simple but intelligent persons had gone thither for worldly riches, and they found the true riches, the unsearchable riches of Christ; they went for the gold that perisheth, and they found what "the old Bible" said was "better than gold, yea, than much fine gold, sweeter also than honey and the honey-comb." Thus the very excitement and speculative spirit of the age, presented facilities for the extension of these Societies, and formed an additional reason for thankfulness that they had been raised up, to meet the emergency of the times.

The Rev. Robert Irvine, in seconding the third Resolution, spoke to the following effect:—

Mr. President.—The Resolution so ably supported by the Reverend the Rector of this Parish, implies a principle which was most appropriately and forcibly brought out in the conclusion of your opening address. The principle to which I have reference may be briefly enunciated thus—"Duty is ours—consequences are God's."—The Bible recognizes no time serving, no cautious, cunning, accommodating policy. It proclaims open war against every man, and every body of men, who would dare to shrink from a commanded duty, because of the consequences. To attempt to trim or mince this great principle, would be to impeach the rectitude of Divine authority, and to brand with stubbornness or enthusiasm some of the most eminent of the sons of men, whose names are embalmed in the annals of martyrdom, and out of whose blood this very Society and kindred Institutions have sprung. Permit me to glance for a moment at the bearings of this principle, before I proceed to apply it to our cause. When Abraham was commanded to offer up his son for a burnt offering on Mount Moriah, he might, in human estimation, have complained, and justly complained, of the hardiness, the cruelty, the enormity, and the incon- [illegible] The Divine mandate—a mandate as much [illegible] the character as it was revolt- [illegible] humanity; but the Patriarch [illegible] principle. He knew that [illegible] had assumed the [illegible] d when the [illegible] raised [illegible] with [illegible] only [illegible] [illegible] al [illegible] lately [illegible] ssly before [illegible] principle [illegible] principle. Dare [illegible] ned, 'Be it known [illegible] we cannot serve thy Gods, nor worship the golden image which thou hast set up." Around these men were assembled thousands of frantic spectators—on one side the musician with every variety of instrumental enchantment—on the *other* the ruthless executor of a sanguinary and barbarous law—before them a burning fiery furnace, heated with seven times its usual intensity, within them was written by the finger of the living God, the commandment—"Thou shalt not make unto thee any graven image," &c., and this mandate of heaven involved the principle before us, in obedience to which the three Hebrew captives were enabled to "quench the violence of fire."—When Annas, Caiphas, and John, and Alexander, and as many as were of the kindred of the high Priest were gathered together at Jerusalem, for the purpose of silencing the two Apostles of our Lord, Peter and John, and when the decision of the highest Ecclesiastical Court of the Jews was announced in their hearing, they replied in the following dauntless language, "Whether it be right in the sight of God to hearken unto God more than unto you, judge ye; for we *cannot* but speak the things which we have seen and heard." In one of the instances now cited, we find the commandment of God resisted by civil, and in the other by ecclesiastical interference. The mandate of a ruthless despot in the one case, and the fiat of the highest [illegible] authority in [illegible] er, for [illegible] ramount to the authority of God.

[illegible] ame principle is attested by the *history* of martyrdom in all ages. It was *written* in letters of blood upon the scaffold whereon *perished* many of the noblest sons of Protestantism, in the days of Tudor tyranny. It spoke from amid the flames of Smithfield, and its echoes are still vibrating in the ears of the faithful Protestants of England. It was asserted amid the butcheries of the Grass-Market, and its tones are pealing fresh in the ears of Scotland till this moment. It was engraven on the door of the dungeon, and emblazoned on the gibbet at the revocation of the edict of Nantes, and it continued to utter its voice in accents of Protestant principle amid the political turmoil of an Infidel Cabinet with Robespierre at its head—amid the tumult of a Revolutionary war under Napoleon Bonaparte, and amid the late hurricane which swept Louis Philippe from the throne of the Bourbons. The same principle is in spirit embodied in our national Statute Book, and is part of our Protestant Constitution, for it is the opposite of the principle that "the end justifies the means," and for its maintenance and full development, one Dynasty has been cashiered from these realms to make room for another, which, in the continued defence of our national Protestantism, shall ever maintain the principle that "Duty is ours—consequences are God's."

Let us apply this great master principle to our own case, and it becomes the herald of our Bible cause—the pioneer of this Society. It sheds a flood of light on the future prospects of the Institution on whose behalf we are now assembled; it inspires us with a prophetic hope; it nerves our arms with dauntless courage, while it assures us of the most signal triumph. Let us act out this principle, and spread the Bible, irrespective of all consequences. Is it a duty we owe to God and to our fellow-men to give them the Bible? Settle this question, and our course is clear. To some it may seem preposterous—to some absurd; but "if a principle be good, carry it through." So be it with our cause; spread the Bible and leave the consequences with God. But it is injudicious, say some; inexpedient, say others; useless, say others still; and most prodigal, maintain not a few; to give the Bible to those who can not, and will not, and dare not read it; a waste of means—an unnecessary expenditure of money, to translate and transmit the Bible to such persons. This was the logic of Judas Iscariot, the traitor: when Mary spilled the ointment on the head of her blessed Lord and Master, the treacherous financier exclaimed, "Whence this waste: might not this ointment have been sold for three hundred pence, and given to the poor?" How charitable, how humane, how benevolent has Judas become!! It was not that he was so anxious to provide for the poor, that he thus objected; but because he carried the bag.—So our objectors, who complain of the lavish expenditure of money in support of our Bible cause, are, in most instances, endowed with the spirit of the traitor. Others, again, ask us, Why send Bibles into families from which they are excluded by the lord of the consciences of those families?—Why send the Bible to those who are bound to destroy it?—Why scatter the Scriptures among those who disbelieve their precious message, and disregard their Divine author? In reply to all these questions, we revert again to our principle, "Duty is ours—consequences are God's." It might have seemed to some absurd on the part of the Saviour to send his disciples into Jerusalem with the first message of the Gospel of peace. They might have argued as our opponents do, and enquired, Why go to Jerusalem—there the Son of Man was crucified—there the followers of the Nazarene are despised—there the Gospel is proscribed? But the command is, "Go, beginning at Jerusalem"—opposition will meet you, but "go"—persecutions will assail you, but "go"—men will mock and ridicule, and torture, and murder, and account you as sheep for the slaughter, but "go." And they went and encountered all, and endured all, and vanquished all!—Let us obey—"to obey is better than sacrifice." We know that we shall meet with opposition from three sources—from the heartless indifference of nominal Protestants—men who take no interest in any of the Evangelical movements of the day; this class of opposition is of a *negative* character, and could we only awake an interest in men of this class, we have them—we get their sympathy and their countenance; but, in some instances, it is truly difficult to arouse them. It requires a national earthquake, or an ecclesiastical thunderstorm, or perhaps the *lowing* of some great *Romish Bull* to awake them; but when awakened, they are on the right side. The second class of opposition is of a *positive* character. It exists among a class of men who have a *name*, but I shall not give you the name, lest in giving the name I might chance to give offence; neither will I venture to describe them in my own language, but in that of one who held their *orders* but not their *principles*. The talented and facetious reviewer, Sidney Smith, to whom I refer, tells us that their characteristics are "Posture and imposture, flexions and genuflexions, bowing to the East and curtseying to the West, with an immense amount of man millinery!" If deemed out of place in me to mention this class, I plead, in extenuation, the aptness of the description and the colour of the pen by which it is drawn. The third class of opposition is also *positive* in its character. It places canon law between the people and the Bible. In fact, it places all the canons of the Council of Trent between God's Word and God's people. It places the Pontiff of Rome and all the Cardinals of the Church between the people and the Bible, and denounces with anathemas the free circulation of the Word of God. The two latter classes of opposition can never be brought into a state of reconciliation. They maintain and shall continue to maintain an antagonistic position with respect to Bible Institutions, and every other means that may be employed for the enlightenment of the people. But is it right, or is it wrong, to circulate the Word of God? This being settled, we have nothing to fear from the issues. If I believe the Word of God to be a revelation to sinful man, and if I believe it to be suited to his present condition, I have no more right to deny him the sight of that revelation than I have to deprive him of the light of heaven. No man, and no body of men, have a right to deny God's people what God has fully and freely provided for them; moreover, we dare not withhold from sinful man the only message which Heaven has committed to us for his eternal well-being; on this account, we publicly disown the right of any man to deny the people the privilege of reading the Bible for themselves. Supposing the Pacha of Egypt, or the Mufti of Ispahan, or the Emperor of China, or the Patriarch of Constantinople, had each a few adherents in the British Isles, and they chose to send forth annually a bulletin *prohibiting* their adherents to receive our Bible or hear our Gospel, or trust in our ONLY Mediator: would we deem such a silly missile a sufficient justification of our indolence in failing to force upon these subjects of a spiritual tyranny, the precious Gospel of Christ? Neither can we recognize the authority of any man, or any power, whether domestic or foreign, civil or ecclesiastical, in a question upon which we have the positive and mandative authority of Almighty God. On this account we pledge ourselves to carry out our great Bible principle—"Duty is ours—consequences are God's." And we will carry it out despite the indifference of hollow Protestants, the opposition of Oxford, and the anathemas of Rome. To this we are pledged—to this we are sworn as Englishmen—as Protestants—as Christians. We vow before God and men, that we shall continue to send forth our millions of Bibles annually, until we shall have furnished every family over which the British flag floats with a copy of the British Bible, and after that, we promise to continue in our work until every family on the surface of our globe shall read the Word of God in their own tongue!! But men will not read the Bible! No matter, give them the Bible. But they dare not read it! No matter, send it. But they will be anathematized if they read it! No matter, we disregard all anathemas; "duty is ours," and what did all the anathemas of Balaam avail—were they not turned into blessings on the head of that people whose God is the God of the Bible? But they will burn it! No matter, even though they should, and burn those who read it on a funeral pile made of the Bibles [illegible] Foreign [illegible]

[illegible] ation, the Rev. A[illegible]ND STAVELY spoke to the following effect,—

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

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

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

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

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

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

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

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

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

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

For our Roman Catholic fellow-subjects we entertain no feelings but those of respect and sincere good-will, and we [illegible] freely to [illegible] the [illegible] ship, [illegible] encour[illegible] [illegible] and the testimony of the of God—we anticipate the time, when through the instrumentality of this and kindred institutions, the cause of truth and righteousness shall universally prevail, and the cry shall be heard, *Babylon has fallen, and the kingdoms of this world have become the kingdoms of our Lord and of his Christ.*

Again, Sir, did your time permit us to compare Italy, the very citadel of the *man of sin*, with Prussia—or France, that dark and dissolute land, with England—or superstitious and bloody Spain with Scotland—or America of the South, under the tyrannical reign of superstition, with America of the Northern hemisphere, all such comparisons would bring us to the conclusion, that there is the *lost* prosperity, and the *least* happiness where the Bible is *least* known. Are not all these reflections so many arguments in support of the principle which forms the basis of this Society? A Society that aims at the circulation of the word of God—to disenthrall—to evangelize—to ennoble mankind by annihilating all the remnants of idolatry, delusion and superstition, and filling the whole earth with the glory of the Lord. Friends of this Society, forward is the voice of prophecy—forward is the voice of God. Be grateful for your privileges and go on—go on in the circulation of the Gospel.

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

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

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

I will trespass but a few minutes longer, Mr. President, upon the patience of the audience, while I offer a remark or two in relation to the Colporage system, the operation of which has been so extensively and signally useful in advancing the kingdom of Christ in various parts of the world. I shall confine my remarks chiefly to the system of Colportage, as the Rev. gentleman who moved the first Resolution has already described the character of the men employed as Colporteurs. On examining this means of propagating religious truth we are at once struck with its *simplicity*, which constitutes a prominent feature. Here is no elaborate organization—no complicated structure of social elements—no laboured system of laws and rules, requiring time and labour for framing them. Individual workers, voluntary labourers, demanding no great amount of mental training, and without being formed into any cumbrous organization, constitute the scattered but efficient host of Colporteurs.—There is also a *directness* and *facility of application* in this system, which shows its utility. We have already seen that no elevated standard of mental training, no peculiar education is needed for the work. If together with sincere love to God and man (an indispensable requisite for true preparation,) the individual possesses so much of aptness to teach as will enable him to explain the Gospel to others, he is fitted for a Colporteur. These qualifications, we say, are sufficient; of course the work admits of the very highest order of trained intellect being employed in its execution, and numbers thus gifted are devoted to it. Now, as the Churches of Christ contain many members of the class described, and competent for the labours of Colportage, without being obliged to undergo any long preparatory course of study, this system of instrumentality can act with great directness and ease, and over a wide range of operation.

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

Did time permit, I might dwell at length upon the extent to which Colportage has been employed for supplying the spiritual wants of those immense territories under the jurisdiction of the United States, known as *the West*. Into those regions of boundless prairies, far spreading forests, and luxuriant vallies, of mighty mountains and rivers, of fertile and varied soils and inexhaustible mines, the streams of immigration have been pouring for years, and with unabated volume. In the early efforts of such a population to form itself into society, and make a new home in the wilderness, it could not be supposed that churches, colleges, sabbath schools, and other instruments of religious and social improvement could be provided. The scattered state of the people would prevent, as well as other obvious impediments. To supply this destitution the churches in the older States of the Union have largely and with wonderful success employed the labours of Colporteurs. Hundreds of these self denying and devoted men have hastened to spread themselves over the West, visiting the remotest settlements, homes and hovels of the wild, plunging into the depths of the mighty forest, and following the track of the enterprising immigrant with courage as great and a nobler aim than his; bearing the Word of God to thousands who had it not, distributing Tracts and other religious publications, and scattering amid the wilderness the seeds of a Christian literature. They have formed Sabbath Schools, instructed families and communities ignorant of the Gospel, aided in erecting temples for the worship of God, in the constitution of Christian Churches, and the settlement of stated Pastors. Thousands of souls have been converted to God through their faithful labours; and everywhere a higher degree of social morality and comfort has attested to their fidelity and their success.

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

The Observer.

SAINT JOHN, JANUARY 21, 1851.

Eleven Days Later from Europe.—The American steamship *Franklin*, from Havre, via Southampton, arrived at New York on Thursday last, with 40 passengers. She left Southampton on the 2d instant, making the [illegible] ssage in about 14 days.

The Arctic made her [illegible] ork to Liverpool in 10 days.

The missing steamer *Atlantic* left Liverpool on her regular day of sailing, 28th Dec.—the Saturday previous to the departure of the Franklin from Southampton.

The Franklin has been placed in quarantine below New York, in consequence of having the small pox on board.

The Grain trade was languid, without any material change in prices.

Money was in more demand in London, and stocks rather depressed, in consequence of the high rate of the money market.

The London Times of 2d January, has the following:—"The Arctic from New York, December 21, was telegraphed off Ormshead on the 1st, at 2 P. M., but owing to the low tide she did not reach Liverpool till evening."

A circular has been issued by Baring Brothers, announcing that they have admitted Russell Sturges, of Boston, Mass., formerly of Canton, as a partner.

Renewed vigour and activity is manifested in the Manchester markets, and a general advance in prices has taken place. Stocks are higher than they have been for some time past, and prices more on a par with the value of Cotton. Great firmness was manifested in Cotton, and a large business has been doing, although the holidays had checked operations for a day or two. Liverpool stocks, 454,879 bales, according to Manchester accounts.

The Continental News is of but little importance. Some collision had taken place between the Prussian and Bavarian troops.

France.—Accounts from Paris were to the 1st instant. Some excitement had been created by a disagreement between the Government and the Assembly. In consequence French funds had declined.

The President of France and the Bureau of the National Assembly have accepted the resignation of Monsieur Yors, as Commissioner of the Assembly.

East Indies.—The Overland Indian mail reached London Jan. 1st. The money market at Bombay was tighter. Business at Calcutta was active. The rebellion in China was productive of no serious results. The ship Rustonyee Cowasjee was still missing, and supposed to have been destroyed by pirates, who were reappearing in considerable force at certain points.

The commercial accounts from India were regarded as very satisfactory. Both the import and export markets at Bombay and Calcutta showed increased activity at better prices.

Later from England.—The Royal Mail Steamship *Asia* arrived at New York early on Saturday last, in less than 14 days from Liverpool, bringing dates to the 4th instant, two days later. A telegraph despatch to the News Room brings a few additional items of news, which we subjoin.

We regret to state that the Asia brings no intelligence of the U. S. Mail steamer Atlantic, which left Liverpool on the 28th Dec.

The news by the *Asia* is of a cheering nature, as regards commercial affairs.

Trade at Manchester and other manufacturing districts continued brisk at advancing prices.

The excitement caused by the Popish appointments had greatly subsided.

The news from Germany and other parts of the Continent is considered more satisfactory. No farther collision between the contending armies is reported.

Markets.—Timber has improved. The imports for December, 1850, exceeded those of the same month in 1849 by 11,000 tons; but the deficiency upon the year is 20,000 tons. Sales have been made at advanced prices, 16 inch at 15½d., 16½ in. at 16d., 18¾ in. at 18d. Birch at 14d. to 15½d.—Spruce Planks at £6 10s. to £7 15s. at Liverpool. Upon Canadian Deals a further advance has been realized.

Cotton steady, prices unchanged but firm.

Flour and Corn remain without any alteration.

The Money market exhibits no material change, and the value of public Securities was unaltered.

The *Limerick Chronicle* states that the Earl of Howth is to be married to Miss Barefoot, with a fortune of £50,000, and that the lady is in the 28th year of her age.

The Anti-Papal Movement in Scotland.—On Thursday week, there was a great and enthusiastic meeting in Edinburgh. Mr. Cowan, M. P., occupied the chair. As a proof of the feeling of the inhabitants of Edinburgh we may mention that in the course of a few days a petition to Her Majesty was signed by 29,000 persons.

The late Murder of Rev. G. E. Hollest.—We are glad to learn that our gracious Sovereign, with a consideration and liberality which distinguish her, has sent £50 as a donation to the fund for Mrs. Hollest.

☞ Our readers will find in this day's impression the Speeches delivered at the Anniversary of the Bible Society, which our limits did not permit us to give in our last. They will be all issued together in Pamphlet form on Saturday next, at a charge just sufficient to cover the expense of paper and labour. *Branch Societies* would do well to supply themselves with a number to distribute among their Subscribers. Applications for copies may be made at this office.

We learn that the Members of the Bar, attending the Circuit Court now sitting in this City, were to hold a Meeting this day at one o'clock, for the purpose of agreeing to an Address, to be presented to His Honor the late Chief Justice, on his resignation.

The Lecture intended to be delivered at the Mechanics' Institute last evening, by the Rev. Mr. Stewart, was postponed on account of the unfavorable weather.

Yesterday, we had a Southerly gale, with Snow, which in the evening changed to rain, and washed away the snow which had fallen during the day; during the night, the wind changed to the cold quarter, North West, and to-day the streets are very slippery, rendering caution necessary on the part of pedestrians as well as vehicles.

Three ships went to sea on Sunday, two of which returned yesterday.

Timber.—During the last year there were exported from St. John, to the United Kingdom, 101,993 tons of Pine Timber, 16,984 tons Birch, 986 tons Spruce, 86,169 M. superficial feet Deals, 1477 M. superficial feet Sleepers, 526 M. superficial feet Boards, which generally exceeded the quantities exported to the United Kingdom in 1849, but less than in 1848.

Shipping.—The following vessels belonging to New Brunswick have been sold in Liverpool within the last six months:—Reuben, new, 616 tons, £3050; Olive Branch, St. John, 2 years old, 866 tons, £6 15s. per ton, O. M.; Blanche, St. John, new, 965 tons, £5220; Roscoe, do., new, 898 tons, £5 15s. per ton; Crescent, new, 129 tons, £750. The John Calvin, of Quebec, new, 884 tons, £6 7s. 6d. per ton.

☞ The Annual Report of the Ladies' Benevolent Society is received, and will be published in our next.

We are indebted to Favor's Express for Boston papers to Thursday last, received by the steamer *Creole*, which arrived early on Sunday morning from Portland.

New Ships.—There are at present lying at the Custom House Wharf, two very elegant vessels, which have been launched within the last few days, and which we are confident will fully maintain, if not raise still higher, the character of our mercantile marine. The first of these is the *Pomona*, 845 tons [illegible] and owned by Wm. Olive, Esq., of Carleton, of the best materials, and as his vessels are now so well known both here and at Liverpool, we presume she will turn out as remunerative to her owner as he could expect. The other one alluded to is a splendid and complete threedecker, with forecastle, dog-house, round-house, and half-poop, on deck. She was built expressly for the East India trade, by Messrs. W. & R. Wright, who are well known here as faithful Shipbuilders, and is named the *Beejapore*, after the big gun of that name (supposed to be the largest in the world), that was taken from the Sikhs by the British troops. She is 182 feet 5 inches long under the upper deck; 29 feet 5 inches depth at midships, and 36 feet 2 inches broad inside at midships, and measures 1676 tons. As regards elegant finish, and strong, substantial work, we believe she will stand a comparison with any merchant vessel built on this side of the Atlantic. These handsome vessels are strong proofs that our shipbuilders do not consider that the repeal of the Navigation Laws has totally ruined them yet.

The *Beejapore* is commanded by Capt. Richard Wright, one of the owners, and the *Pomona* by Capt. D. W. Cronk, of this City.—*Courier.*

Masonic Ball.—We learn that the ancient Fraternity are making arrangements to give their Annual Charity Ball on the 13th of February, under the management of a Committee from Albion Lodge. The Balls given by the Craft are always well attended, and very pleasant; the object is good—*Charity*. We would advise the ladies to prepare in time. The Committee must have some *secret* design in naming *Valentine's Eve*, but those who may have the good fortune to be present will doubtless discover if it should be so.—*Ib.*

Cotton.—Freights at Savannah, Jan. 8, to Liverpool, 5-16d for square, 7-16d for Sea Island and round bales.—To Glasgow, a vessel loading for ¾d for square.

At Charleston, Jan. 9.—To Liverpool ¾d a ¼d for square and Sea Islands, and 25 a 27½ per ton for Rice.

The Mail steamer Niagara, arrived at Halifax on Friday morning at three o'clock, from Boston, with 70 passengers for Liverpool. She proceeded on her voyage at five o'clock, with twenty-five additional passengers from Halifax, among whom were Messrs. John Hegan and James Doherty, of this City.

The Boston papers state that the Niagara takes out $4,600 in gold dust, $9,600 in sovereigns, and $100,400 in silver dollars—the latter from Canada. A large proportion of her passengers are also from Montreal.

Henry Long, the Fugitive Slave recently arrested in New York, has been handed over to his former owner in Richmond, Virginia. The Richmond papers say that on the arrival there of Long, he played "O carry me back to Ole Virginia" on his violen, and said he was glad to get back.

Jenny Lind has arrived in Havana; and her first concert was announced for the 10th inst., with low prices and great enthusiasm.

Advices from the City of Mexico to Jan. 1, fifteen days later, are at hand. Beyond the continuance of Indian troubles, the country remains in a quiet condition.

Among the Post Offices recently established is that of New Buda, Decatur Co., Iowa, of which Gen. Ladislaus Ujhazy, late Governor of Comorn, has been appointed Postmaster.

Capt Matthews, the veteran commander of the steamship City of Glasgow, the pioneer of the Philadelphia trans-Atlantic line, is the oldest steamboat captain across the Atlantic, having come over in the Sirius. He has now made ninety-nine steam voyages across the Atlantic—fifty to and forty-nine from America.

Commerce of Boston.—For week ending Jan 10, the exports amounted to $134,785,57, American goods, and $56,765 15 foreign.

There has been sent to California from Boston, during the last two years, according to the annual statement of exports in the Boston Shipping List: 27,762,296 feet of lumber, 15,601,705 shingles, 5,918,600 bricks, 570 houses and store frames, and 641,307 feet of timber, besides doors, window frames sashes, &c., almost without number. The export of building materials for the year 1850, shows a considerable falling off compared with the previous year.

Carleton Lectures.—The Rev. Mr. Wishart lectured at the Temperance Hall in Carleton on Thursday evening last—Subject "The Commonwealth of England." A large and respectable audience listened to the remarks of the able lecturer with much attention.

The Rev. Robert Irvine will lecture at the Temperance Hall next Thursday evening.

Newfoundland.—The revenue for 1850, contrasted with the previous year, is in excess £8,934 6s 9d.

The town clock presented to St. Johns, by Sir John Harvey, had arrived from London, and is to be set up in the New Market House.

The schr. Industry, from Catalina, has been lost with all on board. The weather has been severe.

Bermuda.—A cedar box, a boat, [illegible]plin, and table, are to be sent to the World's Fair from Bermuda.

The potato crop of the Islands is very fine.

A severe gale passed over these Islands on Friday.—It commenced from about S. W., and went round gradually to N. W., when it abated.

Government have contracted with Mr. Cunard to run his propellers to St. Thomas.

Nova Scotia.—The Legislature of this Province will meet on Thursday next 23d inst. for the despatch of business. It will be a Session of great importance to the interests of the Colony. We hope the members of the respective Branches may have in abundance that "wisdom which is profitable direct."—*Halifax Wesleyan.*

Mr. Wm. McPhee, of Douglas, Hants, was unfortunately killed on Wednesday morning last, near the Four Mile House, by falling from his sled loaded with hay, which passed over his body, causing immediate death.—*Ib.*

The vessel containing the apparatus intended for the New Light House has been lost—all hives providentially saved.—*Ib.*

The Rev. Edward Manning.—The numerous friends of this venerable Baptist Clergyman, in the Province, and elsewhere, will learn, with deep regret, that he departed this life at his late residence, Cornwallis, on Sunday evening last. Mr. Manning was one of the oldest—if not the most aged—Clergyman in Nova-Scotia. He has probably been engaged in the Ministry for upwards of *sixty* years. A native of Ireland, he came to Nova-Scotia when a child, and during a long and useful life, had endeared himself to all denominations, but especially to the body of Christians in whose services he so long and successfully labored. His death was a striking illustration of that forcible passage of Scripture: "Mark the perfect man and behold the upright, for the end of that man is peace."—*Nova-scotian, January 15.*

The Americans manifest a growing disposition to possess the fastest, finest ships afloat. We notice that the *White Cloud*, of 1,200 tons, lately left New York for the Pacific with a freight list of $70,000. Her cost was but $90,000; and it is remarked that if she have luck she will proceed from California to Canton, there take a cargo for London, and *clear herself to her owners in one year.* Another vessel of this class, called the *Oriental*, has obtained in Canton a freight for London at £6 per ton, when the going rate was £3 or thereabouts. The capacity for carriage of these vessels is less by *one fifth* than ordinary vessels. They are expected to clear themselves in a year or two. The *Sea Witch* has gone twice round the world, via San Francisco and Canton, performing each voyage in less than a twelvemonth, inclusive of detention.—We are indebted for these facts chiefly to the New York correspondent of the London Times.—*Halifax Rec.*

Bounties.—The amount paid in Bounties to Cod Fishermen, in one American Port alone, on the 7th instant, was over $45,000!!! and yet the Ministry of England pretend to tell us that the principle of Bounties is exploded: when we have daily proofs that this Country will be ruined, unless we *equalize* the condition of our working people with that of the people of the United States, and thus destroy the crushing distinction between the producers in that country and this.—*Halifax Br. Am.*

A Piano Forte, made of Bird-eye Maple, for exhibition at the World's Fair, can be seen at Phillips's Factory, Barrington Street.—*Ib.*

The weather has been excessively cold during the past few days. The whole of last month indeed has been one of almost unexampled severity. This morning, the thermometer stood at 16 below zero on the Plains, but at Scott's Bridge we are told it was 28 below.—*Quebec Gazette, 6th Jan.*

We observe with great pleasure an announcement by the Lessees of the St. Lawrence and Atlantic Railroad, to the effect that no spirituous liquors will be allowed "on or about the works." The Contractors will find this regulation as profitable to themselves as it will be salutary to the workmen. The rails are laid down, we understand, as far as 10 or 11 miles beyond St. Hyacinthe, and the road will be opened to Melbourne in the Spring.—*Ib. 10th.*

Gas in the Citadel.—The officers' barracks on Cape Diamond are now lighted with gas, which is conveyed from Champlain Street, up and over the rock, chiefly through a gutta percha tube, of about 300 feet in length.—*Ib.*

The Legislature of Canada is summoned to meet for the despatch of business on the 5th of February.

It is stated that a line of steamers is about being established to run between San Francisco and China, touching at the Sandwich Islands on the way. It is said that the steamer Unicorn, is to run regularly between San Francisco and the Sandwich Islands.

The influx of gold into New York, it is said, is rendering silver very scarce.

From Valparaiso.—From her Britannic Majesty's Consul, we learn that the British ship Prince Albert, which sailed from Newport, on the 10th of July, for California, with a cargo of coals, was wrecked in the Straits of Magellan on the 7th October, near Sandy Bay. Two of the crew were killed by the Indians, and one apprentice was badly wounded.—The remainder of the crew escaped.

The Captain, John Rossiter, with the rest of the crew, walked to Sandy Bay, 150 miles. Thence some of them returned to the ship in the American steamer W. G. Hunt; they found the Indians plundering the wreck. The crew of the steamer, fired on the savages, drove them away and rescued the two prisoners.

The Valparaiso Neighbor says that the government has entered into an arrangement for the survey of the rail road between Santiago and Valparaiso. Two thousand dollars are appropriated monthly for the object, to be expended under the direction of William Wheelwright, Mr. Campbell, the engineer, has returned to Copiapo, and the actual work of the survey was expected to be undertaken before the close of December. The Concon river is regarded as offering the least difficult route. The question of practicability, however, is to be settled first of all.—[Panama Sun, Dec. 20.

Wealth from the Ocean.—By reference to our shipping list of the past and present week, it will be seen that the harbors of Honolulu and Lahaina are well filled with whalers from their summer cruise in the northern seas in this longitude. And it is a source of congratulation that such almost unprecedented success has attended them, and that most of them are full or have taken an unusual amount of oil during the season. Vessels are reported but 14 months from home, and with a six month's voyage to the whaling ground, with 2,700, 2,800, 2,900, 3,260 barrels of oil, and bone in proportion; and three ships, 15 months out, 3,200, 2,930, and 2,460 barrels respectively. But