delight it is to promote the fear of God, o advance the interests of the kingdom of . May their number rapidly increase.

e Rev. Mr. COONEY, (after having first re- with approbation to the President's open- ddress, the Report, and the speeches of the ers who preceded him, Rev. Mr. RARRI- and Lieut. DUCANE, R. E., and congra- d the Society on having one of the highest al functionaries of the land as its President, dering such a circumstance as an earnest of glorious period when kings shall become ng fathers and queens nursing mothers to hurch:)—spoke nearly as follows—

he BIBLE has elicited the praise of some of most erudite men, and some of the most pro- nd thinkers of every age. PHILOSOPHERS, ATESMEN, ORATORS, &c. have eulogised n the most eloquent terms: and the most en- ttened nations of modern TIMES, have ac- owledged its divine authority—reverenced its ly Oracles—and offered up to it their aggre- te homage.

But Oh—Mr. Chairman, if we had the inspi- on of "THE PROPHETS," and the fervour "THE TWELVE APOSTLES of the LAMB" we could comprise in ourselves, the resour- s of "THE CHERUBIM, and SERAPHIM;" d the capabilities of "THE HEAVENLY ;" and the matured powers of "the spi- just men, made perfect."—Could we com- d in ourselves, all the Grace, and Wis- all the unction, and Love of this marvel- agency, and employ it all incessantly, and clusively, to praise and magnify "the Sacred Scriptures," our homage would be imperfect, our veneration inadequate.

ALK about the hoary chronicles of antiquity l the aphorisms of the Sages, and School- —TALK about the brilliant pages of classic erature, and the essays of grave moralists, e anodian theology of the poets, and the pers of V[illegible] about the narra- *Herodotus*, and *Livy*, and the orations [illegible] and others, and the Odes of Homer and Pindar, and Virgil.—Compare these with "the Holy Bible," and we'll insult the only true and wise God; compare these with the Bible, and we'll confound the wisdom of God, with the foolishness of sinful man—yea Sir—a comparison of this kind, would silence the voice of PRAISE; spread a veil over "THE DIVINE GLORY;" remove the ancient land marks that God has set up—destroy the foundation that he has laid in Zion—bury "*the tried corner stone*" under a heap of *rubbish*; quench "the true Light" that the Almighty has kindled—and send his people, as poor benighted pilgrims, to grope their melancholy way through this waste howling wilderness, without either VISION, or PROPHECY, the MIRACULOUS PILLAR, or "THE LAMP OF LIFE." But lo! here comes one that will end the discussion; it is Saul of Tarsus; let us hail him as an ambassador from God.—He comes to proclaim the Heavenly lineage—and to attest the divine origin and pedigree of the sacred records—"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD."

Could we now, Sir, collect all the productions of early piety, and recent zeal; of primitive learning, and modern improvement.—Could we search all the Libraries of CHRISTENDOM—and select from this *immense* and *heterogeneous mass*, all the truly pious and valuable works they contain, and contrast them with the glorious Book this christian society is endeavouring to circulate, the comparison would shew that whatever light the shed, is derived from "THE LAMP OF LIFE;" whatever knowledge they impart, is derived from "THE FOUNTAIN OF WISDOM;" and whatever Excellency they contain, is imbibed from the divine Excellency of "THE WORD OF GOD."

HERE we my walk in the Garden of Eden, with Adam and Eve; and listen to "the morning stars singig together," and "the Sons of God, shouting or Joy." HERE we may sit in the Ark with Nah; and go into Abraham's tent and partake of his hospitality.—HERE we may walk in the fiels with Isaac—unite with David, and Isaiah in thr private devotions,—see Moses performingigns and wonders—hear Solomon delivering course of lectures on ethics, and moral and polital economy—hear Daniel interpreting his dams, and visions—the Son of Zebedee descring what he saw in Patmos; and Paul preaching Christ and him crucified," in ATHENS, and ROME.

Yes, Mr. CAIRMAN, in this "*New and living way*," e can walk in the foot-prints of Him, "who wt about continually doing good"—and then, soaring out the pinions of our contemplation, wean soar away to Heaven, and enter into "THE GENERAL ASSEMBLY AND CHURCH OF THE FIRST-BORN"—and see "*the Lamb as it was slain*," opening the Book with the seven seals; and interpreting this vision, according to the Analogy of Faith, our hearts, and our voices say:—THIS VENERABLE institution will pervade the whole world—and "THE HOLY BIBLE," the Classic of the Church, and the Library of FATHER, SON, AND HOLY GHOST, will be circulated from Sea, to Sea; and from the River, unto the ends of the Earth. And THEN, all that the Prophets, and Holy men of Old, saw through a dim perspective, and a shaded vista—all this will shine forth brighter than the Noon Day Sun; and then, the Watchmen in Zion, shall see eye to eye;—and then, MERCY and TRUTH shall meet together; and RIGHTEOUSNESS, and PEACE shall kiss each other; and THEN, wars and rumours of war shall cease; and the Tabernacle of God, will be among men;—and THEN, the conceptions, and the prayers; the hopes, and the desires, of this resolution will be fulfilled; and THEN, "THE VENERABLE BRITISH, AND FOREIGN BIBLE SOCIETY" shall shine "as the brightness of the firmament;" and its numerous auxiliaries, "AS THE STARS FOR EVER, AND EVER."

Dr. ROBERT BAYARD, in seconding the second Resolution, spoke nearly as follows:—

I rise with much pleasure to second the Resolution which has just been submitted to you, and accompanied with the comprehensive and eloquent remarks of the mover of it. I must, however confess my incompetency to give any additional interest to it; but as we have met this evening to contribute, according to our respective abilities, to the general fund of information and persuasion in support and furtherance of the Bible Society, I cheerfully offer my mite, to manifest the willingness of the giver, and not the value of the gift. The claims of this Society have engrossed the attention and zeal, and called forth the talents of eminent men in all Christian countries for many years, and the subject is still not exhausted, because it is inexhaustible. The feeblest and the strongest intellects may co-operate advantageously for it; and the humble pecuniary offer of the sincere well-wisher will assist the larger donation of the affluent to carry the benefits of the Bible to the remotest regions of heathen ignorance; and, Sir, when we contemplate the success which has already marked its progress—its benevolence and the universality of its operation—we must confess that an unseen and almighty power has protected it, and that an unseen and almighty pilot is directing its ways amid the warring elements of human opinions, and the social and political convulsions which are agitating so many parts of Europe, and from which (I regret to add) England, that bright luminary in the galaxy of Christianty, has not escaped.

The present era is characterized by outbreaks of national commotions perhaps unprecedented in the annals of history, and some length of time must elapse, in all human probability, before the prevailing confusion will be succeeded by quietude and order. We might naturally suspect that these disturbances would militate against the successful career of the Bible in the excited countries; but the Creator works in a mysterious way; his benevolent designs are frequently veiled by a frowning providence, and when they dissipate the threatening clouds, they burst forth with splendour, and display over-ruling and omniscient wisdom. If we may judge from the past—from the difficulties which this Society has already encountered and overcome—we may reasonably hope that the agitations to which the Resolution refers will not retard the onward course of the Society's exertions, but, on the contrary, that they will prepare the way for its extended usefulness; for great national excitements are generally accompanied with much individual affliction and misery, and, Sir, when the air resounds with the shouts of the victorious party, and the popular gaze is attracted and diverted with display, who can tell how many widows weep unheard, unnoticed and unknown?—how many orphans call in vain upon their fathers?—how many parents mourn the destruction of their children?—how many families are reduced from affluence to penury—how many others from sufficiency to starvation? At such a crisis, grief humanizes the heart, subdues its pride, softens its asperities, and renders it accessible; and at such a crisis may this Society extend its comforting influences amidst the "social and political convulsions which are now agitating so many parts of Europe." We may naturally anticipate opposition to the circulation of the Bible in heathen and idolatrous countries; but, Sir, I cannot withhold the expression of surprise that this circulation should be opposed by persons who have seen the advantages of it in society; and when we advert to the success of the Institution despite this opposition, and to the vast numbers who are enrolled in support of it, comprising men eminent in civil and ecclesiastical offices, and still more exalted by piety, learning and abilities, it forces the enquiry: Why do men who believe in the authenticity of the Scriptures as the true and plain exponent of the Christian religion, withhold their assistance, and thus virtually oppose the diffusion of Christianity? Some Protestants object to the general and indiscriminate circulation of the Bible, assigning as their reason, that persons who are not sufficiently educated cannot comprehend it. The objection, in my humble opinion, is entirely indefensible, and at variance with a positive command contained in the Bible, and made without reference to learning or abilities, viz., "Search the Scriptures." It proves, however, that the Bible Society must encounter obstacles in lands already illuminated by its efforts, as well as in the benighted regions of idolatrous heathenism. But, Sir, we may surely predict its triumph, as it is guided by the only compass which can direct the frail bark of humanity, laden with its priceless cargo, on the voyage of life, into a haven of security and happiness.

I alluded upon a former occasion to death-bed testimony, in proof of the truth and importance of the Bible: and it may not be irrelevant to make a few additional remarks upon the subject, as such scenes are frequently characterised by agitation and excitement. Sickness oftentimes refines and sublimates reflection, when the mental faculties are not impaired by it, and the shadows of approaching death remove delusive attractions and present objects in their real characters. The dying christian looks through his Bible to eternity with confidence. The thoughtless prodigal in the hour of death trembles at its denunciations—and professed Infidels at this trying time have abandoned their defenceless and dangerous theories and acknowledged the Supremacy and Divine origin of the Bible. But, Sir, it has been asserted by cavillers that the confidence of the dying christian is no proof of the truth and superiority of his religion, and they have referred in support of the assertion to the enthusiasm of Bolators, and to the worshipper of Juggernaut who manifests equal confidence and hope, when he voluntarily meets death beneath the destroying wheel of his Temple. We can easily establish the falsity of the comparison without referring to the acknowledged evidences of the Christian Religion.

The love of life is instinctive, and the desire and disposition to preserve it is manifest in all, from the highest to the lowest orders, of animated creation. The desire is co-eval with existence—it must have been implanted by the Creator—it is not the result of circumstances—its origin is divine. Our Bible teaches us to preserve it, except in defence of its doctrines. The heathen idolator possesses the same instinctive love of life, but his religion teaches him to destroy it, and he thus violates a principle implanted in him by his Creator. Every act of self-destruction is the effect of partial or general disease in the machinery and organization of the brain. The disease may be induced by an almost infinite variety of causes, acting either gradually or with electrical rapidity. The dying Christian is oftentimes permitted to retain his mental faculties—the victim of Juggernaut *always* dies a lunatic. The former meets death with composure, under circumstances calculated to destroy enthusiastic excitement, and to give dissolution increased terrors, if they were not removed by his Bible; his body is enfeebled by disease and pain; he is surrounded in the stillness of his apartment by sorrowing relatives and friends; he feels that the cords are breaking which binds him to the world and its attractions, and that he must soon bid farewell to his dearest attachments in it; he resigns his body to the corruption of the grave, but his spirit triumphs over the wreck of matter, assured by his Bible of its continued existence in another and a better world. The degraded and pitiable worshipper of Juggernaut, on the contrary, is stimulated by display and tumult to morbid excitement—he is impelled, like the machine which destroys him, by uproarious devotion, and his self-immolation is encouraged by fiendish yells, which overpower his cries of agony and death. The comparison confirms the superiority of the Christian religion, and enforces the necessity and moral obligation of extending the salutary and *sanative* influences of the Bible through the exertions of this Society, to these misguided victims of superstition and derangement.

But, Mr. President, I have trespassed upon the time of this meeting. I am therefore conclude with the expression of my best wishes that the prosperity of this Society may be commensurate with its importance, and co-extensive with the wants of mankind.

In moving the third Resolution, the Rev. Mr. THOMSON spoke nearly as follows:—

Mr. Chairman and Christian Friends,—I am a stranger amongst you, and, as a stranger, must claim your sympathy.—I heartily concur in the statements of the previous speakers, though, in looking back upon the past history of the Parent Society, as a Scotsman, and as a Scottish Presbyterian, I am not prepared to give my sanction and approbation to much that it has done, nor to palliate what I believe to have been its criminality—yet, as it has retreated from the position which it *once* occupied—as it has retreated from the *Apocryphal* ground and gone back to its first and proper place, "the Bible without note or comment," I cannot for a moment hesitate to give to it and its kindred Societies all the benefit of my most sincere and hearty God speed.

It was a noble maxim, that of Chillingworth, and not more noble than true—"the Bible alone is the religion of Protestants"—and he might have added—"the Bible alone is destined by its author to be the religion of the world." The Bible, sir, is a precious treasure; a treasure that may be communicated to others without being lost to its owners.—Of its influence for good, many quarters of the world do at this day bear evidence, for wherever it is known and generally read, not only is the standard of morality raised but reason itself is improved and ennobled. Humanity needs not to be praised in order to its being made proud, therefore I will not say one word that can add fuel to the flame of national vanity; but this I may say, that we have reason to rejoice, for that while a Godless and lustful ambition has held other lands and other minds in bondage, it has been reserved to that land to which we owe our common origin, and around whose noble and well balanced constitution our best feelings linger—as the feelings of citizens of a great nation that is indeed free, and that can tolerate no slavery within her broad dominions—that it has been reserved for that land to originate a Society that has the world for its field of labor, and for its object the emancipation of mankind from that which is the soul of slavery—slavery of soul. Britain has never lacked her heroes to stand forth in defence of her liberties when invaded, nor has she been ever wanting in men of high intellect and discreet valour when needed, to guide the vessel of state in safety through the troubled waters of foreign interference or intestine cabal. But in the eye and in the judgment of every child of God, the point in her broad escutcheon that shines forth with brightest lustre, is that on which the Bible is placed as the religion of her Protestant people in every land, and that, too, translated through her enterprise, intellect, and benevolence, into no fewer than *one hundred and forty* different languages. And to what, sir, but to the circulation of the word of God's testimony through the length and breadth of Britain, blessed as it has been so richly by God, ought we to trace Britain's high standing amongst the nations of the earth—her general prosperity and her long continued peace. Look to those nations by which she is surrounded, and from which I may say the Bible has been excluded, or in which at least it has been prevented from bearing its legitimate influence over the general mind, and what a moral waste and wilderness do they offer to our view—anarchy and bloodshed—turmoil and confusion—rent into a thousand contending factions, each thirsting for a liberty which it knows not how to use, and exhibiting in truest colours the powers and workings of the human mind when roused into action, while yet uninfluenced by Divine truth. And look to that strange dominion, whose Head has found it meet to curse from time to time the Bible Societies—how wretched and miserable its subjects;—its sunny sky and luxuriant soil render it one of the fairest of lands, while the remembrance of its former glory still invests it with the deepest interest: yet there it lies—whatever it has had of civil government a wreck—its spiritual despotism a *present* ruin—its people deplorably ignorant, and its once-worshipped Head—the man of the triple crown—the anathematizer of Bible Societies, an exile.

We ought ever to keep in mind that the Bible Societies are not yet without their enemies—that they are not yet permitted to carry on their peaceful warfare without strong and stern opposition. They are still under the ban of Papal Rome, and it is worthy of remark, that the man whom a spurious liberalism hath of late so bespattered with praise, because of the vaunted largeness of his policy, hath not yet opened his eyes to the folly and glaring wickedness of locking up the words of God's testimony from his enslaved subjects. But in Italy itself, and in those nations over which the "man of sin" hath held his sway, a wide door, and effectual, hath within the last few months been opened for the entrance of unadulterated truth.—Yes, that wall which has for ages encompassed the "seat of the Beast" is now broken down, and the very ignorance in which it has been Rome's policy to keep her subjects imbedded, has, by the mighty hand of the God of the Bible, been turned into the instrument of unlocking the door, that living truth may enter in.

But, sir, the ban of the Roman Pontiff is not the only enemy against which Bible Societies have had and still have to contend.—There is that native principle in humanity, of opposition to the high spirituality of God's truth, that is to be found all too prevalent and powerful even in the midst of Gospel light. It does not now shew itself in openly denying the divine origin and authority of the Holy Scriptures, but with all the cunning and deceit of a cowardly slanderer, it comes insinuating, especially into the young and tender mind, doubts as to the binding obligation, now of this part, and now of that part of God's Word. Sir, in whatever state of society this plan of operation is carried on, it should be known—it must be known—that no new argument against the Divine authority of what is commonly called the "authorised version" of the Bible has been set forth during the last two hundred years. The Bible Societies, indeed, may boldly bid defiance to men of every land to bring forth and maintain any really new argument against the Bible. And yet, sir, is it not strange that men are to be found capable of setting forth as new views on this subject what they must or should know have been set forth and refuted centuries ago—and that men are to be found encircling these deceivers as if they were so many Gamaliels—authors of a new era—far in the advance of the age in which they live.—Sir, instead of being in advance of the age in which they live they are far behind it; this the dust and the cobwebs of a thousand libraries will abundantly prove; and instead of their being the setters forth of new opinions, they are but poor revivers of old ones, that have again and again been sold for their full value; they are but miserable resurrectionists—labouring for a living in the grave-yard of a fallen infidelity. No, sir, much as I prize my "New Testament," I cannot consent to lose one jot of the Old; for if the former has a nearer relation to my prospects for eternity and my duties in time—the latter is to me the record of a portion of the Church's past history, and of much that has special reference to the Church both of the present and of the future. As a weary mariner on the perilous and tempestuous sea, I have need of the moon to cheer me by night as well as of the sun to refresh me by day.

Right glad was I to hear, sir, the concluding observations that you addressed to us. Would to God, sir, that every minister on this platform, of every denomination, and that every member of every section of the Christian Church were more thoroughly imbued with the spirit that *they* evinced—it is the spirit of the Bible. With these remarks, I beg to move the Third Resolution.

Dr. BOTSFORD supported the resolution with great energy of expression; but we regret, that not having a copy of the address, we cannot present it to our readers.

In moving the fourth Resolution, the Rev. Mr. ROBINSON spoke nearly as follows:—

We live in a day in which God is bringing about what his hand and his counsel determined should be done. Passing events for the last fifty years clearly prove that the God of the Bible is the God of Providence. One event after another plainly shows that he is preparing the way for the spread of his Word. In 1798 the first Missionary Society was formed in England, on a systematic scale, to give the Gospel to the heathen. From that time Missionaries commenced going to the various parts of the world: some to Hindostan, some to the South Sea Islands, and some to Africa. The first work of these distinguished men was to give the Word of God to the nations of the earth. The missionaries at Serampore translated the Bible, in part or in whole, into languages spoken by one-third of the inhabitants of our world. Soon after, Morrison translated the Scriptures into the Chinese language, and the missionaries gave a translation of the Word of Life in the languages spoken by the inhabitants of the Polynesian Islands. But what could these men do after they had translated the Holy Scriptures? Where were means to be obtained to circulate these versions? In the year 1804, the British and Foreign Bible Society was formed. A minister came down from Wales to London to see if anything could be done to get Bibles in Welch for the Principality. At a committee-meeting of the Tract Society an inquiry was made, What can be done for Wales?—when it was proposed to form a Society to give them the Bible. The Rev. Joseph Hughes made a suggestion which gives name and character to the Society of which we are an auxiliary. "Why not," said that good man, "form a Society for the world." Soon the British and Foreign Bible Society was formed; and as soon as these first pioneers in the work of translation were prepared to put the Scriptures, or part of the Scriptures, to press, this Society stood ready to circulate them among the nations for whom they were designed. What could the missionaries have done without such a Society?—and what could such a Society do without such translators? Who does not see the hand of Divine Providence in the whole?

Another instrumentality was called into the work a few years since, in France. Colportage was established to circulate the Scriptures—it proved to be admirably adapted to the wants of the people. It has since been tried with great success in the United States of America; and I know of nothing more adapted to the state of our Provinces. There is a genuine hospitality in the natives of this Province, if equalled, not surpassed by the natives of any other country, in receiving any one who comes in the name of the Lord. The Refugees and their descendants in this country, and the emigrants who have settled in our wilds, have been trained by circumstances to "shew hospitality to strangers." And sometimes they have indulged in this kindness to a fault, in receiving persons who should not be encouraged. Judicious persons, suited to the work of putting the Scriptures into every family in this land, would do a great amount of good. True patriotism for our beloved country should lead us at once to engage in this work.

God has honored that country which has honored his Word. Compare the nation that has the Bible with that country which has it not, and it must be plain that the disapprobation of God rests on that country which has refused to receive his Holy Word. He has said "the nation and kingdom that will not serve him, shall be utterly destroyed, yea, it shall be wasted." Compare those parts of our nation which have the Word of God with those who are not blessed with his Holy Word, and the truth of this statement must appear plain. For instance, compare Ireland with her neighbours on the other side of the Channel. Why is it that Ireland is so much distracted, and the social state of her people disordered, while the Scotch people, descending from the same origin, (for the Gaelic and Irish are dialects of the same language, and both people sprang from the same ancestry), are quiet and happy? It cannot be on account of her soil—she has a most fruitful soil—she is called the "Emerald Isle." It cannot be in the want of genius, or enterprize, or courage in her sons, for no people in the world has more of the stamina of the brave, the generous and the great, than they naturally possess. And how shall we account for her present state? She has been injured in having the Bible wrested from at least three-fourths of her population. Scotland owes her present happy state to the fact that she has a Bible-reading people. Ireland owes most of her miseries to the fact that she had taken from her that which exalteth a nation and makes a people prosperous and happy. Put the Scriptures into every family in Ireland, and make the Irish a Bible-reading people, and you will then see a happy and a prosperous day dawning on that land.

The Rev. Mr. LAWSON, in seconding the fourth Resolution, from the peculiar circumstances in which he was placed, having just arrived from a long journey, and not expecting the Meeting to take place till the following evening, said nothing; but, through the Secretary, we have obtained from him, what he intended to say, which is as follows:—

Mr. Chairman, Ladies and Gentlemen,—I beg to second the resolution which has just been proposed, and I do it the more cordially, because it recognises the principle that charity should begin at home. It sanctions the principle involved in the Redeemer's command to his Apostles, to begin at Jerusalem, that is, to begin at home. This is the order of *nature*. It is sanctioned by the *Divine law*, and it has therefore a legitimate claim to regulate the operations of this Auxiliary Bible Society. Not that we are to consider *New-Brunswick* as *exclusively* the field of this Society's operations. This is not the case. Unworthy would it be of its august parent, was its philanthropy so circumscribed. *That* noble institution has the *world* for its field of labour. Its scope is man—whatever be his kindred, or his complexion, "whether an Indian or an African sun may have burnt upon him." Now, this Auxiliary professes to be a miniature likeness of the "British and Foreign Bible Society." It professes to be based on the same Catholic principles, and to lend its aid to the cultivation of the same extensive field. It is related of an individual, who, on a certain occasion manifested the utmost stoical indifference, under the pathetic appeals of a christian minister, that when asked, why he remained so unmoved, whilst the rest of the audience were bathed in tears, he replied, "O, I am not in my own parish." God forbid, that *we* should be governed by the same principle. That *our* response to the Macedonian cry, "come over and help *us*" should be this, "you are not in *our parish*," "you are not within the field of our operations," "you have, therefore, no claim upon our sympathies, our Bibles, our prayers." I rejoice to say that this resolution, knows nothing of this exclusiveness. The Auxiliary, the anniversary of which, we are this night celebrating, utterly disavows it. By the amount of its remittances to the Parent Society, it has practically demonstrated its catholicity, its willingness to publish "glad tidings of great joy" to *all* people.

But although the Auxiliary Society would by no means turn a deaf ear to the claims of other lands, yet it would recognise the special obligation under which it is laid, to attend to the wants of *this Province*, to put forth its first and most vigorous efforts to "supply the want of the Holy Scriptures in *New-Brunswick*, the field of its particular labour."

I need not wait to specify the many claims which New-Brunswick has on our sympathies, on our prayers, and our christian exertions. Even was there nothing else to interest us in its welfare, the fact, that in it, we have a "local habitation and a name," should draw forth feelings of the purest patriotism, and inspire us with the resolution of the distinguished patriot of old, in reference to his own highly favoured city, "I will seek thy good." And what is the good that we wish to see realised in the experience of the land in which we dwell? I give expression to the spirit of this resolution, when I say, that we want to see our Province arsing to an elevation in the scale of agricultural and commercial importance, commensurate with her resources—"the threshing reaching unto the vintage, and the vintage reaching unto the harvest." We want to see peace in all our borders, the entire absence of that animosity which so frequently has caused blood to touch blood, and the land to mourn. We want to see the laws respected and obeyed, the magistrates honoured, the credit of the Province maintained, and honour done to

"The flag that's braved a thousand years
The battle and the breeze."

We want, moreover, to see our country rising in the scale of *intelligence*, education more appreciated, and institutions that have for their object the extension of useful knowledge, more liberally patronized. And we look for "greater things than these." We want to see a spirit of "pure and undefiled religion" more generally diffused throughout the community—a disposition manifested, not only to give unto Cæsar the things which are Cæsar's, but also to give unto God the things which are God's. We want to see churches rising throughout the length and breadth of the land, and filled with devout worshippers of Zion's King. Then shall we be called "Hephzibah, and our land Beulah." But how shall all this be realized? By what means shall our land attain to the [illegible] in agriculture, commerce, [illegible] gence, morality and religion, to [illegible] referred, and which, by the [illegible] country's God, will yet be realized [illegible] King of Nations "shall take unto [illegible] power and reign." Methinks I [illegible] vidual reply, "Let agriculture [illegible] tablished throughout the length [illegible] the land; let practical information [illegible] ject be more generally diffused [illegible] earth shall yield her increase." [illegible] say, "Let railways be estab[illegible] open up the country, and that [illegible] ment to many of its unemployed [illegible] Another will cry up "free trade [illegible] that will elevate our Province [illegible] prepared to [illegible] merits of any of those propositions would suggest a far more simple [illegible] fectual remedy for the evils which [illegible] flict our land. What is that? [illegible] *tion* answer the question. Let [illegible] answer the question. Let the [illegible] *reign Bible Society*" answer. Let *God* answer the question. [illegible] *Bible*. Let God's system of [illegible] be diffused throughout the land; [illegible] principles be recognized as the [illegible] by all classes of the community, [illegible] we see our desires realized, [illegible] prosperity and contentment. [illegible] too much importance to that [illegible] which it is our object to disseminate [illegible] avow it as our decided conviction that [illegible] sal circulation, and the recognition [illegible] ples will constitute the *only* effectual [illegible] by which our Province will be [illegible] perous and happy—an ornament [illegible] flag—a blessing to the world. [illegible] estimate its value when we [illegible] the Bible, and the Bible alone, furnishes the only efficient scheme of political economy for raising this Province from its present low position to that status which it should occupy as a dependency of the greatest empire on God's earth. We therefore say, *circulate the Bible*. Let it be conveyed to every family in our land. Let them learn from *it* the *true cause* why the fruits of the earth are blighted. Let them read that if "fat land be turned into barrenness," it is for the "*sins of the people that dwell therein*." Let them learn *righteousness*, so that the earth may again yield her fruit, and that God may bless us. Do we want to see the inhabitants of our land distinguished for their genuine loyalty, devoted obedience to the laws, and their faithful observance of all the institutions of the Country? To attain this end we do not say, "Increase the number of the magistrates—let the penal enactments be more rigorous—let additional prisons be erected, and additional constables be employed to enforce the observance of the laws." No; we suggest a far more *economical*, a far more *simple*, and a far more *effectual* scheme: *Circulate the Bible*. This, when accompanied with the blessing of the "Lord the Spirit," which we have encouragement to ask and expect, will supersede the necessity of *penal enactments*, will convert our *prisons* into Bethels, and will thus not only diminish the expenditure of the country, but will produce that *genuine* loyalty, which the *Christian* alone can feel. And, finally, do we desire the speedy arrival of that time, when they who "dwell in the wilderness" shall all recognize the authority of Prince Messiah—when "*holiness to the Lord*" shall be the motto of all the inhabitants of this land? Then, *circulate the Scriptures*. Let the jubilee trumpet be sounded throughout the length and breadth of this Province; and may the Lord grant that it may bring "sight to the blind, liberty to the captives, and the opening of the prison-doors to them that are bound."

In moving the fifth Resolution, the Rev. Dr. WM. GRAY spoke nearly as follows:—

Mr. President, Ladies and Gentlemen,—I am called upon, and with my own hearty concurrence, to move the fifth Resolution, which proposes a vote of thanks to the ladies who form the Ladies Bible Association of St. John, and to those who belong to the other branches which still co-operate with us. Into the details of the Resolution I do not propose to enter. The hour demands that speeches should be short; and the ladies I am convinced, will be better pleased, that, upon this Resolution, my remarks should be brief. I do not understand the object of the Resolution to be to afford us the opportunity of complimenting the ladies upon their influence or zeal in doing good. The best compliment we can pay them, if any is to be offered, is to take it for granted, that, rising above the atmosphere of human praise, they are animated by the desire which every christian ought to feel, viz., to honor GOD, and promote the welfare of their species. Why then it may be asked, offer a vote of thanks at all? My answer is—to convey this simple truth, that we deem their efforts important, and wish them to be continued, if possible, increased. They procure for us, as the Report of last year shews, half of the collections made in our City, indeed one fifth of the annual remittance we make to the Parent Society. The sum they collected last year, (£65 16s. 9d.) would furnish seven hundred small Bibles to some remote settlements in our Province, or to some benighted population in a distant land, [illegible] convey the truth of God to a [illegible] or an entire nation; and who [illegible] nity, can estimate the possible [illegible] result from their circulation? [illegible] is—go forward in this noble [illegible] your efforts; rather increase [illegible] The call upon us is now loud [illegible] comes from every region of the [illegible] It is not now, from Greenland's [illegible] alone, or India's coral strand [illegible] fountains; but from China, [illegible] land, and all the Islands of the [illegible] every section of the earth, [illegible] yond the pale of Christendom [illegible] fact that increases our responsibility [illegible] Church of God is now awake [illegible] of sending forth the Missionary [illegible] and the Missionary has arrived [illegible] them. Time was, Mr. President, [illegible] to come to this platform to refute [illegible] that the Bible could do no good [illegible] sionary. Now the tables are turned [illegible] we have to press upon the notice [illegible] that the Missionary can do no good [illegible] Bible. Now, instead of the Bible [illegible] in the solitudes of the desert, [illegible] val of the living exponent, it is [illegible] that is traversing the moral wastes [illegible] us to send him for distribution [illegible] contains his message—the only [illegible] can make the solitary places glad [illegible] desert to rejoice and blossom as the [illegible] all lands, we begin to catch the [illegible] "how beautiful upon the mountains [illegible] feet of him that bringeth good tidings [illegible] hear blending with it, those [illegible] "Thy statutes have been my songs [illegible] of my pilgrimage." The sighs of [illegible] speaking intelligently to all. The [illegible] and strive to reflect the glorious light [illegible] has shed upon our dwellings and [illegible] until those who are living in darkness [illegible] arise and reflect it too. These are [illegible] sons why all in every class and [illegible] ladies or gentlemen, all who love [illegible] the Bible and feel the value of [illegible] truths, should redouble their efforts [illegible] looking for their recompence [illegible] of human approbation, to Him who [illegible] in His word, "be not weary in well [illegible] in due season, ye shall reap if ye [illegible]

Mr. President, I have touched [illegible] terms upon the immediate [illegible] tion and have done so designedly [illegible] most decidedly to move—"That the [illegible]

The Rev. Mr. BUSBY, in moving the [illegible] solution, the appointment of the [illegible] nearly as follows—

In Nova Scotia, [illegible]
In New-Brunswick [illegible]
In Canada, [illegible]

It was stated that the [illegible] would open up a large [illegible] provements, and for the [illegible] —that it offered the greatest [illegible] and internal communication [illegible] Lawrence and Bay of [illegible] would tend in the highest [illegible] fisheries, and the commerce [illegible] It was shown also, that the [illegible] the sea coast for a considerable [illegible] capable of being approached [illegible] bays and navigable rivers [illegible] sess the greatest facility for [illegible] reducing the general expenses [illegible] further advantages were [illegible] fine passing over a less [illegible] line in the interior, and [illegible] less apprehension of [illegible] while the more favourable [illegible] the cost of working and [illegible] The exact course of the [illegible] line of Railway was [illegible] with the view of shewing [illegible] which the country, and [illegible] along the line, would [illegible] the practicability of [illegible] letter from J. Wilkinson [illegible] surveyed the [illegible] Wilkinson's estimate [illegible] ments are of the [illegible] entitled to great [illegible] The reading [illegible] tables of the [illegible] at Hammond [illegible] impression [illegible] ments to [illegible] into [illegible] lecture [illegible] observations [illegible] great precision [illegible] public are in [illegible] very useful [illegible] that such [illegible] will cause [illegible] the Legislature [illegible] and of the Sheriff [illegible] with the [illegible] will form so [illegible]

Mr. PERLEY's [illegible]
RAIL-ROADS.—On [illegible]
H. Perley, Esq., [illegible]
Colonial Railroads, [illegible]
at the Mechanics' [illegible]
scribed the several [illegible]
missioners for the Ha[illegible]
and pointed them out [illegible]
Colonies.—The Easter[illegible]
which the Commissioner [illegible]
was defined by a large [illegible]
superior advantages of [illegible]
and fertility of the co[illegible]
described. The whole [illegible]
Halifax to Quebec is [illegible]
set as follows:—

In Nova Scotia, [illegible]
In New-Brunswick [illegible]
In Canada, [illegible]

It was stated that the [illegible]
would open up a large [illegible]
provements, and for the [illegible]
—that it offered the great[illegible]
and internal communication [illegible]
Lawrence and Bay of [illegible]
would tend in the highest [illegible]
fisheries, and the commerce [illegible]
It was shown also, that the [illegible]
the sea coast for a considerable [illegible]
capable of being approached [illegible]
bays and navigable rivers [illegible]
sess the greatest facility for [illegible]
reducing the general expenses [illegible]
further advantages were [illegible]
fine passing over a less [illegible]
line in the interior, and [illegible]
less apprehension of [illegible]
while the more favourable [illegible]
the cost of working and [illegible]
The exact course of the [illegible]
line of Railway was [illegible]
with the view of shewing [illegible]
which the country, and [illegible]
along the line, would [illegible]
the practicability of [illegible]
letter from J. Wilkinson [illegible]
surveyed the [illegible]
Wilkinson's estimate [illegible]
ments are of the [illegible]
entitled to great [illegible]
The reading [illegible]
tables of the [illegible]
at Hammond [illegible]
impression [illegible]
ments to [illegible]
into [illegible]
lecture [illegible]
observations [illegible]
great precision [illegible]
public are in [illegible]
very useful [illegible]
that such [illegible]
will cause [illegible]
the Legislature [illegible]
and of the Sheriff [illegible]
with the [illegible]
will form so [illegible]

Inductive parables from [illegible]
lisme are, comparatively [illegible]
this situation, and from [illegible]
ness of the subsoil, [illegible]
disease and the attacks [illegible]
injury or even destruction [illegible]
the season—from all [illegible]
dents, a state of vigorous [illegible]
only preservation.

After thorough drainage [illegible]
contact with the drain [illegible]
—the place of which [illegible]
becoming porous, it [illegible]
moisture of the next [illegible]
the process goes on until [illegible]
dry to the surface. [illegible]
shower adds fertility [illegible]
slowly through the soil [illegible]
leaving in its progress [illegible]
and ammonia which [illegible]
atmosphere.

The earth also becomes [illegible]
composing the vegetable [illegible]
deposited in it—In [illegible]
digest the food supplied [illegible]
with the life-blood necessary [illegible]
growth.

It may also be noted [illegible]
of draining, the drains [illegible]
stoned up nearly to the [illegible]
found its way in, sand [illegible]
drains with sand and [illegible]
a small quantity of stone [illegible]
to a considerable depth [illegible]
closely upon them, no [illegible]
allowed to come in from [illegible]
water enters at the [illegible]
through the soil so slowly [illegible]
begin to run for many [illegible]
so these drains may be [illegible]

D. B. STE[illegible]

Resolved, that two barrels of Seed be [illegible] distributed through the country next season [illegible] the Corresponding Secretary obtain [illegible] mode of cultivation, and have it circulated [illegible]

The following special Premiums [illegible] were then agreed to:

For the best Report on Draining, [illegible] experiments made in this County, [illegible] with the annexed conditions, *Ten Pounds*.

For the second best, *Five Pounds*.

For the 3d best, *Two Pounds Ten*.

CONDITIONS.—A portion of [illegible] than half an acre, to be drained [illegible] mer; the drains to be three or four [illegible] twenty feet apart, running parallel [illegible] into a main drain, sunk at a lower [illegible] three inches deeper than the others. The [illegible] afterwards ploughed to the depth of [illegible] and after a light manuring, to be sown [illegible] nips, barley, or buckwheat, and plough [illegible] in the fall. The next season to receive [illegible] ing of *well-rotted* manure—at least [illegible] horse loads to the acre—and after [illegible] ploughing and harrowing to bring the [illegible] fine tilth, to be sown with turnips, [illegible] and cabbages, or either of them, in [illegible] the crop is out, after a dressing of [illegible] of quick lime to the acre, to be ploughed [illegible] up in the course [illegible] third season, to be sown in April with [illegible] barley and grass seed.

The Report to give in detail the [illegible] of these operations, and the amount of [illegible] produce; also, for the purpose of [illegible] profit or loss arising from this new [illegible] ing, a similar account of the crops [illegible] of the same field, to be cultivated in [illegible] manner.

The Report to be furnished in [illegible]

Directions.—The drains may be [illegible] depth of twelve to eighteen inches [illegible] plough—then sloped down to six inches [illegible] the bottom. As there are no drains [illegible] a shovel should be ground to a point [illegible] for the last shovelling. After the [illegible] roughly level and clean—in absence [illegible] ken stones should be laid carefully [illegible] to the depth of fourteen inches, [illegible] laid on the top, and the clay or soil [illegible] down. The filling in and levelling [illegible] done with the plough. The main [illegible] be twelve inches wide at bottom, and [illegible] formed, with eighteen inches of [illegible] top. Cedar or fir branches may be [illegible] the stones in the main drain.—The [illegible] ing and closing drains in Britain is [illegible] rod: in this county, drains have been [illegible] 6d. per rod;—opening, filling and [illegible] probably average a shilling per rod; [illegible] assistance of the plough, consider[illegible] The first ploughing may be done with [illegible] and subsoil plough, with two cuts [illegible] following one another, or the ground [illegible] trenched.

Observations.—As a knowledge [illegible] intended to be produced by these [illegible] enable the Farmer to work under[illegible] intelligently, it may be observed that [illegible] ordinary state is saturated with [illegible] from the bottom upwards, and [illegible] only impervious to