

turned to any call before us to that of Mr. Thompson. From town to town, from city to city, from village to village, the enthusiasm is running, I will not say with wild fire, but with holy fire, wrapping the whole country in the flames of a conflagration, the light of which will be reflected in China, and millions will flock to the brightness of its rising. (Applause.) That operation is in the hand of the British and Foreign Bible Society, of which your Lordship is the beloved and honored President, and I am quite sure, that with its accustomed zeal, wisdom, and perseverance, the British and Foreign Bible Society will accomplish the work. (Applause.) Oh, let it not for a moment be thought that the Bible Society and the Missionary Societies are enemies, rivals, or even strangers! No, they move, it is true, in different orbits, but they are revolving in the attraction, and reflecting the brightness of the same central luminary; they are mutually necessary, and mutually helpful to each other. (Applause.)

A million copies of the New Testament! Do we consider what a million is! Why, it would take any one of us three weeks to count a million, working twelve hours a day; and it would take two years to print a million copies of the Scriptures, at the rate of 10,000 a week. So that you see, we must not trust to the mere circulation of the Scriptures, but we must multiply the agents by which this great work is to be carried out. Here, then, you perceive the propriety of the Missionary Society stepping forward with the resolution to send out ten new missionaries to China.

The Rev. Dr. Archer, without making a speech, moved the next resolution:—

That the present state and prospects of China demand from the friends of the London Missionary Society the most energetic measures, for the purpose of adding at least ten new labourers to the present number of its missionaries; and to accomplish this important object, the directors must be instructed to present an urgent application to all friends of the society for their generous contributions; and also to the pastors and officers of the several Churches affiliated with the society for simultaneous collections on the fourth Sabbath in January next.

The Rev. J. Baldwin Brown, seconded the resolution. After some remarks on the danger of being too impatient of results—for a long and serious discipline probably awaited China, and by suffering God judges nations as well as individuals—he said he thought it was no derogation to the honour due to the British and Foreign Bible Society in the noble and glorious effort they had inaugurated, to say that he believed the question of the men stood first.

Ten men among three hundred millions of Chinese! That is how it stands here in this resolution. "Well, it is but a small matter," you will say, "ten men among three hundred millions!" My lord, Heaven does not reckon by our measures. In the Church of Antioch, in ancient times, the Church of Antioch said, "Separate me two men for the work of the ministry." Those two men, Barnabas and Paul, went forth, and through them the whole Roman world was won to Christ. I say, give us men of that faith and mould; men of cultivated and disciplined minds, yet full of pity for the lost; men of vehemence, and yet continent; men with fiery energy in them, yet gentle, patient, and loving as children; men of large hearted and catholic charity; men patient, noble, generous; above all, men whom the love of Christ constrains; men who are able to preach Christ's Gospel with words winged by their convictions and backed by their hearts, and who are ready at any moment to seal the truth which they are testifying with the best life's blood beating in their hearts. I say, give us two such men as Barnabas and Paul, and the Chinese empire is already converted to Christ.

Temperance.

PROHIBITORY LAW.

The following are extracts from letters addressed to the London Nonconformist on this subject:—

The merits or demerits of alcoholic liquors lie at the basis of this question—is it right or wrong to suppress them? It may be assumed that chemists are right when they designate alcohol a poison; Dr. Percy calls it a "powerful narcotic and deadly poison," and the drizzling imbecility, brutal madness, and narcotic insensibility of its victims, make its poisonous attributes patent to all. It must also be borne in mind, in *limine*, that it is not against the right of the individual to consume these liquors, but against the right to sell or make for sale only that it is proposed to legislate.

Political science designates the just amount of individual liberty to be "that which any individual may enjoy without encroaching upon the liberty of any other individual." Beyond this it becomes *licentiousness*, takes the character of *crime*, and is cognizable to law. Let it be granted that drunkenness involves intellectual and moral self-degradation, and habitual excitement of the animal passions, all kinds of domestic injury and wrong, woman-beating, cold-staring to wit, and a serious amount of evil to society at large, and I think it will follow that it is a crime. The law proclaims it such, and entails a penalty upon all public exhibitions of it; but while it thus forbids drunkenness, with strange inconsistency, it licenses the places that make ninety-nine hundredths of the drunkards.

Now, if the public exposure of the effects of these liquors be criminal, it is, surely, criminal to sell them; and as the facilities which their sale affords for the moral, mental and physical deterioration of the nation, are derogatory to human progress and to the best interest of the State, law (i.e. the will of the majority which must be assumed) has a perfect right to prohibit traffic in them. There is a broad distinction between the legal prohibition of the sale of these liquors and the imposition by the State of the performance of moral duties. In the one case it simply forbids the doing of a social wrong, in the other it would assume the prerogatives of Deity, and encroach upon the domains of conscience. The most zealous advocate of free religion and free education may advocate the *Mine Law* with perfect consistency.

THOMAS WILES.

"Outward restraint does not regenerate the inward man," but outward restraint is very often the condition of inward reformation; and their is a large amount of evil of the worst description, which, but for the influence of malignant temptation, would not be committed. Such temptation is supplied by

the traffic in intoxicating drinks, and differs materially from other temptations which have their habitations in the heart. The love of strong drink is not natural to human nature, in the same way as are those passions and appetites the excessive indulgence of which takes so many forms of sensuality and sin. Drunkenness is always a physical disease before it becomes a moral offence; and as so much of our national intemperance flows from the habits of drinking formed in the public-house, it is clear that the suppression of the traffic would cause the disease and desire extensively to subside, and relieve the community from the consequence they entail.

Tetotalism, indeed, has done wonders in reclaiming the intemperate, but its success has been, and is likely to continue, very partial while the traffic in strong drink is manufacturing drunkards faster than tetotalism can reclaim them. The conflict is equal; for in addition to prejudice, ignorance, and habit, 140,000 liquor-houses are ever laying their snares and seducing the inexperienced or weak under the protection and license of the law. Very true, it would be better if their were moral principle and fortitude to resist these temptations, but they are not there; and because of this are the sinful to perish, their families to suffer, and the nation to be cursed?

"Lead us not into temptation" is a prayer which the nation will violate so long as it suffers the liquor traffic to continue, the peculiar mischief of which is here—that men are tempted by it just where they are least able to bear temptation, and where we are morally certain the temptation will in myriads of instances succeed. Abolish the traffic, and will there not remain temptations enough which cannot be avoided, by resistance to which self-reliance and self-discipline will be practised, and the high moral development of the character secured? If we would benefit human nature, we must adapt our plans to it as it is and not as it ought to be; rather relieving it of every superfluous incubus than requiring it to rise while sustaining the pressure of a gigantic evil sanctioned and imposed by law.

M. C. A.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, advance in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

THE following are the Ministers of the Free C. Baptist Denomination in New Brunswick, all of whom are Agents for this paper:—
Ed. Robt. Colpitts, Verulam; Ed. Leach, Merritt, Hemphill, "John N. Shaw, Westfield; Joseph Noble, Brighton; "C. M. Wallis, "Brighton; George Orser, "Do; "Sam. Hart, "Jacksboro; John Berry, "Knox; "Edw. Wayman, "Stouffville; Robt. Tupper, "Knox; "J. G. Plandier, "Springfield; Jas. Grant, "Fredericton; "Leahy, "Springfield; John Wallace, "Caledonia; "E. McLeod, "St. John; Eliza Sisson, "Andover; Elder Wm. E. Pennington, "Missionaries; "Alexander Taylor, "Do.

These, through age and infirmity are incapacitated for public labour.
We are desirous of receiving Religious Intelligence of all kinds, and from all places. We shall send our paper to Clergymen, and officers of different religious societies, not only in the Province, but in the United States and Europe; and we should be glad to receive communications, reports of Ministers, foreign and domestic, and of benevolent institutions, pamphlets, magazines, and any thing else that will forward the object of this paper.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder E. McLeod, St. John, N. B.

B. J. UNDERHILL, } Pub. and Business
D. W. CLARK, } Committee.
JAN. 2, 1854. WM. PETERS.

Religious Intelligencer.

ST. JOHN, N. B., JANUARY 6, 1854.

We beg to make our first weekly salutation to our readers, with many wishes for their health and happiness, and numerous returns of this joyous season to them; but more especially that every New Year may find them with hearts more purified by faith—with lives more devoted to God, and with hopes more bright for heaven and glory.

Conscious of the increased responsibility that rests upon us, as well as the additional labour which we must perform; we enter upon the *Year of Faith*—born with a heart uplifted to God that his word may feed us—that his spirit may guide us—that his grace may sustain us, and that all our labour may have for its aim that which we have adopted as our motto—the glorification of God through Jesus Christ.

We consider some explanation necessary in this number in relation to our paper. A glance at its heading will show that a change in the proprietorship has taken place. It is now the property and organ of a religious denomination. We cannot better explain the reasons why and how it became so than by giving the following extract from the Minutes of the General Conference of Free C. Baptists, held at Woodstock in July last:—

"The Religious Intelligencer having been brought into existence by Elders E. McLeod and J. Noble, with the counsel and aid of one or two brethren in St. John, and they being desirous that it should become the property of the General Conference, and the organ of the denomination, made through Elder E. McLeod, a voluntary offer of it to the Conference, whereupon the following brethren were appointed a Committee to report thereon: Elders E. Sisson, S. Hart, G. W. Orser, J. Gantier, W. E. Pennington, and Solomon Smith and E. R. Parsons.

REPORT.

We the Committee appointed to report upon the Religious Intelligencer, submit the following:—

We believe its publication is for the information and benefit of our people, and that it should be continued in such a manner as would be for the interest of our denomination, and the cause of religion in general. We think the brethren now engaged in its publication, should be relieved from their responsibility, and we thereupon recommended that it be adopted as the property of this Conference, to be published by a *Business Committee* to be appointed for that and other purposes. We have recommended that an Association be formed, among us, to maintain and protect its principles. Having for its objects the accomplishment of our purposes in relation to the Intelligencer, and the carrying forward of other labours now under the auspices of this body, which are for the glory of God, and the salvation of souls. Adopted.

The Religious Intelligencer having become the property of the General Conference, it was therefore resolved, That *Benjamin B. J. Underhill, Wm. Pe-*

ters, and D. W. Clark, (all of St. John,) be the Publishing and Business Committee; that Elder E. McLeod be the Editor, and that the Elders of this Conference be the Editorial Council.

This is a sufficient explanation of its proprietorship.

We conceive, however, that some remarks are necessary in relation to the denomination whose property and organ the Intelligencer now is. Although its visible organization in this Province, is not of very foreign date, its doctrine and practice are not new. The first Conference of Churches and Elders in New Brunswick was held at Wakefield, in October 1832. There were then but six Churches and two Elders. There are now (in New Brunswick) over sixty Churches, and 18 Elders. (We cannot now give a history of this denomination—we purpose doing this hereafter.) The only publications which it has ever issued, has been a *Treatise of Faith*, the Minutes of four General Conferences, and one or two Circulars to the Churches. It has been the case with all religious denominations, in their rise, they have not only had their own independence to contend with, but they have had to endure and contend against the wanton and malicious attacks of those who were envious of their prosperity, or ignorant of their characters. From this peculiarity, this denomination has not been excluded. The want of a proper vehicle through which to meet these slanders and false imputations, as well as a disposition to bear reproach without murmuring; have left them in most instances unprotected. Among the slanders which have been the least provoked, and probably the widest circulated—is a paragraph which is found in a work, purporting to be a History of New Brunswick. The paragraph alluded to has been considered as referring to the Free C. Baptists, because no other notice of this denomination appears in that work. The author of the work in his preface states that having been five years in the services of the Government of the Province "he had the most favourable opportunity of making himself acquainted with the habits and industry of its inhabitants." This is not improbable; and he should have remembered that one of the great duties of a Historian is to purify his mind from all prejudice and rancour—to ascertain facts with scrupulous accuracy, and to pronounce sentence of moral approval or condemnation on those only to whom it is due. To mix up, and identify a body of Christians, numbering about 3000 communicants, beside those friendly to them, who in point of morality, integrity and patriotism are unsurpassed, and in wealth are about equal to any others in the Province—to mix up these, we say with "vandalic stars," "fanatical luminaries," "basest of hypocrites," and "revilers of religion" is to degrade and mislead History, and renders the author deserving of the severest rebuke for having deceived his readers, as well as misrepresented his subject.

To make the Free Baptists responsible for all the vagaries referred to by this author, in his notice of them, (provided such ever existed in the Province, which we have yet to receive evidence of,) would be unfair and unjust. And why we should be identified with camp-meetings, (even if there was any thing wrong in them,) we know not, for one has never been held by us, nor by any other people with whom we stand connected. We do not hesitate to pronounce the notice referred to in the so called History of New Brunswick a wicked misrepresentation, having its origin in total ignorance of the people whom the author intended to represent, or in a disposition to wilfully misrepresent a people whom he hated without a cause. Like all other denominations, we have had our difficulties to contend with; and the government of societies and denominations are not always perfected at once. That we have had sometimes unworthy members we do not deny; but not a single minister in New Brunswick from our first organization to the present time, has ever been charged (except by the slanders of our enemies, like the one just alluded to) with immorality of any kind, and but one of schism in doctrine. We do not fear the strictest scrutiny and closest investigation of our private morals. In relation to our doctrines, we herewith present our readers with the *Treatise of our Faith*, to which we invite the nicest criticism of their evangelicallism. The names of all our Ministers may be found above our editorial head.

BEING AND ATTRIBUTES OF GOD.

The Scriptures teach that there is only one true and living God, who is a Spirit, self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, holy, just, and merciful; the Creator, Preserver, and Governor of the Universe; the Redeemer, Saviour, Sanctifier, and Judge of men; and the only proper object of divine worship. The mode of his existence, however, is a subject far above the understanding of man. Finite beings cannot comprehend him.

CREATION, PRIMITIVE STATE OF MAN, AND HIS FALL.
SECTION I.—CREATION.—1. *Of the World.* God created the world and all things that it contains, for his own pleasure and glory, and the enjoyment of his creatures.
2. *Of the Angels.* The Angels were created by God, to glorify him, and obey his commandments. Those who have kept their first estate he employs in ministering blessings to the heirs of salvation; and in executing his judgments upon the world.
3. *Of Man.* God created man, consisting of a corporeal body, and a thinking, rational soul. He was made in the similitude of God to glorify his Maker.

SECTION II.—PRIMITIVE STATE OF MAN AND HIS FALL.—Our first parents, in their original state of probation, were perfectly righteous; but in consequence of the first transgression, the nature of their descendants is so sinful, that none by virtue of any natural goodness can become the holy children of God; but they are all dependent for salvation upon the redemption effected through the blood of Christ, and upon being created anew into holiness through the operation of the Spirit, both of which are freely provided for every descendant of Adam.

SECTION I.—THE SON OF GOD POSSESSES ALL DIVINE PERFECTIONS. His Divine perfections are proved from his titles, his attributes and his works.

1. *His Titles.* The Bible ascribes to Christ the titles of Saviour, Lord of Hosts, the First and the Last, God, true God, great God, God over all, mighty God, and the everlasting Father.
2. *His Attributes.* He is eternal, unchangeable, omniscient, omnipresent, omnipotent, holy, and is entitled to divine worship.
3. *His Works.* By Christ the world was created, he preserves and governs it, he has redeemed man, and he will be their final Judge.

SECTION II.—THE INCARNATION OF CHRIST.—The Word which in the beginning was with God, and which was God, by whom all things were made, con-

descended to a state of humiliation in becoming united with a body like ours, pollution and sin excepted. In this state, as a subject of the law, he took our infirmities, was tempted as we are but lived our example, and rendered perfect obedience to the divine requirements.

HOLY SPIRIT.

1. The Scriptures ascribe to the Holy Ghost the acts and attributes of an intelligent being. He is said to guide, to know, to move, to give information, to command, to forbid, to send forth, to reprove, and to be sinners against.

2. The attributes of God are applied to the Holy Ghost: such as eternity, omnipresence, omniscience, goodness and truth.

3. The works of God are ascribed to the Holy Ghost: creation, inspiration, giving of life, and sanctification.

4. The same acts, which, in one part of the Bible are attributed to the Holy Ghost, are in other parts said to be performed by God.

5. The Apostles assert that the Holy Ghost is Lord and God. From the foregoing, the conclusion is, that the Holy Ghost is in reality God, and one with the Father. Then in essence these three, the Father, Son and Holy Ghost are one.

ATONEMENT AND MEDIATION OF CHRIST.
1. *Atonement.* As sin cannot be pardoned without a sacrifice, and the blood of beasts could never actually wash away sin, Christ gave his life a sacrifice for the sins of the world, and thus made salvation possible for all men.

2. *Mediation of Christ.* Our Lord not only died for our sins, but he arose for our justification, and ascended to heaven, where as mediator between God and man, he will make intercession for us till the final judgment.

THE GOSPEL CALL.

By virtue of the atonement, which is designed to counteract the effects of the fall, man is placed in a salvable state; the grace of God, the influences of the Holy Spirit, and the invitations of the Gospel are given to all men, and by these they receive power to repent and obey all the requirements of the Gospel. We mean only to say, that salvation for all men is possible, for though in its provision it is free and absolute, yet in its application it is expressly conditional. Salvation, then, being freely provided, and the man being capable, through grace, of obtaining it, if he perish, whom can he blame but himself?

REPENTANCE.

The repentance which the gospel requires is a deep conviction, a penitential sorrow, an open confession, a decided hatred, and an entire forsaking of all sin. This repentance God has enjoined on all men, and without it in this life, the sinner must perish eternally.

FAITH.

True faith is an assent of the mind to the great and fundamental truths of revelation; an act of the understanding in giving credit to the gospel through the influence of the Holy Spirit, and a firm confidence and trust in the living God. The fruit of faith is obedience to the Gospel. The power to believe is the gift of God; but believing is an act of the creature. Repentance and faith are required as a condition of pardon.

REGENERATION.

As God is a holy Being, and heaven a holy place, man must be regenerated before he can enter a state of happiness. This change is a renovation of the soul by the grace and spirit of God, whereby the penitent sinner receives new life, becomes a child of God, and is enabled to perform spiritual service. It is called a being born again, born of the Spirit.

PERSEVERANCE.

As the regenerate are placed in a state of trial during this life, their future obedience is not determined. Consequently their eternal salvation is depending on their abiding in Christ: it is therefore their duty and privilege to be steadfast in the truth, to grow in grace, persevere in holiness, and make their election sure.

THE CHURCH.

A Christian Church is an assembly of persons who believe in Christ and worship the true God, agreeably to his word. In a more general sense, it signifies the whole body of real Christians throughout the world.—The Church being the body of Christ, none but the regenerate, who obey the gospel, are its real members. Believers are received into a particular church, on their giving evidence of repentance and faith, and being baptized.

SECTION I.—OFFICERS OF THE CHURCH.—The Officers in the primitive church were apostles, bishops, and deacons. The apostles were the especial witnesses of the works and sayings of Christ; and of course this office ceased when their work was accomplished. The *episcopate* perpetuated in the church are evangelists, pastors, teachers, helpers, and governments. These, however, do not appear to be distinct offices, but they imply different kinds of duties, which are performed by bishops or elders, deacons, and others.

1. *Bishops* are overseers, who have the charge of souls—to instruct and rule them by the word. They are called Elders, and they perform the duties of pastors, teachers and evangelists. The qualifications required in a candidate for this office are as follows:—He must be guiltless, and the husband of but one wife. He must be watchful, prudent, and have the regular exercise of cool and dispassionate reason. His conduct and manners must be decent, orderly and grave. He must be a lover of hospitality and of good men; ready to communicate and able to teach. He must be temperate; not quarrelsome; nor desirous of base gain. He must govern his family well; he must not be a novice, but experienced in the things of God, and have a character not justly liable to reproach. He must be especially called of God to the work, adhere closely to the doctrine of Christ, and be ordained by the laying on of hands.

The duty of an Elder or Bishop is, 1. To be an example to the flock in all things. To preach the word, baptize, and administer the Lord's Supper. He should assist in ordaining elders and deacons, and according to his ability, do the work of an evangelist and make full proof of his ministry.

2. *A Deacon* is a regular or stated servant of the church. For the qualifications required in a candidate for this office, see 1 Tim. iii. 8.—12. Acts. vi. 1.—3.

Duties of a Deacon. 1. He should attend to the temporal wants of the poor members of the church. 2. As the design of his appointment was that the ministry might be freed from temporal care, the inference naturally follows that it is his duty to see that their wants also are supplied. 3. There being no other officer in the church to superintend its temporal affairs, it is inferred from the nature of his office that the deacon should attend to all the concerns essential to its prosperity, which do not devolve on an Elder. 4. From the important nature of his qualifications, it has been considered his duty to take the lead of religious meetings in the absence of the minister.

SECTION II.—ORDINANCES OF THE CHURCH.—The following ordinances or institutions were appointed by Christ, and are obligatory on the church:—

1. *Christian Baptism.* This is the immersion of believers in water in the name of the Father, Son, and Holy Ghost, in which are represented their death to the world, the washing of their souls from the pollutions of sin, their resurrection to newness of life, the burial and resurrection of Christ, their resurrection at the last day, and their engagement to serve God.

2. *The Lord's Supper* is designed to commemorate the sufferings of Christ, and to represent in the use of bread and wine the communion which saints have with him and with each other. Every true believer in Christ, being a member of his body, and a part of his visible church, has not only a right to partake of his body and his blood in the Communion, but is under obligation thus to commemorate his death.

SECTION III.—DUTIES OF THE CHURCH.—The duty of the Church is that obligation which the revelation of God enjoins upon it collectively, or as individuals, for the manifestation of his manifold wisdom, the perfecting of the saints, and the conversion of the world. In this obligation are included the observance of the ten commandments, entire obedience to the influences of the Spirit, to the institutions of the gospel, and to all the instructions and precepts of the Scriptures. Among the latter are the following particular requirements: Christian fellowship, secret and family prayer, domestic and social duties, watchfulness, administering to the necessities of the poor and afflicted, the support of those that preach the gospel, and the exercise of church discipline.

DEATH.

The bodies of men, being subject to the calamities of the fall, all have died, or will die, except Enoch, Elijah, and the Saints that will be on the earth at the last day. But the soul survives the dissolution of the body, and immediately after death enters a state of happiness or misery.

THE RESURRECTION.

As the transgression of Adam secured temporal death to all his posterity, so the obedience and resurrection of Jesus Christ render it certain that the bodies of all men will be raised from the dead. The saints will be raised in the likeness of Christ; but the wicked will awake unto shame, and everlasting contempt.

THE GENERAL JUDGMENT.

As men do not receive the due reward of all their deeds in this life, there will be a general judgment, when time and man's probation will close forever. Then all men will be judged according to their works; the righteous will enter into eternal life, and the wicked will go into a state of endless punishment.

Our limits will not permit us to make as extended an exposition of the course we shall pursue in conducting this paper, as we intended. The following observations must suffice at present.

We originated the Intelligencer, we gave it birth—it was a scheme of benevolence, not of profit—with the aid of a few friends, and the blessing of God, it succeeded, and at the end of six months we placed it in the hands of our General Conference with about 2000 subscribers, and free from debt. It is still a benevolent operation, as may be seen at once by the lowness of its price—its design is to do good, and although the property of a denomination it will continue to be a religious Intelligencer without reference to parties. To us has been entrusted its Editorial management, and we shall study to show ourselves approved unto God. From the sources within our reach we shall select such religious news as we think will be interesting and beneficial. English—Foreign—American, and Domestic will each have their proper place. We shall do our utmost to make it welcome in every family where it can find admittance. "Holiness unto the Lord" is the great principle we shall advocate in our own articles, and while we try to exercise and cultivate charity, we shall nevertheless, "hold fast that which is good." The object and character of our paper being as described, we think it will commend itself to the favour and patronage of all who wish well to religion.

In addition to its religious character, it will stand pledged in Temperance, while under our control—to "Prohibitivory Law." We think legislative enactment is loudly called for against the rum traffic.—Drunkenness is an evil—against it directly, it would perhaps be improper to legislate. It would, at least, be inconsistent to enact laws that men should not drink, and at the same time give licence to put the cup to their lips. Drunkenness in all cases arises from drinking habits. These habits are chiefly formed in bar-rooms, rum cellars; and hence it is against these, whether they sell by the glass or the punchon, that we would call for legislative aid. We most solemnly ask the "powers that be," to remove the incentives to inebriety and disorder; and the evil will cease. We may not be prepared to adopt all the means that some do to bring about this desirable object; but we say—give us a "Prohibitivory Law"—give us one unfeigned, and that can be executed.

As previously announced, our paper will not only occupy the place of a religious magazine, but also a news-paper—this our subscribers call for. It will therefore contain a summary of the latest and most interesting news—foreign and domestic—a limited number of deaths and marriages; and as correct a report of the Market as is possible to give. We intended also to have furnished a Marine list, but we find this would not be practicable. With this brief notice in relation to the future, we observe in conclusion, that we do not expect to please every body, we shall try to please God, and with this object full in view, we gird up our loins afresh, and address ourselves to the work to which we most conscientiously believe God has called us.

BIBLE SOCIETY.

The New Brunswick Auxiliary Bible Society held its Anniversary on Wednesday Evening last, in the Wesleyan Centenary Chapel. A very large assembly was in attendance. His Honor, Judge Parker, (the President of the Society) occupied the Chair. Clergymen and gentlemen of different denominations occupied the platform, all seeming equally eager to forward the great work of Bible distribution.

After singing by the Choir, the Rev. Mr. Ferrie read the 67th Psalm, when the President introduced the object of the meeting with a well timed and excellent address, which we hope to have the pleasure of publishing hereafter. Dr. Patterson, the Secretary, read a number of extracts from the Report of the Committee, setting forth the wonders that God is accomplishing through the instrumentality of Bible Societies. Alluding to the special efforts which have been made in this Province during the year in aid of the JUBILEE FUND, the Report stated that £250 had been already raised for that purpose, including £85 for special grants to China. Added to this the collection taken up on the night of the Anniversary £48 which includes a donation of £10, handed in by the Polymorphians, (so called,) makes a total of £338 besides the ordinary annual subscription. The Report also alluded to the interest which had been renewed in Bible Societies in some places in this Province, and increased in others, and we think altogether was interesting and highly encouraging. In the course of the Meeting a letter was read from the Hon. W. B. Kinnear, the Vice President of the Society, expressive of his great sympathy with the Institution, and regretting that he could not be in attendance. It was announced also that an agent from the Parent Society, (the Rev. Mr. Kent, we believe,) would visit the Province early in the spring, when a