men who were from the people. A great change had been effected. When he brought in a Bill some years ago for the election of Parish officers, he was accused of being a "stars and stripes" man. Other measures of progressive importance had since followed, and the time was not far distant when he would have an Elective Legislative Council. (Hear, hear.) The pith of Mr. Gray's speech was the charges against the Government for mismanaging the public funds. All the rest of his charges to use the language of a backwoodsman, were "small potatoes and few in a hill." The hon. gentleman then entered into a comparison of the qualifications of the men composing the present Government and those who would be likely to succeed them. First there was Mr. Gray—no one could dispute his talents—but he was not a soldier as Mr. Fisher, and could not be placed on an equality with him, therefore nothing would be gained by this change. The old Government had been unsuccessful in their Railway undertakings; Mr. Fisher had succeeded in making a good bargain and getting out of the Jackson contract. (Mr. B. here related an anecdote of an assassin stabbing a Spanish grandee, and compared therewith Mr. Gray's present attempt to assassinate the Railway and other measures that would emanate from the Government during the present Session.) Mr. Gray had charged them with not bringing forward an Educational measure, also with appointing rejected candidates to office. He, Mr. B., disapproved of the principle of appointing rejected candidates to the Legislative Council, but not to various minor offices.

Respecting the Provincial Secretary, he did not think any change could be made that would improve the affairs of the office. Mr. Tilley had discharged his duties with as much ability as Mr. Lowe, and his equal he that office could not be found. Then as to the Surveyor Generalship, he would admit that Mr. Wilmot was a competent officer, and he would leave the House to judge whether the affairs of the office had been determined since his acceptance of it. Regarding the expenses of the office, he thought nothing would be lost by comparison. He, Mr. B., had taken a great deal of care, and had endeavoured to perform his duty as Surveyor General. The hon. gentleman next referred to the great cry that had been made respecting that *extraordinary* Notice in the Gazette, and entered into a long explanation respecting the course that had been pursued. That there was a long list of persons holding these lands, and owing the Government sums varying from £2 to £2000. Some of them had died, others had left the country, which of course could not be enforced, while it was found essential to adopt some means to awaken these to a sense of their neglect who had so long omitted to pay their debts for the lands which they held. The land was not forfeited, and he would appeal to his predecessor in office if the course he had pursued was not unavoidable. Further explanations were made in connection with this matter, and the hon. gentleman also explained to the House the position of the affair relating to Mr. Porter of St. Stephens, about which his colleague had so much complained.

The next department to which Mr B. referred was the Board of Works, and which he defended at some length. He compared its expenses with those connected with Col. Baymond's Commission, which for 2 years amounted to £2200; and when the old Government was upset he felt more sorry for the Colonel than for all the rest of the men together. The hon. gentleman then entered into a full description of what had been performed by the Board of Works and fully illustrated the usefulness and efficiency of the department.

In conclusion the hon. gentleman thought that if the present debate was to be taken as an evidence of the capacity of the two Governments the failure was largely in favour of the present. He, Mr. B., had no particular desire to remain in office, and he was satisfied that if they were defeated they would make such lamentations as their predecessors, which was described as equivalent to that which called for the speech of Anthony in the play of Julius Cesser. (Mr. B. repeated the passage amid roars of laughter.) He regretted that Mr. Boyd was dissatisfied with the local appointments. This was a difficult service to perform. He was getting to be an old man and when it was said that the Government was conducted by a parcel of boys, he thought if it angled to live it could be his second childhood. He thought his colleagues were as sensible men to manage the government as could be found in the country.

☞ Mr. Connell's Speech, and others, perhaps, will appear next week.—Ed.

King's County Shire Town.

At a Public Meeting held in Sussex, on the 26th of February, 1856, for the purpose of electing Parish Officers to serve for the ensuing year, the attendance was unusually large, and a petition to His Excellency, the Lieutenant Governor, the Honourable the House of Assembly, which had been drawn up in accordance with the resolutions passed at a Public Meeting, held in said Parish, on the 19th of February, 1856, relating to the Shire Town of King's County was read, which after stating the intended step of the removal of said Shire Town at present, prayed that "the action of the Legislature, in the matter, might be for the present suspended." The language of said petition was then put to said meeting by the Chairman, and was adopted almost unanimously.

Hugh McMorrow, Town Clerk.

Mr. Editor, Sir.—Your kindness in publishing the resolutions of our former meeting, on the 19th of February last, induces a belief that you will also give the above a place in your paper. The effort that has been made by a few interested persons, to effect the removal of the Shire Town of King's County, and the fact that many persons have been induced to sign the petition for said removal, without duly considering the matter, makes it necessary that the subject should come prominently before the freeholders of the County, and have a full and fair discussion, in order to arrive at correct conclusions before any action is taken thereon by the Legislature.

Hugh McMorrow.

Sussex Vale, March 4, 1856.

From an abstract by the Secretary of State of Massachusetts, we learn that there are in that State 1,937 miles of railroad in operation, the capital stock of which amounts to $73,107,800. The number of casualties, during the year 1855, amounted to 133, of which 72 were fatal.

The Intelligencer.

SAINT JOHN, N. B. MARCH 7, 1856.

THE GREAT MORAL QUESTION.

We learn that petitions are being presented to the House of Assembly against the Prohibitory Liquor Law, and praying that it may be repealed. The subject of repeal is to be considered on Monday next. We do not entertain the most distant idea that a majority of the present House will favour the repeal of this Law; we regard the extraordinary efforts being made by the opponents to it as utterly useless, they nevertheless impart to us an important lesson, and show with what energy and perseverance a bad cause can be prosecuted. We have a few sober reflections on the subject at this stage of the proceedings, and which we purpose offering to our readers.—First,—The objections urged against the Law. What are they? what weight do they possess? Is it possible that men of intelligence, or morality, or who wish to conserve the public good, will rest a measure insulting such vast consequences on such slender reasons? The loss of a few thousands to the public treasury, seems to be the principle argument against the Law. But these jealous guardians of the public chest, tell us nothing about the loss of capital that goes from our Province to purchase this unnecessary article, the duty on which, so largely increases our revenue. What would they think of a merchant who would *vote* a capital of five thousand pounds a year in trade to obtain a profit of but five hundred every years business reducing his wealth in that ratio? Would they not think that this was fanaticism, especially if the professed object was the public good? To throw away then hundreds of thousands from the real wealth of the country, in order that a few thousands may be placed in the public chest is *fanaticism* indeed. And yet this is the real fact in this case; the article imported being worthless, the friends of the traffic themselves being judges. To encourage the importation of an article utterly useless, at the expense of a large amount of real wealth, in order that a duty thereon may increase the revenue, is a new idea in political economy, and one which we trust will not receive many adherents. But we have not only to look at the direct cost of the article; there is the idleness and loss of time to the country which its use produces. Who does not know that a great amount of valuable labor has been lost yearly by the drinking customs of the country. Labour properly directed is wealth; and if this labour was expended in some judicious manner, its proceeds alone would be of much more value to the country, than the mere duty on the worthless article consumed. Add also to the loss of capital and time, the loss of property, and health, and life itself by drunkenness; and then ask if a paltry sum added to the Provincial revenue, is a sufficient equivalent for all this? But after all, what do the petitioners for repeal care about the revenue? If this was the only consideration, how many would interest themselves so earnestly against the Law? We verily believe that not a single petition for repeal would go before the Assembly.

The next objection to the Law is, that it interferes with men's rights. If it be right for every man to do as he pleases—for the strong to prey upon the weak—the rich to oppress the poor—the knave to defraud and take from the simple—then this objection might have some shadow of reason in it. But such is not the fact; men have no right to do wrong, to pursue a course, or engage in a business, that injures their neighbours. And because the liquor traffic has had the sanction of law heretofore, it cannot be truly argued that it is right, or that it should have had that sanction now. Other reforms have been effected, and customs of long standing have been abolished; and why not this also, when the public mind has become convinced that it is an evil of great magnitude? Why should it be continued because a few interested parties clamour for rights. Is it right to take the bread from the mouths of the hungry because the holder is a poor weak mortal incapable of self-preservation? Is it right to rob that woman of her husband, and those children of their father, because that husband and father has become a slave to an appetite which he formed by long habit in a free country? Is it right to rob a man of his self-respect and self-control, because he is a weak fellow creature, then make him a madman, and send him forth to scatter misery and sorrow, and in his delirium rush to death the maiming and helpless? Thousands of cases like this belong to the liquor traffic, and point it out as the worst of all business; and yet the right to continue it is pleaded for, by some whose professions should make them the conservators of the public good. We say it is not right. It is not right to pursue any business, or continue any habits which endangers or destroys the lives or property of our fellow men. And hence, it is not right to buy, sell, or use as a beverage, the cup of intoxication and madness, and, therefore, we believe the present Prohibitory Law is no infringement whatever, on any right which should be allowed or protected in any respect whatever.

Another objection to this Law is—that it creates strife and discord in communities. It is true, there is a good deal of blustering and threatenings on the part of those opposed to it; but it has now been over two months since it came into operation, and we have not heard of one life being lost by it—not a single child has been made fatherless by it—the curse of no widows nor orphans rests upon it, because it robbed them of a husband, father, and protector—it has beggared no family, nor period any humanity and woman. True, in a few instances, it has imposed a small penalty on the lawless, or offender against the public good; but in no instance has it promoted discord, or broke the public peace. It certainly should not be chargeable with the misdemeanors of those who are opposed to it. But if this charge against it were true; does all the strife occasioned by the opposition to it, begin to equal the domestic misery—the disturbance in communities—the bar-room fights—and the foul murders—some of which have been perpetrated in every part of our Province, as the legitimate fruits of the liquor traffic? We answer NO, without any fear of contradiction. We would trace the objections to the Law further, did our space allow. The principle ones, however, are replied to. We ask its opponents, now, how much they think they would gain even should a repeal be obtained? We answer, it would only be a little time. They need not suppose that Prohibition will ever be abandoned; for while its opponents are becoming weaker, a new generation is growing up, educated and trained from their infancy by those who gave them birth—to hate and abhor the body and soul-destroying traffic, and to regard its sellers and abettors, as enemies to religion and the public good. *We think God has let the Prohibitionists and daughters of Neal Brannagh are Prohibitionists.*

It is possible that a few men will be found in our House of Assembly who will unite with Mr. Hall, and Mr. Boyd to let loose if possible upon us again the whole tide of drunkenness and its legitimate fruits; but we presume they are a small minority, and after another election will be still less.

We have too much confidence in our Legislature to believe that a majority of them will consent to open again the source of nearly all the murders, violent assaults, and other crimes which have been perpetrated in the country, and which have cost the Province a large sum to punish, in addition to the other sad consequences thereof.

We promise our readers that they shall know who are, and who are not for the Law, in our House of Assembly.

LEVITICUS.

The Book of *Leviticus* contains, we believe more of the very words of God than any other book in the Bible. In almost every chapter He is the direct speaker. This should make it to us an object of interest and attention. The typical rites detailed therein were intended of God to bear resemblance to spiritual truth. The gospel of the grace of God, with all that follows in its train, may be found in Leviticus. In it the devote and believing Jew beheld what was to come. No doubt old Simeon frequented the temple fully in order to rest in its rites the future development of a suffering Saviour, as well as to pray and worship. Anna, the prophetess, did the same. And it was doubtless this that so endeared to them the tabernacle and the temple courts. It was what David saw of Christ through the medium of those types that made the "Lord's house" the home of his soul, and caused him to exclaim, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord." Some of these Levitical rites may seem to many readers unmeaning, but they were not so to the believing Jew, nor are they so to the experienced and well instructed Christian. The following remarks from the pen of the Venerable Archdeacon Law, on the *Burnt Offering* are so beautiful and devotional that we commend them to all our readers.

The Burnt-Offering.

"It is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord." (Lev. i. 17).

Reader, you are invited here to take your stand within the tabernacle's court. A crowded and busy scene appears. Many worshippers bring many offerings. Ministering servants pursue their work. All is activity. But all the active and busy are one great object—to honour God in God's appointed way.

The happy man makes earth the gate of heaven. It only is so when the whole life strives near to God in the one path which God marks out. Each offering in the court is a full page of gospel truth. Christ in His grace and work is the golden key to open every part. Leviticus is Calvary foreshown. Calvary is Leviticus unfolded. The one casts forward the morning ray. The other pours down the mid-day blaze. But the early and the brighter beams stream from one Sun—Christ Jesus. The brazen altar is the hill of the cross. The cross re-echoes to the brazen altar's voice.

In a long train of ceremonial touching the burnt-offering takes the lead. Let this, then, first be entered. And may the Spirit use its various rites as various steps to lead us to the heights where Jesus is enthroned in light.

An offerer comes. Mark what he brings. It is offering he from the herd, it must be an unblemished male (Lev. i. 3). It must be the choicest produce from its pastures—the primest flower from its fields. There must be strength in fullest vigour, and beauty without one alloy. Such are the properties required.

The purport is distinct. Jesus is here. The victim chosen before worlds were framed is thus portrayed. Strength and perfection are main colours in His portrait. He is strong as God can be. The buckler of omnipotence is in His arm. The girdle of His loins is might of might. Hence He is able to achieve the greatest of all victories—even to tread down Satan and his crown. Hence He is able to bear away the weightiest of all burdens—even the vast mass of all His people's sins. Hence He needs to throw back heaven's gates. Hence He lays multitudes from lowest depths. Hence He mounts them to the highest glories.

Perfection finds embodiment in Him. His every aspect is beauty, without one flaw. All eye rested Him, but it left no stain. Sin could not touch Him, though He sojourned in our home. Earth saw in Him one sinless minute. From the manger to the cross, He shone one ray of godlike purity.

O, my soul, our need strong help. Repose on Jesus; His strength suffices, and it cannot fail. You need a perfect mission and a perfect robe. Repose on Jesus; He goes to God a spotless life—a spotless soul—to be your peace. He goes to you a spotless righteousness to be your raiment. Thus the unblemished male pictures the beauteous and the strong Redeemer.

We next approach the chambers of the offerer's heart. We read, "He shall offer it of his own free will" (Lev. i. 3). There is no compulsion. There is no reluctance. The step is willingness. He hastens to the sanctity of earnest zeal.

This is a picture of faith's happy actings. He chooses at cost more nobly. It feels such measure needed. It knows the value of redeeming blood. Such flies with rapid wing, to stand it at the mercy seat. Formalists may frequent God's courts. Habits will drain may drag them. Self-righteousness may urge them to the heartless task. But faith is a willing grace. It has a heaven-wrought impulse. It only lives while coming to the skies.

The eager offerer puts his hand upon the victim's head (Lev. i. 4). Do any ask the meaning of this rite? It graphically shows a transfer. Some load oppresses, which is thus cast off. Some burden passes to another's person.

Here is again the happy work of faith. It brings all guilt, and heaps it on the Saviour's head. One sin ordained is misery now and hell at last. All must be pardoned by being brought to Christ. And He is waiting to receive. His office is to be the victim-bearer. He will constrain, if He cannot draw back. He takes the grievous load, and bears it far away.

Do any read this who never have thus dealt with Christ? Sirs, where are your sins? They adhere tighter than your very skin. They have a mill-stone weight. They press to misery's unfathomable depths. But flee to Jesus. He can remove them all, and He alone.

Believer, Where are your sins? On Jesus they are placed, and you are free. I ask again, Where are your sins? You answer, "As far as the east is from the west, so far hath He removed our transgressions from us (Psal. ciii. 12). You know the Spirit's witness: "He shall put his hand upon the head of the burnt-offering, and it shall be accepted for him, to make atonement for him" (Lev. i. 4). You may rejoice and sing aloud, Christ is accepted for me; I shall not be condemned. Christ is made atonement for me; pardon, and peace, and heaven, and God are now my portion. Thus with one hand faith casts away all misery, and with the other grasps all joy.

The victim, to which sin thus typically pass, must die. "He shall kill the bullock before the Lord" (Lev. i. 5). Can Jesus, who in reality receives our guilt, not lay down His life? It cannot be. The holy Word stands sure: "In the day, that thou eatest thereof, thou shalt surely die" (Gen. ii. 17). Truth has righteously sworn, "The wages of sin is death" (Rom. vi. 23). The sinner's sorrow, then, cannot be spared. "He is brought as a lamb to the slaughter." He is stretched upon the altar of the cross. He gives His life to pay the debt,—to satisfy the truth—to bear the curse—to expiate the guilt.

O, my soul, "Christ died" is all your hope—your plea—your mouth—your life. "Christ died" opens you a path to God. "Christ died" turns every frown into approving smiles. When the law thunders, and conscience quakes, and Satan accuses, interpose "Christ died," and fear no more. When the grave opens, whisper "Christ died," and sleep in peace. When the white throne is set, shout "Christ died," and take the crown of righteousness.

Denominational Items.

Baptisms.—On Sabbath last we baptized five more persons in this City, all of whom professed to be but recently brought, by God's grace, to know and enjoy the truth.

☞ A Prohibitory Meeting commences tomorrow, (Saturday,) in the Meeting House, near Brother Prescott's, Long Reach. Elder J. Noble, and others, are to attend it.

☞ Elder G. Orser is, we learn, on a visit to the Church at Gee-wauch, at which place he arrived on Saturday last. We also learn he intends to visit one or two other churches, previous to his return home.

☞ Elder Wm. —A letter from a correspondent in the Parish of Simonds, Carleton Co., informs us that an extensive work of revival is in progress in the upper part of that parish, under the labors of Elder S. Wormwood. The particulars, however, we have not learned.

Nova Scotia.—We received, a few days since, a letter from brother Norton, the Home Missionary Agent for the Free C. Baptist General Conference in Nova Scotia. Its delay in reaching us, being dated early in December, renders its contents too late for publication. We learn, however, by it, that the Home Mission enterprise is well received by the Churches there, and in a few weeks brother N. had raised eighty pounds, to be appropriated to that purpose. We trust this work will be vigorously and efficiently carried on in that Province. The time has fully come, when the church, or individual Christian, who does not possess the missionary spirit, cannot long retain the life or blessing of pure religion.

Southampton.

A letter received from brother G. E. M., dated Southampton, Feb. 27th, informs us that a Public Meeting was held at the Free Baptist Meeting House in that place, on the evening previous, on the subject of Prohibition. A large number of the inhabitants of that place, and the adjoining parish, were present. Elders S. Hartt, and G. Seely, with several others, addressed the meeting. Resolutions, sustaining the Law, were unanimously adopted, and the utmost harmony prevailed throughout the proceedings. Elder Hartt and brother Mason attended a Temperance Meeting in Campbell Settlement, also, with the same good success, and the expression of the people seems to be generally in favour of the Law.

Dickens's "Little Dorrit."—This new Story, by Dickens, the Novelist, is regarded by christians in England as a burlesque of the Lord's Day. A large portion of his writings are vile caricatures of evangelical religion, calculated to bring the morality of the Bible into contempt. Writers of this class do more to corrupt the religious sentiments of the people than is possible for open infidels to do.

Cause or Cause.—In 1775, a Mr. James Burgess, published in England, a work entitled, "The Defects of Police, the cause of Immorality," in which the following passage occurs, which we recommend to the consideration of our Legislators.

"Among other proposals relating to police, is merit one the increased theme of public clamours, and the numerous places of amusement which necessarily operate against the morals of the people. Within these few days, I have been furnished with an instance very close in point. A certain parish, in the north of England, where no public-house was licensed, and where there was no poor rate, nor occasion for any such relief; at length, three licenses were granted, and what was the consequence? Within thirty months, the poor-rates amounted to eighteen-pence in the pound. Upon this, the Justices withdrew the licenses, and the economy of the people reverted to its former channel, and no rate was necessary."

Jesse B. Gough.—A great banquet was given to this distinguished Temperance Orator, in New York, a few evenings since, at which nearly 600 persons, both ladies and gentlemen, were present to partake. Among the speakers, on the occasion, were the Rev. Dr. Tyng, Rev. Henry Ward Beecher, and Rev. Dr. Murray. Mr. Gough made the concluding speech, which was marked with all the eloquence usual in his addresses.

Benevolence.—An Association exists in New York, called the "Association for improving the condition of the Poor." More than 40,000 persons are said to be dependent on it, many of whom are widows and orphans.

Dr. L. P. Cohen.—This gentleman, whom many of our readers may remember as the Anti-Tobacco Lecturer, who visited New Brunswick some three or four years since, recently died at Louisville, Ky., aged 32 years. His family, we believe, reside at Boston.

Incorporation of Churches.

Some inquiries on this subject being made to us, we conceive it proper to occupy a little space in our columns, in order to give the following brief information:

By the Act of Incorporation of our General Conference, no Church is incorporated, only in the following manner:—

1. A Church, having determined to become an incorporate body, shall apply, in writing, to the Recording Secretary of the General Conference, who, with the Chairman, is authorised to appoint a day for that purpose.

2. The Trustees of the Church must be members thereof.

3. The parties eligible to vote for Trustees, are the male members of the Church, and other male persons who are regular attendants at the place of worship occupied by the Church, and who pay one dollar, or more, annually, to the funds of the Church.

4. Public notice for the election of Trustees should be given at least one week previous.

5. A true and faithful record of the meeting must be made by the Clerk of the Church, on the Church Books.

6. The Trustees remain in office one year, or until others are elected in their place.

Further information, if desired, can be obtained by reading the Act of Incorporation in the Minutes of our G. Conference for 1854, pages 4, 5, and 6; and the Bye Laws, No. 32, 33, and 34, on page 12 of Minutes for 1855.

Printed Forms of Deeds can be had on application to Brother B. J. Tinkcliff, the Recording Secretary of the G. Conference; to whom, also, all Churches wishing to become Incorporated, must apply for other necessary documents.

Ritualism vs. Church Law.—There is a sermon preached by the Rev. John Caird, M. A., before Her Majesty the Queen, and which was so much admired by her, that she ordered its publication. The text is Rom. 12: 11. *Not slothful in business; fervent in spirit, serving the Lord.* It presents the subject in a clear and proper light, and can scarcely be read by any one without benefiting them. We have not space for extracts from it in this number. It has been republished by Messrs. Rotton & Co., Prince William-street.

Revival in Sweden.

A great religious awakening is now going forward in Sweden. Hitherto that country has been rank in formalism, but the Spirit has been poured out, and new life infused into the Church. The clergy—the legal profession—the army—the universities, and the schools—have all shared, while the common people have eagerly partaken of the gracious work. A writer in that country, in noticing this revival, says—"Young ladies, not a few, of good birth and accomplishments, have fled to Jesus, and renounced the world, in consequence of coming into contact with the Gospel in a truly Christian school, or hearing it from the lips of a poor peasant in a prayer-meeting."

Roman Intolerance at Home.—The American residents at Rome, whose number increases yearly, and is now about 2,500, have in contemplation to erect, in that city, a Protestant church, for their own special use. The following conditions will be imposed upon the project by the Pope:—First, that the Church shall be erected beyond the walls of Rome, near the "Gate of the People," and, as it is believed, in the vicinity of the English Protestant Church; and, secondly, that it shall not have, externally, the appearance of a Church, nor possess either tower or bells.

For the Religious Intelligencer.

Mr. Editor.—As the subject of the Prohibitory Liquor Law is about to come before the Legislature, and as a Bill is already before the House for to repeal said law, I wish to make a few observations through your widely circulated journal in order that not only those who are opposed to it, but that all the members of the House may know what is the opinion of one at least, who up to the time has taken no active part either in the burning of effigies or inflaming, any of the public meetings which have taken place in the various parts of this Province.

First, then, I say on the people of this Province demanded of their Representatives, who were just from the hustings, that they should vote for a Prohibitory Liquor Law, and accordingly a Bill was brought before the House at its last setting, and the members knowing (as they well did), the desire of the Country, passed said Bill, after which the Council gave it their consent and our Governor putting his approbation upon it, sent it to London, where Victoria by and with the advice of her Council, gave it her sanction, all this was done amidst the out-cry of all the liquor dealers, and interested parties in the Province, who were not ashamed even to petition the Queen to veto said Law or Bill; on the ground that it would interfere with the rights of other nations, not allowing them to bring liquors to New Brunswick, (why did they not call Her Majesty the real truth, one it would not allow them to pocket the money of the *poor* who are the consumers?) Thus amidst all their opposition the people got the Law. Now what is this same opposition doing? why using all their power, influence, sophistry, and some of their sense, to have the Law repealed; and why? Let them answer, "It cannot be carried out," "we would rejoice to see this drunkenness and misery removed, but the Law cannot be carried out." Ah! my friends, why cannot it be carried out? simply because you are doing all you can to prevent it, you who ask for its repeal, and who say it would do good if it could be carried out, are the very persons, (perpetrator though you call yourselves) who have engaged to pay Lawyers, to upset this Law to encourage Rum sellers to violate the Law, and stand purse in hand to assist them out in the violation of the law of the land, and in the same breath say "It is a good law if it could be carried out." Who then prevents the good? Do you suppose if there were removed some two or three Editors, one Mayor, and one or two Bishops, and some half dozen truly philanthropic priests from this province; (for what would do as well), if they had tried as all loyal subjects should do, to carry out the laws of their country; do you suppose, I say, that a certain class of beings, (I do not know what name to apply, for I do not wish to use a hard one) and I do not want to degrade the word man so much, as to apply it to such beings, such as composed the rabble who paraded the streets of St. John, on the evening of the burning of the effigies, or on the day the first Liquor case was tried, at the Police Court, could present the Law from being carried out, to whom then are we indebted for all this opposition, to the above named rabble? Nay, they would not have dared to show their head, had not orders greatly instigated, abetted, and by their things, and actions, words, and advice, gave them to understand they would lend all their influence to get them through all their troubles should they violate the law.

Again "it makes such a hardness in the community." Let not the members of the House so far forget themselves, as to suppose that a repeal will help this matter, for I can assure them to repeal, would only add fuel to the fire; repeal, and you throw prostrate the law abiding subject, the moral, the good, and the whole respectable community at the shrine of such beings as followed the effigies through your streets recently.

"It makes a hardness." Oh my friends have you forgotten the hardness Rum, Gin, &c., has caused for hundreds of years gone by, have you forgotten the weeping widow and orphan, have you forgotten all the groans and bloodshed, all the cold blooded murders, which have taken place through the agency of this "darling of years." Go now and ask yourselves, which hardness will be the most easily borne.

But the loss of revenue will "ruin the province." Do they suppose that all the members of the House are as blind as some of the opposition, who can see no further than their own pockets. £30,000 lost to the revenue, will certainly ruin the province; so say they. Well, suppose the revenue should be minus £30,000 on account of this Law, (which I deny,) what is the actual result? the members will have just that amount less to spend for the people, and in lieu thereof, the people will have every cent of that money in their own hands. For, be it remembered that the consumer pays all revenue bills. And what else? Why they will have some £200,000 or £300,000, if you stop the importation, in their hands in the bargain. For who does not know, (Rum dealers excepted) that all the money paid out of the province for liquors is so much dead loss to the province.

But the above are not all the reasons (so called) used by them for repealing said Law. "It is not Christ law?" "you must not say what a man must eat or drink." Oh, my friends, where did you find this out? Will the English law allow you to sell meats to your neighbour which has died of disease, or if meat be in a state of decomposition, will the law allow you to sell it? And why is this? Simply because it would cause disease and death in the community. And shall not the law stop the sale of that which not only makes sick, but will drive the consumer to misery, will wear him from a tender wife and helpless children, and will shut him up in gaol or in his grave. If there is any philanthropic law in any Statute Books it is this.

But why repeal it? How long has it been in operation? Since the first of January, 1856. Two months. And are the members satisfied that this Law is a wrong Law? If so, then I say, repeal it at once: but how have they proved it so soon? I must confess I cannot see any chance to get any data to such a proposition. If we cast our eyes to the police office for these two months past, and what do we see? why few cases of real drunkenness; and small means. Perhaps some gents would like to be reading, on each morning, from the Morning Papers, "Tim O'Tangan, drunk, &c., fined 5s. Michael McLang, drunk, fined 5s. &c.," for the space of fifteen or twenty minutes, as they used to do last December. But say they, "there is as much Rum drank as before," they must, in like a certain member of the House declared, (I will cover his name for his own sake) he did drink from spite; good, the faster they drink, the sooner the stock now on hand will be dried up. But what do they do with all their drunken men? Well I will tell you what they say themselves, they keep them till the get sober. This is pitiful enough with a vengeance. Now, Mr. Editor, I ask upon it as children's play to ask the British Government to sanction a Law, and before it has been in force three months, ask them to sign another to repeal it again, this will show the sagacity of the New Brunswickers truly, but let members beware how they vote, for so sure as a man votes against that Law, he will find he has incurred the displeasure of almost all the moral, good, and law-abiding subjects of the Province. If the Law is repealed, they will, of course, all die by that law that is to allow Rum and molasses to rule the country; but, at the next turn of the wheel, they will teach those who are the means of bringing about this state of things, a lesson that they will not be apt to forget.

Your, X. C. E.

Eglin, March 3rd, 1856.

Secular Department.

BRITISH AND FOREIGN.

The Mail Steamer *America* arrived at Halifax on the 29th ult; and the Baltic at New York on Tuesday the 4th inst. The news by these steamers are somewhat important. Confidence in the re-establishment of peace with Russia continues, and the Peace Conference opened at Paris on the 23rd ult.

The names of the plenipotentiaries have been received with general favour and confidence. France represented by Count Walewski, Great Britain by the Earl of Clarendon, Turkey by Ali Pasha the grand Vizier, Sardinia by M. Cavour, Austria by Count Buol, and Russia by Count Orloff and Baron Brunow the latter being described as a tool of Czar views.

Letters from St. Petersburg, dated the 21st January, describe increasing confidence among the merchants. According to the views of intelligent persons, there could be no doubt that the Austrian intervention to bring about peace was originally concerted at St. Petersburg, and its success is hailed as a triumph of skill, by which the exposure of the actual condition of Russia and the degradation of suing for terms have been averted. Peace, it is said, is no longer a question for consideration, but an absolute necessity for the country; and this fact is so thoroughly recognised, that every one believes it to be the firm intention of the Czar to meet the allies in a manner to make sure of the war being brought to a close.

THE CRIMEA.

The *Daily News* correspondent states that on Tuesday evening, the 20th January, occurred the heaviest fire which has yet been directed from the north side against the town and suburbs of Sebastopol. The bombardment commenced about half-past nine o'clock. It began with a rapid fire from a battery towards the head of the harbour, and quickly spread into a furious cannonade from all the forts and batteries on the north side—from Fort Constantine to the works near Inkerman. The fire appeared to be concentrated on that part of the Karabelnaia suburb where