

The Christian Visitor.

THE CHRISTIAN VISITOR.
Published every THURSDAY, by
BARNES & Co.,
AT THEIR OFFICE,
Corner of Prince William and Church Streets,
SAINT JOHN, N. B.
TERMS—Cash in Advance.
One Copy, for one year, \$2 00
Fifty Copies to one Address, \$1 00
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THE OFFICE OF THE
CHRISTIAN VISITOR,
Corner of Prince William and Church Streets,
SAINT JOHN, N. B.
REV. I. E. BILL,
Editor and Proprietor.
Address all Communications and Business
Letters to the Editor, Box 104, St. John, N. B.
The Christian Visitor
Is emphatically a Newspaper for the Family.
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RELIGIOUS AND SECULAR.

“Hold fast the form of sound words.”—2d Timothy, i. 13.

SAINT JOHN, N. B., THURSDAY, JANUARY 22, 1863.

Old Series,
Vol. XVI, No. 4.

HOW THE WILL OF GOD SHOULD BE DONE ON EARTH.

A SERMON PREACHED BY REV. C. T. COPPER, D. D., BEFORE THE
BAPTIST CONVENTION IN MONROE, AUG. 24, 1852.
No. 4.

“They will be done on earth as it is in heaven.”
Matt. vi. 10.

When, however, we come to the application, it may be said by some, all this is true; but the idea is chimerical. This state of things will never exist; and therefore it is useless to descend on the desirability of it. In reply it may be remarked, that the prophetic page warrants the anticipation of the happy period in which this desirable state of things will be in a great measure realized. The light of the gospel will shine with vastly increased brilliancy. “The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold.” (Isa. xxx. 26; xxxii. 3; lx. 10; Dan. xii. 4.) All persecution will cease. JEHOVAH says, “They shall not hurt nor destroy in all my holy mountain” (Isa. xi. 9; Rev. xx. 2, 3). There will be no more strife among the people of God. “Ephraim shall not vex Judah, and Judah shall not vex Ephraim” (Isa. xi. 13; xxxii. 17; xxxiii. 20). The standard of piety will be so greatly elevated that the ordinary affairs of life will be brought under its direct influence. “In that day shall there be upon the bells of the horses harnesses to the Lord” (Zech. xiv. 20, 21). God’s ancient people will be brought into the fold of Christ, with “the fulness of the Gentiles” (Rom. xi. 12-15, 25-26). In Jesus “shall all the nations of the earth be blessed; all nations shall call him blessed; all people, nations, and languages shall serve him” (Gen. xii. 18; Ps. lxxii. 17-19; Dan. vii. 14; Rev. vii. 9). “The earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. xi. 9; Heb. ii. 14). Then will peace be universal and perpetual. “Nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. ii. 2-4). Then will “the kingdoms of this world become the kingdoms of our Lord and of his Christ” (Rev. xi. 15; Mal. i. 11).

We know not how soon this blissful era may be ushered in. It is, indeed, said, “the Lord will hasten it in his time” (Isa. lx. 22). But He elsewhere says, “I will yet for this be inquired of by the house of Israel to do it for them” (Ezek. xxxvi. 26-28, 35-37; Luke. x. 2; Heb. xiii. 18, 19). We have, therefore, much encouragement to pray, with fervency and in faith, that His will may be done on earth as it is in heaven. Moreover, if we really desire anything, and sincerely pray for it, assuredly we will seek for the attainment of it (Ps. xvii. 4). Seeing, then, that God is accustomed to accomplish His gracious designs by means of His creatures (Rom. x. 14, 15; 2 Cor. iv. 7), the very offering of this prayer evinces our obligation to do all in our power toward the attainment of an object so exceedingly desirable. We must not imagine that our efforts will be unavailing, and therefore sit down in despondency and inactivity; but we should most diligently employ all available means in order that God’s preceptive will may be obeyed, assured that our labor is not in vain in the Lord” (1 Cor. xv. 58).

It should be ever borne in mind, that every act of disobedience to the Divine will is harmful; it is liable to augment the misery of the transgressor, and of others influenced by it, to all eternity. On the other hand, every act of obedience, while it is pleasing to God, and honors Him, tends to increase human happiness in time; and its salutary influence may extend widely and continue forever. If, therefore, we cannot accomplish all that is desirable, each one should sedulously endeavor to pursue such a course that he may be said of him, or of her, as our Lord said of Mary, “she hath done what she could.”

Unquestionably, every individual should earnestly strive to know and do the Lord’s will. To this end the Scriptures, in which it is revealed, must be attentively studied. Fervent prayer for Divine illumination and guidance should be continually offered. Every precept connected with the new dispensation, and every moral duty, should be strictly and promptly observed. Watchfulness must be constantly exercised. It should be the care of each one to be able to say, truthfully, with the Apostle Paul, “Herein do I exercise myself to have always a conscience void of offence toward God and toward man” (Acts xxiv. 16).

We ought also to strive earnestly to induce others to do the will of the Most High. Parents are bound to teach it to their children, and to inculcate obedience to it. (Deut. vi. 6-7; Ps. lxxviii. 4-7; Prov. xiii. 8; Eph. vi. 4). They should, without fail, cause them to commit to memory the decalogue, or ten commandments, and explain and enforce these, with all other parts of duty. So likewise should all guardians, teachers, and others who have the care of children committed to them. Every one that can aid in imparting useful instruction in a Sabbath school, or in any other way, is under obligation to assist in making them acquainted with their teacher’s will, and inducing them to obey it. “To him that knoweth [has it in his power] to do good, and doeth it not, to him it is sin” (Ja. iv. 17).

It is expressly enjoined upon believers “to exhort one another daily, lest they fall away from the love and to do good works” (Heb. iii. 13; x. 24). If any wander from the paths of obedience, it is the indispensable duty of their brethren to labor faithfully for their immediate recovery (Gal. vi. 1; Ja. v. 19, 20; Rev. iii. 2). The prevalent neglect of this is exceedingly injurious and highly reprehensible. The general discharge of it, in a judicious manner, would undoubtedly be attended with happy consequences to both parties. (Ps. cxli. 5).

Not may we restrict our admonitions to professors of religion. The charge which JEHOVAH gave by Moses, “Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him,” is evidently a moral precept of general application (Lev. xix. 17; Rev. xxviii. 23; Eph. v. 11). Every Christian is bound to do all in his or her power for the reclaiming of sinners from the ways of vice, the winning of them to Christ, and their guidance into paths of obedience. So Paul, addressing all the members of the church at Philippi, says, with reference to “a crooked and perverse nation” that surrounded them, “among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain” (Phil. ii. 15, 16; Acts vii. 4).

NEW SERIES, Vol. I, No. 4.

known through all the world, and may be everywhere obeyed. We will readily assist in sustaining literary institutions where sound instruction is imparted under a pious influence, and under circumstances adapted to diffuse the knowledge of the Divine will, and to promote its observance. It will likewise afford us pleasure to extend the circulation of religious periodicals, tracts and books, and to take an active part in the employment of all means that may tend to further this glorious object. In a word, we will “be ready to every good work.”

CIRCULAR LETTER OF THE WESTERN N. B. BAPTIST ASSOCIATION.

PREPARED BY THE REV. J. G. HARVEY,
To the Churches composing the Western N. B. Baptist Association.

DEAR BROTHERS—Permit me to call your attention to the subject of Ministerial support. Serious Christians and reasonable persons believe that men must be called of God to preach the Gospel, while the great duty of their support is not so sacredly regarded. Do not many, even in this enlightened age, disregard all rule and obligation relative to it, and think if the Lord calls a man to preach, it is his duty to engage in it most earnestly, whether he is supported or not? How the Bible and a cold, covetous heart disagree, where self-interest is concerned! And how many churches and religious societies suffer irreparable loss, run down, and become extinct by neglecting to support the Gospel Ministry! What a blighting influence such neglect exerts upon the precious cause of Christ, and is probably one of the greatest causes of the frequent removal of Ministers, and of distracting, dividing, and unsettling many once flourishing Churches. Therefore the cause of Christ, the welfare of His Church, and the salvation of sinners, seem to demand a most serious consideration of the subject.

Ministerial support is established by God himself. Under the Mosaic dispensation He did not allow the Priests to be neglected; they were annually, bountifully, and promptly supported, by the direction of God, who said to the people “Take heed to thyself, that thou forsake not the Levite as long as thou livest upon the earth.” Their obligations were perpetual, and made most sacred by the Holy One of Israel. Our Saviour enjoined the same duty under the Gospel dispensation. When he entered upon his public labors, He cast himself upon his hearers for support. And when He sent His Apostles to preach, He told them to make no provision for future wants, because “the workman is worthy of his meat.” They were therefore to expect a competent support as a just reward for their services. God has made the duty as plain and absolute as any other command in the Bible, and has ordained that they who preach the Gospel should live of the Gospel.

Reason enforces the duty. Who does not consider that reason, common sense, and justice require that those who labor and toil hard for others, should be fully and honestly compensated for their labors! If a man refuse such compensation to the one who has served him, he is not considered dishonest, and as greatly defrauding the laborer! And is it not as dishonest in the sight of heaven for a people to enjoy the labors of a devoted Minister and not pay him an adequate support? To know the claims of justice in supporting the Gospel Ministry, compare it with other callings. Are not the time and talents of a Minister of as much value to himself and family as those of men in other pursuits? Do not justice, reason, and the Bible demand that the services of a Gospel Minister should be estimated equally with those who benefit society by the power of cultivated intellect. Such mental services are considered worthy of a greater recompense than those of mere physical powers, because they are more difficult to obtain, and demand the exercise of the higher qualities of our nature. If, then, the recompense bestowed upon scientific or professional men be the standard, how will Ministerial support generally compare with it? They are expected to be liberally paid, so as to make a comfortable living, and lay up something for a sick day and old age, while it is not infrequently the inquiry relative to Ministers, what can they live for? How many are not satisfied without such talents in the pulpit as would, in secular pursuits, secure a competence, and yet are only willing to allow the devoted Minister a very scanty pittance for his support! It is abundantly evident from the nature of the case itself, and from the dictates of reason and common sense, as well as the command of God, that a minister who devotes himself to his work, should receive a comfortable and liberal support as the reward of his ministerial labors, and not as the reward of farming, teaching school, peddling books, or any secular business.

The duty rests with peculiar weight upon the members of the visible Church, from their covenant obligations. Brethren, when you united with the Church of Christ, you solemnly promised that you would stand by and assist the body with your prayers, exertions, influence, and contributions to support the Ministry and all the interests of the Church, as far as the Lord gave you ability. You solemnly pledged to do your just and equal part as a member of His visible Church. You then acknowledged a mutual relation between Minister and people. One to minister in things spiritual, according to the gift which God has given; the other to minister of their worldly substance for his support and comfort. If you neglect to fulfill your engagements, you not only violate your solemn obligations to your God and Saviour, but you deceive your brethren, and let fall upon them the whole burden, of which you most solemnly promised to bear your equal part. It is practically saying that you are not particularly interested in the welfare of the Church or Minister. And if there be a covetous heart here, it runs through every other christian duty and closes up the benevolent avenues of the soul. How many churches complain of their destitute situation, that they are like sheep without a shepherd, and say they lament it! But does it not in too many instances arise from their covetous neglect to support the Gospel Ministry, when they have ability, but no disposition; which has brought upon them a blighting mildew, as a judgment from the Great Head of the Church for their wicked covetousness! Let such make a strenuous effort to support the Gospel, and God will bless their undertakings. Let churches and religious societies restrict themselves to the same allowance as that on which many obligate their Ministers to live, and the most of the so-called feeble

In how many instances faithful, devoted Ministers are obliged to leave their people for the want of that support which they could raise, and none be burdened, would all do their duty. This has probably as much to do in unsettling the Ministry as all other causes. Then, if a Minister is poorly supported, all reason and analogy show that the people must expect poor sermons, as he has little or no time to study. His mind is harassed and perplexed, his spirits are crushed with discouragements, as he is kept poor and straitened, and what heart has he to labor? And it often adds bitterness to the cup of the devoted Minister, and renders it hard to die, to think that after serving the church faithfully, they must leave their families poor and penniless, and homeless, when, could they have been excused from preaching the Gospel, they might have accumulated property as well as others.

How many have said, Let Ministers preach, be faithful, and trust in God to take care of them! Will He work miracles for their support? Will He provide them with coats of skin for clothing, and manna for food? Or will He take them up to heaven to support them during the week and let them down to preach on Sabbath? Will He by miraculous power give them sermons as they go into the pulpit? No. He calls men of like passions and wants with their people, and makes it their duty to support them comfortably and liberally. The relation of the Church to a perishing world enforces the duty of supporting the Gospel Ministry. The Scriptures inform us that “whoever shall call upon the name of the Lord shall be saved.” And the Great Apostle in contemplating the subject, says, “How then shall they call on him in whom they have not believed! and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent?” Here the Lord teaches that the preaching of the Gospel is the prominent and great effective means for the salvation of sinners, the welfare of the Church, and the conversion and moral elevation of the world. If you do not sufficiently value the Gospel to support it, you certainly do not view the souls of men worthy of your care and solicitude. And you cannot sustain the interests of a Church and society without the living preacher. How soon the religious interests of a people will decline, the morals of a community become corrupt, property depreciate in value, and infidelity triumph, if the house of God is closed, and the preaching of the Gospel abandoned. In proportion as professed Christians value the souls of the unconverted and realize their responsibilities to perishing sinners, they will exert themselves to sustain the ministry of the word.

That comfortable and liberal support which Christ demands for his Ministers is not a charitable donation, but a debt justly due, and cannot be withheld without injustice to them and dishonor to Jesus Christ. The Gospel Ministry is not in debt to the people, nor does it call for support as a matter of charity, but of just due. The Gospel does not come to man to beg, but to scatter blessings broadcast over every community and land. And it has demonstrated, by the multitude of its temporal blessings, that the expense to support its institutions is not wasted, but returned to the donors more than principal and interest. Yet how many seem to consider that a Minister’s support is an act of charity, and the Minister himself a church beneficiary. His support is so small that he is not allowed to lay up anything against a time of need, as men of other professions, and as his own people do. In many instances Ministers, on account of their limited support, are not able to educate their children and prepare them for future usefulness, and they mourn because of their inability to discharge that duty, which they feel pressing heavily upon them.

The laws which Christ has given relative to Ministerial support are just and right in themselves, and indispensable to the well being of the Christian Ministry and the Church of God, and to disobey them is to cast reproach upon the Lawgiver, and to manifest, disregard for his wisdom, his justice and his benevolence. The good of the people and the propriety of religion require that Ministers should receive a competent support. People usually place little value on that which costs them little or nothing. The more liberally they support their Ministers, the more they will respect and love him, and profit by his labors. Would the Churches have useful and devoted Ministers, they must enable them to be such by their prayers, efforts, kind aid and encouragement. Were a general reform throughout our Churches to take place regarding this subject, then the office of collector would not be dreaded, as it often is at present.

In considering this subject, may we not find cause for the great evil of frequent Ministerial changes, the distraction of Churches, and the sore desolation of many religious societies? God usually blesses those Churches with peace and prosperity that do all in their power to encourage their Ministers, and make them more and more useful.

May the Lord help Ministers and people to be faithful in duty to each other, and faithful in all things even unto death, and then crown us with life and glory in His kingdom.

New-Brunswick Auxiliary Bible Society.

ADDRESS DELIVERED AT THE ANNUARY MEETING.

On rising to address the meeting, the Rev. G. M. Armstrong said:—
I stand here as a substitute for my revered father, who was to have moved the first Resolution; but owing to a severe cold under which he is now suffering, he is prevented from doing that which I know he had set his heart upon doing this evening—once more advocating the claims of the British and Foreign Bible Society. There is one reason especially why he would have been glad of the opportunity of appearing on the present occasion, and that is to have spoken on that subject which is moving the Christian mind, namely, the late outrageous attack on the Pentateuch. I cannot say in what way he would have expressed those feelings of indignation which I know he entertains upon this subject; but I am sure he would have done so judiciously and wisely, and that his words would have carried that weight and information which his age and character would have rendered inestimably valuable to us. This, Mr. President, is a subject of deep importance to our society, for the plague has already begun which shakes the belief of man in the Word of God, and it becomes us to watch and pray against its fatal ravages. As the Bible, and the Bible only, is the religion of Protestants, so it is the only support of all missionary and philanthropic effort. Without faith in the Bible, neither love for the heathen nor sympathy with our own population can long continue. Without faith in the Bible, every tie, national, social and relative, will soon be severed. It is alone the blessing of God which gives national greatness, national happiness, and national security. But if the foundation be destroyed, what can be righteous? It is alone the blessing of God which

to a kingdom which in the most public manner, and on the most solemn occasion, honors the Bible above every earthly thing. It is not the sword of state, nor the golden orb of dominion; it is not the sceptre of authority, nor even the crown of gold, which constitutes the last and highest gift presented by the British nation to the Royal person on the day of coronation—no, it is the Word of God. For when all the rest has been presented, “the Archbishop shall bring the Holy Bible and say, ‘Our most gracious Queen, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal law; these are the lively oracles of God.’ Blessed is that reader, and they that hear the words of this Book, that keep and do the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world; may wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus, to whom be glory for ever. Amen.” Can we wonder that when a foreign prince, alluded to in the abstract of the Report which has just been read, was sent to our gracious Queen, to ask of her the wondrous secret of England’s might and fame, that she should at once cause to be placed in his hand the Word of God, and bid him say that in that volume lay the secret of England’s glory. And can we wonder what the public mind should be roused to indignation at the temerity of that mitred head who has dared to tamper with the secret of England’s greatness; without which indeed I have no hesitation in saying that our kingdom would soon cease to exist. Sir, I fear not for the Bible; for I feel that the more closely we are led to search into the foundations of the faith, and that marvellous array of evidences by which the Scripture is attested, the more must we be astonished at their depth, and strength, and coherence. But I do tremble for that man whose inconsiderate rashness and presumption pretend to have discovered hidden weaknesses in the books of Holy Writ, which he allows; contain the word of the living God—books to which were sanctioned by the Lord and His Apostles; and this only I will add, that blasphemy is written on the forehead of that theory which alleges imperfection, errors, or sin in any books thus authorized.

Having offered these remarks, Mr. Armstrong begged to move the first Resolution; and in doing so he observed that under the circumstances in which he addressed the meeting, he was not prepared to do so in such a way as he could have wished, before such an audience and upon so interesting an occasion. In alluding to the Report, he stated that his father had listened to it in a Committee meeting for upwards of two hours when it was read throughout, and that as he was prepared to have moved its adoption, his son could have no difficulty in doing so; but rather considered it a high privilege. He did, however, feel embarrassed, for having lately been called to attend various meetings throughout the vicinity, where he had advocated the claims of the Society, his mind was so full of matter with reference to it that he hardly knew where to begin or where to end. He would, however, take that opportunity of bearing his public testimony to the usefulness of Mr. Smith, the travelling Bible Society Agent, who had been referred to by the President, and an account of whose operations in the Province had just been heard in the abstract of the Report. Mr. Armstrong stated that the perseverance, tact, and simple eloquence of Mr. Smith, rendered him most efficient in forming new branches in connection with the Society, and in reviving others which were languishing. He had listened with deep interest to his statements in reference to the Society in every land, in the adjoining Provinces, as also in our own, and he could easily detail much which he remembered of Mr. Smith’s addresses, which he was sure would equally interest the present meeting. Not wishing, however, to occupy too much time, he would simply draw the attention of those before him for a few moments to the immense importance of the Society, showing how that, from a small beginning, it had been the means of distributing upwards of forty million copies of the Scriptures, or portions of them, besides assisting Foreign Bible Societies in circulating about thirty millions more—in all above seventy millions—in different parts of the world. Of these seventy millions, he stated that nearly twenty-six millions had been distributed in Great Britain and its dependencies; twenty-three millions in Europe; sixteen millions through Bible Societies in the United States of America; leaving only Five million copies of the Scriptures to ENIGMATIC millions of Mohammedans, Heathens and Jews. He repeated it, five millions among eight hundred millions. Did not this show that, notwithstanding all the society had done during the last fifty-eight years, as far as the world was concerned, it was only entering upon its work; which was that the Word of God might be given to every child of man, in accordance with the Saviour’s command, “preach the Gospel to every creature.” The speaker referred to that principle of the Society upon which it was based, whereby it admits the co-operation of all persons, without compromise or concession, in carrying out its stupendous object. None were asked to what creed or religion they belonged; but whoever were willing to unite simply in circulating the Scriptures, without note or comment, in the authorized version in the English language, and in the best versions that could be procured in foreign languages, the Society willingly avails itself of their aid. With reference to the workings of the Society, he stated that it was absolutely necessary to carry on correspondence with all those who were engaged in its operations, as also to furnish from time to time to its members information for their satisfaction and encouragement, and that this was done by means of its annual and monthly reports; and for one he marvelled in reading over the miscellaneous accounts contained therein, to see so little with which he could not altogether agree, and he rejoiced to find so much that could not fail to fill with gladness the hearts of all who love the Bible. He would like to detail some of the interesting incidents connected therewith which were crowding upon his memory—but feeling that there were others who were waiting to address the meeting, and being particularly anxious that the mover and seconder of the fifth Resolution (which was a most important one) should have an opportunity of doing so in that effective way which he had no doubt they were prepared to do, he would simply conclude by calling upon the young to come forward in support of an institution which God had so eminently owned and blessed, and he trusted that no one, young or old, then present, would fail in enrolling their names, if they had not already done so, as subscribers to the British and Foreign Bible Society.

Rev. G. A. McNeill said:—
MR. PRESIDENT AND CHRISTIAN FRIENDS—When I consented, by the request of your worthy Secretary, to undertake the duty of seconding this Resolution, I did so, for reasons which I need not specify, with

the distinct understanding that I should be permitted to do so without promising to make any additional remarks; and hence I do not now rise for the purpose of making a speech, but simply to perform the duty allotted to me in the most formal manner possible. I would, nevertheless, take this opportunity of expressing the earnest hope, that my silence on this occasion may not be misinterpreted, for I can assure you that my feelings towards this Society have long been of the warmest and most favorable character; for I have long regarded it as the greatest, the noblest, the most necessary, and the most apostolical of all the Protestant institutions; and believing, as I do, that the Bible, and the Bible only, is the Christian’s rule of faith, and that the right of private judgment in matters of religious belief is the inalienable birthright of every human being, I feel bound to regard it as my sacred and bounden duty, and as the sacred and bounden duty of every professing Christian, to further in every way possible the interests of an institution, the avowed object of which is to disseminate, pure and unadulterated, without human addition and without human comment, that blessed Book which contains the charter of our hopes, and which is the only duly and reliably authenticated record of the revelation of God to man. With the respected mover of the Resolution, I would also most confidently affirm that I fear not for the Bible, for it rests upon a foundation sufficiently strong to resist all the attacks which Satan and his miscreant emissaries make against it. It must, it will triumph, for “it has God for its author, truth for its contents, and salvation for its end.”

In moving the second Resolution, the Rev. Neil McKay said:—

MR. PRESIDENT, LADIES AND GENTLEMEN—In rising to move the second Resolution, I will first give expression to a thought which struck me while listening to the speech of the Reverend gentleman who moved the first Resolution, and which I deem it improper to withhold. It is that the enemies of the Bible have changed their base of operations. The time was when their whole efforts were directed to the suppression of the Scriptures and the hindering of their circulation. In this department they have been unsuccessful. The Scriptures have found their way into every country in Europe despite every effort to prevent it, and in every country, at one period or another, found their students and their martyrs. Failing in this, then, the enemies of the Bible are now endeavoring to shake men’s faith in the authority of these Scriptures, and thus rendering their circulation as little injurious as possible to existing systems of superstition and of error. But we have much faith in the truth, and more faith in the God of Truth; and we can maintain our composure in full view of any efforts that may be put forth to prevent the triumph of truth over any form of falsehood.

My resolution divides itself into two parts, viz., the fact set forth and the feelings required of us in view of that fact. The fact is that “Almighty God has hitherto so prospered the British and Foreign Bible Society, as not only to surpass the expectations of its early friends, but also to call forth the gratitude of Christians in all parts of the world.” What may have been the expectations of the early friends of the British and Foreign Bible Society, we have no means of accurately determining; but from the fact that they were such men as Wilberforce and Bishop Berkeley, we may conclude that they expected largely. Perhaps they themselves may not have taken much pains to define their expectations; but having taken such steps as appeared to them to be duty, they may have left results to God. But we cannot suppose that, when a few Christian friends met to devise means to supply the destitution of Bibles in the Principality of Wales, they could have had any anticipation of what has since been realized in the cause of the Bible.

It will suffice for our present purpose to show that very extraordinary prosperity has attended the operations of the Bible Society, and this can be easily done by touching upon a few points in connection with the present statistics of the Society. First, let us look at the expenditure of the Society, and mark therein its increasing prosperity. The Society commenced operations with an expenditure of £619 for the first year. In its tenth year its expenditure had increased to £84,652; in its twentieth to £289,493; in its fiftieth to £1,119,237; during last year to £1,444,751; and in fifty-eight years its total expenditure amounted to the enormous sum of £5,294,488. Who can look at these figures, and doubt that Almighty God has blessed the Society so far as its funds are concerned?

Equally manifest is the prospering hand of Almighty God in the multiplication of the organizations of the Bible Society. Fifty-eight years ago we had but the one solitary Parent Society. We have at this moment in Great Britain 599 Auxiliaries, 689 Branches and 2763 Associations; and in the colonies we have 82 Auxiliaries, 689 Branches, and 200 Associations; making in all 4913 organizations co-operating directly in the great and good work of Bible circulation. Besides all this, the Society has aided 65 foreign Societies of a kindred character, and has established foreign agencies in France, Belgium, Holland, Germany, Sweden, Norway, Denmark, Russia, Italy, Turkey, and South America.

But it may be asked, what is the result of this organization and expenditure? It is the manufacture and distribution by the Society directly, of upwards of forty millions of copies of the Scriptures, and indirectly by its co-operations with other Societies, of thirty-two millions more, making in all, as you have just heard from the Rev. Mr. Armstrong, 72 millions. It is further, the publication of the Scriptures in 163 different versions, 146 of which were never before printed. Few people are aware of the labor of typesetting in a language not understood by the compositor; and yet, without taking this matter into consideration, we cannot estimate aright the Society’s success in this department. We may illustrate what we mean by referring you to the facts respecting the manuscript of the New Testament in Chinese, discovered in the British Museum a few years ago. The Society entertained the proposal of publishing the manuscript, and enquiries were made, and estimates obtained for the accomplishment of the work, when it was ascertained that the publication of that manuscript would cost the Society two guineas per copy. While from the nature of the characters, the Chinese may be assumed to be the most expensive, the incident will show that the production of English copies is an easy matter compared with the publication of the Scriptures in foreign tongues.

now in places whether gentlemen of the cloth may not go, the colporteur with wallet on his back and Bibles in his hand, carries to the peasant in his house words whereby he may be saved.

Then let us look at the aid which this Society renders to the cause of Missions. The Missionary goes forth, and after years of patient toil, he makes himself acquainted with the language of some distant people. By years of further toil he renders the Scriptures into that language. How often, without the aid of this Society, would he be arrested at this stage of his progress by an insuperable difficulty. Suppose the language to be Chinese, even the immense resources of the English church would feel the burden of the publication of his manuscript. If the burden fell upon some weak section, who found it difficult to provide the £150 or £200 upon which the missionary must subsist, they must sink under its weight. But without respect to sect whatsoever, the Society lays hold upon any faithful and scholarly translation; and says to the owner, “Give us your manuscript and your help in correcting the press, and we will give you the Bible.” How often, by such generous conduct, have the hearts of the missionary and of his converts been made glad.

Lastly, let us look at the harmonious co-operation of kindred christian spirits from all evangelical denominations in this work. What sympathies have been evoked! What sweet fellowship enjoyed! I think I may safely say that Christians have realized as much happiness in co-operating in the business of the Society as in any department of christian duty whatever, and that Christian men have met in this work, and loved one another, who otherwise would not have met on this side of Heaven.

From these statements we may gather that God has blessed this institution. What then, are the feelings with which we should review these facts? They are manifestly feelings of devout gratitude. We scorn ingratitude in our fellow creatures, will God not frown upon it in us? And if we expect his continued blessing in the future, shall we not devoutly acknowledge his goodness in the past.

Knowing that the reverend gentleman who is to second the Resolution, will supply any omissions which I have made, and ably review the whole subject, I beg leave, with these remarks, to move this Resolution.

The Rev. A. McLeod Staveland spoke as follows:—
MR. PRESIDENT, LADIES AND GENTLEMEN—It is with great pleasure that I meet you again at the anniversary of this Society; and, in rising to second the resolution, I cannot give utterance to my feelings in words more appropriate than these: *Grace be with you, and with all them that love the Lord Jesus Christ in sincerity. We are met this evening as Christians, and we are assembled for an object of paramount importance, as it is infinitely connected with the bringing down of Satan’s kingdom; and the building up of the kingdom of Christ, not only in this city, in this province, but throughout the whole world.*

At this time, when the God of salvation is coming out of his place to execute his righteous judgments—when the kingdoms of this earth are shaken to their utmost bounds—and when the fringes of the dark cloud of vengeance is seen in that much to be deplored civil war still raging on our borders—it is pleasant for us to meet, as we do to-night, in the full enjoyment of our civil and religious privileges; that we may have our hearts encouraged and our hands strengthened, in promoting that blessed and honorable work which has in view the best interests of the human race; a work of such moral magnificence, that the weapons of its warfare are not carnal, but mighty through God, to the pulling down of the strongholds of sin and Satan.

It is, from year to year, a matter of continued gratitude that so much is being done, both at home and abroad, for the spread of the Gospel; and we doubt not that the combined and systematic efforts which are being put forth by this and kindred institutions will, through the divine blessing, speedily introduce that happy period of millennial glory, foretold in ancient prophecy and secured by ancient promise, when, in answer to our too long straitened prayers, the renovating spirit shall descend as rain upon the mown grass, and the knowledge of the Lord shall cover the earth as the waters cover the sea.

If, on the discovery of the New World by Columbus, the men of that generation congratulated one another on having lived at such a period, what greater reason have we to rejoice that our lot is cast, not in the fifteenth but in the nineteenth century of the world’s history, adorned as it is by Bible, Missionary, Tract and Sabbath School Societies, Christian Associations, Orphan Asylums, Ragged Schools, Reform Societies, and many other excellent institutions, which so eminently promote the moral, social, and spiritual welfare of the sinful children of men.