The Weekly Observer.

Established in 1818, Under the title of "The Star." } Whole No. 1858

SAINT JOHN, N. B., TUESDAY, JANUARY 25, 1853.

VOL. XXV.—NO. 30.

The Weekly Observer.

Published on TUESDAY, by DONALD A. CAMERON at his Office, corner of Prince William and Church Streets, over the Store of Messrs. Flewwelling & Reading.—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.

Nov. 11, 1846. *Secretary.*

UNION MUTUAL INSURANCE COMPANY Of Boston.

Insurance on with Fire, Marine, or Health Insurance.

Insured in this Company on the *Mutual* only plan" says Chamber's Edinburgh *the Public at large* are concerned to support, turned to them *all the Profits*, instead *Stock* or mixed Companies. Profits secured by this Company are. *Annual* 300 int., paid during the life of the party. *Life* from the excess of a capital of pro-

1 year or 7 years, for life, or until 50 or 60, and *for any sum* from *any age* from 14 to 67.

7 years enjoy many advantages of a *mercantile* nature, at a *very small* expense.

Parties insuring for Life, can provide for those *dependent upon them*, notwithstanding *contingencies of trade*, as to which this Company's *Charter offers peculiar facilities*—See Section 9,—and those who insure until they arrive at the age of 40, 50, or 60, make a *sure provision for old age* and their families, in case of death—(the attention of the Public is *earnestly solicited to this*, and this Company's rates therefore.)

Parties may insure for Life *without profits* at a reduction 30 per cent., from *life rates*.

Parties insuring for Life or until the ages of 40, 50 or 60, when the premiums amount to $40, can have a *credit* for half at interest, *without any increase of premium*—such *credit* for the *whole term* and not merely for the first 5 years. After payment of three premiums on surrender of Life Policy, the holder will receive its *equitable value in cash*.

This Office insures from the *nearest* birth-day, instead of the *next*, as in other offices. The Charter makes it "*unlawful to loan any sum of money to any Director or Officer of said Company upon any security whatever.*" In no case is the person insured liable beyond the amount of premium.

The Board of Finance (who are among the most reliable financiers of the country,) viz: Franklin Haven, President Merchant's Bank, Boston; Thomas Thacher, Merchant, Boston; and Ruel Williams, President Kennebec Rail Road, *superintend all investments* of the Company; 12 Directors, Hon. David Henshaw, and others.

—LOCAL REFEREES—

Boston.—Hon. Abbot Lawrence, Hon. David Henshaw, Hon. Robert G. Shaw, Hon. William Sturgis, and Hon. Charles Sumner.

Saint John.—Benjamin Smith, Levi H. Waterhouse, Thomas G. Hatheway, Nathan S. DeMill, and Samuel L. Tilley, Esquires.

☞ See Pamphlets and statements of Company's affairs at the subscriber's office, who will receive applications and give further information.

W. H. HATHEWAY, *Barrister at Law*, St. John.
AGENT FOR NEW-BRUNSWICK.

9th December, 1851.

LIVERPOOL & LONDON Fire & Life Insurance Company,

(Established in 1836.)

Capital £2,000,000—in Shares of Twenty Pounds.

THE Stockholders of this Company are responsible to the full extent of their property for the liabilities of the Company.

The undersigned hereby notifies the Public of New Brunswick, that the above named Company have empowered him, by a full and ample Power of Attorney, to open an Office in the City of Saint John, for the Insurance of PROPERTY against loss or damage by FIRE, in any part of the Province, and to sign and issue Policies in the name of the Company; and that in virtue of the power vested in him by the said Power of Attorney, he has appointed MR. ADAM JACK to act as Agent for the said Company, in the receiving of proposals for Insurance, and the inspection of premises proposed for Insurance, and all other the usual duties of an Agent; and to collect and receive the amount of premium on any policy issued by the undersigned in the name of the said Company, or for the renewal of the same.

The Deed of settlement, and the supplemental Deed of settlement, lies with Mr. JACK, at the Office of the *New-Brunswick Marine Assurance Company*, also the pamphlets issued by the Office at Liverpool, affording ample details of the mode of transacting business by the Company.

The rates of premium will be as low as any other respectable Company, and the undersigned trusts a fair portion of public patronage will be accorded to the Company.

Losses not exceeding £500, will be settled without referring to the head Office at Liverpool.

EDWARD ALLISON.

Dated at St. John, N. B. 4th August, 1851. }

Coffee, Raisins, Hams, &c. &c.

Landing ex "Cuba," from Boston:—

50 BAGS Java and Laguira COFFEE;
1 cask Prime HAMS;
10 boxes SALERATUS; 6 barrels Pea Beans;
6 sacks Filberts and Walnuts.
5 boxes LEMONS; 1 tierce HONEY.
20 jars and bladders Scotch Snuff,
5 barrels Ground LOGWOOD.
1 ton Logwood; 1 half-ton Fustic.
3 barrels QUINCES; 10 brls. APPLES.

Per "*Gazelle*," from Halifax—
200 half and quarter boxes new RAISINS.

JAMES MACFARLANE,
October 26. *Market Square.*

Books, Stationery, Threads, &c.

Per ship 'Royalist,' Kerr, Master, from Liverpool, Landing for the Subscriber—

6 CASES of well-assorted STATIONERY, containing Superfine and Fine Quality Foolscap; Post and Pott PAPER; Letter and Note Paper; Envelopes; Single and Double Crown Paper; a few Calf-bound Elastic Ledgers, 4 and 7 quires; Long Folio and Day Books, Calf bound, 4 and 10 quires; Gilt and Plain Metallic Books; Sacred Music Books; Songs of Scotland, &c, &c. The above well adapted for Counting-house use.

Also—3 Cases of 3 and 6 cord White Sewing THREADS, numbered from 10 to 90. 100 to 300 Yard Reels, of very best quality and description.

Will be sold low by the Subscriber.

JOHN V. THURGAR,
March 30. North Market Wharf

India Rubber Boots and Shoes,

Of superior quality, on hand, as follows:—

2000 PAIRS Men's Over SHOES;
1600 pairs Women's Over Shoes;
600 pairs Women's BUSKINS;
100 do. Women's GAITERS;
200 do. Jenny Lind BOOTS;
750 do. Misses' Over SHOES;
400 do. Children's Over SHOES;
50 do. Men's India Rubber BOOTS.

For sale by JOHN KINNEAR,

New Molasses.

166 HHDS., 17 Tierces, } Early Crop Molasses.

Now landing from Matanzas ex brig Zero, will be sold low while landing.

FLEWWELLING & READING.

NEW GOODS.

JAMES BURRELL,

CORNER OF KING & GERMAIN STREETS.

HAS received per *Actæon*, from London, *Themis, Devon* and *Commodore* from Liverpool, *Henry Holland*, from Glasgow, *Admiral, Creole* and *Cuba*, from the United States, his Fall and Winter supply of

BRITISH & FOREIGN DRY GOODS, viz.,

Ladies' DRESS MATERIALS, in black and coloured Gro de Naps, Coburgs, CASHMERE, Orleans, Circassian CLOTH, DeLAINES;
Long and Square SHAWLS;
Grey, White, and *PRINTED COTTONS*;
CLOTHS, VESTINGS, and Sattinetts;
Red and White FLANNELS,
Shirting Stripes, Ticks, BLANKETS.
LINENS, LAWNS, Duck, Diaper, Towelling,
Silk and Cotton VELVETS;
Plaid Cloaking; Colored BONNETS;
Bonnet and Cap RIBBONS;
Artificial Flowers, in great variety;
HOSIERY & GLOVES, an excellent assortment;
WOOL POLKAS, Hoods, Boas, Cuffs and Caps;
Laces, Edgings and Insertions;
Sewed MUSLINS, Frock Bodies, Robes,
Habit Shirts and Collars;
Black and Coloured Veils;
Muslin Stays; *UMBRELLAS*;
Cotton Batting, Warps;
Paramattas, Crapes, Barege;
White and Coloured Table Cloths;
Mufflers, Comforters, Hair Nets and Platts;
Neck Ties, Lawn Hdkfs., Nun's Lace;
White and Shaded Lambswool Yarn,
Pound Cottons, Worsted FRINGES;
Gents.' SHIRTS, FRONTS, and Collars;
Gents.' Stocks, Neck and Pocket Handkerchiefs;
Braces, Combs, SMALLWARES, &c. &c. &c.

MILLINERY.

The above Stock having been carefully selected purchasers are respectfully solicited to call and examine, as it will be sold Wholesale and Retail at the lowest prices for Cash.

JAMES BURRELL,
Nov. 2. *Corner of King & Germain-streets.*

Corner of Dock-street and Market Square.

HARDWARE.

W. H. ADAMS

Has just received per ship *Commodore*, from England, and other arrivals, the following Goods, viz:

2 BDLS. Wire Riddles: 2 Grocers' Coffee Mills, on Metal stands;
2 cases Counter Scales; 1 cask Weights; 1 cask Butt Hinges; 1 cask Hand and Tenon Saws.
2 cases Cross cut Saws; 75 Plough Moulds;
10 bundles Long handle Frying Pans;
8 casks Tea Kettles and sauce Pans; 6 casks Sad Irons; 6 rolls Lead; 2 tierces Lead Pipe.
12 bales Iron Wire; 1 cask Traces;
25 bags 8d'y and 10d'y Rose Nails; 75 bags Spikes;
3 casks TIN WARE, comprising Dish Covers and Japanned Ware;
7 packages Sheffield Goods, consisting of Tools, Files, &c.; 1 case *Thomson's* Long Treenail Augers; 1 cask Curb Chain, for Wells;
1 case GUNS, including one MINNIE RIFLE;
3 casks Barn-door and Gate Hinges;
1 cask T, Chest, and Strap do.; 1 cask Venetian Shutter, &c.; 95 coils Manilla Rope;
75 boxes 10x12 Glass; Gas Pendants & Brackets

17 Packages contain ng

Brass and Iron Shelf Goods amongst which are Brass and Iron Chamber and Pillar CANDLESTICKS, Pocket COMPASSES, Copper Coal Scoops, Counter Weighing Machines with Tin and Copper Scoops, Curtain Pins and Bands, Powder Flasks, plated Cruet Frames and Candlesticks, Locks of all kinds, Counter Slides and Tester Hooks, Whip Thongs, Phones, Brass Rack Pullies and Roller Ends, Castors, Cornice Ends and Rings, Bell Levers, Brass Latches, screw Hooks and Rings, Brass and Iron Bolts, stair Rods and Eyes, Coffin Mounting, Percussion Caps, Glass Paper, Wire Web, Awls, Punches, Punchers, shoe Hammers, Peg Breakers, Tinned Tea and Table Spoons, Coolers, Ladles and Forks, Britannia and German silver and Albata do., Jack Chain, Knitting Pins, Brass Butt Hinges, Cart Hames, Gimblets, Japanned and Mahogany Knobs, Mineral, Glass, Porcelain and other Knobs for Locks, Italian Irons, Cork Squeezers, Shoe Bills, Screw Bolts, Door Springs, Brushes, Curry Combs, House-Bells and Copper Wire, Gridirons, short handled Fry Pans, Rat and Fox Traps, Farriers' Hammers and Knives, Hooks and Staples, Brass and Tin Cocks, Chest Handles, &c. &c. Nov. 23.

HOSIERY, &c.

S. K. FOSTER has just received per Steamer from Liverpool—

CHILDREN'S Cotton and Worsted Highland SOCKS;
Do. Tartan SOCKS and STOCKINGS;
Do. White and Grey Merino SOCKS;
Do. White and Grey Lambs' Wool SOCKS;
Do. Fancy, Plain and self colored GAITERS,
Infants' Fancy SOCKS, in great variety;
Misses' White and Grey Merino Stockings;
Do. White and Colored Cotton ditto;
Women's black, white and grey Merino Stockings,
Do. Black Cashmere ditto;
Do. Black Worsted ditto;
Do. White and Colored Cotton ditto;
Women's, Girls, and Children's Patent Elastic GARTERS, in great variety.

For sale Wholesale and Retail.

Nov. 2. S. K. FOSTER.

Sheffield House,

Market Square, April 17, 1852.

To Watchmakers, Jewellers, &c.

ROBINSON & THOMPSON have just opened an assortment of WATCH MATERIALS TOOLS, &c., which they offer to the Trade at very low prices, consisting of English and Geneva Gold, Steel, and Metal WATCH HANDS—Butterfly, moon, swell, spade and other patterns; Steel Seconds; Gold and Metal Centres; best Lever Fusee Chains; French do. do.; English and Geneva Hair Springs; Verge do.; Chain Hooks; Lever Staffs; Lever and Verge Screws; Case Springs and Buttons; Jewel Holes &c.; Ruby Pins; Brass Curbs; Brass Ratchets; Geneva Ratchet Work; Indexes; Silver and G. S. Bows and Pendants; Watch Dials, Watch Glasses, Joints; Catches and Ornaments for repairing Brooches; Brooch Pins in Gold, G. S., Steel and Brass; Ear-ring loops, Cramps, and Claws; Screw Ferrules; French Drills; Drill Stocks, self-acting do.; Pivot Brooches, Watch do.; endless screw Keys; Chamfering Tools; Calipers; Watch Pivers, cutting do.; Sliding Tongs; Hand Vices; Clams; Pinion Gauges; Dividers, Hammers; Main Spring Winders; Joint Pushers, Tweezers, Burnishers, English and French Screw Drivers; dredbow, and spring Gut &c. &c. &c.

☞ An inspection is respectfully solicited. ☜

Apr 17—6.

NEW ADVERTISEMENT.

Boots and Shoes.—*Ex "Olive."*

FAULKE & HENNIGAR

HAVE just received by the above ship—Ladies Misses, and Children's superior CLOTH BOOTS, Soles made thin, with Military Heels, so as to wear with Rubbers; Ladies and Girls Kid SLIPPERS, and a variety of Cashmere and Prunella BOOTS—☞ Please call and see. Will be sold cheap. *Rocky Hill, Germain Street.*

December 4th 1852.—6i.

Poetry.

Breathe again that Song of Sadness.

BY CHARLES MACKAY, LL.D.

AIR—"LOVELY NYMPH."

I.

Breathe again that song of sadness,
Tender memories round it cling;
Dreams of long-departed gladness
Rise before us as you sing.
Joy and sorrow, disunited,
Seem to mingle in the strain;
Sorrow tearful and delighted,
Pleasure deepening into pain.

II.

Sing again! in happy childhood
Round the village-green we play;
Now we wander through the wild-wood,
Light of heart, and fresh as May:
Dear companions roam beside us,
In whose smile our faces shine;
Love displays the light to guide us,
Earthly splendor, yet divine.

III.

Cease the song! our tears are gushing;
Joy so fervent could not last;
Floods of thought, o'er memory rushing,
Waft our spirits to the past.
Cease! oh cease! our hearts endeavour
Vainly to repress a tear;
Voices hushed, alas! for ever
Seem to echo as we hear.

St. John, N. B. Auilliary Bible Society.

Speeches Continued from our last.

The Rev. WILLIAM ELDER, in seconding the second Resolution, spoke as follows:—

SIR,—Before speaking to the Resolution which I have the honour to second, I cannot but express the satisfaction which I feel on casting my eyes around this influential and crowded assembly. This meeting must be held as pledged to the principles involved in the Constitution of the British and Foreign Bible Society; and these principles rebuke some of the leading errors of the age, and assert some of the dearest rights of men. It is a principle involved in the Constitution of this Society that the Bible contains in itself a perfect rule of faith: a rule to which nothing may be added, and from which nothing should be taken away; and this method protests against any such perilous addition, or ruinous subtraction. It is a principle involved in the constitution of this Society, that this rule of faith is inspired, and authoritative; and this meeting is a protest against rationalism, and infidelity, in whatever forms they may appear. It is, I trust, a pledge that the Evangelical Christianity of the City of St. John, will neither directly, nor indirectly, countenance, encourage, or support those, who, either through the press, or on the platform, in the lecture-room, or in the pulpit, speak slightingly of the volume which contains the revelations of God. It is a principle involved in the constitution of this Society, that it is the right of every human being to possess, and to read the word of God, without human note or comment; and that with this right, arising as it does out of the relation of the creature to the Creator, no law of man should dare to intermeddle. Were it necessary to say a single word in defence of a principle so self-evident, this defence might readily be found in the very nature of law. The sphere of human law, strictly speaking, is merely declarative, and the declarations which it deems it expedient to make,—or, if it pleases better so to call them—its enactments, and the means by which it seeks to give effect to them, ought ever to be in the strictest harmony with the relations of things. These relations are to be sought in the book of nature, and the teachings of inspiration. If any human law contravenes any of these inexorable relations, it is at best worthless; and at worst, injurious, or cruel, or impious, as the case may be, or all three united. Such a law may be harmless as the papal bull against the motion of the earth, of which Pascal said, "it is all in vain;" or it may be cruel as the "tender mercies" of the Grand Duke of Tuscany, or the dark dungeons of the King of Naples. It may be so impious as, by prohibiting men from reading the word of God, to interdict the King of kings from speaking to his own subjects; and to this impiety, it may insult the common sense of mankind by adding the enormous absurdity of alleging in its justification, a warrant from God himself! Now, Sir, the law, or usage, or custom, or by whatsoever name, or names it is called, which prohibits the reading of God's word, ignores and contravenes the relation between God and man—it implicitly, if not explicitly, interdicts their intercourse; and against this law, interdict, or prohibition, in the face of the Duke of Tuscany, in the face of the King of Naples, in the face of all the civil and ecclesiastical despotisms of the Continent of Europe, this meeting protests in the name of mankind, in the face of the world, and in the presence of God, we protest against it. Looking then, Sir, to the importance of these principles, I cannot but congratulate this meeting on their assertion; and I cannot more appropriately congratulate it, than in the words of the motto of your own City:—

O fortunati! quorum *jam* moenia surgunt.

The year of the Parent Society's operations referred to in the resolution, has been one of singular interest to the Christian philanthropist. The Industrial Exhibition of 1851, with which the Society's year commenced, must be regarded as one of the most important events, which mark the opening of the second half of the 19th century. Then, for the first time from the period of their separation on the Plains of Shinar, greatly more than three thousand years before, the nations of the earth met together in love and friendship. They met in a little island utterly unknown to the old aristocratic nations of the East; one of a group, which the Greeks and Romans called by no honourable name. They met on the happy soil of that land, which its children fondly call, "Old England." They met, welcomed by the smiles of the good Queen Victoria, and aided by the active co-operation of the Prince-Consort. They met, and beneath the ample roof of the Crystal Palace, they mingled their voices together in thanksgiving to Him who of "one blood" had made them all; and whose widely opened hand had liberally supplied all their wants. Thus, the genius of Industry having assembled the nations, Christianity cheerfully recognised, and blest their meeting. The occasion was eminently favourable to the objects contemplated by the British and Foreign Bible Society, and I can testify to the fact that it did not allow it to pass unimproved. It exhibited the scriptures of the Old and New Testaments, or portions of them, in 130 languages; and need I say, that if this Society sought no prize, it met no competitor? One reward it did indeed seek, and obtain. It experienced the luxury of doing good. Through these various languages, as through so many pipes or channels, it sought to convey the waters of life to the parched lips of the perishing millions. It offered to every man an opportunity of hearing in his own tongue, wherein he was born, the wonderful works of God. The intellect of man had often asked, but never rightly answered that tremendous question in which we are all more deeply interested than in any other: It had asked—"How shall a man be just before God?" and to this question—of the answer to which science said, it is not in me, and philosophy said, it is not in me—the Society, through the Book which it circulated, undertook to supply an infallible solution. The good effected by means of the copies of the sacred scriptures issued by the Society on that occasion—or the good to be yet effected by their instrumentality, and the accompanying influences of the Spirit of God, it is not easy to estimate, and it would perhaps be difficult to overrate. When it is remembered, that many of the copies of the Scriptures then either sold, or gratuitously distributed, were carried away to cities on the Continent of Europe, in which, while professed ministers of religion are very numerous, and lives of the Saints are every where to be had, and missals and prayer-books abound, not a single copy of that word, which alone can make wise unto salvation, can be purchased, or obtained; and when it is remembered that the version of the old testament made by Wycliffe—and by means of which those seeds of Divine truth were sown, which afterwards produced the British Reformation—*has never yet been printed*, it may not unwarrantably be hoped, that under the more favorable circumstances under which those distributions were made, and accompanied as they were by the prayers of many of God's people, we may again soon hear of a like honour being put upon the Divine Word. Thus Sir, the past year of the Society's operations opened well; but its end was better than its beginning. It may be remembered that not many years ago, the possibility of opening up China to the influence of the Gospel, or to any foreign influence whatever, was frequently discussed. It was referred to in the pulpit. It was brought forward at missionary-associations. It was handled by men of widely different opinions, political and religious. It engaged the lively pen of Sydney Smith. It exercised the mind of Isaac Taylor. By most persons it was conjectured that the aperient influence must come from within:—by a few that it might come from without. But even if it did not come, what, it was inquired could be done for a people who had no mind in which ideas might float; no medium of communication which could take up a single atom of knowledge or of sentiment of foreign growth. "Were it not as well," asks the last mentioned writer, "to attempt to inform and persuade the sculptures of Elephanta, or the glazed images of their own pottery?" And, in answer to his own question, he could do no more than fall back on scripture statement, without being at all clear as to the *manner* in which the promised consummation might be realized. The last few months of the Society's year brought with them a solution of this difficult problem. During that period, forgetting their celestial origin, and their absurd chronology, and the intolerable vulgarity of other ordinary mortals, no less than ten thousand Chinese actually crossed the Pacific, and positively landed on barbarian shores. The event was not due to the enlightened policy of a native prince," it arose neither from popular commotion nor revolutions of dynasty." It did not justify the prophetic wisdom of the Edinburgh Reviewer, nor afford additional evidence of the penetration of the author of the "Natural History of Enthusiasm." The event, destined as we believe in the counsel of Him—

—Who works in a mysterious way
His wonders to perform,

to rend the swaddling bands in which China had been wrapped for millennial ages; to develop into manhood the prolonged childhood of the churlish Empire of Japan; to bring about in due time the freedom of the unhappy republics of South America; to provide a home for those teeming populations, for which Malthus and his followers could suggest no suitable provision; to found a centre of Commerce, perhaps of empire, such as the world has never yet seen, was the apparently fortuitous discovery of gold in California. The maxim,

"Coelum non animum mutant, qui trans mare currunt;"

never rigidly true, was soon found to be sadly at fault in the case of the transpacific Chinamen. With a change of climate which was inconsiderable, their minds were revolutionized. Their "petrifactions of ancient usages," their fossilated ideas were speedily shattered into countless fragments; they fell to pieces with a crash—sudden, violent, and destructive as the fall of the Derby-D'Israeli Ministry. Witness the reply of the San Franciscan Chinese to the spirit of national exclusiveness discovered by the American governor—a reply which Vattel would have commended, and Grotius approved. It is now certain that by personal and epistolary intercourse with the parent country, aided by the new commerce to be thus produced, these newly acquired ideas in all their fresh vitality must be disseminated over the whole slumbering East; and its myriads of millions being thus made to think—must speedily seek for a reply to the questions which thinking men must ask—and which the Bible alone can answer. It is evident, in short, that a very large and hitherto inaccessible proportion of the human race, may speedily be annexed to the already extended dominions of the British and Foreign Bible Society. Happy if we shall find ourselves in a position to avail ourselves of these openings; then will Commerce, fulfilling the "chief end" of its existence, become Christianity's Prime Minister of Progress; then will Commerce be itself more blest; the favouring breezes bearing the good ships across the no longer treacherous deep, with unwonted safety, and unusual speed; more than fulfilling the words in which a Roman Poet complimented a Christian Emperor:—

"O nimium dilecte Deo! Cui fundit ab antris
Æolus arcanas hyemes, Cui mad tat æther,
Et conjuratæ veniunt ad classica venti."

Let me now Sir, leaving the foreign aspect of this Society's operations, say a word or two on the probable results of British Bible circulation. And, not to enter upon ground already occupied, I shall merely, in a very few sentences refer to the influence of the Bible, as affecting our national existence. The inquiry has frequently been made, shall Britain fall, as fell all the great Empires of former times, and as Turkey is now falling? and who is it that does not feel interested in the answer to this inquiry? Who is it that is not ready to ask, shall another Scipio weep over Britain's ruined capital: another Botta or a second Layard disinter the buried city; or another Gibbon, sitting on some of its broken columns or mouldering arches, meditate the story of our National Decline and Fall? Or, if patriotism would fondly answer in the negative, on what grounds, it may be asked, is exemption claimed from the common fate of Empires? Wherein do we differ from those already fallen? Sir, it appears to me that we differ very much; in this chiefly, "that unto us has been committed the oracles of God;" and in this difference, if we avail ourselves of it, I see grounds on which we may hope for perpetuated empire. If one were to set out with affirming the proposition that a nation ignorant of the religion which the Bible teaches, must experience premature destruction, then, an analysis of the causes which led to the overthrow of the ancient monarchies, would establish its truth; or if any one will analyze these causes, without any foregone conclusion, he must reach the same result. Tried by their recognition of those relations which God has impressed upon society, the constitutions of those Empires, were utterly unconstitutional; and hence, in obedience to a law as imperative as that which causes the bankruptcy of an insurance office, whose rates of premium have been framed in defiance of the warnings of the bills of mortality, such Empires must sooner or later have fallen. Much more must they have fallen, when besides being unacquainted with those principles of civil and religious liberty, of the knowledge of which the Bible is the original source, they wanted also the *conservative* influence of that religion which the Bible alone teaches; and the want of which must eventually overturn any Empire, however perfect its Constitution. Now, then, Sir, applying these principles to our own case, it is clear that we possess, or may possess both these advantages. Guided by the principles which the Bible inculcates, we may avoid all those evils which make a nation weak, and enhance the power of all those influences which make a nation strong. We possess a constitution elaborated by men whom Christianity had taught how to make a constitution, and which has perhaps almost arrived at perfection; and in the religion which the Bible teaches, a catholic religion—a religion addressed to all that is in man, and to every relation of life—which "is the highest style of man," and must consequently produce the highest style of nations, we have the means of removing all moral and internal causes of decay. It is the sin and imperfection of man which mainly conspire to make civil government at once necessary and difficult; and catholic Christianity by elevating and perfecting men's moral condition, and thus making the strain upon government less, must virtually give government more power without the necessity of using it; and the governed more freedom without the danger of abusing it. Possessing a Constitution recognising those great principles of civil and religious liberty, which as yet men have never been able to work out for themselves, and have only learned from the Bible, and possessing in the great mass of its subjects men regenerated by Bible Christianity, our Empire could not fall from within—and it could not readily fall from without. No Empire imbued with like principles would attempt its overthrow; and no Empire not so imbued could succeed in such an attempt. Forces vastly superior in numbers might be led against it in vain, for unlike debates, the great decisive battles of the world have seldom been won by majorities. The very name of such an Empire would be to it a tower of strength; its smile would be universally courted; its frown universally deprecated; and its duration would be indefinitely prolonged. And this, Sir, is the destiny which I fondly hope awaits the British Empire—this is the unprecedented destiny to which it may attain—if the masses in its large cities, and if the people generally, are but brought under the influences of Bible Christianity. I know indeed, Sir, that men to whose genius and learning we are much indebted, have frequently reasoned upon the progress, and retrogression of mankind, upon civilisation and barbarism, without either estimating the destructive force of vice, or the conservative influence of true religion—a religion made for man, and adequate to all his wants. Thus reasons Gibbon, and thus reasons Adam Smith; and while our brilliant historian, Mr. Macaulay, informed by the events of 1848, corrects these writers for omitting to take any notice of the former, he does not himself take any notice of the latter. Hence, it is to the British Constitution that he refers our safety on that critical occasion, and hence it was, that in 1848 he despaired of the prospects of mankind; and feared that the barbarism of the 5th might take the place of the civilization of the 19th century. If Sir, I could for a moment admit that it was to our Constitution we owed our safety, I could only do so by finding in it those qualities which Mr. Macaulay denies to it. In his sparkling paper on Jewish disabilities, he ridicules the idea of "the Constitution" being "essentially Christian," and affirms that to speak of an essentially christian government, is to use words "which mean just as much as essentially christian horsemanship." Our safety then is not to be referred, to the fact that we possessed a Constitution, and a government founded upon it—which christianity could alone teach men to make—a Constitution under which in the Coronation oath—which is of the essence of every Constitution—the Sovereign with all possible solemnities binds himself to uphold Protestant Christianity; our safety is not to be referred to the fact that the great bulk of the subjects of the British Empire had felt the regenerating and conservative influence of Bible Christianity, preventing or removing the "vice and ignorance, and misery," by which Constitutions are overthrown, and barbarism produced, or prevented only at the expense of liberty. If the principles already stated be well founded, such representations must be pronounced exceedingly defective. They are defective in not accrediting the constitution with those principles to which it is indebted, for being what it is. They are also inconsistent with the causes, which, as Mr. Macaulay himself admits, produce barbarism. Will "vice" cease to be vicious, and "ignorance" become metamorphosed into enlightenment, and "misery" wipe away its tears, in view of the excellence of a constitution? Will the barbarian hordes, generated by an ungodly civilisation, unbought by gold, and unchecked by a nation which by vice has become degenerate, halt in their destructive march—in reverent admiration of Magna Charta, or the Revolution Settlement, the Reform Bill, or the Coronation Oath? I leave the question to be answered by thinking men: I leave to them to decide whether the imagination that such unclean spirits may be thus cast out, may not hopefully compete for the palm of absurdity, with Mr. Walpole's Militia Bill; if that Bill involved, as Mr. Macaulay asserts it did, the absurdity "of measuring a man for the franchise." It was equally unphilosophical to despair of the prospects of mankind—and the panic arose from the fact, that conservative influence of Bible Christianity was one of those things which did not enter into Mr. Macaulay's philosophy. This great force directed by one who is Governor among the nations, and the Prince of the kings of the earth must continue to operate;—it must cause vice and ignorance and misery to flee before it, and it must produce a civilisation which shall *not* generate barbarians. Bible Christianity must go forward, though insurrection should be over tottering thrones, and ruined dynasties; though it should make the revolutions of empires its chariot wheels of progress; and in going forward it must ameliorate the condition of mankind.—I conclude then, the authority of some great names notwithstanding, that we may hopefully look to Bible circulation, as a means of national conservation; I conclude that if we seek first the kingdom of God and his righteousness, *all* these things *shall* be added unto us. And if so, how grand the object to which Patriotism and piety may, and should aspire! It is nobler than that which fired the heart of Alexander. At the tomb of Achilles, he envied the fortune of the hero whose deeds were immortalized in Mæonian song; but to us it is given, to make a perpetuated empire the monumental record of our works of faith, and labors of love; an empire whose destructive doom the recording angel shall never register; and the story of whose Decline and Fall, the muse of History shall never trace upon the scroll of Time; an empire which, in a good old age, its energies unspent, and its natural force unabated, shall hear the voice of the descending Saviour recognise its work, and pronounce its reward; and of which it shall be told in the court of Heaven, This is that empire that founded by the nation to which was committed the *second* keeping of the sacred oracles, in trust for mankind, saved itself by gratefully submitting to their teaching, and blessed the world by their propagation.

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The Rev. Mr. SMITH in seconding the third Resolution, spoke as follows:—

Mr. President,—The resolution commends itself to our acceptance as an expression of zeal for the prosperity of this institution. It claims for this meeting an interest sufficient to produce joyful complacency in the zealous support afforded by all Protestant Christians. It finds great cause of gratification in the conviction that this union is not merely nominal, but real, having a threefold principle of vitality.

That the Bible is fitted, under the Divine blessing, for the enlightenment and purification of all, is evident from the fact that it reveals the doctrine of man's pollution, and also makes known a sovereign remedy. Close the Bible, unlearn all that it has taught,—and what will be known? What was known by men favored with access to various sources of human learning? Let the high authority of inspiration be adduced—esteeming themselves wise they became fools. What knew they of man's origin and dignity and destination? Nothing satisfactorily. But the Bible speaks authoritatively—it teaches that man as the creature is the subject of God—that he is fallen but redeemed—that his present state is probationary and his future retributionary. What glorious things it utters on the compassion of God,—the grace of our Lord Jesus Christ,—the efficacy of atonement,—the ultimate triumphs of redeeming love! What had been the character of those to whom the Apostles exultingly said, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the spirit of our God." The glorified assembly whom John beheld in vision had washed their robes and made them white in the blood of the Lamb—all had been defiled—all had washed their robes—and some of them especially from sins of deepest die.

That the Bible is adapted to all states of Society will appear from the fact that it addresses man as a social creature and establishes a rule for the government of his conduct in every relation of life. It teaches that he who ruleth among men must be just, ruling in the fear of God, while it throws around the poor and defenceless the shield of divine protection as is beautifully shewn in the Psalm read at the commencement of this delightful meeting. Imagine a state of society proverbially low and debased, and the Bible can exalt as well as rescue it. It is said of the venerable Wesley, that on going to preach in the most degraded part of London and being asked whether he would not preach the awful terrors of the Lord, he replied he would rather exhibit before the people the ample provisions of grace, and that his text should be, not "Ye serpents, ye generation of vipers," &c., but—"Behold the Lamb of God which taketh away the sin of the world," thus shewing that their case though bad was, through the mercy of God, not desperate—that a sovereign remedy had been provided for them.

That the Bible, the whole Bible, was given to every man is taught by the sacred book itself, and we can admit of appeal to no minor authority—it speaks oracularly—its decision is infallible—and its decision is that all souls are His—His offering, and that as His sun shineth on all, His earth nourisheth all, and His air conserveth all, even so His grace which bringeth salvation to all men hath appeared. Accordingly as the Jews were instructed to read the Jewish Scriptures in their families and leave them as heir-looms to their children, even so to the Gentiles, the injunctions are equally irrespective and gracious. As to the *whole* Bible, there is such a delightful harmony throughout, that he who has but a part feels the want of the remainder—he has the prophecy, he wants the record of its fulfillment—the law given by Moses is in his hand, he wants the grace and truth which came by Jesus Christ. Such being the case, who shall stand in the way to intercept God's goodness? What Man—what Council—what Pope shall deprive me of any part of my Saviour's purchase—my Father's legacy? Who, under pretence of my incapacity shall withhold from me the Bible, which alone can teach me my duty and my accountability to the Supreme Tribunal?

Mr. President—we cannot bear the insult—our souls rise with indignation at the thought of such usurpation, and we do rejoice in such an union of Protestant interest, and display of Protestant Catholicity, and concentration of minds, in some respects dissimilarly influenced, on one great object—the diffusion of the Bible—the whole Bible, and, with all deference, the old sacredly familiar Bible, whose phraseology has become hallowed in our memory. Rejoicing thus in this real—not nominal, vital—not formal union in support of an institution so catholic in spirit, so lofty in design, so successful in enterprise, I most cordially second the resolution.

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In moving the fifth Resolution, the Rev. G. M. ARMSTRONG commenced by expressing the pleasure he felt that his first appearance on a public platform in St. John, was connected with such an important cause. It was one in which he had long felt interested; and but for the lateness of the hour he would willingly have dilated upon its advantages. He thought that any who really loved their Bible could do so, if not publicly, yet in a quiet way by their own fireside, and suggested that, perhaps, there were those present who would return home, stirred up by what they had heard and give expression to more fervent thoughts upon the subject, than any they had been privileged to listen to; for who did not feel that whatever he may have been enabled to say in favour of the Bible Society, another might well surpass his praise?

He could not but feel thankful to God for the meeting he beheld, and he said that the thought had just struck him, how could those devoted, self-denying, correct-minded men, who had been instrumental in establishing the Parent Society have rejoiced and delighted in beholding the result of their labours in such a meeting as the present, on this distant shore, and this brought to his mind that passage of Scripture which saith—"other men laboured, and ye are entered into their labours;" but he added, the same blessed word points us to a better world where, it saith, "both he that soweth and he that reapeth may rejoice together."

Mr. Armstrong then said that the Resolution he held in his hand called upon the meeting to acknowledge the valuable assistance afforded to the Society by the Ladies' Association of St. John; he felt that it was but right that this should be done, "the good works of some were manifest to all," and threw around them a band of glory which we did well to acknowledge—that the Apostles often made allusions to such, especially in the case of several pious women who had laboured much in the Lord and of some who had thus laboured more than others—and Mr. A. trusted that such, by the grace of God, were they who composed the Association to which he referred—and in the name of the meeting he thanked the ladies for their services and he thanked them for their example, and trusted that as long as they lived they might never want for means, ability and strength thus to serve