

series in Exeter Hall, to commence January 3rd and to be conducted by episcopal clergymen. A religious mission to the foreigners in London—

It is computed, from one to two hundred persons, has been inaugurated under Episcopal patronage.

The great catastrophe of the fortnight has been the loss of sixteen lives, besides contusions and injuries beyond reckoning, from a false alarm of fire at the Victoria Theatre in the Waterloo Road. This place, on Boxing day, had two performances, and while the crowd assembled for the evening performance, on the gallery, a panic ensued. This was ascribed at first to an explosion of gas, but is now said to have arisen from the ignition of some fuses which induced persons who saw it to rush out and spread the alarm.

It was the struggle of those standing on the top gallery stairs to force their way down resisted by the upward crush from below, which occasioned the deplorable effect. Had the alarm been communicated to the crowded theatre the consequences would have been indescribable.

Our criminal reports continue to present features of painful import. A young man, Allison, tried for the murder of his sweetheart was acquitted on the ground of insanity, but many doubt whether he is more insane than thousands of other young men of depraved pursuits. A poor woman convicted of drowning her illegitimate child is reported; the discovery was made by the circulation of photographs of the deceased babe.

HOW the manager of the "Times," Mr. Morley, has lost the plaintiff in a law suit, which was brought by a Mr. Capron. This was the second lawsuit, arising out of Mr. Capron's domestic circumstances. The defendant was convicted, and justly, but the moral of the trial was the ancient story, that it is decidedly dangerous to interfere between a man and his wife.

SAINT JOHN, N.B., JAN. 21, 1859.

Bible Society Meeting Speeches.

We give our readers this week as many of the speeches delivered at the Anniversary Meeting of the Bible Society last week as our space admits.

The President, in the opening of his address expressed a fervent hope that the solemn exercises in which they had been engaged, invoking the Divine blessing on the proceedings of the evening, would have a suitable influence on the minds of all, and lead them to feel that they were met together not merely to indulge in the gratification of hearing eloquent speeches but to show the interest they took in the great work of the Bible Society, and recognize the duty of exerting their individual efforts to promote it—each according to his means and opportunities.

The New Brunswick Auxiliary had now been in operation forty years, and had certainly been most blessed in its work. In the merciful providence of God several of its first officers had remained, able and willing to labour in its cause; their much respected Secretary, Dr. Paterson was such at the formation of the Society, and a few members of the original committee were still on its list, one valued member, Mr. Gilbert T. Ray, had died but recently deprived them.

The President then referred to the double number of duty, shown by their designation, as a New Brunswick Bible Society; and as a Society Auxiliary to the great parent Institution, and the efforts they had made to promote it during the past year by the employment of Mr. Clay in the city and its vicinity to visit from house to house in order to ascertain and supply Bible distribution, and in the re-engagement of that zealous and experienced travelling agent, Mr. Isaac Smith, the particulars of whose operations in this important mission, forming various branch societies, and distributing the holy scriptures, would be detailed in the report.

This year was a memorable year in the history of the Church: The third century had just closed, and an open Bible in our hands had journeyed mother country; for though the Bible was made partially accessible in the reign of Henry the 8th, and illuminated the too brief period of his son and successor Edward the 6th, the bloody reign of Queen Mary had blotted out this good beginning; and from the glorious accession of Queen Elizabeth in 1558 may we date the firm establishment of the Reformation, and the free circulation of the Bible in the language of the people—open to all; and never, never, we trust, to be again closed. It was also now about two hundred and fifty years since the commemorative of the new translation in the reign of King James, styled the authorised version, conducted under very favorable circumstances, and endeared to all our memories—the only English version which had been, and is still the only one which ever would be circulated by the Bible Society. But there was another round period to which we would invite particular attention, as what he would relate might be interesting to many present. In the year 1778—now just 80 years ago—on a very memorable letter was written under the authority, addressed to an Ecclesiastical authority, an Archbishop, who had made a translation of the Holy Bible in Italian, "for the purpose of shewing the benefit which the faithful might reap from their having the Holy Scriptures in the vulgar tongue." This letter thus proceeds:—

"At a time that a vast number of bad books, which most grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: For these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in those corrupt times. This you have seasonably effected, as you declare, by publishing the sacred writings in the language of your country, suitable to every one's capacity. Then follow words not giving a conditional sense to the previous ones, but marking the greater approbation of the writer at the mode of the publication. These he would read, for he wished neither to misstate nor suppress any thing, nor misrepresent the sense of the document. "Especially when you show and set forth that you have added explanatory notes, which being extracted from the Holy Fathers, preclude every possible danger of abuse. Thus

the Constitution of Benedict XIV., that immortal Pope, our predecessor in the Pontificate."

From what have last read it will be perceived that this document emanated from no other source than that of the Pope—Pope Pius the 6th. That it has not been withdrawn, or become obsolete, is apparent from the fact, that it is published in the Boston edition of the Douay Bible, printed in 1852, under the expression of the Roman Catholic Bishops.

This letter contains a distinct recognition of a great and growing evil—it is a distinct acknowledgment also of a great remedy—a preventive, or cure, or mitigation of that evil, which should be open to all, namely—the sacred writings in the language of their country suitable to every one's capacity. What thoughts naturally arise in the mind on reading or hearing this? Did the evil continue? did it cease? was it confined to Italy, or did it not extend to all Christendom? Was the remedy supplied by those who had the power and means to do it. Was it made more accessible than it had been to all or any, and where, and where?

Pope Pius the 6th, lived twenty-two years after writing this letter—he died at the end of the century; but I am ready to admit he lived in very troublous times, and was driven from Rome, and whatever his wishes or intentions may have been, had less in his power than most who have preceded or followed him in the Pontificate. In his time the floods of anarchy and atheism were opened wide, and the lands were deluged not merely by the flood of infidel, blasphemous, and wicked publications, but of all other evils and wickednesses which the mind of man free from all influence of God's holy Word could conceive, or his hands perpetrate.

Assuming that Pius the 6th was sincere in what he wrote, I know not, if he had been asked on his death bed in 1800, what institution was then most needed, or what would be productive of most good, what answer he could have given that this Society which will publish the Holy Bible in the language of all countries, suitable to every one's capacity, in such number and at such prices as may enable all to possess it. He might add what "specialties" he please.

His eyes were closed in death without having seen anything effectual undertaken to realize what may have been his hopes. But four years after, namely, in 1804, that noble association was formed—the pride and glory of our land—the British and Foreign Bible Society; based upon the only principle on which a common union among Christians could be effected, desirous of carrying to every man the oracles of truth. We look around us to discover and supply a desideratum: we offer the Bible to the members of the Roman Catholic community as well as to others. When our version is objected to, we ask your own supply? What have you done to make it accessible to the poor? While for the past fifty years you have been obstructing our course, by denouncing our society—why do you not improve upon it if you can? Print and circulate the apocryphal point out the errors of our translation where you think they exist. Let the people have the means of comparing the two, and of testing by the only infallible criterion the truth of the doctrine you promulgate.

If during the 80 years which have elapsed since Pius VI issued his memorable letter, the circulation of the Bible, even in the version of Martin or the Douay or others according with them, had been promoted as it might have been how might the state of many countries, now lying in darkness and ignorance, some retreating into barbarism, have differed from what it now is? I am happily relieved from employing my own words, while urging this consideration. In a very recent number of the "Revue des deux Mondes," a publication highly esteemed of and wide circulation, issuing from the Roman Catholic press at Paris, is a remarkable article, from which a few quotations may be properly made.

"We shall not discuss the point whether those communities in which the Bible is read produce men who are more intelligent as well as more moral than those in which it is not read. It is a melancholy but an incontrovertible fact, that since the sixteenth century, precisely those nations who have been nurtured in the Bible, notwithstanding the variety of sects prevailing among them, have continued to be fundamentally religious; whilst among those nations where the Bible has not been read, all that has been lost to Roman Catholicism has been lost to Christianity, and it has been replaced by atheism, materialism, and a brutal indifference to the concerns of the soul. This was the case even among the enlightened classes of France, and this it is which caused our country to proceed to such deplorable lengths at the close of the sixteenth century."

"We would wish that the various communities, actuated by a spirit of Christian emulation, should inundate France with Bibles, being persuaded that in spite of the various translations—which become degenerate contradictions in the eyes of theological a. s, but the sublimity of which is not perceived by simple minds—a sufficient portion of the divine flame remains in the venerated book to elevate the understanding of the people, and to nourish and purify in them a feeling of moral responsibility."

The editor of that excellent periodical, the *Book and its Missions*, from which the extracts are taken, remarks thus—

"This is certainly a remarkable article as issuing from the Roman Catholic press, and it has apparently done more to advance the cause of the Bible than any defence that might have been attempted by its friends. It has fixed attention on the steps of the humble Bible collector, even greater than that bestowed on the late Imperial pilgrimage to Brittany."

The President then alluded to the wide field opening to the Society's operations in China, Japan and India; and said the collection to be made during the evening was devoted to the special Bible Fund for India; He would only add that the claims of that country would be advocated by his very eloquent brother Mr. Justice Wilmot, who at the request of the Committee had kindly consented to afford them his efficient aid on this occasion.

The President concluded a longer than usual address by an appeal to his clerical and

lay friends surrounding him on the platform, and to the vast assembly before him, composed of members of all the Protestant churches in the city and its vicinity, to testify to this epoch, the completion of their forty years labour, whether in the providence of God what had in the commencement been apprehended as an obstruction to their union and harmonious co-operation, and by some considered an almost insurmountable obstacle to their progress, was not now almost universally admitted to be a benefit and blessing. It was a great, though certainly only an incidental advantage, that year by year there should be this public assemblage of those who, though differing in opinions of religion, and looking to the Bible as the true and only standard of their faith, and as the charter of their everlasting Salvation.

THE REV. WILLIAM ALVES, A. M.; in moving the adoption of the report and appointment of the Committee, spoke to the following effect.

MR. PRESIDENT, LADIES AND GENTLEMEN:

In proposing the resolution which I have now read I shall not detain the meeting at any great length—as the most interesting and important features of the report for this year have been assigned to subsequent speakers. The opening up of China and Japan as well as the final subjugation of India after one of the saddest and sorest struggles in which our countrymen were ever engaged constitute a new and eventful epoch for the Bible Society and its operations. The increased encouragement and support afforded to the Parent Society as well as to its auxiliary, together with the enlarged circulation of the Word of God are grounds of great thankfulness and rejoicing in the present time. If it be true, what many think, that "the enemy is coming in like a flood, it is also evident that the Spirit of the Lord is lifting up a standard against him." To these and other interesting features of the report it is unnecessary for me further to allude. But we regard the assembling of ourselves together at this time as presenting an excellent opportunity for reanimating those great principles which lie at the foundation and pervade all the operations of the Bible Society.

It is the utmost happiness to reflect that the instrument which this Society wields for the benefit of mankind is one which is perfect and complete, for it is the work of God; and he hath magnified his word above all his works. The Word of God is truth. The Law of the Lord is perfect, converting the soul. For all the purposes of man's salvation it is perfect and complete. It is the Temple of Divine Truth, of which the Temple of Solomon, itself the work of God—was an evident emblem.—Here in the beginning stands the Book of Genesis like a gorgeous porch facing towards the dark and gloomy hills of the past Eternity. Within you have a long range of books and compositions filling up as it were the nave of the building—the whole Old Testament with all its appropriate variety of Divine Instruction. Here in this long and venerable space you find the Law and the Ceremonies, together with the records and histories which like monumental sculptures with their inscriptions teach you how to live and how to die, if you only read aright. Here you find the Psalms which seem to recede all along the sides of the Temple and the hopeful, may find quiet retirement to exercise their godly emotions. Here also are the Proverbs like a pavement of beautiful mosaic or like pictures hung up here and there to represent human life; and lastly the Prophets which like opening screens or veils disclose when opened the glories beyond. Then you come to the inward, the Old and New Testament and, without admitting any apocryphal furniture, you are ushered at once on the New Dispensation, which like the choir of the building though shorter in space is the most important and interesting of all. Here you must place the four Evangelists and the Apostles—pillars of the inner structure—servants of the true altar—pointing directly to the mercy seat. Then in the Apocalypse, which like a lofty tower of observation, affords a standing place where beyond the mists of time and the dismal ruin of the wicked, you are enabled to descry the country that is afar off, and the glories of the future Eternity. This Temple of Divine Truth is perfect and complete. They who seek God and Eternal life shall find enough to guide them in the Word of God. Another principle which lies at the foundation of the Bible Society is that every human being has an inalienable right to possess and read the Word of God for himself. It has been given to a mankind—God's Word is meant to be free as the light of the sun or the air which we breathe. "My voice," says heavenly wisdom "is unto the sons of men."—It is a pleasing circumstance connected with the efforts of this Society that the instrument which wields is of such a nature that it can easily and readily be put into the hands of every individual of the human family in all its completeness and entirety. When you think of the great variety of the writings embraced in the Bible, and their immense importance, when you consider the space of time surveyed in its historical parts, when you reflect on its poetical effusions and prophetic delineations—on its far histories of the life of the Son of God on earth—and on the didactic epistles containing a full exposition of the way of salvation—then you might be ready to conclude that the whole world would not contain the books that had been written. But yet marvellous to relate the whole may be printed in so small a compass that a child's hand may grasp it and you may take it along with you wherever you go—and at so small a price that the poorest of the poor may obtain a copy. Thus the Bible addresses the poor like its author, the Living Word, and says, "you do I come to you; my message is preached, so plainly, so simply that the way-faring man though a fool need not err. This adaptation shows at once its divine origin and its universal destination. That which every man ought to possess and use—he may from the cheapness and smallness of the Bible enjoy, and through the exertion of this Society the time is not perhaps far off when every man in the world shall have it at least within his reach.

Let me now refer to one or two of the incidental advantages of this Society. You have, Sir, in your admirable address alluded to the

circumstance that we are here brought together the representatives of different denominations in a kind of Christian brotherhood, as members of the one family of Christ. And so truly this Bible Society is the best of all Evangelical Alliances, for it unites us in a practical work about which we are all at one. When the Evangelical Alliance was first started about the year 1842 it was scarcely of so practical a nature as it has now become. For several years the representatives of different communions used to meet at stated times for nothing else than to make professions of their Christian charity and desire to forget those differences about non-essential matters which it seems that time is long in healing. And it is said of the great Dr. Chalmers that he became dissatisfied with these meetings, and regarded such professions as empty and useless, because they led to no practical result. Things have altered considerably in respect of the Evangelical Alliance. But here we have a great practical object—the diffusion of the Bible over the whole earth—which is the simple design of the Bible Society—we have this secured; and along with it an Evangelical Alliance without the name—the reality without the show and parade; for whatever our differences we all meet here with one heart and soul, as we rally around the standard of God's Word. The Romish Church boasts of a unity which she does not really possess. She gains on the ignorant by this plausible argument. But here we possess a unanimity which admits of outward and non-essential differences, but at the same time it is one and lasting; sincere and fervent; simple and secure. The Word of God shall endure for ever. The differences in denominations are only temporary. If I came to the last we should all say perish these differences—but let the simple word abide, and let us be taught thereby ourselves, and give it freely to others.

Again, without referring to this Society, being the best bulwark of liberty and the most potent pioneer of civilization which is incidentally let me observe in a word that it seems also the most excellent Protestant Alliance. It is considered by several necessary in justice to truth, and as a more effective antagonist to popery, than we should have Protestant Alliances—under whose auspices lectures to refute and counteract the errors of Rome. But it is becoming more and more certain that Popery must be succeeded as well as refuted. It has been refuted a thousand times and completely overthrown in argument. It may be still our duty to contend earnestly for the faith once delivered to the saints. But after all Popery still advances—and in spite of the ablest exposures that can be made of its abominations it may still further advance. If we can supersede the system—if we can occupy the ground—if we can rescue the field from them, we accomplish the grand object of the Protestant Alliance. But how may this be best accomplished? The simple means adopted by the Bible Society. Put the Word of God in the hands of all. Let in the light upon the darkness. By the truth of God, simple, plain, unadorned, and unexplained, let every man judge for himself—and then when all over the world the Word of God is spread, Popery must come to its final effort, and the great battle will have to be fought, and may God grant that through the efforts of this Society, such may be the extent to which the Word of God has been circulated that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up his standard against him.

REV. MR. ALBRIGHTON spoke as follows: MR. PRESIDENT, LADIES AND GENTLEMEN: In rising at your bidding, Sir, to second the resolution which has been so ably and appropriately moved by the preceding speaker, permit me to say that although I am myself to the task imposed upon me with a consciousness of my incompetency to do any thing like justice to the sublime and momentous subject which now engrosses our attention, I imagine it as a privilege subordinate in magnitude to none, to be permitted to be in any way identified with an institution like the British and Foreign Bible Society, which proposes to distribute among mankind the word of life on a scale so vast and magnificent, much more to be counted worthy of appearing as one of the representatives and advocates of this auxiliary at its annual celebration. For I consider, Sir, when we exert ourselves in promoting the design of an association like this we are occupied in a work which unconsciously transcends every other in which mortals can engage. This cause is emphatically the cause of God, and therefore in taking part in it we become enrolled in an intimate association with all that is grand and benevolent in the redeeming and providential purposes of Jehovah. We are distinguished with the honour of being co-workers together with God in the entire subversion of the dark and desolate empire of Satan, and in the erection of a kingdom of light, liberty, and love, whose circumference shall embrace the world, and whose duration shall comprehend eternity.

And, Sir, at anniversary gatherings like the present, as we survey the glorious scheme projected by this noble institution, a scheme which involves nothing less than the subjugation of a world to Christ; whilst for our encouragement in this enterprise it is necessary for us to be reminded that we are not dependent upon finite resources, and to have portrayed in our minds those brilliant successes which have crowned past efforts, it is also important to stimulate our zeal and activity that we have impressed upon our hearts the great and fundamental principles upon which the framework of this Institution is erected, which underlie and pervade all its operations, and which invest it with an unparalleled claim upon our admiration, our patronage, and support.

And one of these fundamental principles which to my judgment possesses peculiar prominence and excellence is that element of pure expansive and elevated catholicity by which it is distinguished. This Institution, appreciating the force and pertinency of the familiar aphorism "that unity is strength," stands forth untrammelled by denominational distinctions, extends the invitation to the varied sections of the visible church of Christ to unite in one mighty confederation, to counteract and destroy the sad consequences of apostasy, and to disseminate among the nations of the earth the pure and unadulterated word of God.

How frequently, Sir, have the advocates of the papacy with malignant scorn urged the argument that their church all the world over is one—whereas our church is divided and subdivided by innumerable factions and sects. But after all this boasting there exists more real vital spiritual union among protestants, than among the votaries of popery. Although the church of Christ may not present objectively, uniformly of government, and uniformity of sentiment, all its departments are connected by a divine and indissoluble though secret principle of union. All who are the subjects of regenerating and sanctifying grace are united by faith to Christ and are united to each other in him.

All the varied sections of the Church of Christ are essential wheels in that vast moral machinery which has been constructed by the great Head, and which is inhabited and actuated by His Spirit. And although at times the movements of these wheels may appear adverse and complicated, under the guidance and control of his infinite wisdom and Almighty power, are harmoniously contributing to one stupendous result, the salvation of men.

But in the British and Foreign Bible Society this great principle of union is not only recognized but gloriously and practically exhibited; here we have a delightful approximation to that living, open, positive oneness, the realization of which formed the longing of the Redeemer's heart and constituted the burden of his prophetic memorable prayer. "That they all may be one," &c.

All the sections of the church are streams of influence which derive their supplies from the same source, and they impart life and happiness in those varied regions through which they flow, but all these tributaries converge in the Bible Society; here appears to be the grand confluence of these healing waters, where they form in a broad majestic river, which moves onward with more than Nile-like grandeur to irrigate and fertilize a parched and barren world.

And, Sir, I recognize it as one of the distinguishing excellencies of this Institution which must commend it to the admiration and sustenance of every true-hearted Protestant; that it rears a broad and comprehensive platform upon which we meet, whatever may be our ecclesiastical distinctions, and merging all that is peculiar, array ourselves in condensed and powerful phalanx against the common foe of humanity; and as disciples of Him who came into the world to save men, baptized by His Spirit, and inspired by His zeal with united faith and effort, distribute among the sin-sick millions of our species the leaves of that tree which has been reared for the healing of the nations.

Another of these great and essential principles which constitute the glory of this Society is its unqualified recognition of the volume of inspiration as the exclusive and infallible standard of religious doctrine and practice.

It views the Bible and that system of religion which it embodies and develops, as that alone which possess universal adaptation to the mental and moral exigencies of mankind; and proclaim and yields it as that agency which alone can be efficient in effecting the regeneration and salvation of the world.

I know that sceptical philanthropists affected by the deep and aggravated miseries of mankind have endeavoured to invent some other ameliorative remedy, and have proposed other agencies as adapted to effect their elevation and happiness. Education, civilization, science and philosophy, have all been recommended and tried, and we do not dispute these as auxiliaries to the Bible, but after having impoverished all their energies they have proved themselves incompetent to remove the most trivial and incidental evils of humanity, much less to destroy the depravity of man's nature, and to restore him to the image of his God.

The Bible, the Bible alone, impregnated and applied by the Spirit, is Heaven's great panacea for human misery, Heaven's only balm for every wound, a cordial for every fear. Universality of adaptation is enshrined in the religion of the Bible, and it can be predicated of no other system in the world. Examine if you like all the systems of ancient and modern religion, and philosophy, which have by their influence professed to make man wise and happy, and you will find that they are all tinged with one spirit of the age and nation in which they originated, and at best are capable of only a limited application. Carry them over a few lines of latitude and longitude, and they are exotics in an ungenial soil, perpetuate re-existence for a century, and they become worn out, no system of paganism, no form of false religion has within it the element of universal adaptation to man. You could not instil into the Turk the teachings of Confucius, nor could you instil upon the Chinaman the imposture of Mohomet.

But the religion of the Bible is designed for the world, and it is just suited to the exigencies of the world. It possesses a universality of purpose, and a universality of character to carry out that purpose. It is a cosmopolitan at home in every land, indigenous to every soil. It can reach men just where they are, and whatever may be their individual, social or national disparities it can emancipate them from their spiritual degradation and make them friends of God, and heirs of heaven.—The Bible is God's Book for the world, and is divinely adapted to every phase of human character, and to every grade of human intellect.

In revelation as in nature there exists beautiful combination of sublimity and simplicity. The same volume which furnishes the richest instruction to the sage, can be understood and enjoyed with as fine a relish by the husbandman who follows the plough. The mechanic in the workshop. The child in the Sabbath School. Whilst it bends in condescension to the humblest it instructs amidst the vast expanse and profound thought. Whilst no elevation of mind can rise above the sublimity of its truths. The humblest cottager who can scarcely grasp the elements of human knowledge may be savagely instructed by them.

Wherever man's heart, man's nature are to be found, in whatever circumstances or region the Bible is divinely adapted to elevate and purify and save him. These are not hollow and unfounded assertions, mere enthusiastic utterances. We have in the past history of the world abundant evidence of their veracity.

How frequently, Sir, have the advocates

In that excellent and comprehensive Report to which we have listened, we have a forced proof most resistless of the adaptedness of the Bible to the wants of men and its power to ameliorate and remove those wants. The history of that nation with which we stand identified, is replete with demonstration, most accumulative and convincing of its adaptation and potency.

What is the grand secret of England's glory and stability; what is it which invests her with an eclipsing superiority over surrounding nations? What is it which distinguishes her from vacillating and despotic France, from down-trodden and papal Italy and Spain. Is to be found in the sagacity and enterprise of her legislators? Is it to be traced to the rapid progress of commerce and civilization? No, Sir. It is the possession of an open Bible, laying at the foundation of all her institutions, instilling its sacred truths into the minds of all grades of her population which constitute England what she is.

"First flower of the earth and gem of the sea." And it would be a dark day for England if the Bible were proscribed; let that blessed Book be removed, or depreciated, and in proportion as its light and influence were withdrawn England's splendour would be tarnished, and she would gradually retrace her steps back again to barbarism and degradation.

But with the Bible as the substratum of her greatness, the basis of her jurisprudence, the foundation of her throne; with the Bible in English hearts and hands, and in English homes, she has nothing to fear. She may proudly bid defiance to the menaces of her foes. She will retain her peerless majesty among the nations of the earth. She will continue to be the abode of freedom and happiness, the asylum of the oppressed, the grand centre from which will radiate heavenly light and energy to illumine, to exalt, to evangelize the world.

And, Sir, the Bible Society viewing human nature, whatever may be its exterior disparities—whatever may be the adventitious circumstances in which it may be found in its cardinal elements as indestructible, and recognizing the Bible in its unlimited adaptation, it proceeds on the great principle that what it has done for one man it can do for another; what it has done for one nation it can do for another; what it has effected for glorious old England it can effect for disseminated and applied to the world.

Before I resume my seat, Sir, there is another and what I esteem the consummating principle of this great institution to which I would advert. And that is, it acknowledges the Bible with all its privileges and blessings as the divinely appointed heritage of mankind without distinction, and seeks by the employment of every legitimate means to introduce them to the possession of that rich and saving inheritance which God has graciously allotted to them. It unequivocally asserts the indubitable right which every man has to possess and investigate the Bible without restriction, and it resolves to secure and perpetuate to every man this glorious and inalienable privilege. And every intelligent and reflective mind must inevitably recognize the manifest and beautiful harmony which subsists between the achievement of this and the mighty career of God's providence.

It is truly delightful to climb the mount of contemplation, and as the world passes before our vision as a splendid panorama, to see how the hand of God is seizing hold of the mysterious and complicated convulsion of earth and so controlling and directing them as to make them instrumental in overturning formidable impediments to the spread of truth, and in rendering the world accessible to the operations of this Society in a manner altogether unanticipated and unprecedented.

Whilst we deprecate war, and mourn over its concomitant and incidental evils, we cannot but feel that those wars which during the past few years have upheaved the nations, have under the speciality of divine providence prepared the world for the more extended operations of this Association, and prepared man for the reception of his heritage the Bible. The war with Russia was the means of opening Turkey the stronghold of Mohammedanism to the Bible; there its sacred truths are studied by all classes from the Sultan downward. The war and subsequent treaty with China has opened that vast empire with its teeming population to evangelic enterprise to an extent and at a time which has astonished all christendom. East and West and North and South the nations of the earth are prepared to greet with joyous welcome the couriers of this Society, and receive from them the word of salvation.

And Sir, it is a thrilling and appalling fact that those nations which now close their portals against the Bible and prohibit its free circulation among their population, do not bear the name of Pagans, but an orthodoxy as the designation of Christians.

It is only where Popery has the ascendancy, where her dark and despotic domination is acknowledged that the Bible is proscribed and its distributors and readers persecuted and imprisoned. The advocates of that system of intolerance and superstition, sensible that its power must wane in proportion as the glorious truths of the Bible are disseminated, array themselves with determined malignity against it, and are only intimidated by superior force, from re-enacting scenes like those which were perpetrated in the days of Huss and Tyndale, and Wickliffe, and Latimer and Luther.

We are very handsomely told by some that Romism is not now what it once was, that it took its complexion from the times of darkness, and that those principles against which Protestants loudly exclaimed, were only held in the days of ignorance and barbarism, and have long since died before the advance of civilization. But whatever may be the pretensions of Rome, as long as she clings to the dogma of infallibility, (and to relinquish which she knows would be suicidal), she cannot have materially changed.

There is no change in popery. The system is the same intrinsically, inherently, unalterably the same. It may assume various aspects to carry different purposes, but this is a part of popery; there is the variable appearance of the chameleon, and the invulnerable venom of the serpent. We may, if we please, fraternize and make peace with popery, receive it into our confidence, introduce it into our families, and tamper with its dogma. But Sir we may be certain, certain