

RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

G. W. DAY, Printer.

VOL. II.—NO. 6.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 9, 1855.

WHOLE NO. 58.

THE RELIGIOUS INTELLIGENCER.
Is published at St. John, N. B., every FRIDAY,
for the General Conference of Free C. Baptists
of New Brunswick.

TERMS:
ONE DOLLAR A YEAR IN ADVANCE.
B. J. UNDERHILL,
D. W. CLARK,
WILLIAM PETERS,
JAMES SLIPP, & CO.,
Trusted for G. Conference.
All Communications and Business Letters should be directed
(post paid) to the Editor.

The object of this paper is to do good. Its price—ONE DOL-
LAR A YEAR, 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.

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

All communications for this paper must be accompa-
nied with the real name of the author, in order to receive at-
tention.

G. W. DAY, PRINTER,
Office, No. 6, King Street.

Practical and Moral.

Three Words.

Mr. F., a merchant of C. county, was
accustomed to answer all who remonstrated with
him on the sin and danger of his ungodly life, by
saying, that he only wanted, before death, time
enough to say three words.—Lord, have mercy!
and he would be safe for eternity. A short time
since he was suddenly killed. He had turned a
drunkard out of his store; and while both were
greatly excited, partially intoxicated, and awfully
profane, the drunkard seized a stone, and killed
him on the spot. He breathed a few times after
the fatal blow, but never spoke again. The three
words which his blinded and foolish heart imagined
would, like a charm, draw down the divine bless-
ing, he was never permitted to utter.

Delay is dangerous, are three words which the
providence and the book of God call on all prayer-
fully and earnestly to consider. "Boast not thy-
self of to-morrow." Who can tell what a day may
bring forth? "The night," the night of death
cometh, when no man can work for eternity.
This night you may die; this night the lamp of life
may be put out. This night you may lie down
on a bed from which you shall rise no more, till
you are "carried out to be buried." To-day you
may "inquire of the Lord," and find mercy; to-
morrow your doom may be sealed, and the grace
you have sinned be utterly withdrawn. It was
the sad saying of a dying king, "I must now die
before I begin to live." Alas! for those who,
when the hand of death is upon them, are far from
the city of refuge; and even when an opportunity
of uttering a cry for mercy is afforded, find, too
late, that the grace they have abused is in justice
withheld, and the door of mercy closed against
them for ever.

As you would be happy here, and safe for eter-
nity, beware of delay. Say rather, "What is to-
morrow, that I should boast of it, or trust in it?
It may, perhaps, be my neighbor's, but never be
mine. And what then? Shall I suspend heaven,
eternity, the life of my soul, on an uncertainty?
Can I lie down and sleep unconcerned another
night, while God is my enemy, and when I know
not but ere to-morrow dawn, the storm of wrath
may burst upon me? Time enough to-morrow,
to have the pollution of the soul washed away!
Time enough to-morrow, to seek the repeal of my
sentence of death, when this night the executioner
Death may do his office! Awake, O my soul, to
a sense of thy danger! Plead for mercy. Flie
from the wrath to come! The Judge standeth at
the door.

And dream not that a dying prayer, a few deeds
of kindness to your neighbours, your charity, your
morality, will save you. No matter to what refuge
you have fled, or on what plea you are depending,
if you have not fled to Jesus, and sought shelter
under his blood, all will be swept away with
the last soul, when the storm of God's displeasure
breaks on a wicked world. Your refusing to be-
lieve the truths of the Bible, will not make them
false. Your refusal to believe in the coming
judgment will not delay its approach. Why, oh
why, then, will you choose death? You may yet
escape. To-day, if you will hear his voice, you
are safe for eternity. Oh, harden not your heart!
Sleep not another night in your sin! Their wages,
their dreadful wages, may before to-morrow
dawn, be the winding-sheet of your soul. "We
is me for you, if, covered with guilt, and in danger
of eternal death, you yet turn away from the offer
of mercy. Will you not humble yourself before
the throne of the injured, insulted Lamb of God,
and pray to him for your life, your soul's life? If
you will not plead this night for mercy; if, after
this warning in the name of a neglected God, you
can lie down on your bed, without bending your
knees before him, and supplicating pardon through
the blood of his Son; then, to-morrow you may
be left with a seared conscience, and your day
of mercy ended, you may be where pardon will
never be found.

But, dear reader, I hope better things of you;
and, therefore, in the name of God, who will judge
both you and me, I entreat you to hear his voice,
saying, "Believe the gospel: three words, addres-
sed to you now from your Creator and Judge, be-
fore whose tribunal you must soon answer for the
manner in which you regard them." Believe the
gospel, proclaiming peace and pardon by the
Messiah, the eternal Son of God; believe in his
name, rely on his righteousness, and receive salva-
tion and eternal life, as the fruit of his purchase,
and the free grace of God.

To obey this command of God, is to believe in
the true and proper deity of the Lord Jesus Christ,
—to receive him, and see the soul's need of him
in all his offices, our Prophet, our Priest, and our
King,—to see how, by his atonement, the claims
of justice against the believing soul are blotted out,
and the sentence of death cancelled. It is to trust
in him as the only Saviour; to rely on him as an
all-sufficient Saviour, able to save to the uttermost,
and his blood to cleanse from all sin.—(Acts iv.
12; 1 John i. 7; Heb. vii. 25.) You must rely
on him as your own Saviour. A heartless belief
that Christ died for others will not save you. Devils
and hypocrites have such a faith, and yet
perish eternally. Bread will not nourish you if
you do not eat it. "Wine and milk," the blessings
of salvation spread before you in the gospel, will
not save, if you do not yourself eat and live. "God
so loved the world, that he gave his only begotten
Son, that whosoever believeth in him should not
perish, but have everlasting life."—(John iii. 16.)

This giving of the Son of God by the Father, in
the offer of the gospel, warrants you to take Jesus
as your Saviour, your Lord, and your God; and
to say, "He loved me, he gave himself for me."
Yes, on the ground of this gift, and the offer made
by the God of truth, you may confidently say, "I
believe that I may thus take and appropriate Christ
as my own Saviour; not because, by my repentance,
or by any works of my own, I have merited this
mercy, but because I am poor and miserable,
ready to perish, and far from righteousness; and
because Christ declares in his word, that he died
for such. I believe this testimony; I am perishing
with hunger; the God of mercy offers to all the
bread of life, and I will not 'make him a liar,' by
refusing to believe that he means me. The free
offer of the bread of life to all, is warrant to me
to take it, and live for ever,—to eat, and never die."
Believe on the Lord Jesus Christ, and thou shalt
be saved." I take him at his word; I have nothing
of my own to merit his favour. "Lord, I believe;
help thou mine unbelief."

Go to him in earnest and persevering prayer,
that you may feel your need of an earnest Christ,
and be enabled to cast yourself wholly on his
mercy; renouncing all dependence on your own
righteousness for pardon; fleeing from all other
refuges, as utterly vain, to Him who alone is able
and willing to give life and relief. Do you say
you cannot ask—you cannot pray aright? The
Bible tells you, you commands you to go instantly
to Jesus,—to receive and rest on him; and with
him the Holy Spirit will be given,—yes, faith, re-
pentance, love, and every saving blessing. All
are the purchase of the blood of Christ; all are free
gifts,—gifts, God for Christ's sake only will bestow,
—gifts, thus given for the asking, free as the air
you breathe,—free as the running stream. Come,
then, as one utterly worthless and helpless, to re-
ceive salvation as the purchase of the precious
blood of Jesus; thus come to God, through the Son
whom he spared not, and heaven is yours.

Think Young Men: Think.

Want of thought is one simple reason why thousands
of souls are cast away for ever. Men will not con-
sider—will not look forward—will not look round them
—will not reflect on the end of their present course,
and the sure consequences of their present ways—and
awake at last to find they are damned for want of
thinking.

Young men, none are in more danger of this than
yourselves. You know little of the perils around you,
and so you are heedless how you walk. You hate the
trouble of sober quiet thinking, and so you form wrong
decisions, and run your heads into sorrow. Young
men must needs have his brother's potage, and sell
his birthright; he never thought how much he should
one day want it. Young Samson and Levi must needs
avenge their sister Dinah, and slay the Shechemites;
they never considered how much trouble and anxiety
might bring on their father Jacob and his house. Job
seems to have been specially afraid of this thoughtless-
ness among his children. It is written, that when they
had a feast, and "the days of their feasting were gone
about, Job sent and sanctified them, and rose up early
in the morning and offered burnt-offerings, according to
the number of them all; for Job said, 'It may be that
my sons have sinned, and cursed God in their hearts.'—
Thus did Job continually." (Job i. 5.)

Believe me, this world is not a world in which we can
do well without thinking, and least of all do well in the
matter of our souls. "Do not think," whispers Satan;
he knows that an unconverted heart is like a dishonest
tradesman's book, it will not bear close inspection.
"Consider your ways," says the word of God—stop and
think—consider and be wise. Well says the Spanish
proverb, "Hurry comes of the devil." Just as men
hurry in haste, and then regret at leisure, so they make
mistakes about their souls in a minute, and then suffer
for it for years. Just as a bad servant does wrong, and
then says, "I never gave it a thought," so young men
run into sin, and then say, "I did not think about it."
It did not look like sin. Not look like sin! What
would you have? Sin will not come as to you saying, "I
am sin;" it would do little harm if it did. Sin always
seems "good and pleasant, and desirable;" at the time
of commission, "O get wisdom, get discretion. Re-
member the words of Solomon, 'Ponder the paths of
thy feet, and let thy ways be established.' (Prov. xiv.
26.) It is a wise saying of Lord Bacon, "Do nothing
rashly. Stay a little, that you may make an end the
wiser."

Some, I dare say, will object that I am asking what
is unreasonable; that youth is not the time of life when
people ought to be grave and thoughtful. I answer
there is little danger of their being too much so in the
present day. Foolish talking, jesting, and joking, and
excessive merriment, are only too common. Doubtless
there is a time for all things; but to be always light
and trifling, is anything but wise. What says the
wisest of men? "It is better to go to the house of
mourning than to go to the house of feasting; for that
is the end of all men; and the living will lay it to heart.
Sorrow is better than laughter; for by the sadness of
the countenance the heart is made better. The heart
of the wise is in the house of mourning; but the heart
of fools is in the house of mirth." (Eccles. vii. 2, 3, 4.)
Matthew Henry tells a story of a great statesman in

Queen Elizabeth's time who retired from public life in his
latter days, and gave himself up to serious thought.—
His former gay companions came to visit him, and told
him he was becoming melancholy. "No," he replied,
"I am serious; for all are serious round about me.
God is serious in observing us—Christ is serious in in-
terceding for us—the Spirit is serious in striving with
us—the truths of God are serious—our spiritual ene-
mies are serious in their endeavours to ruin us—poor
lost sinners are serious in hell; and why, then, should
not you and I be serious too?"

O! young men, learn to be thoughtful. Learn to
consider what you are doing, and whither you are going.
Make time for calm reflection. Commune with your
own heart, and be still. Remember your caution. Do
not be lost merely for want of thought.—Rev. C. J. Ryle
B. A.

The Material Condition of Spain.

Spain, formerly so powerful and prosperous; Spain,
which exercised undisputed sway in the time of the
Emperor Charles V. and Philip II.; Spain, finally, which
has held in her possession, for centuries the finest
countries in America, drawing thence immense treas-
ures,—is now so fallen, that the other European pow-
ers settle the gravest questions without deigning to
consult her!

Within are ignorance, idleness, paupers, no agricul-
ture, no industry, public and private dissipation, with
its train of vices and sufferings.

Whence comes this state of things? The Jesuits,
the advocates of Popery, will not acknowledge it, be-
cause their false system compels them to deny even
itself; but no impartial man can hesitate in de-
claring that the principal cause of the degradation of
the Spanish people is the pernicious influence of the
Roman church. If the inhabitants of the Iberian
peninsula had embraced Protestantism in the sixteenth
century, as did the Dutch, the Scotch, the English,
how vastly different would be their present condition.
They would be as enlightened, active and powerful as
they are now illiterate, slothful and debased. Roman-
ism has presided, like an evil genius over the people,
and if it continues to rule them, the nation and Roman-
anism shall fall together.

What deficiency is there in the natural richness of
Spain? Her geographical position is admirable. She
possesses excellent harbours, and could have, as former-
ly, one of the best navies of the world. Her soil is
exceedingly fertile, for the Moors and the Saracens,
although subject to the enervating creed of Mahomet,
reaped marvellous products from it. Iron and Coal
mines, the great foundations of modern industry,
abound in several provinces. Nature has made every
preparation for great prosperity. Under the ancient
Romans, Spain was one of the granaries of that vast
empire, and numbered a population far greater than
that of the present day. Yes, a good Providence has
given everything to this country; but intolerance and
Popish superstition have ruined all.

Observe for example, the condition of the public
roads. Every one knows that without easy means of
communication, neither commerce, agriculture, or civi-
lization can flourish. Well, what are the modes of
travelling in Spain? I do not allude to railroads; for
we do not look for them in Spain. I speak of the com-
mon roads. The following is the testimony of a Ro-
man catholic who has recently travelled through Spain:
"Almost everywhere, the roads are not even traced.
Every one makes his own as well as he can, and crosses
the fields even so far as to Portugal. And if occa-
sionally there is a public road, what is it? In sum-
mer clouds of dust blind your eyes; in winter, you
travel through deep mud, in which wagons and diligences
often remain imbedded, until oxen arrive from the
neighbouring village to extricate them. These oxen
are very expensive, and the price of the merchandise
is doubled, tripled and quadrupled by the expense of
the transportation."

There are no canals, no
bridges. Every traveller is liable to many days deten-
tion by freshets in the rivers; and during this forced
halt, his only shelter often is some miserable hovel.
The peasants in carrying their produce to
the market, are obliged to make very long circuits at
a great expense of time and money.

There are, nevertheless, numerous toll-gates, where
a tax is levied upon carriages, wagons, beasts, &c., in
order to support the roads. This money is regularly
demanded and paid; but what becomes of it is a se-
cret which has never been revealed. It is perfectly
evident that it is not spent in repairing the roads.

Fraud, negligence, and the waste of the public funds,
are a daily and universal practice in Spain.

This country is covered with olive trees, and excel-
lent oil could be got from them in abundance; but the
Spanish epicures buy their oil in France, because the
mode of purifying it perfectly is unknown in the penin-
sula. There are Coal mines in Toledo, 60 miles from
Madrid, but they are not worked, and the gas company
at Madrid is obliged to buy its coal in England! Iron
ore abounds, but iron costs three times as much as in
Belgium, and other articles are in the same proportion.

The state finances are in the worst condition. The
minister of the public treasury knows not where to find
money to pay his functionaries. Spain has been bank-
rupt two or three times. Recently the capitalists of
Madrid lent a few millions, but it was from fear, not
from confidence in the government. The government
told that unless this loan was made there would be a
bloody revolution, and the poor bankers reluctantly
opened their purses.

That which does prosper in Spain is *lotteries*.—The
great and small engage in them with frenzied eager-
ness. On the eve of the drawing, the common people
sell their furniture, clothes, and the necessities of
life, that they may obtain Fortune's favours. This is
another effect of Popery, which develops bad habits
by debasing the lower classes.

There are few socialists in Spain, who believe they
can regenerate their country by introducing the theo-
ries of Fourier, Cabot and Proudhon. This is a great
error. What is wanted above all things for the re-
generation of the Spaniards, is a better religion.

N. L. Oliver.

THE WIDOW'S MITE.—One of the missionaries of
the American Baptist Union, says that a poor widow
who lives by the labor of her hands, called on him and
told him that she had longed to contribute something
to the mission, but was ashamed to offer the small sum
she could spare. After reflecting for some time how
it might be increased, she saw in the missionary paper
that one person had given a bee-hive, and another a
sheep, which led her to inquire if she could spare any-
thing. Her eyes fell upon her faithful dog, and she
resolved to part with this only companion in her solitude.
"Through my separation from the dumb creature com-
me tears," she said, "I rejoice to have it in my power
to make a sacrifice to the Lord. Here are two dollars;
may the Lord accept my unworthy offering."—A. Mc-

Power of a Mother's Prayer.

An aged pious mother had one son. She used every
means in her power to lead him to the Saviour, but he
grew up gay and dissipated. She still followed him
with prayers and entreaties, faithfully warning him of
his awful state as a sinner before God, and told him
what his end would be, dying in that condition. But
all seemed alike unavailing. He one day said,
"Mother, let me have my clothes; I am going to a
ball to-night."

She expostulated with him and urged him not to go;
but all in vain. "Mother," said he, "let me have my
clothes; I will go; it's useless to say anything about it."

He put on his clothes, and was going out. She
stopped him, and said, "My child, do not go." He
still persisted; when she added, "My son, remem-
ber, when you are dancing with your companions in
the ball room, I shall be out in that wilderness, praying
to the Lord to convert your soul." The youth went to
the ball, and the dancing commenced; but instead of
the usual gaiety, an unaccountable gloom pervaded
the whole assembly. One said, we never had so dull a
meeting in our lives. Another observed, "I wish we
had not come; we have no life; we cannot get along."
A third continued, "I cannot think what is the matter."
The young man in question felt his conscience smitten,
and, bursting into tears, said, "I know what is the
matter; my poor old mother is now praying in yonder
wilderness for her ungodly son." He took his hat, and
said, "I will never be found in such a place as this
again." From that night he began to pray for mercy;
his mother's prayer was heard for his conversion; and
he gave evidence that he was become a new creature
in Christ Jesus.—Rev. J. Young.

Hope beyond the Grave.

Which of us is ignorant of all the ordinary details
which occupy the last sad lingering hours, of the dying,
and attend the bed of death? The fatal moment
at length arrives; and then one last look, and the eye
is fixed in darkness; one last word, and the mouth is
closed for ever; one last sigh, of which it were vain to
trace the passage and all is over. Then comes that
icy coldness gradually seizing upon the limbs; and
that silent, stiff, and motionless insensibility, which
bears not, whatever may be said, the most faint resem-
blance to the sleep of life; then the coffin and the
shroud, the opened grave, and the earth again filled in,
as if there were nothing below; all agitation, all excite-
ment, which cannot fail to impress, to awe, to terrify,
even the most thoughtless, and make him shudder at
the idea, which arises, though but for a moment, to the
mind there I shall one day lie! Yet are all these de-
vital appearances. They are but the outward signs and
visible consequences of death, which is in its real and
actual import, quite another thing. Death is but a sim-
ple and tranquil change of existence, a separation
which must take place; and though sad and heavy be
the fall of dust to dust, light and joyful is the flight
of the spirit to God that life. The last moment of this
transitory life ushers in the first of the life eternal.—
Cognard.

"RUN FOR THE MINISTER."—An acquaintance of
my early youth who was very rich, was suddenly
brought to bed of a young son. She knew not that she
was in danger, until she was in the grasp of death.
Then she cried out, "Run for the minister."
The minister was soon in, and the words came up
from the dying-bed, "I'd give all I'm worth to live
until I'm prepared to die! Pray! lose no time, and
when you pray, get very low and pray earnestly."
The prayer was made; the spirit was gone. Is it
wise to live so, that when we see death approach, we
shall have to cry in anguish of spirit, "Run for the
minister?"

PROVINCIAL PARLIAMENT.

The Governor's Speech.

LEGISLATIVE COUNCIL CHAMBER,
FREDERICTON, Feb. 1st, 1855.

His Excellency the Lieut. Governor proceeded to
the Council Chamber, in the usual state, at 2 o'clock,
and opened the Session in the following

SPEECH:

Mr. President and Hon. Gentlemen of the Legislative
Council:—

Mr. Speaker and Gentlemen of the House of Assembly:—
Your joint Address of congratulation to Her Majesty,
on the success achieved by Her Majesty's Arms,
and those of her Allies at the Alma, has been laid be-
fore the throne, and I have much pleasure in signi-
fying to you, in accordance with the instructions which
I have received, the gratification which Her Majesty
has derived from this loyal and dutiful Address.

I have given directions that there should be laid be-
fore you a copy of the Proclamation which by the ad-
vice of my Council I issued on the 11th November
for the admission into the Province, duty free, but under
bond, of the articles specified in the schedule of
the Act for giving effect on the part of the Province
of New Brunswick, to a certain Treaty between Her
Majesty and U. N. States of America.

A similar concession of similar character was made
by the Government of the United States, with respect
to the corresponding articles, the production of this
Province. The whole of the provisions of the Act
were thus practically brought into operation without
delay, and the trade of this Province with the U.
States, was at once relieved from the uncertainty
which is necessarily attendant on a prospective altera-
tion of duties.

Considerable inconvenience has for some time been
experienced in this Province from the insufficiency of
copper coin. I am happy to be able to announce to
you that this deficiency no longer exists. The copper
money, of the value of £3000 currency, which has
been prepared for the use of this Province, under the
direction of H. M. Government, has been received,
and this coin now forms, under H. M. Proclamation to
that effect, a part of the legal currency New Brun-
swick.

I invite your attention during your present Session
to the laws which regulate the election of Members
of the House of Assembly. The number of instances
in which the validity of the returns made by the Sher-
iff, has been impugned and scrutiny demanded cannot
fail to have attracted the notice of the Legislature.
I recommend such a revision of the law as will prevent
a recurrence of the serious evils and difficulties now
experienced.

The subject of Education is of that importance to
the moral and social well being of the people of this

Province, and I am sure you will approach the consid-
eration of it with that care which the magnitude of the
of the interests involved demand.

The Report of the Commissioners appointed to in-
quire into King's College, will be laid before you.

The course of the past year was marked by events
so momentous in their character and which have exer-
cised so wide and baneful an influence on the Trade
and Commerce of the world, that we might with rea-
son have expected a far more severe check to the
prosperity of this Province, than any which it has hith-
erto experienced. But although many circumstances
have combined to decrease materially the value of
the principal article of export from this Province, and
to cause depression in some branches of trade, we
have been exempt from any violent crises of commer-
cial embarrassment and distress.

The future prospects of New Brunswick greatly de-
pend on the continued and improved culture of the
soil; and the importance of Agriculture is not dimin-
ished by the increase of commercial activity in the
Province.

The Fishermen have been successful. New mar-
kets have been opened to their produce, and we have
reason to hope that this branch of industry may here-
after flourish with increased vigor.

Mr. Speaker and Gentlemen of the House of Assembly:—

I have given directions that the accounts both of
Revenue and Expenditure for the past year, should be
laid before you. You will bear in mind that the Loan
Duty was remitted at the commencement of 1854, and
that many of the productions of the United States, and
some other articles of very general consumption, with-
out reference to the country from which they may be
imported, have been since freed from duty. But you
will observe with satisfaction that notwithstanding the
remission of these duties, and although the prevalence
of cholera disturbed, for some months during the sum-
mer, trade and industry throughout the Province, the
public revenue for the year 1854 is larger than that
which was received for the preceding twelve months,
and far exceeds the amount collected in any previous
year. I congratulate you on this proof of the increas-
ed commerce of the Province.

The Act of Assembly under which the Provincial
Customs Duties are levied, will expire in the course of
the present year, and this subject demands your imme-
diate attention. In such circumstances it is of great
importance that you should have before you early and
full information with respect both to the amount which
you might reasonably expect to derive from the contin-
uance or imposition of any particular duty, and of the
amount which will probably be required to defray
the public expenditure of the Province. Estimates of
this nature have been prepared and will be laid before
you; but it is impossible to expect that these esti-
mates can have that practical value which would at-
tach to them were the Executive Government subject
to any special responsibility with respect to the ap-
propriations of the Public Revenues, or the mode in
which these revenues are to be raised. This is a sub-
ject worthy your consideration.

You must, I fear, be prepared to expect during the
present year considerable reduction in the proceeds of
any Customs Duties on articles of import. But I am
confident you will uphold the credit and maintain the
character of the Province by a scrupulous regard to
all existing engagements, and by making ample pro-
vision for the requirements of the Public service, while
you exercise a careful economy in your appropriations
of the Public Revenues.

A Freshet of unusual violence occurred in the course
of last Autumn, and I regret to say that it caused con-
siderable damage to many roads and bridges in differ-
ent parts of the Province.

With the concurrence of my Council I made the
necessary arrangements for the temporary repair, or
reconstruction of these works, the partial or complete
destruction of which had interrupted existing lines of
communication of considerable importance.

I do not doubt that you will readily sanction the ex-
pense which has been incurred for this purpose. But
although the damage occasioned by this freshet, was
unusual in its extent, the Bridges are frequently sub-
jected to injury by events of a similar character.—
Moreover the cost of repairs, or reconstruction of
Bridges, consequent on the ordinary wear and tear of
these works, amounts annually to a considerable sum.
It is, therefore, in my judgment, well worthy of your
consideration whether it would not be true economy
for the future to incur some additional expenditure in
the first erection of Bridges, by the careful selection of
the best form of construction; and of the most durable
materials, with the view of decreasing the expense of
the ordinary repairs of the Bridges when built, and
rendering them less liable to accidental injury.

Mr. President and Hon. Gentlemen of the Legislative
Council:—

Mr. Speaker and Gentlemen of the House of Assembly:—

The insufficiency of the existing system of audit
has during the recess, engaged your attention and that
of my Council, and arrangements are now in progress
which will, I trust, secure an adequate and efficient
examination and supervision of the public accounts of
the Province. I recommend you to consider whether
the present system of management of Roads and
Bridges throughout the Province, is not susceptible of
improvement.

You may probably be able to devise means whereby
increased efficiency may be given to this important de-
partment of the public service.

The number of Emigrants who have annually settled
here has hitherto been comparatively small. But the
vast extent of productive land still unoccupied, and
the great but imperfectly developed natural resources,
both Mineral and Agricultural, of the Province, offer
to Emigrants the prospect of profitable employment for
labour and capital, and at the same time render an
equate supply of both, important to the present and
future prosperity of the Province. I recommend you
to consider whether means may not be adopted for the
further promotion, under proper safeguards, of Immi-
gration.

I am well aware that the inhabitants of New Brun-
swick yield to none of Her Majesty's subjects in the
ardour of their aspirations for the success of Her Maje-
sty's arms, in admiration of the brilliant valor of the
allied armies, and in sympathy with those whom suc-
cessive victories, achieved for the public good, have over-
whelmed with private sorrow, and domestic distress,
and while we join in the expression of an earnest hope
that the labours which you are now about to commence,
will under Providence, contribute to promote the hap-
piness and prosperity of this Province, we shall unite
in a heartfelt prayer, that the Almighty may bless with
success the Military and Naval forces of the British
Empire, and in due time crown that success with an
honourable, sure, and lasting peace.