

relative to the propriety of worshipping the Virgin Mary, he would recollect that Satan himself was transformed into an angel of light, and that it was recorded, that if an angel from heaven should preach any other Gospel than that within the board of the Bible, he should be accursed; and therefore he would turn round to Dr. Wiseman, and say, Your miracles are no proof to me of the truth of your system, therefore. "Get the behind me Satan! for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." Another sign of the times might be observed in what was popularly denominated Table-turning, or Table-talking,—for they were two entirely separate things. There were some who claimed for these manifestations a supernatural agency, while others believed that it was the result of electric influence. Because a thing could not be understood or explained it was not, therefore, absolutely necessary for it to be the result of any invisible power, or the manifestation of disembodied spirits. He felt himself quite competent to speak upon this subject, having been associated with those who had made a number of most singular and successful experiments. The tables, at the request of the gentleman at whose house he had seen the experiment, had lifted up their legs and answered most of the questions which were put to them, sometimes giving perfectly correct replies but at other times they were entirely wrong. After what he had witnessed he was quite satisfied, with all deference, that Dr. Faraday's theory did not explain the phenomenon. It was a fact, that the fingers laid lightly on a heavy table made it spin round and round, and throw itself into most extraordinary convulsions. He had moreover himself, in connexion with his own son, made a chair spin round the room, and perform the most Bacchanalian gymnastics. These, however, were not the sort of manifestations that he looked for as the fulfilment of prophecy relating to the wonders which should be performed in the last days. About these manifestations there was no certainty, whereas, in the miracle performed by Christ, and in those which he believed would be performed according to prophecy, there would be no doubt whatever. The table-talking was so very equivocal, that the parties present were so bewildered that they knew not what to believe. For his own part, he did not think it to be the result of diabolical agency, although he did not profess to be able to explain all the phenomena which he had witnessed. These were not more wonderful, however, than the gymnastic tricks of the half-naked creatures in the streets, ventriloquism, and other exhibitions of a similar nature. He did not believe that any lost spirit was suffered to come to this world and reveal the secrets of his prison-house. If the Old Testament alone was sufficient 1,800 years ago, to render unnecessary and impossible any appearance from the dead to attest its truth, the light of the New Testament was also even more than sufficient to render unnecessary and impossible a like appearance. He had read every pamphlet which had been published in this country in favor of table-talking being a manifestation of Satan, but he totally disagreed with the idea. The Devil was far too busy in his other schemes of wickedness to have anything to do with so aimless and unprofitable a speculation. The only thing that seemed to him to savour of it being associated with the Evil One, was the fact, that Ministers of the Gospel had been induced to devote themselves to its elucidation to an extent and in a manner which did not seem to harmonise with their calling and profession—a circumstance which had reached its climax in an advertisement, that a clergyman was about to deliver a lecture in the metropolis of the world upon the "theory of table-talking."

After enlarging somewhat extensively upon this point, the lecturer proceeded to say that he anticipated a visible and literal fulfilment of the plagues spoken of in the Apocalypse, to which he had already referred, and that a variety of calamities as the result would be experienced by the inhabitants of the earth—that nation would be found to rise up against nation—that famine, pestilence, and earthquakes would be experienced in divers parts of the world. These would not be the end, but the beginning of sorrows. The last Apocalyptic symbolic judgment, it was stated, would be poured into the air, which denoted, he thought, the universality of the influence which would be felt. Whatever that influence might be, it would reach the lostiest places, and descend to the meanest hovels, and make itself felt by all. The first sprinklings of the storm were observable in this country in 1848. In Ireland, the potato blight, and more recently, in the failure of the vineyards of France, Spain, and other countries. In vain chemists have analysed and speculated in reference to these blights. The only explanation that could be found was, that to which he had referred, the Apocalyptic angel's vial, that was poured into the air and created this terrible miasm. Another indication that this vial had been poured out, was also to be observed in the prevalence of cholera in 1832, which then first took up its abode in this country; and, although it had been during several years largely inoperative, had never left us, and at various times since then, as we all know, had broken out with fearful ravages and melancholy disasters. In 1849, no less than 3,000 a week were carried to the grave. The want of sanitary improvements, and the general accumulation of impurities was not the cause of cholera, although such served to bring it down, as iron attracted the lightning.

The poison was in the air. In the present year we had experienced some additional proof of its fearful powers, and he expected that 1854 would be one of the most awful years in the history of our country—a time of wretchedness, lamentation, and woe. Religious men, under such circumstances, recommended devout and earnest prayer to God—they were right; worldly men proposed improvement in sanitary measures—and they, also, were right. The great hail-stone spoken of he considered to be the Czar, or emperor of all the Russias, That great Empire seemed destined to send down to the west and south of Europe, especially on the Papal States, an overwhelming deluge of savage barbarians, as a judgement from God. He did not believe, however, and thus speaking, that the roll of prophecy was entirely filled with threatnings of lamentations and woe. He saw, in the multitude of attempts to elevate the physical and moral condition of mankind, a pleasing type of the brotherhood of humanity, and that this great truth has begun to be recognised and acted upon. The grow-

ing prevalence, moreover, of the study of music—which was becoming now as common as the study of reading and writing—was but a preparation for the singing of the millennial triumphs of the Messiah. At the same time, there was, he believed, a restlessness abroad which could not be mistaken, a universal sense of dissatisfaction, resulting in a conviction, that there is much wrong which demands to be put right, not only in relation to civil life, and matters political, but also in regard to the Church, and to the science of medicine. In all the departments of knowledge there was a clashing of opinions and an instability, which showed that a great change was about to come over the aspect of affairs before long. Dr. Cumming concluded by drawing a vivid and inspiring picture of the blessed state of the world, when all men shall be converted unto the Lord, and the great Romish Apostasy destroyed for ever from off the face of the earth, which he anticipated would be, if not absolutely, yet largely accomplished by the year 1864; and set down amid loud applause. The proceedings were then brought to a close, as usual, by singing the Doxology.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, always 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 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 Provinces, but in the United States and Europe; and we should be glad to receive communications, reports of Missions, 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.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

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.
WM. PETERS.

Jan. 2, 1854.

Religious Intelligencer.

ST. JOHN, N. B., JANUARY 20, 1854.

THE BIBLE.

We have been intending for some time to present our readers with a few thoughts on the BIBLE—that precious book, venerable for its antiquity, its value, and the unsurpassed excellence that is attached to it, from the fact that God is its author. Other books are valuable—other books have much in them desirable for us to know; but how mean are they all, when compared with the Bible. It is the revelation of the great system of Redemption—God's exposition of the science of eternal life. Well has an elegant writer observed—"History may tell of the fall of kingdoms, and the erection of dynasties, but it is silent on the introduction of sin, and the provision of a saviour. Geography describes isles and continents, rivers and seas; but it has no map of Eden, and no chart of the way thither. Astronomy speaks of suns, and stars, and systems, but it is silent on the sun of righteousness. Geology reveals strange petrifications, and fossils, and rocks, and precious stones; but it excavates not the pearl of great price. Botany describes the hyssop out of the wall, and the cedar that crowns Mount Lebanon; but not the Tree of Life." Before the majesty of the Word of God science must bow, and all human knowledge become insignificant. It reveals what the world by wisdom never could find out. Its first chapter discovers the origin of man, and the world that was made for his use; the character and condition of both in their primitive state. Its last chapter reveals the creation of them anew—their character and condition as they shall be in their completed redemption—with a view of the destiny of that part of mankind who refuse to be redeemed. Between these two chapters is unfolded the manner in which man and the world became lost, with the plan and process of their redemption, progressively and systematically developed; and so complete and full is this revelation—so plain is it, that whosoever consults it with an honest heart, cannot fail of being made "wise unto salvation."

The Scriptures of the Old and New Testaments are a connective revelation of God's attributes and of human character—they comprise the manifestation of God's will to man, with the consequences of man's obedience or disobedience to that will. In them the plan and process of Redemption is systematically developed, beginning when man and the world became lost, and completed in their creation anew—they are a complete code of moral and spiritual laws, setting forth all the relations between man and his Maker, between man and his fellow-man, and comprising the necessary rules for the fulfilment of these relations. In the BIBLE, God is revealed to man and man is revealed to himself; and when the Bible is viewed in its whole, and in its true character, there is seen that perfectness and harmony in it, which to every honest heart, and candid mind, stamp it with Divine Authorship. Such is the Bible—such that incomparable volume, upon the truths of which, we have pledged our all for time and eternity. But the Bible requires no eulogy from us. It is its own monument—it has been buried in the floods, and is not lost—it has been thrown into the fires, and is not burned—it has been exposed to the pestilential notes of a corrupt and superstitious faith, and yet it is not poisoned; it comes forth in the nineteenth century, as virgin gold from the furnace, and calling to its aid science and art, it goes forth to bless the nations, and illumine the dark places of the earth. But notwithstanding the Bible is what we have said, and a thousand times more the world has fought against it ever since the giving of it commenced, and will fight against it till the battle shall be ended by the manifestations of the Judgment Day. Cain fought against it to the killing of Abel. Pharaoh fought it till "the horse and his rider were thrown into the sea." Every proud heart fights against it—every heart that is not honestly devoted to God. They hate it because it makes manifest

their darkness, and discloses the secret workings of their unrenewed nature. Dreadful infatuation—that would extinguish the lamp of life, that is given to guide us through the region and shadow of Death. What awful depravity and madness is that, that would turn the message of pardon and happiness, into a denunciation of condemnation and misery. How various too has been the array which has been set against the Word of God—how different has been the marshaling of those forces, with which the Power of Darkness has attacked the written Word. And how many reformations have been projected in opposition to the Bible—based only upon that wisdom which is foolishness with God—the wisdom of men. But they have alike come to nought—and the memory of their projects only add another stone to the monument of blind infatuation and human folly. But the Bible remains—the Moral Sun of the world—the Charter of Eternal Life—the dew of Heaven to fructify the nations. And when every other system shall be buried in the ruins of their own folly, it will shine forth—high in the firmament of Truth—and in its light will be awarded to all mankind the retributions of the last day—of ETERNITY.

Dear reader—would you be wise? Hear what a King in Israel said—"THROUGH THY PRECEPTS I GET UNDERSTANDING; THEREFORE I HATE EVERY FALSE WAY." Would you be rich? Listen again—"THE LAW OF THY MOUTH IS BETTER UNTO ME THAN THOUSANDS OF GOLD AND SILVER." Would you be fed? "I HAVE ESTEEMED THE WORDS OF THY MOUTH MORE THAN MY NECESSARY GOOD," said an ancient Patriarch. Would you be undeified? "Walk in the law of the Lord"—"take heed to your ways according to his word." In this day of moral ignis fatuasces, beware least you yield the written word, and become lost in the mire and darkness of blind infatuation. Let the Bible be your companion—it will cheer your lonely hours, and make you truly wise. Its precious pages are never old. Hear the testimony of one (Bishop Horne), whom all delight to honor, "The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrance; but these unfading plants of Paradise become, as we are accustomed to them, still more and more beautiful; their bloom appear to be doubly heightened, fresh odors are emitted, and new sweets extracted from them. He who has once tasted their excellencies will desire to taste them yet again, and he who tastes them oftenest will relish them best."

SUNDAY SCHOOL CELEBRATION.

The Sunday School in connection with the Free Baptist Church in Waterloo Street celebrated its anniversary on Tuesday last. One hundred and seventeen scholars, with their teachers, were present and a number of friends principally females, all of whom appeared to be interested, and highly gratified. It is about five years since this school was commenced; quite small in its beginning; the first six months we believed the average attendance was only about thirty six; it has gradually increased, until its average attendance is now nearly one hundred. We were greatly pleased at the readiness with which many of the children answered the questions, which were put to them by ourselves and others; and at the interest too, that some of them seemed to manifest in the truths which were elicited, by the chain of questions proposed to them. How utterly impossible it is to estimate the good accomplished by this department of Christian labour—what a field is spread out in the Sabbath School, in which all the talent of the Church may be employed; what foundations of future usefulness may be laid, and how many children may be turned from their waywardness, and rescued from future crime. Yea, how many already, but for these nurseries of virtue and religion, would have been lost to the world, and a disgrace to humanity; instead of being as they have been, a blessing to the world, and the honored instruments of saving Souls. And yet, we are persuaded that in many Sabbath Schools much more earnestness is required.—It is not sufficient that the teacher merely hears a child recite its lesson, and proposes a few common place questions to it—they should endeavour to press upon the mind the great truths of the Bible—instill the word of God into the child—it will not be lost, it will mould that young heart—after its own likeness, and transform its increasing strength to the mind of God. "The children of the present age are the hope of the age to come." And to the Church has God entrusted in the labour of Sabbath School instruction, the formation of the next generation. Let Christians then awake to this important work. We hope that all the Churches in our country that have not Schools in connection with them already will make preparation to engage in this work without delay. We will furnish them with Bibles, Testaments, Libraries, and other books suitable, at such terms as will come within the reach of all.

☞ SUBSCRIBERS.—Persons wishing to subscribe for this Paper have only to enclose us ONE DOLLAR, with their address. Should they feel an interest for its circulation, they would confer a great favor by soliciting subscriptions from others.

☞ We wish our Agents and friends generally not to relax in their exertions for the circulation of the Intelligencer; we yet need a large number of subscribers to enable us to make such arrangements as we contemplate for its general usefulness.

☞ TO CORRESPONDENTS.—Persons sending us Communications for insertion must accompany them with their real name, and inform us whether their articles are original or otherwise.

☞ "T." Your real name, and further information are required.

NEW YORK CORRESPONDENCE.

Burning of the Great Republic.—Another one to be built.—Alcohol—Cost of manufacturing it.—Results.—Alms House Expenses.—Statement of The Tribune.—Drinking places in New York.—Consequences.—Deaths resulting from rum.—People beginning to see.

NEW YORK, JAN. 4, 1854.

MY DEAR BROTHER.—In my last I spoke of the Great Republic, since which, that noble ship has been burnt, together with two other ships and some eight or nine buildings in the vicinity where she lay. So far as I know this fire was purely accidental originating in a Bakery. It occurred on the morning of the 20th of December, her freight is nearly all lost. It is stated that while she was burning, her owner who was then in the city telegraphed to Boston, giving orders to lay immediately the keel of a ship to be built after the style of the burning one, and of the same dimensions. She was partially insured.

I mentioned in my last that we change into Alcohol each year, some two million bushels of grain, and it may be proper to state, the process costs as much capital and labour as the value of the grain. It is not like burning or sinking such an amount for what we can do with very little expense. But this of changing it to Alcohol—of storing it, transporting it, and dealing it out, is costly business. The same amount of labour and capital directed to raising grain would produce a quantity sufficient perhaps to make up the deficit for our bread, which would be left by the two millions. But there is a still more costly process attending this unholy business. For a few cents a man can get enough of the poisonous drinks produced by this enormous waste to change him from a sober man into a maniac, on his way home he meets his brother and takes him for a fiend and slays him. Two families are left destitute, for the supporter of one has gone to jail, the other to eternity. It costs the country then about one thousand dollars to shut up, try and hang the murderer. The result is that the industrious people have two less workers, but a thousand dollars added to their country tax, and enough to the town to support the destitute families. Instead of two laborers thus slain, make it thousands, and remember that many of the maniacs created by poison frequently burn or sink great amounts of property. Some of them being engineers, run one train of cars into another, destroying a great amount of property, killing fifty or sixty passengers, and wounding thousands, as many more, sending sorrow and wailing throughout our land by "an accident." I noticed for instance in our city the expenditure for 1853 for the Alms House, was three hundred and eighty-five thousand dollars. It is impossible to compute with any degree of accuracy the enormous draft this business makes upon society; but we have various data which aid us in setting forth the intolerable crime which it perpetrates against the principles of civilization. Take the following statement from the Tribune as to our drinking places. This is a reliable statement and is under rather than over the truth in the case:—

The whole number of places where alcoholic liquors are sold in this City, is 7,103. Unlicensed, 1,222; reported disorderly, 1,058; with grocery-shops, 3,789; larger beer shops, 1,088; exclusively wholesale 183. Of the taverns for travellers there are only 336. Of the whole number, 5,894 sell three-cent-drinks; 1,092 six-cent-drinks; 24 one-shilling drinks; 1,211 are closed on Sundays; 930 have gambling; 1,043 are kept by Americans or persons calling themselves such; 3,277 by Germans; 2,327 by Irish; 234 by other foreigners; 223 by women, and 22 by colored people. Open on Sundays, 5,893. Drinking places where boxing matches are allowed, 11; resorts of thieves, 126; resorts of prostitutes, full 500; billiards, 216; dance-houses of prostitutes, etc., 162; dog fights allowed in 6; rat-killing allowed in 4; cock fighting allowed in 7.

The only thing in this list that has anything that approximates to usefulness even in sound is the "rat-killing" and that is like poor "tray" in delicious company. But I am calling attention to the iniquity which this traffic inflicts upon society in respect of physical comforts or rather sufferings. It is computed that these drinking places receive on an average for liquors eight dollars a day, but taking it at only a little over half that we have the result that ten millions of dollars exchange owners each year by the rum traffic in these 7103 drunkard manufactories. This exchange is evil, for it is in great part taking so much from the labourer and giving it to the capitalists. It confers no blessing upon those from whom the money is abstracted. It confers not only poverty but sickness and death. The poor are poorer, the rich richer. Then the enormous tax created by the evils induced by the traffic, the poor must in the end pay in the shape of rents.

During the past year the whole number of deaths in our city was probably 22,600. If we stop a moment to inquire into the various causes of these deaths, we shall not go far till we find rum again and again. Forty-six deaths are returned as by intemperance, and 194 by delirium tremens. I.e. 170 by intemperance, 54 suicides mostly due to rum; murdered 23 and executed 4 due to the same cause principally; by accident 137; how many of these are rum accountable for, but where shall we end? Drowned 173; congestion 731; consumption 2,723, and so on, smooth names under which, and others, that sound respectable many drunken deaths are shuffled off—I speak that which I know, for I have been by the death bed of more than one drunkard within a few weeks—received from his own lips the confession of his self-murder by dissipation—and then in the papers read "died of consumption" and so on. I must not close without saying that many people are getting their eyes open to the danger of their purses, and some few think there are interests of another nature quite as important, that are threatened by the evils to which I have directed the reader's attention. The result of this opening of eyes will not give aid to this foe of civilization.

In my next I will perhaps notice some facts connected with shipping and emigration.

Yours Truly, G.

Bunyan's Pilgrim: an Engraving Illustrative of Bunyan's "Pilgrim's Progress." 30 inches by 24. Boston: Jewett & Co.

The following notice of this splendid engraving, which is for sale at our office, price Twenty-five Shillings, we copy from the London Christian Times:—

The engraving before us is an evidence of what our transatlantic cousins are able to effect in the way of pictorial design and artistic execution. The Rev. D. Wight, of Massachusetts, suggested the idea of presenting, in a sort of panoramic view, the various stages of the journey of Bunyan's heaven-bound Pilgrim. To that idea, Mr. Hamat Billings gave form and substance by executing a drawing admirably in harmony with the immortal dreamer. The picture has been engraved in an elaborate and finished style, by Mr. J. Andrews. The scenes or groups are one hundred in number, commencing with Christian's escape from the City of Destruction, represented at one corner of the lower part of the plate, and proceeding to the other side of the picture, then crossing and recrossing it, in an upward direction, until at length he emerges, with his companion Hopeful, upon the sun-lit mansions of the Celestial City. The countenances and figures of the various characters that make up the piece—the minor accessories of costume and scenery—and the arrangement of the whole, in groups, upon the long and devious route trodden by the pilgrims—exhibit, we think, a correct taste; and, overcoming some practical difficulties, not a little skill. On the whole, the picture is one of the best series of illustrations ever produced of "Bunyan's Pilgrim's Progress"—and one of the most beautiful specimens of American art. Like the great work which it so graphically illustrates, it will be popular with old and young—in the parlour, the social circle, the Sunday-school, and the nursery.

FREE WILL BAPTIST QUARTERLY.

We have just received the first or January number of the second Volume of this valuable periodical. It contains the following articles:—

- I.—Conflict of Ages.
- II.—Uncle Tom's Cabin, Slavery and the North American Review.
- III.—Fifteenth General Conference.
- IV.—The Atonement.
- V.—The Primitive Jews and their Moral Code.
- VI.—A Home Picture, (Poetry.)
- VII.—The Fathers of the Free Will Baptist Ministry.
- VIII.—Sears on Regeneration.
- IX.—Contemporary Literature.

It also has a beautiful steel portrait of the Rev. Samuel Wire, who was one of the pioneers of the Free Will Baptist Ministry to the Western States. We shall probably give some extracts from this number soon. In the mean time we solicit subscriptions for it. We have already a few, and should like to increase the number. The terms are ten shillings a year in advance.

J. S. BUCKINGHAM ESQ. AND PROHIBITIONARY LAW.

The London Evening Mail, in referring to the King of Sweden's speech at the opening of the Diet, made an earnest appeal to the people of England on the subject of "Prohibition." A communication from J. S. Buckingham Esq., published in the same paper says:—

"Nothing is more certain than the truth you have uttered, that all attempts to prevent habits of intoxication by increasing the duty on spirits, or attempting to regulate their sale by licenses or restrictions of any kind, have hitherto failed; and it is as certain as anything human can be, that all such attempts will continue to fail. There is but one remedy—the entire prohibition of the public sale of the poisonous material, as carried on at present. This experiment has been tried in several of the States of North America with entire success; and an 'United Kingdom Alliance', had just been inaugurated at Manchester, under the most promising auspices for success, to prepare the public mind for the advocacy of an enactment of a similar law for England."

TEMPERANCE IN SWEDEN.

The recent speech of the King of Sweden, on opening the Session of the Diet of the kingdom, alludes to the scanty harvest and the temperance question in the following manner:

The recent harvests which we have gathered have not, however, given a corresponding augmentation to the general wealth. Wasted to a great extent by the fabrication of a liquor, the abuse of which threatens to undermine the most noble faculties of the population, those harvests have not availed to exclude the importation of articles of consumption from foreign countries, which the soil of our country might supply in plenty, even beyond the wants of our native consumption. Gentlemen, it is time to pave the way to results which are more conformable to the public good. All good citizens are in this respect animated by a sentiment which is as noble as it is patriotic. I have received numerous petitions from all parts of the country, entreating me to check the disastrous fabrication and the excessive consumption of that liquor. Gentlemen, I shall submit to you a proposition tending to effect that purpose, and I am convinced that you will be eager to meet my paternal intentions."

FREEWILL BAPTIST AND THE RUM TRAFFIC.

At the late General Conference of Freewill Baptist in the United States, held at Fairport, N. Y., the following resolutions on the subject of Temperance were reported:—

The committee on Temperance report the following resolutions:

1. Resolved, That the traffic in intoxicating liquors is in nature nearly allied to theft and robbery, and in its consequences far exceeds them in enormity.
2. Resolved, That while we do not discard moral suasion, but consider it an ally essential to the greatest ability of law, yet, in our opinion, nothing but prohibitory law enforced, embodying the principles of the Maine Law, will effectually suppress the abominable liquor traffic.
3. Resolved, That in our opinion, where temperance is the issue, it is the imperative duty of all Christians to give their suffrages only to such men as can be relied upon as the avowed friends of prohibitory law for the suppression of the liquor traffic.
4. Resolved, That in many places the drinking of cider as a beverage is a great obstacle to the progress of the temperance cause, and in the case of professed Christians, furnishes sufficient ground for church discipline.

J. M. BAILEY, Chairman.

RELIGIOUS INTOLERANCE IN SWEDEN.

The following in relation to the state of religion in Sweden, is by a correspondence to the N. Y. Observer:—

There is in Sweden an old law of 1726, which forbids, under the name of conventicles all private meetings for religious edification. It is freely allowed to Swedes to meet for gambling, dancing, drinking, and other profane diversions; but it is not allowed them to convene for prayer and reading the Bible. If one of these illicit meetings take place on Sunday, it is considered as a violation of the Sabbath! That is to say the Lord's day is violated by a prayer-meeting, while it is not by a dancing assembly or theatrical show!

Further, the participation of the holy supper is made necessary by law, to obtain the rights of citizenship, to occupy public office, to contract marriage, or to take an oath before the courts as a witness. A number of policemen received, some time ago, orders to take the Lord's supper (a service they had neglected during the whole year,) in order to be able to testify in a law suit! You may judge how these policemen, who commended by order of their superiors, were prepared for this holy act.

The sacrament of baptism is no less profaned. Parents are by law obliged to present their children to the parish pastor, within a limited time; and if they do not, their children are taken by the police, carried to the church, baptized, &c. And the parents must pay the expense of these iniquitous proceedings.

THE COURIER.—This old and valuable paper made its appearance last Saturday, much enlarged and otherwise improved. We understand it is in the 43rd year of its existence.

ERRORS.—Several typographical errors appeared in our paper last week, and we observe some on our first page this week; we hope not to have the recurrence of such things often.