

nothing to hurt or destroy" in all the wide spread dominions of our God; but from all the tribes and kindreds, and people, and tongues, and nations, shall burst forth the universal shout of "Glory to God in the Highest, on earth peace, good will to men."

The Rev. Mr. Smithson, in moving the third Resolution, said:—

Mr. President, Ladies and Gentlemen,—I am happy, Sir, to see you act so prominent a place in this meeting. May you long be spared to preside over this Society; and when you fall on earth, I pray the Lord may grant you a bright crown in heaven. The last one in a Bible Society meeting so to do, was held in the Asylum—a place of great notoriety. John Wilmot, Esq., was in the chair. That gentleman, Dr. B. G. Gray, and the Rev. Sampson Bushy, who were on the platform at that time, have since gone to the spirit world. These were honoured and worthy men: their names are dear to many, and they will long be remembered in this city.

Many who were in the congregation on that occasion have also passed away; and in looking, Sir, to twenty years to come, it is more than probable that some who are on the platform to-night, and many who are in this congregation, will be numbered with the silent dead. Therefore, what our hands find to do we should do it with our might. In again reverting to the past, during those twenty years this Society has grown and strengthened, friends have been multiplied, its funds have been greatly augmented, it has extended in all directions the sphere of its operations, and a great amount of good has been done. Yes, Sir, a fire has been kindled which all the infidels on earth, all the powers of darkness from beneath, with the Pope of Rome to help them, cannot extinguish.

The Bible, Sir, is the spiritual sun, that will dispel the gloom of hellish night—enlighten and bless the world.

"Jesus shall reign where'er the sun,  
Doth his successive journeys run."

I will now mention a circumstance which transpired in Ireland. A little girl who had received a Bible from a Sabbath School, on returning home and reading it to her mother, the same was made a spiritual blessing to them both. The Priest, visiting the house, cast his eye on the book; as soon as he found it was the Bible, he became very angry, threw it in the fire and burned it up. The little girl cast an anxious look at her mother, her eyes filled with tears, and after the priest had left the house, said "Never mind mother, I have committed several chapters of St. Matthew's Gospel to memory; the priest cannot burn those."

But my Resolution refers to China; that vast empire containing a population of 300 millions; a nation of idolaters in a state of ignorance, darkness, and degradation. This Society has made a noble effort to ameliorate their condition by generously deciding to send them a million copies of the New Testament. And truly, Sir, it is, according to my Resolution, a great gratification to us all, that it has met with such an enthusiastic response from every quarter. The Resolution, too, recommends earnest prayer. I believe in the efficacy of prayer. The Bible says, Mark xi. 24,—*"What things soever ye shall desire, when ye pray believe that ye receive them, and ye shall have them."* Luke xi. 13, "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Now, Sir, it is the Spirit of God, and He only, who can supply the written word of the heart, and makes it effectual to the salvation of souls. We should earnestly pray for that Spirit. And may God grant, in answer to prayer accompanying the word, that many among the Chinese may be truly converted to Christ, and that the Spirit may be poured out upon all flesh.

In conclusion, Sir, I shall take the liberty to mention a pleasing instance of liberality to this Society, which came under my own observation. Two years since I resided at Sheffield, where I had the honor of being the President of the Bible Society in that place. During that period a plain country farmer took it into his head, or rather, the Lord put it into his heart, to give in one round sum £50 sterling to the Bible Society. I propose this as an example to this congregation, and beg to move the resolution.

\* Now St Stephen's Hall.

(To be continued.)

## Religious Intelligencer.

SAINT JOHN, N. B. JAN. 26, 1854.

### The Christian's Two-Fold Life.

(Continued.)

We shall preface our article this week on this subject, in continuation of what appeared in our last, by observing, that the specific object which we have in view, is to benefit the members of our own denomination. For them the subject has been presented so far, and for them we shall continue it. And this being the case, we shall address them in the closest, and at the same time most judicious manner that we can. Set, as we trust we have been in the "body of Christ" to exercise an "oversight," and to "watch for souls as one that must give an account," we feel that there are seasons and times, when silence on great and momentous subjects would be doubly sinful. We trust the view which we have given of the two-fold life of the believer, is apparent to all our brethren, and presuming on this fact, we proceed to address them on the premises laid down.

There are periods in the history of communities and men, which if unimproved, nullify them for their office and mission. The present is a period in our history of vast importance, and to it, we wish to direct the attention of our churches and brethren. While you remember the seasons when you were "joyful in the house of prayer," and contrast with it your present seasons of sadness and barrenness, you wonder at the cause. Earnestly desiring true spirituality, and labouring for its enjoyment, you find yourselves often destitute; or if some joy does spring up in your souls, your labours in the church are ineffectual, and revival does not spread as formerly. In many respects as individuals and as churches we are not fitted for the battles of God—we are not fully equipped for the warfare in which we have engaged. It is not because we have not been blessed—it is not because we have in reality departed from God—it is not because we do not hold the same great truths which we were taught, and which we held in our early existence; but it is because we have not developed these truths in active life! We have made religion to consist too much in our own enjoyment, and forgot the woes and miseries of others. Rejoicing in the grace revealed to ourselves, our attention has been but rarely directed to the condition of others; the great object of Christ in us, in our relation to the world, has not been fully considered, and

hence we have not felt that sympathy with him in the work of saving the world, that we ought. We have been consecrated to God, but our consecration has been wrongly directed, and instead of "living by faith" and labouring at all times, our work for God has been in proportion as we thought we enjoyed Him, until in too many cases, enjoyment and labour have alike ceased. Our object is now to arouse the attention of our churches to new duties—duties on which, we are satisfied hang our existence as a religious denomination. Our numbers are large—our wealth compares favourably with other denominations, and every opportunity which we might desire is now presented to us to enter upon a mission of usefulness. Shall we begin—or shall we linger until our day is past? We purpose calling the attention of our churches to some things which demand immediate action, and on which we have no hesitation in saying our standing much depends.

Never since the world began were such fields for Christian effort and enterprise open as at present, and new objects, as well as new instrumentalities are starting up before us on every hand. The sympathies of other denominations are enlisted, and they are pushing the war of truth and righteousness into the very camp of the enemy. Oh how gloriously stand forth the noble host of the world's benefactors, who commencing with the infant cast from the embrace of a brutal mother, and extending their benevolence to the wants—temporal and spiritual—of hoary age, are in every grade of life, seeking the elevation of their fellow men! Happy are we to know that the spirit of Christian activity and benevolence, is taking a deep hold on the minds of many of our people, but we lack combination and concentration. In order to effect lasting good we need to be united in one labour, and to have the accomplishment of definite objects in view. And it is this that will give us new impulse, revive the drooping life of sunken spirits, and fit us for the enjoyment of inward blessings.

Among the enterprises which have come into existence to bless and save myriads, and myriads, that otherwise would be lost, is the SABBATH SCHOOL SYSTEM. This is the nursery of the Church of God—to this she must look for her future ministers—and leaders in the work of instruction and benevolence. And it is impossible for any church to thrive or prosper in numbers or piety, who is not interested in training the young to sanctify the Sabbath, and acquire the knowledge of God. In a large number of our churches Sabbath Schools have been held during the summer months, though suspended during the winter. In others no Sabbath School has ever existed. In some places it is true, there are local disadvantages in the way of efficient schools, but are there any, which true Christian energy cannot surmount? We answer no! And if our churches and people wish prosperity—*rich in the element of christian life in which they can breathe and labour*, let them all take hold of this enterprise, which seems to be the threshold to all future usefulness to ourselves and others. Of course we have not space in this article to present the local and other benefits of a well conducted Sabbath School, scarcely an individual we think can be found, to deny the utility of these Christian nurseries, and hence argument thereon becomes unnecessary. Not only however do they benefit those instructed, but they are a field for Christian labour, where almost every kind of talent can be employed, and the true principles of religion be fully developed. We despair of any church exerting a healthy influence in the world, without a well regulated Sabbath School, having teachers interested in the work, and a library appropriate for the members; and we urge upon every church in our denomination the importance of taking hold of this work at once. Indifference to this enterprise is one of the causes of that lack of religious enjoyment, which many deplore.

(To be Continued.)

FOREIGN MISSIONS.—We exceedingly rejoice that the spirit of Foreign Missions is beginning to manifest itself among our brethren. Not very long since we chronicled the fact of two members of our Church in this city, having become annual subscribers to the amount of Three pounds each to the Free-will Baptist Foreign Missionary Board, in the United States. A few days since a Deacon of one of our Churches in the country, whose name we are not at liberty to give, forwarded to Brother Underhill, Five pounds to be appropriated to Foreign Missions. This will be handed over to the same Board, and applied to the support of the Free-will Baptist Mission, in the British Province of Orissa, in India. These we trust are only the germ of what will soon be apparent among our churches and people. We long for the time when our deep sympathies for the world in darkness and heathenism, shall find way to manifest itself more fully, and among ourselves shall be a well organized Foreign Missionary Society, either operating in some foreign station on its own resources, or associated with some kindred people, whose sympathies we share, and with whom we can labour harmoniously. If there are any others who wish to appropriate an amount to this good work, they can do so, by forwarding it to Brother Underhill.

RENEWALS AND NEW SUBSCRIBERS.—We tender our sincere thanks to our numerous subscribers who have so promptly come forward and renewed their subscriptions. The price of our Paper is so very low, that it would be quite impossible to sustain it on any other, than the cash principle; and hence the importance to us, of payment in advance. While One Dollar is a small sum for each, the delinquency of a thousand subscribers, would be a matter of serious difficulty to us, and we are therefore under the necessity of urging our terms on all who receive our Paper. We have much pleasure in stating that our subscription list is rapidly increasing. We now issue Three thousand and five hundred copies—one hundred of which have been added during the last week. Let our friends continue their interest for our Paper, and we will furnish them at no very distant day, with an "enlarged and improved" sheet, at the present price. Our efficient and devoted Agent is doing well.

† Elder Samuel Hartt is expected in the City to-morrow.

### New York Correspondence.

The Poor in New York—Five Point's Mission—Mode of Distributing Charity—The blessing of Prohibition.

NEW YORK, JAN. 16, 1855.

MR. EDITOR,—You notice by the papers the great amount of talk about the suffering of the poor in this city this winter, and especially of laborers by reason of the loss of employment. Of the latter suffering there is much more than of the former. As to the poor, in the sense in which that word is employed in cities, there is a great provision made, not only by the authorities, but also by various benevolent associations. Among the latter, is an association for the amelioration of the condition of the poor—an association of long standing, and excellent repute. To this association the city council gave this year by unanimous vote \$10,000, which the association has in addition to its usual revenues. This society, rarely, if ever, gives out money; but upon application for help to the visitors, who are numerous, the case of the one requesting aid is investigated, and if found worthy, tickets for food are given which are current at certain provision stores for the amount specified of a specified list of articles of plain but substantial food. In case of sickness, these tickets pass for such articles as are most necessary for the sick.

This precaution is taken to avoid imposition, for never was a place more infested with impostors who ask charity. Yesterday I was told at the Ladies' Mission House at Five Points, that after every precaution possible, if six leaves out of ten reach the worthy poor it is thought very skillful. Many after receiving the tickets sell them for liquor. To prevent this, the leaves are broken in cases of a doubtful kind, so that renders the sale more difficult. Often they detect the unworthy applying for bread, either by the same, or different members of the family, several times the same morning.

So much deception is practiced upon the benevolent that those who have anything to bestow upon the needy are becoming much more careful; they either investigate themselves the cases claiming aid, or bestow through some of the associations which take pains to investigate them. But after every possible caution, I have no doubt the unworthy consume a very great portion of the charity of this very charitable city. As before said, this abuse leads, however, to greater and greater discrimination, and it is now a well settled conviction among those who have given most attention to the subject, that it is wisest and most benevolent, to secure employment for the needy rather than to bestow anything directly either in food, clothing, or money, that is upon those who are in health. It now begins to be thought that indiscriminate giving greatly increases pauperism, which my benevolent friend Mr. Pease says in his estimation is more hopeless than theft or intemperance. It is this view which Mr. P. takes of this subject which renders his labors such a blessing. It is not enough for him that the present wants of the poor are met; he strives to render their condition more hopeful for life; what he does by way of giving out food and clothing is only as a means to a permanent amelioration, and where this is hopeless in the case of parents the effort is to bring the children under such influences as will shield them from the doom of the parents. To furnish work for those who need it, has been one principal care in the society under the charge of Mr. Pease. This idea has led from one good measure to another, till it has now come to pass that for the last four weeks, there have been sent out from the city to good situations in the country over a hundred a week by this society alone. In conversation with Mr. P. yesterday on this subject, he expressed the conviction that the most benevolent part of his work is that of securing this change in their circumstances. Many are so depraved by bad habits of long continuance that they are sure to be overcome by the incitements and temptations of the city, but will in the country, it is hoped, be able to recover their self-possession; if many fail, as doubtless they will, it yet remains that many are saved from their degradation in this life and will more likely prepare for the world to come. Mr. P. does not establish a church for the poor whom he is instrumental in recovering, nor does he believe in so doing, though he takes great pains to have religious services at his station for both young and old, and his labours are blessed with conversions. He says he does not believe in churches for the rich nor poor, for sailors nor landmen as such. He is opposed to all clap churches. The gospel was given to man as such. Christians are one in Christ. He advises his converts to seek them a home in churches already established, where they may gain the advantage which is afforded by association with those more refined and more established in the good way.

Before passing from the Mission at Five Points, let me observe, that from this society tickets are also given out which are good to the holders for three months from date, either for lodging for the night, or for a meal as the ticket specifies. These tickets are sold for ten cents each to those who wish to do something by way of relieving those in distress. Suppose I buy ten of each kind, which, as just said, I can for two dollars. This enables me to send ten persons to the Mission for lodging, and ten to procure a meal each, and if I do as I ought, I shall be careful not to send the unworthy, and on the other hand if I am deceived, it is about certain the tickets cannot be sold for liquor. I will further observe concerning this Mission that though three months ago it was more than \$5,000 in debt, it is now entirely free from debt. This debt has been cleared off by the contributions of the benevolent.

My friend S. S. has written you concerning the mayor elected by the rum party in our city, and the unexpected course he has taken in his official duties,—in shutting up rum shops on the Sabbath; in enforcing the city ordinances in other respects. He has to all appearance entirely cut his old friends. Last Sabbath the law was much more stringently enforced than preceding. From the lowest shops at Five Points to the St. Nicholas and other grand establishments that manufacture for the aforesaid Sabbath, it is said no liquor could be procured last Sabbath at the bar. This joke is too good we fear to hold out long; if not, Mayor Wood will prove one of the greatest benefac-

tors to this city—this type of a city given up to corruption and misrule. He will do more to relieve suffering than all our benevolent associations put together.

### Letters from Nova Scotia.

BROTHER WILLIAM A. TUPPER writing to us from Scots Bay, Cornwallis, N. S., under date of the 7th inst., says:—

DEAR BRO. McLEOD,—I still feel a lively interest in the 'Intelligencer,' its visits are ever welcome.—I rejoice that your subscription list is increasing, as I think it is calculated to do much good, I like its tone—its freedom from sectarian uncharitableness which so often disfigures Religious papers, I think it has done good in this vicinity, I can discover a change in the views and practice of some of the brethren, under its instruction they have learned to walk more by faith, and to seek instruction from God's word, and not from impulses and feelings. I hope the Lord will sustain and strengthen you, and encourage your heart,—that good may be done to the souls of men, and that honour may redound to his great name. I sat down to write but a few lines concerning the paper, but I feel (knowing the interest Christians generally take in each other,) to write something of the cause of God in this place. Ever since the visit of Brother Joseph Noble here, in the spring of 1853, and the death of G. M. whose funeral sermon he preached at that time, a marked change for the better has been going on, a goodly number have professed faith in Christ, several have followed him in his ordinances,—old animosities and strife have been cast to the winds, and good feeling now generally prevails. Religion is respected, a little church was organized here by Elder Charles Knowles on the 20th of October last, consisting of 14 members in connection with the Free Baptists, and is now journeying on under his pastoral care, 'tho' very destitute of ministerial labour, prayer meetings are kept up, and God's blessing is felt in these. We have been visited occasionally by Wesleyan Ministering Brethren who have preached Christ to us, and we have rejoiced with them in the Gospel. We are expecting Brother Knowles to return to us soon, for a season. Many hearts here remember Brother Noble with warm affection, and anxiously desire another visit from him; we are but a weak and feeble band, but He in whom we trust is mighty. May we draw nourishment from him that we may grow in numbers and in grace to the praise of his great name.

BROTHER J. KINSMAN writes to us from Habitant, Cornwallis, N. S. under date 15th inst:—

Elder Samuel Cox is labouring with us and in the adjoining neighbourhood. Our meetings are solem and interesting, a number of youths are earnestly seeking the Lord, and publicly requesting the prayers of God's people. In Medford, more especially, where Brother Cox has laboured most of his time for about ten days past, in public, and in visiting from house to house; the Lord is pouring out his spirit in a most wonderful manner, his people of different denominations are much engaged in the work; backsliders are reclaimed, sinners are crying for mercy, and quite a number publicly testifying the pardon of their sins through the blood of Christ. Those interested are from the age of twenty-five, down to quite young boys and girls.—The meetings are glorious beyond what I can describe, and we hope the work is only begun.

### New Zealand.

We have been kindly permitted to make the following extracts from a letter addressed by Mr. T. J. Campbell, (formerly residing in this Province but now in New Zealand,) to Mr. A. Barnhill of Lancaster.—It contains many facts in relation to that distant Island, which are interesting, especially to those who have friends there. It is dated Brunswick Station, Wanganui, July 30th, 1854:—

I have great reason to thank providence for guiding me hitherto, although we have sacrificed the society of all those that were dear to us, and though I have spent my money, my time, and my all to get here, yet we are in better health and circumstances than ever we were before. When I joined the Australian Company I was a stranger to all its managers. When we were about half passage, the shareholders began to murmur and the company seemed to be threatened with immediate destruction, all through the mismanagement of the managers, and the roguery of the Captain. The Company then chose Mr. Berryman and myself for managers; we soon began to defeat the Captain and gain the confidence of the Company. From that day everything prospered with us. We reached Melbourne, sold our vessel, commenced the diggings, disapproved of the climate, and shipped for Wellington and then to Wanganui, of which I will give you an outline of its most important qualities good and bad. We are in latitude 37° south, it is now mid-winter, and our wheat and oat crops are about four inches high, and we are planting our second crop of potatoes; we sow or plant every month in the year, from which we get abundant yield. We have eight months summer, and four months spring, autumn, and winter. Some light frost, but no snow, the thermometer is never more than 80 degrees above zero, nor less than 30 below. The summer is dry, the winter wet. I do not know of so healthy a climate. The water is much better here than in New Brunswick, as it is clear and not hard, palatable, and beautiful for washing. The country is mostly table-land, pierced with streams and gulches; the rural land is half forest and half clear, except the fern, which is about three feet high and nearly ready for the plough, capable in its natural state of grazing an abundance of cattle and sheep and keeping them fat. But I am going to sow grass, as my cattle will then be easier herded. The soil on the surface is black, 8 inches deep below that there is 6 inches chocolate loam, then a body of clay and not a stone to be found. Where the land is cultivated it is very mellow and fertile and will grow all kinds of grain plants, and fruit. There are some wild cattle shot for beef, and plenty of wild hogs; they are small and harmless and make beautiful meat. I can catch as many as I want, and that supplies me in pork. There is plenty of land foul for gaming.

The timber is perishable except a few kinds. There is a kind of pine, it is harder and much larger than yours, and makes splendid boards, that are worth 15s. per 100 ft. Our totara is a red cedar, beautiful for furniture, we saw all our boards by hand as there are no saw mills, and few grist mills. The most of the pine forests belong to the native Maories. But they will sell it pretty cheap. We are 1200 miles from Australia, and boards are worth £10 per thousand, sometimes £20, and sometimes £30,—the market fluctuates.—The water privileges for mills are scarce, as there are few falls of water; saw mills and grain mills here should be driven by steam. Wages are £6 10s. per month; on the whole the prospects here for saw mills

are not very flattering; but grain mills, cloth manufacturing, shingle and mill machines, would pay well.—There is a first rate chance here for a store in Wanganui, and steamboats of about ninety horse power and light draught of about seven or eight feet suitable for freight and passage, to trade between Wellington and Wanganui, Nelson, Port Cooper, Auckland and Sydney. The distance between this and Wellington is one hundred miles, and the freight is £3 per ton and upwards; passage £3, and this not by steamers but sailing craft. Prices in Wanganui, wheat 7s. 6d. 6s. 6d., corn 7s., potatoes 2s. 6d., flour 35s. per cwt., turkeys 2s. per bush, beef 6d., pork 6d., mutton 7d., poultry high, bullocks 25s., cows 21s., sheep 35s., horses £50. There are a great many cattle here, but the emigration is so rapid that it keeps them in good demand. Land here at government price is 10s. per acre, but I bought for 8s., it is now worth £3 per acre. The fertility of the soil with a good climate and the great increase of cattle and sheep, renders farming here a very paying business. If a man can buy some cattle or sheep here, all he has to do is to run after them, and see that they do not go astray, and he will have a good return for his money and a comfortable living. Farming is first rate here, the only drawback is high wages, and want of good farming tools. I do not wish to urge you to come, although I wish both you and Mr. Baker were here with your families. And I can assure you I do not mind all the pains I have taken to come here, and if you do conclude to come I think you will never regret it. Persons coming should lay in a good supply of sea stores for six months, such as preserved meat, smoked fish, potatoes, raisins, currents, dried apples, figs, preserved fruit, jellies, and plenty of pickles. English slugs are worth here £12 10s., harrow £5, sole-leather 2s. 6d. per lb., upper-leather 1s. per lb., dried apples 2s. per lb., mutton 7d., in fact all kinds of goods sell high here, except English cutlery. American goods would pay well here. The trade with the natives (called Maories, pronounced in English Mowry's) is very practicable, you could sell them goods and buy their produce a great deal lower than you could get it from the whites, and then send the produce to other parts and get 50 percent advance. By the way, if you should come and get the New Zealand fever you need not dread the journey, as it will cleanse your blood, cure all old diseases, grind you over, and make you quite a new man. We have all renewed our age ten years. Please shew this letter to Mr. Baker and others of my old friends, give my kind regards to them.

AGENTS.—Our Agents as formerly requested when remitting money to us, will please inform us for whom it pays, and also whether it is for old or new subscribers. Also, when sending us lists, inform us as far as possible of any old subscribers who may wish to discontinue.

MESSRS. D. W. CLARKE, and WM. ELLS, will receive subscriptions and payment for the "Intelligencer," in Carleton.

MR. ALEXANDER BARKIN, is Agent for this Paper in Mechanics' Settlement.

MESSRS. DAVID H. COFFIN, of Canning, and DAVID H. NEWCOMB, of Lower Peto, N. S., have kindly consented to receive subscriptions for our Paper, in their respective localities.

Elder S. Cox, has consented to act as Agent for the "Intelligencer," in Cornwallis, N. S.

### Wesleyan Missions.

The Annual Missionary Meetings of the Wesleyan body, were held last week successfully on Monday, Tuesday, Wednesday, and Thursday evenings in Carleton, Germain-street, Portland, and Centenary Methodist Chapels. All the meetings we understand were well attended; the collections liberal, and the interest deep and solemn. At the Germain-street Chapel, on Tuesday evening, where we had the pleasure of being personally present, it was to us a peculiarly pleasing feature of the meeting to see upon the Methodist platform Rev. Messrs. Bennett, (Presbyterian); Staveland, (Reformed Presbyterian); I. E. Bill, (Baptist); and C. MacKay, (Congregationalist); all of whom delivered eloquent and impressive addresses. On Thursday evening at the Centenary Chapel, the house was filled by a most respectable and intelligent audience. His Honour Judge Wilnot, occupied the Chair. Excellent and touching addresses were delivered by the Rev. Messrs. Smithson, Cardy, Knight, Hennigar, McLeod, (Free-will Baptist), and C. MacKay. By the politeness of this latter gentleman, we shall have the pleasure of laying his speech entire before our readers in our next issue. His Honour, the Judge, concluded the meeting with one of those eloquent, off-hand, telling speeches for which he is so highly distinguished. Referring to a fact which had been read from the Report by the first speaker concerning the strangulation of five wives on the death of a chief in one of the Fovea Islands, His Honour turned it to excellent and telling effect. It would appear that four of these wives were willing to be strangled and with readiness gave themselves to the endurance of death; believing that their spirits would go to be with the spirit of the departed chief in another world. "This," said His Honour was taught them by their religion. They were ignorant, unenlightened heathen; but so devoted to the teachings of their religion as to be willing in accordance with such teaching to meet and embrace death in this terrible shape. What sacrifices, Christians are you prepared to make for your religion? He then turned the attention of the audience to the won'erful character of the movement now going on in China; its rise, progress and present development. All this, he said was brought about in the wonder working Providence of God, by the circulation of a little book or pamphlet no larger than this (holding up before him the Missionary Report that had been lying on the table). He then made a most brilliant appeal in favour of the Christian catholicity of feeling, and the practical manifestation of Christian union, (paying a passing but admirable tribute of praise to the Free-will Baptists, from whom he had personally witnessed of their zeal, self-denial and devotedness in spreading the Gospel in the destitute parts of the Province.) Who, asked His Honour would have known by the addresses delivered to-night that one speaker was a Methodist, another a Free-will Baptist, and another a Congregationalist? The points on which they differ are insignificant compared with those on which we are agreed. Look, said he, to the allied army in the Crimea. See with what union and harmony they carry on their operations. Let us learn a lesson from them, and let there henceforth be more union and harmony amongst the allies in the spiritual warfare, who are engaged in besieging and storming the Sebastopol of Sin. These remarks only indicate the points on which His Honour touched; but can convey no adequate idea of the beauty of the language in which they were expressed, and the powerful impression produced. May His Honour, long be spared to preside on the Bench of Justice in this Province and to employ his commanding gifts and his manifest grace in promoting union among Christians, the spread of the Gospel of Christ, and the best interests of his fellow men, temporal, spiritual, and eternal.—Communicated to the Christian Visitor.

KILLED.—The body of an unfortunate man was found at Reed's point on Tuesday morning. He was supposed to have fallen over the wharf.—Christian Visitor.