

was driven almost to despair. He came more than a hundred and fifty miles to consult with me upon this matter, which was fast wearing away his health and destroying his spiritual comfort. After spending two days with him in prayer and consultation, my advice to him was to return to his family; resign himself entirely to the guidance of Providence; to engage, at once in establishing Sabbath Schools in destitute neighborhoods, and to spend a short time in prayer and exhortation with such adults as might, upon invitation, come together for such purposes. He returned and thus employed his Sabbaths, and a year after when I met him he was as happy a Christian as I ever saw; he had no trials any longer as to entering the ministry; conversions followed his labors, and his zeal for Sabbath Schools was such as to honor any Christian. He is more useful than many who are ministers. This is the view I wish to express, that every Christian needs a sphere of activity with reference to the conversion of others; the young and old can engage in Sabbath Schools; the young and old can be active in Christian conversation, and besides this, some have a peculiar adaptation as spiritual laborers in conducting prayer meetings. If Christian mothers could, from time to time visit families that are not Christian; hold conversation about Christ and his grace with the mothers of such families; see to it that they have interesting religious books, and sometimes inviting several together for prayer and religious conversation, we should see much more life in our churches and many more conversions. The world will feel Christ's influence when mothers so begin to influence mothers. Preaching would become much more profitable to the hearers. But I have strangely started off in a tangent instead of writing about the Sabbath School Anniversary.

After the Meeting had been opened by prayer and the children had sung again, Mr. E. W. Page, the Superintendent, gave in a deeply interesting address, the history of the School for five years. It began with only four children, two or three of whom have since been converted and one left this earth in a most happy and triumphant death. The School, he said, had seen greatly discouraging times. Once they about concluded to disband, but making one more effort to gather children they were so encouraged that they continued. At the end of the first year though not numbering much over a dozen the school had increased from that time constantly till it now numbers 135 children, the teachers and Bible class increasing the whole force of the school to about 160; and there is a good prospect for the future. The school by contributions support two-hundred children at our Foreign Mission Station, at the cost of \$24 a year; has raised annually, besides some twenty or more dollars for other benevolent purposes; has gathered a library of between three and four hundred volumes; takes several copies of the Myrtle and other Religious Papers, and in other respects the school has been greatly blessed. Quite a number of the pupils have been converted and are now members of the church.

The children sang a number of interesting pieces and one or two of the teachers made interesting addresses. The children behaved excellently well and were greatly cheered by seeing their parents and friends present. At the close a collection of \$9 was taken in behalf of the school. Most of the money which I have spoken of as raised by the school, is contributed by the children and teachers who mostly bring more or less every Sabbath.

Altogether the Anniversary was one of the most encouraging and interesting exercises I ever attended. Besides the exercises by the children and others, as before mentioned, the teacher of the infant class questioned her department and the children were prompt in their replies, and so was the whole school to an interesting series of questions proposed by the superintendent. If your readers will remember that this school was formed six or seven months before the church; that the church itself when formed numbered less than a dozen; and besides will take into account that most of those children were gathered from the thousands who idly rove in the streets here on Sabbath, they will see a great work has been done. In five or six years most of these children will be young gentlemen and ladies of intelligence and respectability, and we hope of piety. Many of them, had it not been for our school would doubtless grow up to increase the number of criminals and to people haunts of vice. Our hearts are full of thanks to God, and we take courage for new labors in his name.

In writing about this Sabbath School I have the hope of inciting some of your readers to new love and labor in the glorious work of assisting to train up the young in the way they should go. In many places where they live it will cost comparatively no labor to gather the children. Here we go after the children it may be many times before we prevail on them to come at all; it may be we find them part of their clothing and then do not see them more than once at our school till they elude us altogether; for months some must be gone after by their teachers every time or they will not come; sometimes the parents who permit their children to come start them off with profane oaths; then when dismissed from the school some of the children spend the rest of the day in the streets in the worst of company. In many places such hindrances are not known. I hope many will be stirred up to improve the opportunity God gives them to arise and build; and that soon it will come to pass every one of your Churches will be blessed with a flourishing Sabbath School.

For the Religious Intelligencer.

DEAR SIR,—While the friends of Temperance are pressing their claims upon the Legislature, and making every laudable effort to secure a law to prohibit the sale of intoxicating liquors, permit me through your valuable paper, to say a few words in regard to the fearful progress of Intemperance in the vicinity of the Neckwicks, hoping however that this is the only locality in the Province in which this evil is progressing. Prior to the adoption of the Liquor Bill of 1853, rum-selling in rural districts being limited almost exclusively to licensed taverns, and a prohibitory law being generally anticipated, only a few solitary instances of drunkenness in this place, now and then occurred; but since the adoption of that Bill inebriety has increased to an alarming extent, and God only knows what the results of it will be, if some efficient measure be not adopted to check its growing influence. Not less than four grog shops have, in the course of a few months, been established here in the small compass of five miles. The effects of these upon a community, the greater part of which are grossly ignorant and have not the advantages of religious instruction, may be better imagined than described. They are the haunts not only of confirmed drunkards, but the places of rendezvous of a large proportion of our unwary youth, who are aware of their danger, they are robbed of their reason and initiated in the ranks of Bacchus. Thus these dens of iniquity, where the demon of intemperance reigns triumphantly, and at whose shrine reason, property, and all regard for moral conduct, and the future are sacrificed, are spreading their ruinous effects over this community; impeding every good influence, and gathering recruits for disgrace and wretchedness. All this is attributable to the Liquor Bill of 1853; for if the former law had remained un repealed, or if a prohibitory law had been established, these grog shops could not have come into existence, and a proportion of the hard-earned wages of our energetic youth, thus spent in fostering and disseminating vice, would be applied to other purposes, probably to the advancement of education and religious

instruction. I therefore hope that our Representatives in their present session will make an efficient law for the suppression of this evil.

I am, dear Sir, yours &c.

A FRIEND TO TEMPERANCE.

Queensbury, March 17, 1854.

DEAR EDITOR,—I should take it as a great favor if you would copy into the columns of your valuable, and highly interesting paper the following Biographical Sketch of the celebrated Dr. Isaac Watts, recorded in the "Ency. Britannica." Not because it contains anything new, but from the fact that many of your readers are ignorant of the exact period in which this celebrated author and divine lived.

Yours Truly,

A READER.

ISAAC WATTS, D. D., a learned and eminent dissenting Minister, was born at Southampton in 1704, of parents eminent for piety, and considerable sufferers for conscience sake. In 1680 he was sent up to London for Academic education under the tuition of the Rev. Thomas Rowe; and in 1686 was himself engaged as tutor to the son of Sir John Hartopp, Bart. at Stoke Newington. He began to preach in 1688 and met with general acceptance; and after officiating as an assistant to the Rev. Dr. Isaac Chauncy, he succeeded in his pastoral charge in 1702, and continued to preside over that Church as long as he lived. Though his whole income did not amount to one hundred pounds a year, he allotted one third of it to the poor. He died 1748. His numerous works have rendered his name famous among people of every denomination, both in this and other countries, and have been translated into a variety of languages. His Lyric Poems, his Psalms and Hymns, and his Divine Songs for children, have had an amazing number of editions. His logic and philosophy have been much admired. He also wrote several volumes of other subjects, and printed several volumes of his sermons. He was admired for his mildness and benevolence of his disposition. After his death his works were collected and published in six volumes quarto.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—One Dollar a Year, *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. McClell, St. John, N. B.

E. J. UNDERHILL, Pab. and Business Committee.
D. W. CLARK,
WM. PETERS.

Religious Intelligencer.

ST. JOHN, N. B., MARCH 31, 1854.

REVIVALS—HOLINESS.

Ever since we have been acquainted with the saving power of the truth, we have felt a deep interest in the progress of that cause, which in moral grandeur, and human redemption, eclipses all others, we mean—the cause of religion. It is true, there are—there ever has been—other schemes, or systems, having for their object the ameliorating of the human family. And they have sometimes alleviated the distresses of the distressed, and lent momentary relief to the sadness and sorrow of the wounded heart. But no system but one, has ever been able to bring man back to the image, favour and fellowship of his God, that he had before he fell—no arm save that of Jesus Christ's, has ever rescued him from the destroyer—no power, save that of the Gospel has ever been able to break the chains of his moral bondage, and say to the enslaved child of distress—"THOU ART FREE." Because we have felt the power, the love, and the blessedness of the truth; we therefore feel an interest in its advancement, and we rejoice in every prospect of its extended sway. Revivals—or as they are sometimes familiarly called—"reformation"—have always been to us, events of interest, whether we were personally a witness of them or otherwise. We have loved revivals—we have rejoiced too with some who have been revived; and we do not see how a revival of religion can be otherwise than a matter of deep interest to every lover of Zion. But there are different kinds of revivals. And we confess that with the character of some modern revivals we are dissatisfied. That which renders us dissatisfied with them, is the little effect which they produce on the churches where they take place. A religious influence which does not deeply effect professors, will not be likely to be very lasting in the community. And we regard a church unwieldy in the time of revival, and where the revival exists, as a calamity, and under such circumstances we have sometimes almost dreaded the conversion of souls—not because we did not rejoice that the criminal was pardoned, but because "there was no corn and wine," and "that the children and the sucklings swoon in the streets of the city." And hence it is that many modern revivals have been succeeded by declensions corresponding in magnitude to the revival experienced. The tendency to departure from God which exists in the Christian church, exerts an influence upon the character of modern revivals, which we regard as having a most dangerous tendency to the cause of Christ.

There is no good reason why individuals or churches should retrograde from the simplicity and purity of their "first love," and sink down into a state of lukewarmness and formality. Such a condition not only is a most pernicious influence on the cause of Christ generally but we seriously doubt whether a backsliding individual or church can ever afterwards come up to the position of usefulness to which they might, had they not departed from God. There is one element in religion, of which our modern Christianity is exceedingly deficient, and we regard that deficiency as the great cause of modern apostasy. Its want also changes the character of our revivals—rendering them less potent, powerful, and general. The element to which we allude is that of CHRISTIAN HOLINESS.

That Christianity which makes justification, or as it is usually called "conversion," the summit of Christian attainment, and "Holiness unto the Lord," a dream of wild enthusiasm, will never make a deep or lasting impression on the world. It may produce a casual excitement, and fire the passions for a little season, but it lacks the sanctifying grace, and hence can only live in the fever of popular impulse. It is true under its influence sinners may be converted, and many may be induced to join the ranks of the Christian church, but the work is scarcely half done, with the mere conversion of the soul. And how lamentable is the fact that many who enter the church warm in their first love, and full of zeal and ardor in the cause of God, in a little while stop short in their course, sink down into a cold and formal state, or backslide entirely from God. And how easy it is to discover the cause of this. Unless there is in the church holy men and holy women to care for the babes in Christ, to nurse them in love, and lead them on to higher attainments in the divine life, they will decline and fall. Where conversion and a visible fellowship with the church are regarded as the summit of Christian faith, religion will exert but a limited influence, and revivals in their general results may be deplored as much as desired. Where Holiness is the only element in which the Church is satisfied to breathe—where there are fathers and mothers, to guide, to nurse, and to watch over the young, to train them in the ways of God; where religion appears desirable—its influence be felt without, while its purity and glory will silence the skeptic, and unmask the hypocrite.

We are not however ignorant of the fact that the very mention of Holiness as applied to the Christian is a term of alarm rather than of joy to many who profess the Christian faith; and the want of it in those who profess it, the first argument against it in the mouths of its opponents. Such doubtless forget that the position they occupy is the same as the skeptic and the infidel, who make the want of religion in religious professors, the proof that no religion exists. But is it the doctrine of the Bible? We do most solemnly believe it is—though we do not purpose to present arguments on it in this article—it is the crowning feature of grace here, and the earnest of glory hereafter. True, it is not the perfection of God, nor the purity of angels, but it is the unreserved consecration of all we have and are to the Lord. It is the revival of this doctrine that we want in individuals and in churches. At the very best, a religion without holiness cannot be more than a second-rate religion—it lacks the grandeur, largeness, self-devotion, and all constraining love, that is necessary to make it efficient. It cannot tell upon the heart, for it has not told upon ourselves. It is hollow, feeble, and uncertain. It may improve the morals, but it does not purge the conscience. It works from duty rather than love, and hence its unimpassioned character. That we need revivals—that we want a general revival, who can doubt? But it is a revival in the churches that we want first. Much effort is made to get sinners converted, and increase our numbers; but we are looking forward to the time of trial, and what avail our large churches be if in the end they are "only as the gleaming grapes, when the vintage is done." The want of zeal on the part of thousands who profess to be Christians, for the welfare of their fellow men, may be attributed to their want of holiness. Unconsecrated themselves, they realize not its importance in others. And that sickly charity which prevails largely for every thing that does not openly blaspheme the name of God may be attributed to the same cause. We pray sincerely "O Lord revive thy work"—revive it in the churches—let it be a revival of holiness, and soon we should be able to record the conversion of thousands of souls.

For the Religious Intelligencer.

THE CURSE AGAINST MERIZ.

Meriz was in the northern part of Palestine near the battlefield in which Barak led the children of Israel against their enemies under the command of Sisera, the general of Jabin, King of the Canaanites. The children of Israel had been under bondage to their enemies. They were fewer than their enemies; they had also been dispirited; on the brow of their enemies was the flush of victory. But a crises had come; the voice of the inspired Deborah cried to Barak—"up, for this is the day in which the Lord hath delivered Sisera into thy hand;" to-morrow would not have the promise; to day liberty must be lost or won. In this crises the inhabitants hesitated; they did not join the enemy but they discovered their friends; their absence encouraged their enemies and in effect they fought against God's cause; his curse was pronounced upon them. "Curse ye Meriz," said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Such circumstances are said to be recorded for our instruction. In such a case we can see the principles upon which the Divine government proceeds in making up its judgments against the actions of men.

Let it be observed this curse is not the indignant reproach, of deserted men; it is not man's wrath; it is not an outbreathing of indignant feelings on the part of God. It is the curse pronounced by the angel of God and that too upon proper trial; not in haste but in deliberation; not in anger but in sorrow; it was but the proper sentence of the deep guilt of those, who when such important interests hang as in even scale, throw their weight upon the wrong side by hesitation,—by inactivity,—by indifference. Such conduct gives courage to wrong and renders right timid. They fully deserved the bitter curse.

This world is a battle field in which the forces of right and wrong are in constant conflict. Between these forces the battle even rages. God is on one side, the Devil on the other; God's spirit inspires many to cry "up to the battle, to the help of the Lord against the mighty." Every man joins the side of right, or the side of wrong, in bold open fight,—or else he throws his whole force on the side of wrong by neglecting the part of the inhabitants of Meriz.—On this battle are issues staked of a thousand fold greater importance than the fate of kingdoms and empires. There is at stake eternal bliss or unending woe. It is no excuse to say as they of Meriz perhaps said, there is no use of

undertaking against the mighty. Israel will surely be beaten and fall into worse bondage. This was no excuse, for the battle was pitched, the issue made. So always, no matter what expediency may whisper us; the issue is made; the result we can but influence; the only question remaining for us is simply one of sides. A bold manly coming up to the help of the Lord against the mighty is all that will save us from the bitter curse. It is no excuse for us that we are doubtful as to the issue on the one hand, and on the other none for us to say that God is on the side of right and it will surely prevail. If it prevails without our help, the only thing it brings for us is the curse of Meriz. It will do us no good to say we have not joined the enemy, if we have failed to come up to the help of the Lord we are guilty as were the inhabitants of Meriz. In this world which is but a battle field there is but one safe position and that is a bold, unequivocal, unhesitating, uncompromising espousal of God's cause.

Those members of a Church who leave all the work to the ministers, (or deacons), and comfort themselves by saying that he or they will see well to the cause of God, act the part of the inhabitants of Meriz. Impotent men do nothing else all their lives but to imitate those upon whom the angel of God pronounces the bitter curse. They never go to the help of God against the mighty. The present is the accepted time. After so long a time, dear reader, harden not your heart.

But perhaps the guilty mind that flees before the truth has taken refuge by saying to itself it has not seen God nor his angel. Neither did the inhabitants of Meriz see God any more than you see God or his angel. You know as well as they where God's cause is. It is not among the mighty, for they are on the other side. God is in his people, and if you neglect them, you neglect God as did those of Meriz. God says in all their affliction he is afflicted; he that toucheth them toucheth God; if any man love not the Lord Jesus Christ, let him be Anathema Maranatha—let him be devoted to destruction when God cometh to judge the world. God manifest in the flesh, is God in the form of a servant; he goes about doing good; look in kings houses for princes, but do not forget that at judgment those who are upon the left hand are to hear, "inasmuch as ye did not to the least of these, ye did it not to me."

D. M. G.

LAY PREACHERS.

We call the especial attention of our readers to that part of our "New York Correspondence" in this day's paper, which refers to this subject. Brother Graham has anticipated a matter which of all others we need some suggestions on, and we trust the careful perusal of his letter will be of essential service to the cause among us in the Provinces. We have long been of the opinion that we were in need of a class of men to fill that department of Christian labor to which he refers, that is, establish and superintend Sabbath Schools, supply destitute districts with Sabbath preaching, and fill as occasion might require the places of the stated ministry. With us there are several causes why we have not this class of fellow-labourers. One probably, that practice which prevails among some, that if a brother shows the least disposition to advance beyond the ordinary sphere of his brethren, and make himself useful in the cause of God; he is at once represented as being ambitious and desirous of becoming "a preacher." From this many of them shrink with shame, and chose rather to dwindle into spheres of much lesser influence, (and which generally lead to no usefulness at all), than to stand charged by their brethren, whose confidence and encouragement they ought to have; of aspiring uncalled to the office of the ministry. Another cause is the idea that every man who preaches must be ordained. We know something about this by experience, and we know with what humility the humble soul will shrink from this ordinance, until he feels that God requires it of him; and when the idea prevails, that every man occupying a sphere of usefulness akin to the ministry, must enter the ministerial office, it deters many forever from venturing to where God would have them, and where they would be of essential service in the cause of Christ. For ourselves, we frankly confess that we believe the ministry a separate and distinct office—a sacred—a holy office; and that no man should enter it until called of God therefor, and his duty is then to devote himself to the Gospel, and he should henceforth "live of the Gospel," (1 Cor. 9: 14). He is the property of the Church and the Church should sustain him. There is a sphere of usefulness for those to fill, during the time that they can spare, who engage in secular callings. And their trades, their farms, their merchandise, need be no hindrance to their usefulness, but rather a help. But we are opposed to an ordained secular ministry—a ministry to buy—to sell—to farm—to get gain and lay up for others, while souls are perishing for the bread of life. When we entered the ministry, we did at the loss of all things—at the sacrifice of all we possessed on earth—we have never regretted it. We have not earned one dollar by any secular calling since—we never found time to—and we never wish to.

The "Religious Intelligencer" is the title of a weekly paper, published at one dollar a year, in St. John, New Brunswick. It is the organ of the (Free) Baptist denomination, is very neatly printed, and ably conducted. It breathes the true spirit of evangelism, deals hard blows at the vice of the age, and appears to be free from that morbid sectarianism that characterizes too many of our religious papers.

We clip the above from the "Canada Christian Advocate," a paper published at Hamilton, C. W. for the Methodist Episcopal Church in Canada. We sincerely thank the editor of that paper for this favorable notice. It is more gratifying to us, because we rank the "Advocate" among our best exchanges. We hope ever to be delivered from that "morbid sectarianism" to which the editor refers. We see no reason why we should not hold Christian fellowship with all who love the Lord. We believe the Church universal is made up of the different evangelical denominations, and that God sets the members in the body as it pleases him. And although we may not in all things see eye to eye, yet in the fellowship of Jesus Christ all Christians are one; and all that are born of God are members of the same family, and ought to labour for the same ends—God's glory and man's good. We think there is a danger of seeking denominational glory, more than God's. When this is the case the fountains of Christian charity become dried up, and the conversion of sinners other-

wise than among ourselves, or the prosperity of other Churches than our own, will afford us but little joy. True we belong to a particular denomination—but we hail our fellow labourers of every Church, as friends and brethren. We are co-workers with them in the cause of God—and if we cannot do as much as some of them, we are at least trying to do what we can.

MINISTERIAL REPORTS.

Our readers will remember a suggestion by Brother Knowles, of N. S., in our paper a few weeks since, and which we endeavoured to urge upon the notice of our brethren, that we should be furnished at least once a month for publication with reports of whatever might be interesting in any respect, connected with the labour &c., of our brethren. We are happy to say some response has been made to this, as the following letter shows. We have received one also from Brother Bell which will appear next week:—

BARRINGTON, N. S., March 21st 1854.

DEAR BROTHER McLEOD,—As you expressed a desire, suggested by Elder Knowles, of hearing from your ministerial brethren, at least once a month, I beg to give you a few items of intelligence from this place; as I have been called to take the Pastoral care of the church here for this present year, and shall spend a great part of my time among them. I have felt in some degree, I humbly hope, the vast responsibility resting upon me to "feed the sheep and lambs;" and feeling the full force of these important words—"who is sufficient for these things?" my prayer has been, and still is, not long life, nor riches, nor honor, but wisdom to go in and out before the Lord's people; to be able to speak a word in season to him—"that is weary," to warn the sinner, to comfort the feeble minded—support the weak, and to be patient to all men.

Barrington has been the birth-place of many souls to God; here many a pearl has been fitted and polished for the temple above; here many of the flowers of Paradise have bloomed, that have been transplanted to a richer soil to bloom in unfading verdure forever. It was in this place that Elder Thomas Crowell lived, labored, wept, and prayed, and passed to his reward. Here dwell his numerous offspring, who can testify to the truth of that word—"That the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Here Elder Norton preached the Gospel and many was raised up to call the Redeemer blessed. Here Elder Knowles had his birth; here he first breathed the vital air of heaven, and looking over the fields white for the harvest, led him home to seek a bride for his master, and win the wanderer back to God. Here brother Ebenezer C. Smith, Deacon of the Church, departed this life in the triumph of faith while wife and children, brethren and sisters were weeping around him.

He wept not himself that his warfare was done, the battle was fought and the victory won; but he whispered of those, whom his heart loved the most—"Tell my brethren, said he, that I died at my post."

The church in this place numbers about a hundred and sixty or seventy chiefly on the western side of the harbor, and although there is nothing specially interesting at the present, yet there are a goodly number whose aim is to walk humbly with God, and "live in the unity of the spirit and the bonds of peace."

Three meeting houses belong to the Free C. Baptists, within the distance of seven miles. The people are generally active and enterprising, taking a deep interest in all the benevolent societies existing at the present time; such as the Bible Society, Sabbath School, Missionary, Total Abstinence, Anti-Tobacco, &c., &c. Many of them God has blessed with a good share of this world's goods, and having been bought with a price themselves they feel they are not their own, hence they devote of what they have to build up the kingdom of Christ. Barrington is pleasantly situated at the extreme end of Nova Scotia. Cape Sable Island, separated from the main land by a narrow passage, makes out the distance of seven or eight miles to the south and south west, presenting its bold front to the broad Atlantic, seemingly saying in proud defiance to the angry waves that have rolled around it for centuries, "thus far shalt thou come and no further, and here shall thy proud waves be stayed." As for myself, I wish to say to all my brethren in the Lord, that I am still trying to walk in the old paths, and hope at last to find repose in the bosom of God.

Yours in the fellowship of the Gospel, D. ORAM.

The Committee of the New Brunswick Auxiliary Bible Society are adopting measures to supply the Hotels of this City with the word of God. This is a most laudable undertaking. The following is the resolution passed at a late meeting of the Committee:—

Resolved, That Bibles be supplied to such of the Hotels in the City, as may be willing to receive them, in sufficient numbers to furnish one for each bedroom and sitting room—and that Messrs. John Kinner, Edward Sears, and William Girvan, be a Committee to arrange the selection and delivery of such Bibles.

In consequence of the alliance concluded between France and England, the following proclamation has been published in the Royal Gazette by His Excellency's command:—

Whereas it is probable England and France may be involved in hostilities, and may be called on to act in strict union and alliance for purposes offensive and defensive against Russia, I do hereby require and enjoin all Officers or Servants of Her Most Gracious Majesty Queen Victoria, and all Her Majesty's Subjects of the Province of New Brunswick, to afford to French Subjects and French Commerce, protection and aid similar to that which they are bound to afford to the Subjects and Commerce of Great Britain and Ireland; and I do hereby command them for the purposes aforesaid, to co-operate zealously and efficiently with Her Majesty's Naval forces.

RELIGIOUS LIBERTY IN FRANCE, &c.—The monthly meeting of the Committee of the American Tract Society was held on the 20th inst.

Intelligence was communicated from France that some invasions of religious liberty had awakened alarm among Protestants, several chapels having been closed under cover of the decree of March, 1852, aimed at political gatherings. But, valuable lists of tracts having the sanction of the government, may have unrestricted circulation; and vigorous operations are in progress for their general diffusion. About 720,000 copies have been distributed recently, besides 175,000 copies of the "Almanac of Good Counsels" for 1854. An additional appropriation of \$300 was made to the Paris Tract Society, \$500 having been previously sent. Further appropriations of \$100 each, were made to the Tract Societies of Toulouse, Hamburg, Berlin and Nuremberg—completing the amount of \$20,000 for foreign and pagan lands.—New York Observer.

BRITISH

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