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- ion 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 I the aphorisms of the Sages, and School- —TALK about the brilliant pages of classi- erature, and the essays of grave moralists, e arcadian theology of the poets, and the pers of [illegible] about the narra- e [illegible], and *Livy*, and the orations and others, and the Odes of Homer. , A. Locknart, LeSueur, Campbell, J. Starr. James McMillan, Dr. Ruddick, Edward Sears, W. A. Robertson. ha Duncan, John C. Macln- and Moses Tuck. George Bond and Robert Salter-

HARRISON, in moving the first nt, Ladies and Gentlemen,—The ng report which has just been read er note nor comment from me, to com- o the hearty approval of this large and le audience; and yet, Sir, before mov- loption, I would wish to bear my humble to the important truths which it con- ns.

We have heard, Sir, (I trust, with heartfelt gratitude to God,) of the great and glorious work which has already been accomplished, through the instrumentality of the British and Foreign Bible Society. In various parts of the hitherto benighted world, have the messengers of peace gone forth bearing with them the lamp of life, and God ha graciously owned and blessed their rs.

But, whilst we rejoice over the vast amount of good which has already been effected, we must still weep in secret places for the lost and perishing condition of thousands and mil- lions of our fellow creatures, who are yearly sinking into a cheerless grave, and a dark eter- nity. Yes, Sir, the blood of thousands of human victims still slain in sacrifice, cry to us from their shores, their rivers, their groves, their altars, and ask our pity.

Let us go in imagination with the immortal Buchanan to the shrine of Juggernaut, and test a mother's feelings when his compassion yearned. "I beheld," says he, "a poor woman dead, or nearly dead, and her two children by her, look- ing at the dogs and vultures which were near. The people passed by without even looking at the children. "I asked them where was their home? They said they had no home but where their mother was." What husband, what wife, what parent, what child, but must weep over a tale so tender as this, and sigh in union with that good man—"O there is no pity at Jugger- naut, no mercy, no tenderness of heart, in Mo- loch's Kingdom." Enlist your feelings then my friends—weep over their miseries. 'Tis hu- manity that calls,—her voice though almost hushed by the cry of wailing, frantic superstition, and [illegible] accents of a dying Heavenly Friend, I am come to seek and to save that which was lost—Freely ye have received, freely give." The spirit of [illegible] hovering over us, chides [illegible] and reiterates the bene- volent command, "Give them the Gospel."

[illegible] voice of superstition, and yet have [illegible] smooth the dying pillow, none to whisper peace when sinking in the arms of death! [illegible] we not believe that where the Bible is known, there the people perish?"

And [illegible] do not mean to say that none [illegible] then can be saved—we dare not thus limit the operation of God's Spirit, but if any are [illegible] it must be through the merits of Jesus. [illegible] may operate in an extraordinary manner [illegible] promotion of his own glory—but, Sir, [illegible] not the point with us—God has described [illegible] the condition of the Heathen, and [illegible] our duty most clearly respecting them.

A[illegible] glance at the sufficiency of the [illegible] fect their salvation, and [illegible] rely glance at some of its lead- ing Reason has determined that the Bible is [illegible] revelation. It would seem every one must see, that its credentials are good, [illegible] ing man must feel, that its doc- trines are plain. Its credentials are [illegible] nt fulfilment of Prophecies, well attested miracles.

[illegible] Bible? It is a message [illegible] aven—it tells, what fallen [illegible] needs to know, that God, [illegible] now be "just and yet justify [illegible] God," and lays before him as [illegible]; and holds forth his pardon, and as the foundation [illegible] of his pardon, a fact perhaps the most interest- ing [illegible] ever known—"That God so [illegible] loved the world that He gave His only begotten [illegible] that whosoever believeth in Him should [illegible] perish but have everlasting life." This [illegible] establishes the righteousness of faith, [illegible] sinner's sure and only plea, in the pre- [illegible] sex of an offended God. It informs man of [illegible] the evil of sin, and presents an all-sufficient [illegible] atonement for it—shews his lost condition by his [illegible] fallen nature, and brings the Holy Spirit [illegible] to renew and reform that nature.—Where [illegible] we ask, is the gratitude, where the bene- [illegible] voice of the person, who can look on these [illegible] ities of dying men, and not stretch forth [illegible] to save them?

[illegible] cause then in which we would call [illegible] aid the warring elements of human opinions, [illegible] is a most benevolent one. [illegible] and the exigencies, of millions of our [illegible] fellow [illegible] must excite our sympathies, and the [illegible] present, and eternal prospects christianity [illegible] is for them surely must call forth our be- [illegible] olence, and engage our hearts. It is the [illegible] use of God and of souls, and it is big with [illegible] eternal glory. We have gone in imagination to [illegible] Heathen countries—and we have seen every [illegible] bond of natural affection broken, every tie of [illegible] humanity severed, and that in the very celebra- [illegible] tion of religious rites, and in the midst of dis- tracting doubts and fears, religious hope, the only undying support earth could give, is found clinging as its last refuge to the "altar of an unknown God." There religion has awakened every passion and emotion of the human heart; and in its train all that is amiable, all that is odious, all that is bright and cheerful, all that is dark and dismal in man, we see in one common view. On every spot we cannot but say "how is the glory of man departed—ages of unbroken night have elapsed; what nature could do she has done, and darkness has settled thick over the whole face of the deep." Such is the de- plorable condition of a land without the Bible. We lift our eyes to Heaven, and all is bright around the throne of God—at length from His presence darts a ray across the waste, and hope beams in the soul of man. Christianity lifts her voice over the dark domain of moral death—conscience awakes at the call, recognizes it as the long lost voice of God, and from nature's ruins, the soul rises by faith in Christ, fair and happy for immortality. But, Sir, I will not tres- pass longer on your time and patience, as there are others to follow me, who will do ample jus- tice to the subject. With these remarks I beg to move the resolution.

In seconding the first Resolution, Lieutenant [illegible], (R. E.) delivered some excellent re- [illegible] with which, we regret, we have not been [illegible]. It is pleasing to know that there are [illegible] the military circles, gentlemen of piety, naturally anticipate opposition to the circulation of the Bible in heathen and idolatrous countries; but, Sir, I cannot withhold the expression of sur- prise 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 ecclesiasti- cal offices, and still more exalted by piety, learn- ing and abilities, it forces the enquiry: Why do men who believe in the authenticity of the Scrip- tures as the true and plain exponent of the Chris- tian religion, withhold their assistance, and thus virtually oppose the diffusion of Christianity? Some Protestants object to the general and in- discriminate circulation of the Bible, assigning as their reason, that persons who are not sufficient- ly educated cannot comprehend it. The objec- tion, in my humble opinion, is entirely indefen- sible, and at variance with a positive command contained in the Bible, and made without refer- ence to learning or abilities, viz., "Search the Scriptures." It proves, however, that the Bible Society must encounter obstacles in lands al- ready 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 se- curity 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 men- tal faculties are not impaired by it, and the sha- dows of approaching death remove delusive at- tractions and present obstacles in their real charac- ters. The dying christian looks through his Bible to [illegible] with confidence. The thought- less Prodigal in the hour of death trembles at its denunciations—and professed Infidels at this try- ing time have abandoned their defenceless and dangerous theories and acknowledged the Su- premacy 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 Islators, and to the worshipper of Juggernaut who manifests equal confidence and hope, when he voluntarily meets death be- neath the destroying wheel of his Temple. We can easily establish the falsity of the comparison without referring to the acknowledged evidences of the Christian Reigion.

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 animat- ed creation. The desire is co-eval with exis- tence—it must have been implanted by the Cre- ator—it is not the resut of circumstances—its origin is divine. Our Bible teaches us to pre- serve it, except in defence of its doctrines. The heathen idolator possesses the same instinctive love of life, but his religion teaches him to de- stroy it, and he thus vioates a principle im- planted 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 al- most infinite variety of causes, acting either gra- dually or with electrical rapility. The dying Christian is oftentimes permitted to retain his mental faculties — the victim of Juggernaut *al- ways* 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 re- moved by his Bible; his body is enfeebled by disease and pain; he is surrounded in the still- ness 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 dear- est 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 *sanato* influen- ces of the Bible through the exertions of this So- ciety, to those misguided [illegible] superstition and derangement.

But Mr. President, I hav[illegible] already [illegible] upon the time of this meeting [illegible] therefore conclude with the expression of [illegible] best wishes that the prosperity of this Society may be com- mensurate 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 Pres- byterian, 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. Hu- manity 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 in- vaded, 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 intes- tine cabal. But in the eye and in the judgment of every child of God, the point in her broad es- cutcheon that shines forth with brightest lustre, is that on which the Bible is placed as the reli- gion of her Protestant people in every land, and that, too, translated through her enterprise, intel- lect, 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 bear- ing its legitimate influence over the general mind, and what a moral waste and wilderness do they offer to our view—anarchy and bloodshed—tur- moil and confusion—rent into a thousand con- tending 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 uninflu- enced 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 go- vernment 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 peace- ful 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 sub- jects. 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 instru- ment 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 au- thority 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 ver- sion" of the Bible has been set forth during the last two hundred years. The Bible Socie- ties, 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 mis- erable resurrectionists—labouring for a living in the grave-yard of a fallen infidelity. No, sir, much as I prize my "New Testament," I can- not 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 tempes- tuous 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 Reso- lution.

DR. BOTSFORD supported the resolution with great energy of expression; but we regret, that not having a copy of the address, we cannot pre- sent 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 fif- ty years clearly prove that the God of the Bible is the God of Providence. One event after ano- ther 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 hea- then. 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 distin- guished men was to give the Word of God to the nations of the earth. The missionaries at Se- rampore translated the Bible, in part or in whole, into languages spoken by one-third of the inha- bitants of our world. Soon after, Morrison trans- lated the Scriptures into the Chinese language; and the missionaries gave a translation of the Word of Life in the languages spoken by the in- habitants of the Polynesian Islands. But what could these men do after they had translated the Holy Scriptures? Where were means to be ob- tained 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 com- mittee-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 Soci- ety 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 surpass- ed by the natives of any other country, in receiv- ing 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 some- times they have indulged in this kindness to a fault, in receiving persons who should not be en- couraged. 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 ho- nored 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 re- ceive his Holy Word. He has said "the nation and kingdom that will not serve him, shall be ut- terly destroyed, yea, it shall be wasted." Com- pare 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 state- ment 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 dis- ordered, while the Scotch people, descending from the same origin, (for the Gaelic and Irish are dialects of the same language, and both peo- ple 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 ac- count for her present state? She has been in- jured 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 circumstan- ces in which he was placed, having just arrived from a long journey, and not expecting the Meet- ing 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 pro- posed, 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. Un- worthy would it be of its august parent, was its philanthropy so circumscribed. *That* noble in- stitution 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 Aux- iliary professes to be a miniature likeness of the "British and Foreign Bible Society." It pro- fesses to be based on the same Catholic princi- ples, and to lend its aid to the cultivation of the same extensive field. It is related of an indivi- dual, who, on a certain occasion manifested the utmost stoical indifference, under the pathetic ap- peals 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 princi- ple. 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 Aux- iliary, 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 wil- lingness 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 obliga- tion 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, 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 resolu- tion 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 thresh- ing 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 Pro- vince 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 ap- preciated, and institutions that have for their ob- ject the extension of useful knowledge, more li- berally 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 disposi- tion 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 wor- shippers of Zion's King. Then shall we be called "Hephzibah, and our land Beulah." By what means shall our land attain to t[illegible] in agriculture, commerce, socie[illegible] gence, morality and religion, to w[illegible] referred, and which, by the bl[illegible] country's God, will yet be realiz[illegible] King of Nations "shall take unt[illegible] power and reign." Methinks I [illegible] vidual reply, "Let agricultur[illegible] tablished throughout the length [illegible] the land; let practical informat[illegible] ject be more generally diffuse[illegible] earth shall yield her increase." [illegible] say, "Let railways be esta[illegible] open up the country, and that [illegible] ment to many of its unemploy[illegible] Another will cry up "free trad[illegible] that will elevate our Pro[illegible] prepared [illegible] merits of any of those propo[illegible] would suggest a far more simp[illegible] fectual remedy for the evils w[illegible] flict our land. What is that? [illegible] *tion* answer the question. Le[illegible] answer the question. Let the "*[illegible] reign Bible Society*" answer [illegible] Let *God* answer the question: [illegible] *Bible*. Let God's system of poli[illegible] be diffused throughout the land. [illegible] principles be recognized as t[illegible] by all classes of the communi[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 t[illegible] sal circulation, and the recognitio[illegible] ples will constitute the *only* ef[illegible] by which our Province will b[illegible] perous and happy—an orna[illegible] flag—a blessing to the world! [illegible] estimate its value when we a[illegible] and the Bible alone, furnishes the only efficient scheme of political economy for raising this Pro- vince 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 distin- guished for their genuine loyalty, devoted obe- dience 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 bless- ing 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 *Chris- tian* 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 inha- bitants of this land? Then, *circulate the Scriptures*. Let the jubilee trumpet be sound- ed 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 concur- rence, to move the fifth Resolution, which pro- poses 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. Seven hundred [illegible] convey the truth of GOD to a City, [illegible] or an entire nation; and who, on this [illegible] nity, can estimate the possible good [illegible] result from their circulation? Our [illegible] is—go forward in this noble work; [illegible] your efforts; rather increase, redou[illegible] The call upon us is now louder than [illegible] comes from every region of the habi[illegible] It is not now, from Greenland's [illegible] alone, or India's coral strand; or [illegible] fountains; but from China, Anam, [illegible] land, and all the Islands of the Sea, [illegible] every section of the earth, whether [illegible] yond the pale of Christendom. And [illegible] fact that increases our responsibility [illegible] Church of GOD is now awake to [illegible] of sending forth the Missionary [illegible] and the Missionary has actually [illegible] them. Time was, Mr. President, [illegible] to come to this platform to refute the [illegible] that the Bible could do no good [illegible] sionary. Now the tables are turned, [illegible] we have to press upon the notice of [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 the [illegible] that is traversing the moral waste and [illegible] us to send him for distribution, the [illegible] contains his message—the only [illegible] can make the solitary places glad and [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 notes of [illegible] "Thy statutes have been my songs in [illegible] of my pilgrimage." The signs of the [illegible] speaking intelligently to all. They [illegible] and strive to reflect the glorious light which [illegible] has shed upon our dwellings and upon our [illegible] until those who are living in distant parts [illegible] arise and reflect it too. These are [illegible] sons why all in every class and station, [illegible] ladies or gentlemen, all who know the [illegible] the Bible and feel the value of its [illegible] truths, should redouble their efforts, and [illegible] looking for their recompence beyond the [illegible] of human approbation, to Him who [illegible] His word, "be not weary in well [illegible] in due season, ye shall reap if ye faint [illegible]

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

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

Mr. President,—I gratefully acknowledge [illegible] pleasure I have enjoyed while listening [illegible] Committee's excellent Report, and to [illegible] quent speeches which have been delivered [illegible] support of the preceding Resolutions. [illegible] terest obtained by the anniversaries of [illegible] cause on the public mind, is evidently [illegible] crease; and I am persuaded, when the [illegible] of the collection shall be known, and [illegible] scriptions of the year gathered in, it will [illegible] notwithstanding the pressure of the [illegible] the best of causes has not been forgotten. [illegible] lieve our prosperity and happiness, as [illegible] individuals, depend essentially on our [illegible] regard for the truth: Those who [illegible] precepts of the Word, shall find their [illegible] rottenness, and their blossom to go up as [illegible] while those who love the word of life will [illegible] that

Engraved as in eternal lines,
The mighty promise shines;
Nor can the powers of darkness rase
Those everlasting lines.

May we all draw largely from the [illegible] source of life Divine, the waters of [illegible] the streams whereof make glad the city [illegible]

Interme[illegible] on the third and [illegible] Resolut[illegible] st verses of [illegible] collection [illegible]

[illegible] press this subject[illegible] & Co. The Directors being [illegible] might be grown advantageo[illegible] it was

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

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

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

For the second best, *Five Pounds*.

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

CONDITIONS.—A portion of upland [illegible] than half an acre, to be drained early [illegible] mer; the drains to be three or four feet [illegible] twenty feet apart, running parallel and [illegible] into a main drain, sunk at a lower level [illegible] 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 [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 plough[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 Oct[illegible]

Directions.—The drains may be [illegible] depth of twelve to eighteen inches [illegible] plough—then sloped down to six [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, so [illegible] laid on the top, and the clay or soil [illegible] down. The filling in and levell[illegible] done with the plough. The main [illegible] be twelve inches wide at bottom, [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 [illegible] 6d. per rod;—opening, filling and [illegible] probably average a shilling per rod [illegible] assistance of the plough. [illegible] The first ploughing may be done [illegible] and subsoil plough, with two [illegible] following one another, or the [illegible] trenched.

Observations.—As a knowledge [illegible] intended to be produced by [illegible] enable the Farmer to work [illegible] intelligently, it may be observed [illegible] ordinary state is saturated [illegible] from the bottom upwards, [illegible] only impervious to the air, [illegible] penetrated by the rain, which [illegible] surface, and instead of adding [illegible]