truly delightful to reflect upon the *sameness* of these results wherever they were sent. Send the Bible to the European, the Asiatic, the American, the Malay or the African, the effects were the same. The man who reads it in faith becomes humble, holy, a lover of Christ, a benefactor to his specie, a candidate for the skies. A striking instance had lately occurred in the Ionian Islands, where a gentleman connected with the local government, had circulated and encouraged the reading of the Scriptures among the members of the Greek Church. The result was that many, and among them, some destined to the priesthood, in that church, had become vitally pious and truly enlightened. Persecution was soon raised against them and the leaders of this little band were dispersed, but no doubt many a copy of the sacred volume had been left behind to be read and profited by in private. He called upon the meeting to reflect how much good might be done by even a single copy of the Bible, how long it might last, how many instruct and lead to heaven. The old Bible out of which he had read to them the 67th psalm, at the beginning of the evening, he had obtained in England more than thirty years ago.

It was given to him by an old man, who had valued it and wished it to go into safe keeping when he was gone to his rest. It had been given to him by an older person, a relative, who had read it, and prayed over it many a day; and when he turned to the title page, he found it had been printed in the year 1639, in the days of Charles the first, just when the troubles of that monarch were coming to their height. The old Bible had outlived those troubled times, and the times of Cromwell and another Charles. It had outlived the days of James II, of William, of Anne, of all the Georges of another William; and still survived, under the reign of our gracious sovereign Victoria, (long may she live) with the same sacred truths still legible upon its pages, and as able as it was in the days of Charles I. to point the enquiring sinner to Him who is "the way, and the truth and the life," "the desire of all nations," "the hope of all the ends of the earth." That old Bible then, by its very antiquity, read a lesson to the meeting tonight. It told them how much good might result from one single copy of the scriptures. The resolution affirmed that, at no period of our history, have we had more abundant cause for thankfulness, than at the present time, that Bible Societies have been raised up to stem the torrent of opposition to the truth. Certainly we never had, looking to the opposition presented by hordes of Neologian writers in Germany, by the prohibitory laws in Roman Catholic countries, and by the attempts, in England, to substitute patristic writings and opinions in the place of the inspired word, we must feel convinced that the opposition to the diffusion of sacred truths was never more determined and systematized; and under the impression we could not but feel the vast importance of these Societies which stood like the bold forelands projecting into the sea, rolling back the surges of infidelity, and superstition. And as these Societies were more needed now than in previous times so were they more united by the facilities presented for their efforts. The extension of commerce, the rapid communication between distant nations, even the very excitement and speculative spirit of the age, afforded scope for their agency. A letter he had received a short time since from that land of golden promises, California, described the City of San Francisco as all in motion. There were processions of moving, music playing, platforms erected, speeches making; and what was all this, for? It was not because a new mine had been discovered, but because an old one was rightly appreciated; it was not because California was admitted into the States of the Union, but for the admission of a little band of followers into a more sacred fellowship; it was to distribute Bibles amongst the Chinese inhabitants of San Francisco. And these Bibles were thankfully received, and, under God, we might hope would prove a blessing to the receivers. These simple but intelligent persons had gone thither for worldly riches, and they found the true riches, the unsearchable riches of Christ; they went for the gold that perisheth, and they found what "the old Bible" said was "better than gold, yea, than much fine gold, sweeter also than honey and the honey

comb." Thus the very excitement and speculative spirit of the age, presented facilities for the extension of these Societies, and formed an additional reason for thankfulness that they had been raised up, to meet the emergency of the times.

The Rev. ROBERT IRVINE, in seconding the third Resolution, spoke to the following effect:—

MR. PRESIDENT.—The Resolution so ably supported by the Reverend the Rector of this Parish, implies a principle which was most appropriately and forcibly brought out in the conclusion of your opening address. The principle to which I have reference may be briefly enunciated thus—"Duty is ours—consequences are God's."—The Bible recognizes no time-serving, no cautious, cunning, accommodating policy. It proclaims open war against every man, and every body of men, who would dare to shrink from a commanded duty, because of the consequences. To attempt to trim or mince this great principle, would be to impeach the rectitude of Divine authority, and to brand with stubbornness or enthusiasm some of the most eminent of the sons of men, whose names are embalmed in the annals of martyrdom, and out of whose blood this very Society and kindred Institutions have sprung. Permit me to glance for a moment at the bearings of this principle, before I proceed to apply it to our cause. When Abraham was commanded to offer up his son for a burnt-offering on Mount Moriah, he might, in human estimation, have complained, and justly complained, of the harshness, the cruelty, the enormity, and the inconsistency of the Divine mandate—a mandate as much opposed to the Divine character as it was revolting to the feelings of humanity; but the Patriarch had already learned this principle. He knew that the God who gave the command had assumed the responsibility of the consequences, and when the issue of the matter was known, the Patriarch raised an altar on Mount Moriah, and inscribed it with the name of the Lord, as a standing proof of the Divinity of this principle—"Duty is ours—consequences are God's." Daniel the Prophet contended for this great principle, at the mercy of the lion in his den. The three holy Hebrew youths gave a still more signal testimony to its Divinity, and most appropriately did they define it, when they stood fearlessly before the Babylonish tyrant, and exclaimed, "Be it known unto thee, O King, that we cannot serve thy Gods, nor worship the golden image which thou hast set up." Around these men were assembled thousands of frantic spectators—on one side the musician with every variety of instrumental enchantment—on the other the ruthless executor of a sanguinary and barbarous law—before them a burning fiery furnace, heated with seven times its usual intensity, within them was written by the finger of the living God, the commandment—"Thou shalt not make unto thee any graven image," &c., and this mandate of heaven involved the principle before us, in obedience to which the three Hebrew captives were enabled to "quench the violence of fire."—When Anna, Caiphas, and John, and Alexander, and as many as were of the kindred of the high priest were gathered together at Jerusalem, for the purpose of silencing the two Apostles of our Lord,

Peter and John, and when the decision of the highest Ecclesiastical Court of the Jews was announced in their hearing, they replied in the following dauntless language, "Whether it be right in the sight of God to hearken unto God more than unto you, judge ye; for we cannot but speak the things which we have seen and heard." In one of the instances now cited, we find the commandment of God resisted by civil, and in the other by ecclesiastical interference. The mandate of a ruthless despot, in the one case, and the fiat of the highest ecclesiastical authority in the other, forbids the maintenance of this great principle; but, in both cases, its advocates recognize no authority, stamped though it be with the impress of royalty, and sealed though it be with the signet of the Sunbe-drim, as paramount to the authority of God. The same principle is attested by the history of martyrdom in all ages. It was written in letters of blood upon the scaffold whereon perished many of the noblest sons of Protestantism, in the days of Tudor tyranny. It spoke from amid the James of Smithfield, and its echoes are still vibrating in the ears of the faithful Protestants of England. It was asserted amid the butcheries of the Grass-Market, and its tones are pealing fresh in the ears of Scotland till this moment. It was engraven on the door of the dungeon, and emblazoned on the gibbet at the revocation of the edict of Nantes, and it continued to utter its voice in accents of Protestant principle amid the political turmoil of an Infidel Cabinet with Robespierre at its head—amid the tumult of a Revolutionary war under Napoleon Bonaparte, and amid the late hurricane which swept Louis Philippe from the throne of the Bourbons. The same principle is in spirit embodied in our national Statute Book, and is part of our Protestant Constitution, for it is the opposite of the principle that "the end justifies the means," and for its maintenance and full development, one Dynasty has been crushed from these realms to make room for another, which, in the continued defence of our national Protestantism, shall ever maintain the principle that "Duty is ours—consequences are God's."

Let us apply this great master principle to our own case, and it becomes the herald of our Bible cause—the pioneer of this Society. It sheds a flood of light on the future prospects of the Institution on whose behalf we are now assembled; it inspires us with a prophetic hope; it nerves our arms with dauntless courage, while it assures us of the most signal triumph. Let us act out this principle, and spread the Bible, irrespective of all consequences. Is it a duty we owe to God and to our fellow-men to give them the Bible? Settle this question, and our course is clear. To some it may seem preposterous—to some absurd; but "if a principle be good, carry it through." So be it with our cause; spread the Bible and leave the consequences with God. But it is injudicious, say some; inexpedient, say others; useless, say others still; and most prodigal, maintain not a few; to give the Bible to those who can not, and will not, and dare not read it; a waste of means—an unnecessary expenditure of money, to translate and transmit the Bible to such persons. This was the logic of Judas Iscariot, the traitor; when Mary

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

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

anathemas the free God. The two latter never be brought into a y maintain and shall agonistic position with and every other means enlightenment of the it wrong, to circulate ing settled, we have on. If I believe the on to sinful man, and his present condition, him the sight of that drive him of the light body of men, have that God has fully and moreover, we dare not e only message which for his eternal well- e publicly disown the e people the privilege themselves. Supposing ufti of Ispahan, or the Patriarch of Constanti- erents in the British forth annually a bul- rents to receive our or trust in our-ONLY such a silly missile indolence in failing to a spiritual tyranny. at? Neither can we y man, or any power, civil or ecclesiasti- and we have the positive Almighty God. Our elves to carry out our y is ours—consequen- l carry it out despite protestants, the opposi- themas of Rome. T we are sworn as Eng- Christians. We vor- we shall continue to les annually, until we family over which the y of the British Bible continue in our wor- face of our globe sha- ir own tongue!! Bible! No matter, give are not read it! No- ll be anathematized, d disregard all anathe- at did all the anathe- hey not turned into e people whose God s- hey will burn it! No- ould, and burn those- ande of the Bibles o- e Society, still, we- give them the Bible- s to the God of sh-

In moving the fourth Resolution, the Rev. A. McLEOD STAVELY spoke to the following effect,—

Mr. President, Ladies and Gentlemen,—We are assembled this evening, for the purpose of provoking one another to love, and to good works, and it is gratifying to perceive the influence of Bible truth, in leading Christians of different denominations to unite their energies in one great plan of Christian benevolence, having for its object the diffusion of that Word, which unfolds to fallen man the mystery of redeeming love; and which God has magnified above all his name. Surely at this deeply interesting period of our world's history, we should regard the circulation of the Scriptures as an object of special duty, and paramount importance; whilst the past triumphs of this Society are sufficient to encourage *all* to perseverance, and the continued prosperity, and increasing usefulness, of so great and so good a cause.

The resolution, Sir, which I now propose, leads us to contrast those countries which have the Bible, with those in which its circulation is obstructed by Ecclesiastical or temporal authority: And this, Sir, is the contrast between liberty, and despotism—between knowledge and ignorance—between light and darkness. It is a comparison of those countries on which the sun of righteousness has arisen, with those which are still in moral darkness and have not the light of life. With such a subject before us we might plead the cause of this Society, apart altogether from those high and holy motives which appeal to man as an immortal being. We might shew what it has done for his present happiness and temporal comfort, irrespective of his future felicity and everlasting welfare. But it is the power of the gospel, in turning man from darkness to light, and from satan unto God, that constitutes its brightest glory, and it is the circulation of this blessed Book, leading her to embrace a wider and still wider range in this pre-eminently christian enterprise, that has given to our own highly favoured land, her true honour and real greatness in the eyes of the civilized world.

What is it that makes Britain what she is, the land of the free and the home of the brave, the model of political freedom, and an asylum for the oppressed of all nations? What is it that enables her to "proclaim to every stranger and foreigner, that he stands forth redeemed, regenerated, and disenthralled the moment he sets his foot on British ground?" It is the Bible. Yes it is the Bible that is the Magna Charta of British liberty—it is the Bible that has given stability to British institutions, and elevated the land of Bibles to such a proud position amongst the nations, not of Europe only, but of the world. God forbid that with Capernaum's privileges, she should have Capernaum's punishment. The politician may say that Britain's greatness arises from the wisdom of her statesmen—the political economist may say that it is the result of national industry—the soldier may say that it is secured to her by the prowess of her armies, in fighting the battles of our country—or the philosopher may say that it follows as a natural consequence from her sons having made such progress in the arts and sciences: but let us ask the Christian, and he will

tell us, eye, and with more truth too, that it is the Bible and the principles of the Bible, secured to us by the dying blood, and bequeathed to us as a sacred legacy, by the dying breath of those venerable men,

"Whose bones lie scattered on the Alpine mountains cold;
Even them who kept God's truth so pure of old."

Yes, and in so far as she nationally recognizes this Bible, and nationally avows these principles of genuine Christianity, in so far will she need "no bulwark, no tower along the steep," for the God of the Bible will keep her in the hollow of his hand, be a wall of fire around her, and the glory in the midst of her. Banish the Bible, and you extinguish the sun of her moral, social, and political existence. Banish the Bible, and you destroy the palladium of her freedom;—and it will be told from shore to shore, and from the Euphrates, to the ends of the earth, that the light of British liberty is extinguished forever. Banish the Bible, and it will be with Great Britain, as it was with imperial pagan Rome; or as it was with France after the revocation of the edict of Nantes—irreligion and infidelity will flow throughout the length and breadth of the land, and there will be written upon all her glory in characters which cannot be mistaken, *TEXEL—thou art weighed in the balances, and art found wanting—MENE, God hath numbered thy kingdom and finished it.*

But, Sir, the contrast referred to in this resolution is sometimes presented by the same country. Let us take Ireland for an example, with a recently estimated population of six millions, who either are not allowed to have the word of God at all, or who have it only in a mutilated, and imperfect form. We look to the North, and we see there contentment, peace, and prosperity. We look to the Southern and Western countries, and we see there misery, war, and poverty, and we ask what is the cause? Why is it that whilst the South is turbulent the North is peaceful? that whilst the south is famine stricken, the north has plenty? Is it because that Ulster has a better soil, better climate, and better laws? No! It is because that Ulster has God's Bibles and with God's Bible she has God's blessing and with God's blessing she has that which maketh rich, and bringeth along with it no sorrow.

The politician may talk of plans of reform, or the merchant may devise schemes of commercial aggrandisement, or the Agriculturist may propose a better system for the cultivation of the soil, but, Sir, the unrestricted circulation of the Scriptures, and the ameliorating influence of gospel truth, will do more than the politician or the merchant ever has done, or than the agriculturist ever can do, for the temporal and spiritual welfare of that interesting but unhappy land.

The nations have fallen and thou still art young,
Thy sun is but rising when others have set,
And though slavery's cloud o'er thy morning has hung
The full moon of freedom shall beam round thee yet.

But again, Sir, if we look to those countries under the influence of Mahomedanism, or Judaism, or Paganism or Idolatry, we see their inhabitants bound hand and foot, by the chains of despotic power. If again we look to those countries which are under the influence of that system which calls

itself christianity, but is not—a system whose adherents have often shed the blood of God's saints—a system whose head has anathematized Bible Societies as "pestilential abominations"—a system which keeps the mind in ignorance: whose throne is tyranny and whose sceptre is oppression—a system whose coming, according to the word of God, is after the working of satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness—a system which has prevailed, and I believe, is yet destined to prevail extensively in the world: if, I say, we look to those countries which are under its influence, we see them fruitful only in vice and immorality—their inhabitants sunk in ignorance and delusion, and are forced to the conclusion that Popery is not Christianity. Having assumed to itself the fearful responsibility of forbidding the reading, and prohibiting the general circulation of the Scriptures: it has brought the myriads of its adherents, under a strong delusion, and proved itself at once the enemy of human liberty—a usurper on the rights of conscience, the claims of Christ, and the prerogative of God!

An intelligent writer remarks "It is no child's humbug—no bigot's political cry, this lifting up of the voice against popery, that is reaching you from England. The danger is great and imminent." The recent agitation, Sir, however it may terminate, has had the effect of awakening England in some measure to a sense of her duty, and her danger, and now when taught by bitter experience that the Philistines are upon her, she has aroused herself for the defence of the Crown, the Altar, and the Constitution. We know not what is to be the result of all the agitations for which the present age is so remarkable, but one thing we think, we do know. Protestantism will never be overthrown—Such a moral catastrophe will not and cannot be.—The principles of civil and religious liberty may be opposed but they cannot be destroyed. Nay they gather strength from opposition, and being great and mighty, they are destined to a universal triumph.

For our Roman Catholic fellow-subjects we entertain no feelings but those of respect and sincere good-will, and we award freely to them, the same right of private judgment that we, in the true spirit of Protestantism, claim for ourselves; but for that system to which reference has been again and again made this evening, we can have no sympathy, we can have no friendship, and encouraged by the analogy of Scripture and the testimony of the word of God—we anticipate the time, when through the instrumentality of this and kindred institutions, the cause of truth and righteousness shall universally prevail, and the cry shall be heard, *Babylon has fallen, and the kingdoms of this world have become the kingdoms of our Lord and of his Christ.*

Again, Sir, did your time permit us to compare Italy, the very citadel of the man of sin, with Prussia—or France, that dark and desolate land, with England—or superstitious and bloody Spain with Scotland—or America of the South, under the tyrannical reign of superstition, with America of the Northern hemisphere, all such comparisons would bring us to the conclusion, that there is the least prosperity, and the least happiness where the Bible is least known. Are not all these reflections so

many arguments in support of the principle which forms the basis of this Society? A Society that aims at the circulation of the word of God—to disenfranchise—to evangelize—to ennoble mankind by annihilating all the remnants of idolatry, delusion and superstition, and filling the whole earth with the glory of the Lord. Friends of this Society, forward is the voice of prophecy—forward is the voice of God. Be grateful for your privileges and go on—go on in the circulation of the Gospel.

"It droppeth as the gentle rain from heaven
Upon the earth beneath. It is twice blessed:
It blesseth him that gives and him that takes."

The Rev. Mr. ELDER, of Fredericton, in moving the fifth Resolution, remarked as follows,—

MR. PRESIDENT.—It will not be expected that in speaking to the first part of the Resolution, which tenders the thanks of this Meeting to the Saint John Ladies' Branch Association, I should express myself in the language of compliment and flattery. The sentiment of the Resolution was not designed to be complimentary—a formal expression of an annual tribute to the Ladies who devote themselves to the promotion of the Bible Society,—but a sincere declaration of the value attached to their services. These services claim indeed our grateful acknowledgment, but we would not speak of them in admiring phrase as if it were an extraordinary event for woman to lend her encouragement and aid to the cause of benevolence and religion. On the contrary, we believe the cause to be more than worthy of her support; it justly claims her sympathy and efforts. While we strongly approve therefore of the efficient part which the Ladies have taken in promoting the interests of the Bible Society, we think they are doing no more than their duty—no more than we should expect from their character, their education, and their sense of the obligations which they owe to the Bible. It has been by the influence of those glorious and beneficent truths taught in the Bible, that woman has been raised to that elevated position which she occupies in Christian lands, and surrounded with the tokens of general respect and affection. And owing, as they do, to religious instruction and influence, the grace, the purity, and the excellence of their characters, we are not surprised that the Ladies referred to in this Resolution, should give to the cause of the Bible their holiest sympathies, their most generous and indefatigable exertions.

I will trespass but a few minutes longer, Mr. President, upon the patience of the audience, while I offer a remark or two in relation to the Colportage system, the operation of which has been so extensively and signally useful in advancing the kingdom of Christ in various parts of the world. I shall confine my remarks chiefly to the system of Colportage, as the Rev. gentleman who moved the first Resolution has already described the character of the men employed as Colporteurs. On examining this means of propagating religious truth we are at once struck with its simplicity, which constitutes a prominent feature. Here is no elaborate organization—no complicated structure of social elements—no laboured system of laws and rules,

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vidual workers, voluntary labourers, demanding no
great amount of mental training, and without being
formed into any cumbrous organization, constitute
the scattered but efficient host of Colporteurs.—
There is also a *directness and facility of application*
in this system, which shows its utility. We have
already seen that no elevated standard of mental
training, no peculiar education is needed for the
work. If together with sincere love to God and
man (an indispensable requisite for true prepara-
tion,) the individual possesses so much of aptness
to teach as will enable him to explain the Gospel
to others, he is fitted for a Colporteur. These
qualifications, we say, are sufficient; of course the
work admits of the very highest order of trained
intellect being employed in its execution, and
numbers thus gifted are devoted to it. Now, as
the Churches of Christ contain many members of
the class described, and competent for the labours
of Colportage, without being obliged to undergo
any long preparatory course of study, this system
of instrumentality can act with great directness and
ease, and over a wide range of operation.

The only other feature of the Colportage system
which I will now mention, is its *adaptation to ex-
tremities which cannot well be met by any other means.*
I allude especially to those countries and regions
where society is scattered, and means are wanting
to secure the stated means and permanent institu-
tions of religion. In such cases years would elapse
in the ordinary progress of society, before Churches
and an established Ministry of the Gospel could be
provided. But without these, how fearful an amount
of spiritual ignorance, vice and degradation would
overspread society. Here there is a field vast and
important, which invites the labours of the Colpor-
teur, and which seems designed for them, inasmuch
as it is inaccessible to others.

Did time permit, I might dwell at length upon
the extent to which Colportage has been employ'd

for supplying the spiritual wants of those immense
territories under the jurisdiction of the United
States, known as *the West*. Into those regions of
boundless prairies, far spreading forests, and luxu-
riant vallies, of mighty mountains and rivers, of
fertile and varied soils and inexhaustible mines,
the streams of immigration have been pouring for
years, and with unabated volume. In the early ef-
forts of such a population to form itself into society,
and make a new home in the wilderness, it could
not be supposed that churches, colleges, sabbath
schools, and other instruments of religious and so-
cial improvement could be provided. The scatter-
ed state of the people would prevent, as well as
other obvious impediments. To supply this de-
stitution the churches in the older States of the Union
have largely and with wonderful success employed
the labours of Colporteurs. Hundreds of these
self-denying and devoted men have hastened to
spread themselves over the West, visiting the re-
motest settlements, homes and hovels of the wild,
plunging into the depths of the mighty forest, and
following the track of the enterprising immigrant
with courage as great and a nobler aim than his;
bearing the Word of God to thousands who had it
not, distributing Tracts and other religious publi-
cations, and scattering amid the wilderness the
seeds of a Christian literature. They have formed
Sabbath Schools, instructed families and commu-
nities ignorant of the Gospel, aided in erecting
temples for the worship of God, in the constitution
of Christian Churches, and the settlement of stated
Pastors. Thousands of souls have been converted
to God through their faithful labours; and every-
where a higher degree of social morality and com-
fort has attested to their fidelity and their success.

But I will not detain the audience, whose pati-
ence has already been so severely tried, by further
remarks; but conclude with returning my grateful
acknowledgments for the kind hearing which I
have received.

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