

The following rules were written by us some years since. We now publish them, not as an addition to the precepts God has given us, but as presenting in brief space some of the duties He has enjoined on every man.

RULES RELATING TO MORAL DUTIES, to be Observed by Church Members.

I. Reverence God's holy name. Profane it not. Never utter any of the names by which He is known in a thoughtless manner.

II. Remember the Sabbath day, to keep it holy. Let all business and labour be closed up on Saturday evening. Rise early on Sabbath morning. Indulge in no worldly conversation through the day. Neither receive or pay visits, except it be for religious conversation only. Attend the house of God, if possible. Restrain your household, and especially your children from making the Sabbath a day of pleasure.

III. Never utter a falsehood. Speak the truth in your heart. Don't prevaricate. All liars shall have their portion in the lake that burneth with fire and brimstone.

IV. Never take up a reproach against a neighbor. Endeavour not to believe any thing of the kind until fully proved. Then let it rest.

V. Take no part in evil communications of any kind, they corrupt good manners. Avoid all conversations about absent persons, especially absent brethren, that would detract in the least degree from their merits.

VI. Avoid all contentions—disputings or arguments about religion.

VII. Never speak evil of other denominations. Remember God's people are a scattered people, and some are found in every church.

VIII. Honor the Queen, and all that are in authority under her. Be strictly subject to the law of the land. Attend to every ordinance of those in power that does not defile the conscience—for so hath God commanded.

IX. Let every man attend to some proper business, and none seek a livelihood by trickery and speculation,—it sears the conscience. Provide things honest not only in the sight of God but also in the sight of men. Be not slothful in business.

X. Avoid covetousness. Love not the world—this is one of the crying sins of the age. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil; which while some coveted after they have erred from the faith and pierced themselves through with many sorrows.

XI. Be careful to exercise a correct judgment in business. Be willing to advise with more experienced brethren. Be sure and not overreach in any bargain. Never represent a thing either directly or indirectly, to be what it is not; nor take the advantage of another's necessity to extort a large price. Extortioners cannot enter the kingdom of God. Never contract a debt without a good prospect of paying it—nor make a promise without you see how you can fulfil it—nor take the advantage of any law to relieve you from moral obligations.

XII. On no account let brother go to law against brother. Any business difficulty that may arise between brethren, should be settled by persons chosen from the church; a departure from this rule should not be tolerated. Christians should much rather suffer wrong than go to law with any.

XIII. Let no unlawful interest be taken by any.

XIV. Let all extravagance in dress or living be carefully avoided.

XV. Total abstinence from buying, selling, or drinking spirituous liquors, except prescribed by a physician.

XVI. Let all, and especially our sisters, avoid following worldly fashions, such as the putting on of gold and costly apparel. Let their conversation be chaste coupled with fear. Let their adorning not be that outward adorning of plaiting or curling the hair, &c. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

XVII. No brother or sister should join with the ungodly in any party of pleasure, or taking any diversions that cannot be used in the name of the Lord Jesus. No singing vain songs, or reading novels, or any other books which do not tend to useful knowledge or increase our love to God.

CANADIAN RIOTS.—WHO IS GAVAZZI?

Gavazzi is the Italian orator, against whom the indignation of the Catholic population of Quebec and Montreal has been roused, which has resulted in the loss of about twelve persons killed, and forty maimed for life. To be a little more particular, he was a Monk of the Barnabite order, and at the age of twenty filled the professional Chair of Rhetoric and Belles Lettres in the Public College of Carrivaggio at Naples. At twenty-five he abandoned literature, and commenced preaching. We are not aware that his theme was the Gospel of Jesus Christ, but "*Patriotism and its virtues*." This of course, in the Romish States, incurred the displeasure of those in authority, and Gavazzi suffered much annoyance from the Jesuits and others. On the death of Pope Gregory XVI, and the election of Pius IX, he came into favour, and was called to Rome. Here he preached on freedom, and kindled up great enthusiasm. He soon, however, incurred the displeasure of Pius, and was banished from Rome. When the revolution in France, Italy, and other nations, commenced in 1848, Gavazzi obtained his release, and returned. "*He was the first man who paraded the streets of Rome with the emblematic colors pinned to his breast*." He animated the Italians against the Austrian armies.—The Pope feigned approval, and Gavazzi was appointed Chaplain-in-chief to the Italian force. In the changing events which followed, he suffered many hardships; and when the French army entered Rome, he was a proscribed man. He fled, and found his way to England, where for some time he earned a subsistence by giving lessons in Italian. He arrived in New York in March last. Although he has abandoned Popery, he has united with no Protestant denomination. In his first speech delivered in New York, he declared "*Protestantism is too little for me. My mission is freedom to Italy and to all the world*."

At Quebec, while delivering a lecture on the 6th ult., he was interrupted by the Roman Catholics, and a riot ensued, in which Gavazzi himself, and several others, were severely injured. In Montreal, during his lecture on the 10th ult., a fatal riot occurred, the military were called out, who fired upon the citizens, and the result is the loss of about a dozen lives, and about forty maimed for life. The particulars of these melancholy transactions are found in the secular papers. Although the bloodshed was by the firing of the military, yet it was the legitimate result of a Catholic mob, and we fully endorse the following paragraph from the *Montreal Witness*:

"Had this rioting not taken place, no military would have been called out, and no mistakes made in giving orders to fire, and therefore, the responsibility of every drop of blood spilt on that night, lies upon the rioters, and those who incited, or abetted, or might have hindered them, or rather, it lies upon the system which leaves men without the training that causes them to respect the rights and lives of others, and which makes them feel warranted in persecuting others whenever they have power."

What a fearful comment on Romanism, and what a lesson to Protestants, who countenance a system whose aim is the subversion of both civil and religious liberty.

COMPLAINTS. Several complaints have reached us from different places, up the St. John River, of our Paper not being regularly received. In all cases they have been mailed by ourselves, or under our superintendence. And in all cases have they been directed by ourselves, according to the instructions given us. In those which miscarry, we have either not been instructed correctly how to address them, or there is some carelessness on the part of some office keepers. In all the places through the country where we are acquainted with the location of the offices, the papers have been regularly received.

DISTRICT MISSIONARY. Elder A. Taylor has been visiting since our last, the Churches at Tenant's Cove, Jerusalem, Long Island, Bellisle and Kingston. We have not received a report of his labours for this number, but shall probably have a communication from him for our next. He will attend the General Conference at Woodstock.

POETRY.—We intended one column of our paper for poetry and short selections, but in making up the matter for this number, have crowded it out. We shall endeavour to avoid this hereafter.

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This Foundry, still retains its high reputation for the manufacture of the best and newest designs of Type, and continues to receive the support of the majority of the Publishers and Printers in Massachusetts, Maine, and the Provinces. The materials furnished by this establishment, are of the first quality. A diploma was awarded this Foundry by the Massachusetts Mechanics' Fair, for having manufactured the best finished Type of any Foundry in Boston. The proprietors are John K. Rodgers & Co. We would advise all Printers who are about ordering new Type, to send their orders to this establishment, as we are certain they will be accommodated on as reasonable terms as at any Foundry in the United States. G.W.D.

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Correspondence.

ST. JOHN, June 15, 1853.

Dear Brother McLeod,—I suppose it will be a satisfaction to my friends, and many of our readers, to be informed a little further, through the *Intelligencer* of my labour in Nova Scotia. I have just arrived in this City on my way home, where I shall remain at least until after our General Conference. My first visit to Cornwallis was in September last. I attended the Conference held there at that time, as a delegate from the Conference here. The situation of the cause of God there, and the strong wish manifested by the people for me to labour among them for a season, effected my mind so deeply, that I could not conscientiously do otherwise than respond to their urgent requests. I accordingly commenced my labour among them about the first of December last, and have continued until the present time, with the exception of a short visit of a few days to my family in March. My labour has been principally in the following places:—On the mountain between Cornwallis Valley and the Bay Shore; from Hall's Harbour to Scott's Bay, a distance of about eighteen miles; and with the Church of Habbitant. During the winter the Lord blessed the people at Hall's Harbor, and a number "were added to the Church." In April I visited what is called the East Mountain, in company with Brother Sullivan, who has recently commenced public labour. God poured out his spirit upon the people in that place. Saints rejoiced—sinners cried for mercy, and many souls were blessed. It was a season of refreshing from the presence of the Lord. Since then we attended meetings for a week at Scott's Bay, and a number were restored to the Lord, while others obtained the salvation of God. I have seen some solemn weeping seasons, such as I trust will never be forgotten in time. To the Churches in Habbitant and Hall's Harbor, there have been added about thirty-five souls, during my labours with them. The Lord has given me many kind friends in that Province, who have a place in my affections, and although I am separated from them at present, I do not cease to pray for their prosperity.

I remain, yours in the fellowship of the Gospel,
JOSEPH NOBLE.

Brother SAMUEL CRAFT writes us from St. Stephens, June 15th:—"Our meetings at Mill-town are interesting, last Sabbath was a season of rejoicing. I received a letter from Bro. Cox, stating that he expected to visit us this month. He has not yet arrived, but may the Lord speed his way, or send help from some quarter. I send you two dollars for the Bible Association, from Robert Minnard and Washington Nodding; also one pound seven shillings and sixpence from the Church for General Conference Fund.

[We understand that Brother Cox has arrived in St. Stephens since the above was written.—Ed.]