The Weekly Observer.

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SAINT JOHN, N. B., TUESDAY, JANUARY 16, 1849.

VOL. XXI.—NO. 30.

The Observer,

Published on Tuesday, by Donald A. Cameron, at his Office, corner of Prince William and Church Streets, over the Store of Messrs. Jardine & Co.—Terms: 15s. per annum, half in advance.

MUTUAL INSURANCE COMPANY.

THIS Company is prepared to receive applications for Insurance against FIRE upon Buildings and other Property, at the Office of the subscriber. I. WOODWARD.

St. John, Nov. 11, 1846. *Secretary.*

To all whom it may concern:

NOTICE is hereby given, that the Commissioners appointed under and by virtue of an Act passed in the 9th year of Her Majesty's Reign, intituled "An Act to authorise the widening of Saint John street, and the continuation thereof to Duke-street, in the City of St. John," have deposited and filed in the Office of the Common Clerk of the said City, a true copy of the Report to the Mayor, Aldermen and Commonalty of the said City, under the said Act, together with the Plan or Survey by them adopted in furtherance of the said Act, for the Inspection of all whom it may concern.

JOHN DUNCAN,
WM. O. SMITH,
J. H. GRAY,
GEO. A. LOCKHART,
Commissioners for widening and enlarging Saint John-street, and a continuation thereof.

June 24, 1848.

New and Cheap

BOOKS AND STATIONERY.

JUST RECEIVED—A well selected Stock of PAPERS, in Foolscap, blue and yellow, Fine and Superfine Posts, large and small Posts, ditto NOTE, with Envelopes to match; Cap and Post, Ruled; Blotting, Tissue, Cartridge, Music, Crayon Drawing, Wall, Wrapping, and other PAPERS.

BIBLES, Testaments; Prayer, School, and Miscellaneous BOOKS.

Steel Pens, Quills, Inks and Ink Powders, Slates and Pencils, Lead Pencils, Sealing Wax and Wafers, India Ink, Indian Rubber, Red Tape, &c.

LEDGERS, Journals, Day Books, Cash Books Pass, Memorandum, and other Blank Books.

COPY LINES and BOOKS, ruled and plain.

Bills of Lading; ditto Exchange.

☞ *Book Binding carefully attended to.*

A. FRASER.

Dock Street, *Saint John,* 13th June, 1848.

BRASS'S HOTEL, WINDSOR, N. S.

THE Subscriber begs leave to inform his friends and the travelling public, that he has taken the premises known as BRASS'S HOTEL, in Windsor; and trusts that by strict attention to business, he may receive a share of the public patronage. His larder and hall will be well supplied with such as the season and place can afford—his bar with the best wines and liquors—and he will endeavour at all times to give travellers such satisfaction as may be required.

JAMES GILDRED,

Sept. 26.—3¶ *Windsor, N. S.*

NOTICE.

THE Subscriber having this day assigned unto his Son, ROBERT NISBET, all his Stock of Furniture, Materials and Tools, &c. &c., the Cabinet Making and Upholstery Business heretofore conducted in the name of Thomas Nisbet & Son, will in future be carried on by the said Robert Nisbet, on his own account, upon the same premises.

All the outstanding debts due to and owing by the late firm of Thomas Nisbet & Son, will be collected and settled by the Subscriber.

THOMAS NISBET.

Saint John, N. B. 1st Sept. 1848.

NOTICE.

THE Copartnership heretofore existing between the Subscribers, under the Firm of THOMAS BARLOW & COMPANY, is this day dissolved, by mutual consent. All Debts due to and by the late Firm, will be received and paid by Thomas Barlow, and all persons indebted to the late Firm, or having unsettled Accounts with them, will please call at their office at an early period and adjust the same.

THOS. BARLOW,
GEORGE FLEMING,
JOHN STEWART.

St. John, January 1st, 1848.

THE Subscribers tender their grateful acknowledgments for the patronage received by the late Firm, and beg to intimate to their friends and the public generally, that the Business will be continued in all its branches, at the PHŒNIX FOUNDRY, where they solicit a continuance of the patronage hitherto enjoyed.

☞ Any orders for *Castings, Machinery, Mill-Work, Engines, &c.,* will be promptly attended to.

THOS. BARLOW,
GEORGE FLEMING,

January 1st, 1848.

NOTICE.

ALL Persons having any demands against the Estate of JOHN ROSS, late of this City, (formerly of Grand Manan,) deceased, are requested to present the same, duly attested; and all persons indebted to said Estate, are requested to make immediate payment to John M. Robinson, Esq., Barrister at Law, who is hereby authorised to receive the same.

MARY PADDOCK, *Executrix.*

St. John, Oct. 31st, 1848.

☞ NOTICE.

ALL persons having any legal demands against the Estate of Valentine C. Troop, late of this City, Grocer, deceased, are requested to present the same, duly attested, within six months from the date hereof;—and all persons indebted to said Estate are requested to make immediate payment to REBECCA TROOP,

Sole Executrix.

Saint John, June 24th, 1848.

ALL Persons having any legal demands against the Estate of ROBERT RAY, late of this City, Sailmaker, deceased, are requested to present the same, duly attested, within Six Months from the date hereof; and all persons indebted to said Estate, are desired to make immediate payment to GILBERT T. RAY, THOMAS LEAVITT, GEO. A. LOCKHART, } *Executors.*

St. John 11th February, 1848.

PALE SEAL OIL.

LANDING ex "Charles" from Halifax:—25 Casks Pale Seal Oil,—for Sale by

October 24. JARDINE & CO.

FALL GOODS.

Just Received per Ship "Themis," from Liverpool.

THE Subscriber is just opening his Fall Stock of Winter Goods, consisting of West of England Broad, Beaver, and Pilot Cloths.—Also, a large quantity of Fancy Trowsers' Stuffs, and Vestings, which he offers at reduced prices, for Cash only.

J. H. has also on hand a large Stock of Winter Clothing, which he offers at the lowest Cash prices.

JAMES HOWARD,

October 10. *King Street.*

Boot and Shoe Store.

Just received at the *Brunswick* Shoe Store, per ship Peruvian, an assortment of Ladies', Gentlemen's, Girls, Boys' and Children's WARES, of the latest Fashion, *Patent Leather,* manufactured expressly for this climate.

LADIES' CLOTH BOOTS, Patent Leather golosh'd, lined with shammy,
Do. all cloth Boots, lined with shammy, very neat, scolloped button piece,
Do. cloth Boots, patent leather vamp'd, do. top pieced,
Do. prunella Boots, patent leather and cordovan Adelaide golosh'd,
Do. all prunella Boots, sizes from 1 to 9,
Do. Slippers, do. do. do. do.
Do. Kid Opera, black Satin Slippers, and Armazine Silk do.
Girls' Prunella BOOTS, thick soled,
Do. ankle strap Shoes, do.
Infants' golosh'd Boots; patent cap'd do.; leather do.
Women's tie Shoes, single and double sole,
A great variety of Women's cheap Web Slips.—All of which will be sold cheap for Cash.
A good assortment of Men's BOOTTEES, which will be sold very cheap.

FAULKE & HENNIGAR.

Corner Germain and Princess streets. Nov. 7.

Canada Top Coats!

JUST finished, and ready for inspection, a lot of very superior Canada TOP COATS, same quality as those sold by us last winter, and inquired so much after during the last month.

GARRETT & SKILLEN.

Pantechnetheca, Dec. 12.

BUTTER.

Ex schr. *Sackville Packet,* from Sackville:

20 FIRKINS choice Family CUMBERLAND BUTTER.—For sale at Hammond's Buildings, 20, Dock street, by H. G. KINNEAR.

November 21.

Paper Hangings, Looking Glasses, &c. &c. &c.

JUST RECEIVED ON CONSIGNMENT.

TWO Thousand Pieces handsome French PAPER HANGINGS;
500 yards Bordering for ditto;
30 Ceiling Centres and FIRE SCREENS;
100 Toilet and Dressing Glasses;
35 dozen assorted LOOKING GLASSES;
15 boxes assorted sizes Looking-glass Plates;
160 dozen MUSICAL FRUIT;
60 dozen Shaving Boxes; 20 sets Dish-covers;
13 sets Fire Irons; 15 assorted Fenders;
50 quires Grass Paper; 81 doz. Drawer Knobs;
24 pair Brass Candlesticks;
35 doz. Knives and Forks; 6 doz. ass'd Brushes
30 doz. Razor Strops. For sale by

JOHN KINNEAR,

October 3. Prince Wm. Street.

Fall and Winter Goods!

Received per "Themis," from Liverpool—

PLAIN and Figured ORLEANS, *Satin Striped* and Check'd ditto, Black and Coloured COBOURGS; Grey, White, and Printed Cotton Furnitures; Linens, Lawns, Hollands, Ticks, Moleskins, BLANKETS, FLANNELS, Serges, Rugs, Muslins, Silesias, and Rolled Jaconets, Gimps, Fringes, Tailors' Trimmings, Small Wares, Cotton Warp, &c. &c.

Per *Kent* from London—

SILKS, SATINS, Fancy Bonnet RIBBONS, Black and col'd Silk Velvets, Flowers, Hkfs., LACES, GLOVES, HOSIERY, MUFFS, BOAS, CAPES, CUFFS, &c. Broad Cloths, Buckskins, Doeskins, Kerseymeres, PILOT and BEAVER CLOTHS, FUR CAPS, Gent's Silk, Paris & Beaver HATS, Which are offered low for Cash.

J. & H. FOTHERBY.

Market Square, Oct. 17, 1848.

28th October, 1848.

MORRISON & CO.

have received per *Columbus,* a further Supply of

New Fall & Winter Goods,

in addition to those ex Queen, Bethel and Kent.

PILOT, BEAVER and BROAD CLOTHS, Cassimeres, Doeskins and Tweeds,
Gala and all-wool Plaid CLOAKINGS,
SHAWLS, Scarfs, and Handkerchiefs—in plaid wool, Maude, Cashmere, Cloth, &c. &c.
Coburgs, Orleans, Mohair and Silk Stripes, with a variety of other *New DRESS Materials,*
Black and Colored Silk and Cotton VELVETS,
Linen, Lawn, Diaper, and Holland,
Towelling, Duck, Canvass and Osnaburg,
Cucmazettes, Habit-Shirts, and Collars,
HOSIERY, GLOVES, RIBBONS, LACES,
Men's Lambswool and Merino Pants and Vests,
An extensive assortment of Gent's SCARFS,
MUFFLERS, HKFS., in Silk, Satin, Thibet, Cashmere, and Plaid Wool,
Stocks, Operas, De Johnvilles, &c. &c.
A new and select Stock of FURS, in Boas, Muffs, Cuffs, Cardinals, and Victorines,
BLANKETS, FLANNELS, Baize and Serge,
Grey, White, and Printed COTTONS,
COTTON WARPS and BATTING;
With a general assortment of Tailors' and Milliners' TRIMMINGS, will be sold at very low prices—ONLY FOR CASH.

NEW GOODS.

Per *Queen* and *Themis* from Liverpool, and *Kent* from London—

BEAVER, Pilot, Broadcloths, Cassimeres, Kersey, Buckskin, Doeskin, and Tweeds, Stocks, Braces, Lambswool Shirts and Pants;
A variety of new material for DRESSES,
GALA PLAIDS and CLOAKINGS,
Hosiery and Gloves of every description,
SHAWLS, SCARFS, and Handkerchiefs,
Gimps, Fringes, and Fancy TRIMMINGS;
APRONS, FLOWERS, Laces and Veils;
MUFFS, BOAS, and VICTORINES,
CRAPES, VELVETS, Persian and Satin,
Gro de Naps, Satinets, Oriental and Watered SILKS,
A large lot of BONNET RIBBONS,
Plain and Twill'd LININGS,
Printed COTTONS and Fancy GINGHAMS,
HOMESPUNS and REGATTA STRIPES,
FLANNELS, BAIZE and DRUGGETS,
LINENS, Lawn, Damask and Diaper,
Hollands, SHEETING, Duck and Osnaburg,
Buttons and Tailors' Trimmings;
Grey, White, and SHIRTING COTTONS;
Fur, Cloth, and Scalette CAPS;
MUSLINS, Collars, and Habit Shirts;
Ladies' and Children's BOOTS and SHOES;
Rose, Bath and Witney BLANKETS;
A large lot of FAMILY MOURNING.

The whole of which are offered at the lowest market prices.

Oct. 10. W. G. LAWTON.

The Garland.

SABBATH CHIMES.

There's music in the morning air,
A holy voice and sweet,
For calling to the house of prayer
The humblest peasant's feet;
From hill and vale and distant moor,
Long as the chime is heard,
Each cottage sends its tenants poor
For God's enriching word.

Where'er the British power hath trod,
The cross of faith ascends,
And, like a radiant arch of God,
The light of scripture bends!
Deep in the forest wilderness
The *wood-built church* is known:
A sheltering wing, in man's distress
Spreads like the Saviour's own;

The warrior from his armed tent,
The seaman from his tide,
Far as the Sabbath chimes are sent
In Christian nations wide,
Thousands and tens of thousands bring
Their sorrows to his shrine,
And taste the never-failing spring
Of Jesus's love divine!

If, at an earthly chime the tread
Of million million feet
Approach where'er the gospel's read
In God's own temple's seat,
How blest the sight, from death's dark sleep
To see God's saints arise;
And countless hosts of angels keep
The Sabbath of the skies?

ANNUAL MEETING OF THE New-Brunswick Auxiliary Bible Society.

[CONCLUDED.]

Dr. Robert Bayard, in seconding the second Resolution, spoke nearly as follows:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We want, moreover, to see our country rising in the scale of *intelligence,* education more appreciated, and institutions that have for their object the extension of useful knowledge, more liberally patronised. And we look for "greater things than these." We want to see a spirit of "pure and undefiled religion" more generally diffused throughout the community—a disposition manifested, not only to give unto Cæsar the things which are Cæsar's, but also to give unto God the things which are God's. We want to see churches rising throughout the length and breadth of the land, and filled with devout worshippers of Zion's King.—Then shall we be called "Hephzibah, and our land Beulah." But how shall all this be realized? By what means shall our land attain to that high elevation in agriculture, commerce, social order, intelligence, morality and religion, to which we have referred, and which, by the blessing of our country's God, will yet be realized, when the King of Nations "shall take unto himself great power and reign." Methinks I hear one individual reply,—"Let agricultural societies be established throughout the length and breadth of the land; let practical information on this subject be more generally diffused, and then the earth shall yield her increase." Another will say, "Let railways be established that will open up the country, and that will give employment to many of its unemployed operatives"—Another will cry up "free trade" as the machinery that will elevate our Province. I am not prepared to enter upon a consideration of the merits of any of those proposed schemes, but would suggest a far more simple and far more effectual remedy for the evils which at present afflict our land. What is that? Let this *Resolution* answer the question. Let this *Auxiliary* answer the question. Let the "*British and Foreign Bible Society*" answer the question.—Let *God* answer the question. *Circulate the Bible.* Let God's system of political economy be diffused throughout the land. Let its grand principles be recognized as the rule of action by all classes of the community, and soon shall we see our desires realized, in our country's prosperity and contentment. We do not attach too much importance to that blessed volume, which it is our object to disseminate, when we avow it is our decided conviction that its universal circulation, and the recognition of its principles will constitute the *only* efficient machinery by which our Province will become rich, prosperous and happy—an ornament to the British flag—a blessing to the world. We do not over estimate its value when we affirm that the Bible, and the Bible alone, furnishes the only efficient scheme of political economy for raising this Province from its present low position to that status which it should occupy as a dependency of the greatest empire on God's earth. We therefore say, *circulate the Bible.* Let it be conveyed to every family in our land. Let them learn from it the *true cause* why the fruits of the earth are blighted. Let them read that if "fat land be turned into barrenness," it is for the "*sins of the people that dwell therein.*" Let them learn *righteousness,* so that the earth may again yield her fruit, and that God may bless us. Do we want to see the inhabitants of our land distinguished for their genuine loyalty, devoted obedience to the laws, and their faithful observance of all the institutions of the Country? To attain this end we do not say, "Increase the number of the magistrates—let the penal enactments be more rigorous—let additional prisons be erected, and additional constables be employed to enforce the observance of the laws." No; we suggest a far more *economical,* a far more *simple,* and a far more *effectual* scheme: *Circulate the Bible.* This, when accompanied with the bless-