

ham. It pointed to the eternal rest which the spiritual seed of the faithful were to enjoy after the pilgrimage of life. Its holy city was the figure of "the Jerusalem above;" and Zion, with its solemn and joyful services, represented that "hill of the Lord," to which the redeemed should come with songs and everlasting joy upon their heads; where they should obtain joy and gladness, and sorrow and sighing shall fly away. But associated with Palestine are much higher aspirations than these. There it was the Word was made flesh and dwelt among men—where the disciples beheld His glory, as the only begotten of the Father, full of grace and truth. In Palestine the Son of God appeared in human form, and grew in wisdom and stature, and in favour with God and man. To the bank of the Jordan in Palestine, He who came to fulfil all righteousness, went to receive the baptismal seal. Within its bounds He went about doing good. There it was that He who spake "as never man spake," and taught the multitude lessons of heavenly wisdom—that was the scene of His many miracles. In its Gethsemane, He endured the "agony and bloody sweat." To its Olivet He repaired in acts of private and protracted devotion. On the summit of its Calvary He made His vicarious offering, endured His heavenly Father's desertion, and spent His expiring breath in the apostolic prayer for His murderers, of "Father forgive them, they know not what they do."

In Palestine He burst asunder the bars and gates of death, threw aside the cements of the grave, and reappeared to gladden the hearts of His sorrowful disciples. There He remained for forty days, to lay down the platform of His holy Christianity by "speaking of the things pertaining to the kingdom of God." From the Bethany of Palestine He was received out of sight, until the times of the resurrection of all things; there the promised plenitude of the Spirit was poured out; and from thence went out the Gospel message, which is destined to be sent to all the nations of the earth. To send the Bible then to Palestine and Syria is to send it to its own birth-place, where its records of gospel salvation mainly were written, and the events on which they are founded originally transpired.

But Palestine in its present state still abounds with interest. For some seven centuries the Crescent has triumphed over the Cross. The Koran, with its degrading doctrines, has supplanted the Bible with its inspired teaching. To give back the Bible, therefore, is our imperative duty. In that part of the world there present an anomalous appearance in connection with the allied powers, seeking to sustain the national existence, or to prop up the Turkish empire. Look at the contending parties, both nationally and ecclesiastically. The Latin Churches against the Greek Churches mainly holding similar doctrines. Protestant England in alliance with Popish France; and these two powers professedly Christian, seemingly desirous of sustaining Mahomedan Turkey, which as such we think is destined to fall; for to sustain her existence she must cease to be the follower of Mahomed. To preserve her nationality, in connection with the Koran, is not, however, the object of the allied forces, but to stem the transitory and ambition of the Autocrat of the Russians. There can be no doubt but that God will eventually make the wrath of man to praise Him while the remainder "of that wrath He will restrain," and thereby open up the way for the going forth of the sanctifying word.

But this Resolution states that this word, by its own untimed instrumentality, as far as human agency is concerned in its exposition, has, and still is, effecting a great reformation in Palestine and Syria. The following extract is expressive of its character:—"The wonderful reformation that is taking place among the Armenians, and others, in Turkey; is one of the most interesting features to be met with in the annals of the Bible Society's labours. It originated, as the American Missionaries inform us themselves, in the word of God." In this, Mr. President, and Christian friends, there is nothing strange. The Scriptures here are not worthy of themselves, and of God who gave them. They were given for this purpose: to make man "wise unto salvation, through the faith that is in the Lord Jesus Christ." I speak advisedly, when I say that in my own view of the matter, should I say that they would be defective, and unworthy of God. They are intended to be a revelation of His own purposes, "who would have all men to be saved, and come to the knowledge of the truth." How then could its designs be accomplished, if those things which vitally and essentially concern man's salvation are not to be comprehended without the aid of exposition by the agency of man? But this admitted, the necessity and advantage of a living ministry are not thereby affected. The herald of the cross with the Bible, stands on the banks of the river of life, and lifting up his voice says—"Ho, every one that thirsteth, come ye hither and drink." It is not strange then, that the Bible carries with it, its own commission. "The entrance of thy word giveth light; it giveth understanding to the simple. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Thy word have I hid in my heart, that I might not sin against thee."

A previous speaker has told us of a little girl in Ireland, who defied the priestly hand, which had so profanely committed her much loved Bible to the flames to effect the destruction of the seven chapters she had committed to memory. These were hidden in her heart. That the Scriptures alone can make men wise unto salvation, the following instance will fully show: There has been recently a revival of Bible religion in Italy. At Turin, a woman, by birth and education a Catholic, had been led to read the Bible. Her occupation was to sell fruit. She employed her leisure hours in perusing the Scriptures. A priest one day, passing by, asked what book she was reading. She replied, "the word of God." And who told you, said he, "that is the word of God?" She replied, "God himself." "Oh," said he, "what folly—prove it." Pointing to the sun then shining. "Prove," said she, "that that is the sun." "Oh," he replied, "there needs no proof; that it enlightens and warms is evidence enough." "That," said the woman, "is all I ask. I know that this is the word of the Lord, for it enlightens and warms my soul." Here the entrance of the word had given light. A negro on the island of Jamaica, on going to his place of worship one Sabbath morning, was met by a gay young overseer. "Where, Sam, said he, are you going?" "To church, massa." "What book is that under your arm?" "De Bible, massa." "I wonder, Sam," said the overseer, "that a man of sense as you are should read that book; it's all lies." "No, massa, dere no lie in de Bible; it's God's book." "But its full of contradictions." "No, massa, de contradiction all in your perverse mind." "I'll prove it, Sam; look for instance, at Exodus xxxiii., where God says, 'no man shall see my face and live,' and yet in the same chapter it is said that 'He spake unto Moses face to face as a man speaks to his friend'; now is it not a contradiction?" Sam stood thoughtfully for a moment, and then said—"No, massa, dere no contradiction." Pulling his pocket handkerchief from his pocket, and holding it before his face, he said—"Now, massa, me speak wid you face to face, but you no see my face; so de great God, when he speak with Moses, He veil Him face all round wid de bright cloud." No doctor of divinity could have done it better. Bishop Corrie, in the East Indies, being sent for to visit a dying man, to his great astonishment found him a humble believer in Jesus. On asking him where he had learned the way of salvation, he drew a slip of paper from under his pillow, on which John, chapter iii., and 16th verse was written. This verse the bishop had written and distributed many years before, and the pious dead had here at least taken root. There is a fact designated "the one leaf" which I can never think of without peculiar delight.

There was once a caravan crossing to the north of India, and numbering in its company a godly and devoted missionary. As it passed along, a poor old man, overcome by the heat and labour of the journey, was left to perish on the road. The missionary saw him, and kneeling down at his side, whispered in his ear—"Brother what is your hope?" The dying man with great effort succeeded in replying, "The blood of Jesus Christ cleanseth from all sin." The missionary was greatly astonished at the answer; how or where, thought he, could this man, seemingly a heathen, have got this hope? and as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out, and to his surprise found it a single leaf of the Bible, containing the first chapter of the First Epistle of St. John, in which these words are found. These instances are expressive and convincing proofs that the Book of God can and does act as its own interpreter. Thus the Report tells us it is acting in Palestine and Syria, where many have been educated in the grievous errors of the Oriental Churches. By this expression, I presume, is meant the churches designated Armenian and Greek. The religion of the false prophet—if religion it may be called—cannot merit the above designation. That there is some Christian truth connected with the above churches will be admitted; but that there is grievous error cannot be denied. Praise is due to the Armenian Church, that she has never submitted to the supremacy of Rome, and resisted with equal determination and effect the pernicious doctrines of the Koran. But still she is in error. To most of the rites of the Greek Church she adheres, and maintain the doctrine of but one nature in the person of the Son of God. The Greek Church is more extensively corrupt in doctrine and practice. She maintains that the Holy Ghost proceeds from the Father only, and not from both the Father and the Son. It is true she disowns the authority of the Pope, and will not allow that the Church of Rome is the only true Church. She does not affect to be supreme; but she is under the absolute control of the Patriarch of Constantinople, and at St. Petersburg Nicholas is the Pope. She will not say she is infallible, but seems to think she cannot err. She renounces graven images, but bows down idolatrously to pictures and silver shrines. She disclaims the doctrine of purgatory, but offers prayers and performs services for the dead. She does not render the same amount of devotion to the Virgin Mary as the Church of Rome, but still pays a secondary adoration both to her and other saints. These, and sundry other grievous errors, are found in her. But how shall these errors be remedied? Only by the circulation, and exposition of the Word of God, unencumbered by the devices and traditions of men. By these means the errors of the Oriental Churches may be rooted out, and the doctrines and institutions of the gospel be proclaimed and established, yet again, from "Jerusalem round to Illyricum," and as in the days of the apostles, spread their haven to recreate the seven churches of lesser Asia, and raise them to their pristine glory.

Mr. President.—When I look around on this platform and see the ministers of the different Protestant denominations, I am reminded of that happy state—

"Where Calvin's spirit from the body freed,
Loses in his flight the meaning of his creed;
Where Luther's soul, set free from reason's sphere,
Forgets the difference which perplexed him here;
Where Whitfield, upward rising in his flight,
Hails Wesley's spirit on the plains of light;
Where the lowly prelate greets above the sky
The once scorn'd presbyter in holy joy—
Beholds with him the battle fight;
Hymns the same hymn, sees the same glorious sight—
Drinks the same stream from the celestial spring—
Feels the same rapture, plumes the seraphic wing—
One burst of holy triumph swells the heavenly choir,
From the saint's hymn to the archangel's cry."

I am sure, Mr. President, you and this whole assembly will join me in the prayer—

"Sword of the Spirit! Wake the Word of light,
Go travelling in the greatness of thy might,
Until the whole earth shall be filled with the knowledge
Of God, and all flesh see his glory together. I have
much pleasure in seconding the resolution.

The Free Church Record of Foreign Missions of Glasgow, has the following in relation to Dr. Duff and the appointment of another missionary to supply his place at Calcutta.

While we are glad to say that Dr. Duff continues to improve in strength, we have to add that his inability to return to India this season has made it necessary to send out another laborer to Calcutta. The necessity is increased by the fact, that the Rev. Thomas Smith, who has been a missionary in Calcutta for fourteen or fifteen years, must now return to Europe for a short period, and the Foreign Missions Committee have appointed Mr. John Pourie, preacher of the Gospel, to proceed to that station.

CONVERT.—Stephen Massack, a Hungarian and priest of the Romish Church, was recently received into the communion of the Episcopal Church, at St. Louis, Missouri.

THE BIBLE IN SPAIN.—The recent revolution in Spain is opening a door for the free circulation of the Bible in that priest-ridden country.

NUNNERIES.—Miss Buckley, who escaped from a nunnery in Pa., thus writes:

"Many were the heartfelt expressions of congratulation at my reported escape—my flight from one of those institutions where America's free-born daughters are held in bondage—slavery. This is but another link in the chain of fortuitous circumstances by which you and every true American are to exhort our legislators to open the portals of those prison-houses, and free the suffering sisters of humanity."

The following anti-conception proclamation, made in Liverpool, has created some excitement among the Catholics in England;

"Whereas, The Bishop of Rome has declared the immaculate conception to be a doctrine to be believed by all Christian men as necessary to salvation: Be it known unto all the followers of that apostate Bishop, that the said doctrine is a blasphemous fable and a dangerous deceit! Utterly opposed to the Word of God, and destructive to the souls of men. And that the said Bishop of Rome has been declared by the Word of God to be the Antichrist, the man of sin, and son of perdition! Being the head of the great forlorn apostasy, shortly to be destroyed by the Lord himself. 'Come out her, O my people, that ye be not partakers of her sin, and that ye receive not of her plagues.'—Rev. xviii.

All which can be proved by Scripture, reason, argument, history, and experience, and not one Mass-priest can gainsay or disprove.

A church has recently been built in Davenport, Iowa. The following notice was appended to the advertisement of the opening of the edifice. "The chewers of tobacco are earnestly requested to avoid the use of the article in the church, or else spit in their hats."

Religious Intelligencer.

SAINT JOHN, N. B. FEB. 2, 1854.

Free Baptist Church in Carleton.

On Tuesday last a church was organized in Carleton, in connection with the General Conference of Free C. Baptists of New Brunswick. This measure has seemed necessary for some time, and we have pleasure in stating that it was harmoniously accomplished, and we think with a prospect of much usefulness. For several years, with some short intermissions, meetings have been held in Carleton by brethren who were members of our church in St. John, and others who were members of churches in the country from which they had removed, but the want of a proper place of worship, and other things, prevented the regular organization of a church until the present time. During the visit of Brother Hartt to Carleton some two or three months since, these meetings which had been abandoned for several causes for some time, were revived, prior to which however, a devoted sister had gathered a Sabbath school which she taught in a private house. Brother Hartt having returned to the city last week, it was thought prudent to adopt measures for the organization of a church without any further delay. A meeting of counsel was accordingly called for Saturday evening, at which were present Elders Hartt, Noble, and McLeod, the Deacons of the church in St. John, and other brethren, with those in Carleton who wished to be united. On Monday evening a public meeting was held, in order to present before the people generally, our faith, church polity, and mode of discipline; and on Tuesday a church was formally organized, composed of eight male and thirteen female members. The Sabbath school commenced as we have stated, and now in connection with this church numbered last Sabbath thirty-four scholars and ten teachers, it is still held in a private room. We trust a suitable place of worship will be erected at an early day, and the church which has just come into existence there will prove a blessing to the community. Brother Hartt will continue to labour a short time with them, after which they will probably procure some other regular pastoral care.

For the information of sister churches composing our General Conference, and others, we subjoin the Covenant and Directory adopted by the church in Carleton, which we think are quite safe, and the general features of which we expect to see adopted by all our churches throughout the country.

COVENANT.

Having been brought as we humbly trust by Divine grace to embrace the Lord Jesus Christ, and accept him as our Saviour, and believing that the interest of His Kingdom require our united efforts, we do therefore give ourselves up to Him, and agree with each other, to walk together in him, with brotherly love, seeking our duty to God, to one another, and to the world; and in view of these we adopt the following as our Church Covenant:—

1. That we will exercise a mutual care as members one of another—striving to keep the unity of Spirit in the bonds of peace—to promote the growth of the whole body in Christian knowledge, holiness, and comfort; and to labour together by prayer, precept, and example, for the salvation of sinners.

2. We agree to exert our influence for the constant maintenance of the public and social worship of God, and the ordinances of His house, holding constant communion with each other therein, and we will also contribute of our substance according to our ability and circumstances for the support of a faithful ministry and all other necessary expenses of the church.

3. We who are heads of families will maintain constant prayer in our households; we will also maintain secret prayer, and to the utmost of our ability we will endeavour to train our children and those under us, for usefulness in the world in the service of Christ, and the enjoyment of Heaven.

4. We agree to attend to the utmost of our power the Sabbath, Conference, Prayer, and other meetings of the church. In every Conference meeting we attend, we will report ourselves to the church, and in no meeting will we willfully grieve the Holy Spirit of God—we will labour for the prosperity of the church, and its up-building in the most holy faith—not forsaking it in adversity, but bear each others burdens, and so fulfil the law of Christ.

5. We will attend to the ordinance of the Lord's Supper as we may have opportunity, or as it may be administered by those over us in the Lord.

6. We will not use intoxicating drinks ourselves, nor allow them to be used in our families, nor furnish them for persons in our employment, except prescribed by a physician. We will not buy nor sell these articles, nor give our influence for the traffic in them, only for the purpose above named.

7. We will frequently exhort, and if occasion require, admonish each other according to Matt. 18th, in the spirit of meekness—we will walk circumspectly in the world that we may win souls—we will have a general interest for the cause of God, and will strive to promote those enterprises which have for their object its advancement, among which are Sabbath Schools, Bible Societies, Missions, &c. We will co-operate with our overseers in the promotion of every good work, and to the utmost of our power seek the eternal well-being of all mankind.

8. We agree to the annexed directory of principles and rules, as guiding to our faith, in doctrine; and our practice, in matters of church government. And finally, we commit ourselves to God and to the word of his grace, and may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make us perfect in every good work to do his will,—building us up also, upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom the whole building fitly framed together, shall grow into an holy temple in the Lord, that we may be built together, for an habitation of God through the Spirit.—Amen.

DIRECTORY.

1.—DENOMINATION.

This Church shall be known as the Free Christian

Baptist Church, in Carleton, in connection with the General Conference of Free Christian Baptists, of New Brunswick.

II.—DOCTRINE.

The leading doctrines held by this Church, are those set forth in the Treatise of Faith of Free Christian Baptists of Nova Scotia and New Brunswick.

III.—CHURCH POLITY.

This Church is congregational in its character, all its affairs being under the decision of Church Meetings publicly convened, composed of the male members of the Church, all of whom have a right of voting. It is amenable to District Meetings, and General Conferences, not necessarily, but by its own consent, for the general prosperity of the cause. At all Church Meetings the Pastor shall preside, and in case of not having a Pastor, the Senior Deacon.

IV.—THE OFFICERS.

1. The PASTOR, to be chosen by the Church.
2. The DEACONS, similarly elected.
3. HELPS, to assist the Deacons and Pastor in their duty, who shall be chosen annually.
4. A CLERK, whose duty it is to keep a good and faithful record of the Church.

The Pastor, Deacons, Helps and Clerk, to meet quarterly, or oftener if necessary, to arrange and direct any business to be brought before a Church Meeting, and for other purposes when expedient.

V.—TERMS OF FELLOWSHIP AND COMMUNION.

This Church recognizes only the immersion of believers as Christian Baptism, and hence admits only such as are immersed to full fellowship; but admits to communion and equal privilege in worship, any who hold evangelical sentiments, and give evidence of spiritual life; and also takes under its care, any who desire spiritual instruction, and the benefit of Christian intercourse.

VI.—MODE OF ADMISSION.

Persons desiring admission to membership with this Church, to be first conversed with by the Pastor; in case of having no Pastor, by the Senior Deacon, who shall report the same to the Officers of the Church, and if found worthy shall be received by a vote of the Church members.—The Covenant and Directory being first given to them.

VII.—CHURCH DISCIPLINE.

Cases of Discipline after private admonition and counsel by the Pastor or some Officer of the Church shall be brought before the Officers Meeting, which has the power of temporary suspension from Church privileges, but sentence of ex-communication shall be the act of the Church Meeting only.

VIII.—FUNDS.

Whatever mode for obtaining means to defray the expenditures of the Church, shall be deemed prudent by the Officers of the Church, the members will co-operate in, each contributing as God prospers him.

IX.

The Officers of the Church have liberty to adopt any rule not contrary to God's word, which may be necessary for the interest of the Church, and by which the members agree to be governed.

New York Correspondence.

A visit to the Female Department, of the New York Prison Association, 191, Tenth Avenue.

On Sabbath last I was called to address the inmates of this Association, which is established for the reception of females who have served out their time in Prison and have no home. A number of benevolent persons have taken a house and furnished it in a very comfortable manner in which forty of this class of persons are accommodated. They come to the Home dirty, ignorant, and almost without exception strangers, aliens, outcasts from the human family. But here they are treated as children, the home providing for their instruction and employment, they not only supply their material wants but endeavour by religious instruction and moral training to stimulate the cravings of their spiritual natures and make them hunger for the bread that cometh down from heaven.

On this occasion all the inmates were collected in a large room fitted up as a church and the services were conducted similarly likewise. I took for my text, "Godliness is profitable unto all things having the promise of the life that now is and that which is to come." I endeavored to explain the nature of godliness and the blessings that proceed from it in this life, as peace of mind, domestic happiness, health and prosperity, and in the world to come, life eternal.

They all paid the greatest attention; every eye was fixed on me; not a whisper nor turning the head; tears flowed down their cheeks and heavy sighs were heaved while at prayer. A number of Tracts were given them, for which they seemed very thankful. The matron said they read them with the greatest delight, and that she spent hours during the week in reading to them the most interesting works of the day.

Every thing goes on like clock work, no noise or quarrelling, and the Matron says that she retires in the evening feeling so secure as if she had forty people to guard her. They are all employed during the week in washing for families, sewing and improving their minds and morals; they receive instruction in reading, writing and counting, 130 have been received into the house during the year and have all received much instruction under an enlightened and conscientious teacher. We see then what Christians are doing for these poor helpless females. What would be come of thousands of the poor in this City if it were not for Christians. A young lady was present on the occasion who had been an inmate several months previously. She was sent to a situation and pleased her employer very much—she came on a visit, bringing with her two trunks of clothes, two books and one hundred dollars for the Society. It is hoped that those who labour in this good cause will see that their work is not in vain in the Lord.

J. T.

THE ROYAL GAZETTE EXTRA of Jan. 20th, contains the appointments of Messrs. A. McL. Seely of St. John, and William Todd of St. Stephen, to seats in the Legislative Council. Mr. George Thomas of this city is appointed a Director of the European and North American Railway Company in the place of the Hon. A. McL. Seely.

The War.

The last number of the N. York Independent contains the following extract from a letter written by a gentleman in London to another in the United States, and which seems to present the view that is entertained by many in England in relation to the present war, and hence its popularity, and the enthusiasm that pervades the British public.

"We are, indeed, in a difficult war. But it was forced upon us by the aggressive policy of Russia; and our difficulties would be ten-fold greater in seven years time had we shrunk from our duty now. Recollect the purpose of Russia to seize Turkey in Europe was certain and avowed—presuming that we could not get up a force strong enough to oppose."

"Now look at the map—study it. Russia possessing Constantinople, Sebastopol, Black Sea, Bosphorus and Dardanelles, would command the Mediterranean, and might sweep our seas with a navy three times as large as our own—quietly collected in the Black Sea. Why, Portsmouth would not be safe! The civilization of Europe would be at the mercy of the Czar. India, too, in danger. We waited till the eleventh hour, and then threw ourselves in the breach, (not waiting for the twelfth,) with our usual determination. We endeavoured to bring about a European confederacy, but could not wait for that, as Nicholas would have been at the Turkish capital had we stayed longer. If we succeed, we win for Europe forty years of peace, as we did at Waterloo; if not, we at least get better terms than if we had tamely succumbed, and we intend to win, as usual. Our foreign policy is always one thing—and goes to prevent the growth of one absolute power in Europe, whether French or Russian. And this is why the other powers generally find out that our interest is the same as theirs. They come round to us in the end. It was a daring thing to attack the Crimea, with disease, the elements, and the season against us. Our papers exaggerate everything of course, to sensu their articles. But there has been much misery and much yet remains to do and to suffer. You mention 'Compromise.' That we should do instantly, if the enemy would allow such terms as would secure the defensive objects we have in view. But that is scarcely likely, as it would be giving up the long-cherished point of Russian ambition. Still if we destroy Sebastopol and the fleet, and commanding the Black Sea, with all its coasts, he may listen to reason.—If not, we then can afford to wait. This is the English view."

"P. S.—Our news to-day is that something definite may soon be expected from the Crimea. If we should succeed in repelling Russia, the Allies would insist on equal civil rights for the Christians throughout Turkey. This we trust would lead to the revival of Christianity and the extension of civil liberty all over the East. Those who study prophecy, consider these disturbances as the effects of the sixth vial, poured on Euphrates to dry up the power of the Turks. Rev. 16: 12. The seventh is to be on Europe—to destroy Babylon, and lead, after much suffering, to a happier order of things. Be this as it may. Blessed are they whose interests for time and eternity are safe in the divine care."

THE CAUSE IN CARLETON COUNTY.—Elder S. Hartt informs us that in some places in this county, the cause of religion is more prosperous than at some former periods. The Meeting House which is being erected in Jackstown, in the place of the one that was burned in September last, is expected to be completed, ready to accommodate the General Conference in July next. Quite an interest exists in religious matters in another neighbourhood in Jackstown; Brother Hartt, baptized six, organized a church, and made arrangements for the completion of a Meeting House, in that place, which had been commenced some time since. Elders McMullin and Pennington were with him a part of the time.

THE HALIFAX YOUNG MEN'S CHRISTIAN ASSOCIATION presented its first Annual Report on the 10th ult. This Association is not large, but is apparently doing a good work, and as it becomes better known, will probably have a larger accession to its numbers. It has Bible classes in addition to Public Lectures, which meet at their Rooms every Saturday night, and are open to the public. The receipts of the Association during the year have been £781 11s. 3d., of which £586 10s. were donations. We learn that the Young Men's Christian Association of this city is progressing favourably.

THE PATRIOTIC FUND is still receiving numerous contributions from different sources, and from all parts of the country. The Provincial Secretary acknowledges the sum of £147 received by him, including £50 from His Excellency and £10 from Lady Sutton. A concert given by Madame Krollman at the Institute in aid of the Fund, realized £56. The great Tea Soiree to come off at the Custom House on the 13th, will doubtless realize a large sum, as preparations are being made on an extensive scale, and which are expected to be only sufficient to accommodate the guests. A large and influential Meeting was held at the Court House in Dorchester on the 26th ult., to take measures for raising subscriptions in Westmoreland. A large sum was subscribed at the meeting and local committees appointed in the different parishes to solicit further subscriptions. We learn that the Victoria Division, Sons of Temperance, on Friday evening last, voted £50 from their funds, and a similar amount was subscribed by the members, making a sum total of £100. The Gagetown Division of Sons of Temperance raised at a Tea Soiree £30 for the same object.

THE DIOCESAN CHURCH SOCIETY held its nineteenth Annual Meeting in St. John, on the 18th ult. The attendance of the members we understand was large, and the proceedings interesting. A report of the meeting says:—

"Notwithstanding the general depression in almost every branch of trade and industry, it was most gratifying to find in several instances an increased amount of contributions reported, and an expression of unabated attachment and confidence from all the Parishes in connection with the Society. £725, to aid in the support of fifteen missions, was placed at the disposal of the Lord Bishop for that purpose."