

That broken engine, human skill and power can repair, and all its beautiful evolutions shall all be made again, as much to our wonder as ever. But can any human skill or power repair, restore, and make whole again a ruined human soul? Men have thought they could, and have gone to the work with great earnestness. But the whole record of all mere human attempts has been only the record of failures.

I went on musing. This broken steamer engine scattered ruin and death on every hand. There lies youth and beauty, a ghastly corpse; and shivered timbers, floors and ceilings cover half the deck. But what a destroyer is that broken engine, the sinning human soul! Terrible is the work of self-destruction; and how sad the history of its agency in destroying other souls! Ruined itself, it drags others down into ruin. Even one sinner destroyeth much good, and many sinners send far and wide the moral desolation.

Slowly moved the hours as we waited for help. A friendly light at last gleamed through the darkness—a passing steamer drew nigh—friendly voices were heard, and friendly aid rescued us.

So there gleams through the darkness of this world the light of hope for the ruined soul. A friendly voice is heard sounding over the dark waters—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." The ruined engine and the guilty soul can be restored. Millions already have been made whole. Every broken spring and shattered wheel in all that disordered mechanism shall be restored.

It is only demanded that the ruined soul shall be committed to the Saviour's care, with confidence in his skill, power and love. We have seen ruins so sad as to cause utter despair; yet restored so that "old things have passed away and all things have become new." And we have heard of a world where the cases of such restoration shall be so many, and the wonder and joy of the beholders shall be so great, that with rapture everlasting shall be sung the song—"Thou art worthy to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation."

—N. Y. Observer. SIMON.

## Religious Intelligencer.

SAINT JOHN, N.B., OCT. 28, 1859.

### Removal

The Office of the Religious Intelligencer is removed to No. 28 Green Street, one door near King Street, from formerly.

The words "RELIGIOUS INTELLIGENCER" may be seen in the window.

Letters, Memoranda, &c., for the Editors, may be put in the LETTER BOX in the door, when no person is within.

### Special Notice.

We have heretofore notified subscribers of the time when their subscriptions expired by enclosing their last paper in a Blue Wrapper. We have found this not to be the best method, the notice being too short, and other causes render it objectionable. Hereafter the number to which each subscriber is paid will be written in figures on the wrapper enclosing his paper. Every week so that persons will at all times know when their papers will run out.

### Ministers and their Churches.

Last week we made some remarks upon the duty of churches to their pastors; and as we are not among those who believe that the whole cause of spiritual declension, and the inefficient state of churches are altogether owing to the remissness of duty on the part of churches to their pastors, we purpose this week saying something upon the duties of ministers to their churches.

Their relation is such that their duties are mutual. Neglect on either side will unavoidably ensue loss to both. There are several qualifications that may be regarded as necessary to the success of any preacher, but that which is most essential and that cannot be dispensed with, is sincere and devoted piety. Without this, education, talent, and every human power must fail.

Deep heart-felt piety, only, can make the ministers feel as he must feel for the souls of others, to render his labours pleasant to himself, or useful to his congregation. Without a sense of the value of souls, and a care for the spiritual prosperity of his church, his work must be forced and irksome. Destitute of the constraining love of God in his heart he will be an unsuccessful labourer, but possessing this even though he may be deficient in other qualifications he will be useful. As much as we love natural and acquired ability in the pulpit, we would not for a moment place a talented, educated pastor, who lacks piety, beside the one, who, though inferior in both the former, is eminent for piety and zeal. Pious men only, we regard as fit to take the oversight of a church and congregation.

The pastor's office is one of care. Like the shepherd he must feel a care for his flock, and lead them into the green and fresh pasture of gospel truth, accompanying with his good example sound teaching. To meet his congregation and preach to them Sabbath after Sabbath the year round without manifesting anxious care about the souls of his hearers, when outside of the pulpit may do for the hireling, but will never answer for the faithful minister of the gospel.

His duty is to preach the gospel when in the pulpit, and live sermons when out of it. Faithfulness in preaching is highly important, but it is only pulpit labour when done. His care extends beyond a preparation for meeting his people in public. There are many weekly, sickly, and lame sheep and lambs for the shepherd to look after, so there are many church members who become weak and discouraged and are accounted backsliders just for the want of care. Young converts often get into trials and become discouraged, or get led away by unconverted associates who might be saved with a little ministerial care. It is the minister's duty to look after them.

The faithful pastor is as anxious to know the cause of the absence of his members from the house of God, especially the conference meeting and on sacramental seasons, as the shepherd is to know what has become of the missing sheep, and looks after them and the weakly ones with as great

anxiety. The minister of any ordinary sized congregation, so far from having time to devote to secular affairs, can scarcely get time for sufficient reading and study to keep his mind fruitful. Indeed no called man of God has a right to dispose of any part of his time apart from the interests of God's cause. Very true, the arduous labours of some pastors, who are engaged in other indispensable departments of Christian enterprise, prevent them from spending as much time in visiting their congregations, as it is necessary they should. But for those whose only duties are in connection with their congregations, there can be no excuse. They cannot be clear in the sight of God, nor act honestly toward their people, when supported by them, without giving their whole time to the duties of their calling. Every minister should visit the families of his congregation as well as his church members. He should make himself friendly and agreeable in the community, visit the sick even without always waiting to be sent for, extend sympathy to the suffering, manifest a general care for the happiness and peace of his neighbours, and in everything seek to secure the general love and good will of his whole parish.

It is as much his duty to set a good example, be chaste in his conversation, visit the sick, the widows, and the fatherless in their affliction, and pray in the families of his charge, as it is to preach on the Sabbath. A faithful pastor is indeed far preferable to an able preacher.

Thomas Fuller once remarked of one who preached very well, but who lived very ill, "that when he was out of the pulpit, it was a pity he should ever go into it; and when he was in the pulpit, it was a pity he should ever come out of it." Just so have we thought concerning some men who preach good practical sermons on Christian sobriety and self-denial, and on coming out of the pulpit almost immediately commence jesting and joking, or filling their pipes. Such conduct and examples are very unseemly, and must prove destructive to piety—if not morally initiating the youthful minds into evil ways, and destroying the usefulness of the preacher. No man can be as useful with as without these practices. Cautious and chaste observations, with grave and courteous behaviour, is an important part of the duty of the minister of the Gospel.

No preacher can expect care from his people if he does not first extend care to them, and we verily believe that many who now are scantily supported would be well provided for, if they would only look more carefully after their congregation. Many an unexpected pound has been received by making friendly ministerial calls.

Ministers have no right to complain of their people who have not first given their whole time to the ministry. It follows as a natural consequence that they will not be cared for unless they first manifest care for their flocks. It is presumptuous for any minister to think he can lumber, farm, or merchandise a part of the time, and have the same claim upon the people, and they the same love for him, that would exist, were he to devote all his time to their spiritual interest.

When church members have not religion enough to teach them their duty relative to supporting the gospel, it becomes as much the duty of the minister to teach them that as any other part of the requirements of the gospel. Much evil has resulted from the labour of those men who have gone through the country, with zeal but without knowledge, teaching the people that God would provide for his own servants, without telling them how he designed to do so, and actually refusing to take help from those who offered it, unless they could be convinced that the Lord had put it into their hearts, and by so me irresistible power was constraining them to give it to them. Delicacy should not prevent those who have to meet these influences from faithfully discharging their duty by teaching the people the obligations they are under to support the gospel.

When our ministers will give up their trading and secular employment, and throw themselves entirely upon the churches for support, we believe that in most cases they will give them a living at least, and until they do so they cannot expect it. Each must help the other, and when both preachers and churches become more conscientious and less covetous, they will together enjoy more happiness and be more useful.

**GIFT ENTERPRISES.**—Under the above caption our friend, the Editor of the Religious Intelligencer, has been pleased to remark pretty severely upon the "gift enterprises" of the present day—considered it a system of gambling, and "calculated to begot an immoral spirit in young persons and lead to the formation of evil and pernicious habits." Now, although we are not disposed to favor any system of gambling, yet we do differ with our contemporary in the opinion that some of these "gift enterprises" lead to the formation of pernicious habits. The systems which we allude are simply those: a person forwards to the proprietor of such enterprise \$1 for which he receives in return a book, such as he may select, (catalogues being furnished), and in addition, a prize worth from fifty cents, to \$100. The books offered for sale are alone worth more; in fact they could not be purchased for the same money here. If this is gambling, then it is a species of which we have only lately become cognizant. We think our contemporary is rather too severe upon these supposed evils when he allows others of infinitely greater enormity—that is "gift enterprises" of this kind can be called evil—to pass unnoticed.

We cut the above from *The Morning Herald*, published in Carleton. Two things in it we wish to notice. First, the absurdity of the idea that any commercial firm would do business on such conditions as suggested by our contemporary. Sell a book for the mere value, (or a little over), and then give the purchaser "from fifty cents to \$100." Is it reasonable, or common sense, that men doing business to make money would do this? It is well known that these "enterprises" are not benevolent institutions; what object then could they have in giving away their property in the manner suggested by our contemporary?

Surely the editor of the *Herald* sees the ridiculousness of this, and however much he may favor the "enterprises," we wonder at his allowing such a remark to appear in an editorial. The sole object of those who conduct the business referred to is to dispose of unsaleable books, worthless jewellery, &c., at exorbitant prices, and occasionally they give an article of some value as a bait, in order to induce further purchases. The aggregate received for the books sold pay not only large profits on them, but also for all the trinkets, said to be given away. We regret that respectable persons allow themselves to recom-

mend a system of fraud, which requires the keenest sharpers to carry on successfully. If our readers allow themselves to be gulled by this system of gambling, (for gambling it really is,) they shall not have us to blame for it. We believe it to be morally wrong—wicked, and therefore we denounce it.

Our contemporary suggests that we allow other evils "of infinitely greater enormity" to pass unnoticed. There are many evils it is true that we seldom refer to; their enormity is so well known that whoever indulges in them, knows that he sins against God, and society; but we presume the *Herald* does not mean to say that we would knowingly screen the vice of any when they should be exposed. This seems to be inferred by the wording of the sentence, but we presume it was not the intention of the writer.

In conclusion, our duty is to warn the public against deception wherever we know it to exist—this we shall continue to do.

### Black River Branch Bible Society.

The annual meeting of this Society was held in the Presbyterian Church, on Monday the 24th inst. The meeting, though not very large, was composed of persons, to all appearance, thoroughly in earnest in the great cause of Bible circulation. Addresses were delivered by Rev. Messrs. Lawson, Schofield, Staveland and Ferris.

The Rev. Mr. Lawson, who moved the adopting of the Report, gave a short account of the origin and progress of the British and Foreign Bible Society—noticed its catholicity, and adverted to the contrast between those countries where the Bible has free course, and those countries where it is unknown, or known only to be hated, anathematized and burnt.

The Rev. Mr. Schofield adverted in very encouraging terms to the openings which are being effected in the providence of God for the spread of the truth; spoke of the Bible as the only revelation from God, and as the only rule of faith and practice—not the Bible and tradition but the Bible, and the Bible alone, the religion of the Protestants—and urged upon all present, especially the young, to examine well the foundation of their faith, and to be always prepared to furnish a reason of their hope with meekness and fear.

The Rev. Mr. Staveland read some very interesting extracts from the annual report of the parent Institution regarding the operations of the British and Foreign Bible Society in different countries; spoke of the wonderful openings for the circulation of the Bible in India, China, Japan, and Turkey, and in his usual warm and impressive manner urged upon the assembly the duty of contributing as God prospers them, that God's way may be known upon the earth, and his saving health amongst all nations. At the close of his address, Mr. Staveland alluded in very feeling terms to the recent death of that truly devoted man of God, the Rev. J. A. James, of Birmingham, who tho' he is dead, still speaketh, and will speak by his writings to the church throughout all generations.

The Rev. Mr. Ferris closed the proceedings by a very impressive address, in which he adverted to the spread of Popery, and the encouragement which is given to it in the shape of grants for its schools and colleges; spoke of the Bible as the only means of counteracting its influence, and urged upon the meeting the duty of continuing and increasing their exertions for the circulation of that Word which is able to make wise unto salvation. At the close of the proceedings a subscription was entered into amounting to upwards of £8 9s 0d.

### The Great Eastern.

Notwithstanding the success of this mammoth ship, so far as speed is concerned, in her trial trip, there seems to be something unpropitious about her, and which forbodes future evil. Passing by all the incidents in her history during her construction previous to the time she was set afloat on the Thames; the gross mismanagement during her trial trip, the explosion, and loss of life; the rupture between the Company and Mr. Russell; the death of Mr. Brunell; all are portentous. But the last incident in her history which has come to knowledge seems even more so, than any of these. We allude to the imprisonment of thirty of the crew for refusing from conscientious scruples to wash her decks on the Lord's day. From an article in *The British Ensign* we make the following extracts:

What are the Directors of the *Great Eastern* about? It is not enough that the mighty structure has been "born" in bitterness and nurtured in convulsion? Must they introduce the troubled element of religious strife? Must they add offence to the Head of the Church in the person of those who fear His name and honour His Sabbath?

Our report under the head of "Law and Police" will everywhere be read with astonishment. Those who know what is meant by "washing decks" are aware that it is a process of considerable labour in large vessels, but in the case of the *Great Eastern*, from her stupendous magnitude, it is necessarily an enormous undertaking, a very heavy job for a Sunday morning. That a body of British sailors—who have rarely ere on the score of religious scruples—should be subjected to pains and penalties for a wish to respect the holy Sabbath, is not a little extraordinary. Even if it were, it is not an error on the right side? If those men gave the CAPTAIN some trouble in this matter, it amounts to a moral certainty that they would have troubled him in nothing else; they would have proved on all occasions faithful, trustworthy and honorable seamen. He would have nothing to fear from drunkenness and debauchery, and he surely might have winked at their praying propensities!

To set a few of the best class of the British people the course of Captain HARRISON was not viewed as a thing of evil omen. We are not forward to prognosticate, but most assuredly the record of Divine providence supplies numerous facts which the friends of Captain HARRISON may read with the deepest solicitude. An hour may yet come when that gentleman would give all the gold in Ophir, did he possess it, for the presence of the very men whom he has subjected to fine, hard labour and imprisonment!

We repeat, we deny not the right of the CAPTAIN to pursue his course, but the expediency. We think there was a much more excellent way, which, under the circumstances, he would have done well to follow. "Who a wise, and he shall understand these things? prudent, and he shall know them?" for the ways of the Lord are straight, and the just shall walk in them; but transgressors shall fall therein.

### Church Difficulties.

Settling difficulties, although necessary, is the most trying part of ministerial labour. It is exceedingly difficult to keep every member right. The most some do in connection with the church is to keep others labouring in their trials. They seem zealous in nothing but getting up cases of difficulties for the preacher to look after. When right there is but little or nothing of them, but when they get wrong they make as much trouble as any body. They are just as Bradbury says about some members of almost every community. "They are like a crumb in the throat. If they go the right way they afford but little nourishment; but if they happen to go the wrong way, they give a great deal of trouble."

It is announced that the Rev. Mr. Guinness one of the distinguished young preachers who draw such numerous audiences, and whose preaching is crowned with such great success in the old country, is coming out to America. He has laboured with great acceptance, (scarcely less than Mr. Sprague,) in England, Ireland and Scotland, and comes to this country expressly to preach the gospel. It is to be hoped that his labours may be greatly blessed. Mr. Guinness is, we believe, a Congregationalist.

A PATRIARCH GONE!—The Rev. John Angel James, of Birmingham, England, whose praise in all the churches, died on the 1st inst., in the 75th year of his age, and 53rd of his ministry. He has left behind him a name and fame higher and nobler than any of earth's heroes. His written works are of high order, are extensively read and some of them have been greatly blessed of God to the good of souls.

BIBLE SOCIETY.—The Carleton Bible Society will hold its annual meeting in the Temperance Hall on Thursday, November 3rd, at 7 o'clock, P. M.

We are requested to state that there will be a meeting of the Teachers' Institute of King's County, held in the Old Free Baptist Meeting House at Millstream, on Thursday, 3d of November next, at 10 o'clock, A. M. The Chief Superintendent of Schools expects to be there. A full attendance of licensed Teachers will be expected.

PRESENTATION.—We are much gratified to learn that the members of the Reform of Presbyterian Congregation at Barnesville, have presented their Pastor, the Rev. J. H. Lawson, with a peculiarly well finished and beautiful carriage. We trust that the good feeling which has prompted this gift will long continue, and that Mr. Lawson may have the joy of realising that the pleasure of the Lord is prospering through his instrumentality.

### Education.

MESSRS. EDITORS.—Believing you to be deeply sensible of the benefits resulting from vigorous exertion in the cause of Education in general, and interested in the Parish School system of this Province in particular, you will confer a favor by inserting the following in your valuable paper.

A Public Meeting was called and presided over by Henry Fisher, Esq., Chief Superintendent of Schools, in the village of Gagetown, on the 21st inst., for the purpose of organizing a Teachers' Institute for this County, (Queens). The Meeting was well attended, unanimity of purpose appeared to be the leading feature of the meeting, a Constitution and Bye Laws were adopted, and several spirited addresses delivered by the Teachers, stimulating each other to renewed exertion in the cause for which they had assembled. The following officers were elected for the ensuing year:

Henry Fisher, Esq., Chief Superintendent, President, (ex officio).

H. A. Vandenburgh, A. McN. Taylor, J. W. Loan, Vice Presidents.

Joseph L. Mullin, Sec. Treasurer.

Malcolm McDonald, Nobles Downey, H. C. McMonagle, Robert Robertson, and John J. Omer, Committee.

The Constitution and Bye Laws having been ordered to be printed, the meeting adjourned. According to appointment, H. Fisher, Esq. delivered a Lecture on Education in the School House at the foot of Jerneg in the Parish of Cambridge, on the evening of the same day. The Lecturer commenced explaining what he meant by Education, showing the advantages which communities and individuals derived from a sound practical education, and in nearly the following terms adverted to his own principles and efforts touching the same. Mr. F. said that his labour at home or while travelling was not confined to any department of his work. Correspondence, as well as personal intercourse, with the Trustees, Teachers, &c., assisting local arrangements respecting School Houses, establishing Schools, and employing teachers, as well as holding Teachers Institutes, occupied his time fully as well as anxiety. The work which he had commenced would require many years to complete; if in ten years our whole School system could be brought up to that of Canada, it would be a splendid result, but he felt that the work was well commenced, and positive good already accomplished. He was willing to do little where he could not do much; if by travelling 50 miles, he could succeed in getting a good School House built when before there was a poor one, or none at all, or a good one established, or a Library formed, or even a better feeling excited respecting Education, he felt that some good was done, and he was thankful for it. No doubt he took many a long journey for nothing, he could not help that; his duty was to toil on, and this he would do while health and strength lasted, leaving the result to Providence. If he had much to try and dishearten him, he also had much to encourage. Fifteen months had wrought a wonderful change in this Province. Education was now a leading topic everywhere; twelve Institutes were organized; Libraries were sought for in various places. New School Houses probably from forty to fifty were erected or would be this season, some of them very respectable buildings. The class of teachers was a little improved, and a desire for education in-

creasing, and soon every County in the Province would feel the impulse. A year ago he came to Hampstead, only a few miles distant, and held a meeting; it seemed as if there was a great apathy, but the meeting bore fruit. Public attention was excited, a new School House was proposed, was built, and is now an ornament to the Parish.

There were now not less than nine new School-houses recently erected or building in Queen's County. Mr. F. said that he was frequently requested to go long distances to address communities for the purpose of getting schools established, he expected in a few days to take a journey of a hundred miles with this view, he might do no good, but he felt it was his duty to go, he was sure it was only by patient persevering efforts of this kind that the great cause of education in this land could be elevated, he was thankful for the kindness with which he was met everywhere, if there was opposition he did not see it. He referred to the principle of assessment for schools respecting which he held a very strong opinion, and had on no occasion disguised it. He regarded it not only as the right principle, but as absolutely necessary to make our Education System perfect. He believed that its introduction would be attended with great advantage; but he had wished to move cautiously as he feared that any violent or precipitate action would damage the principle in the public mind, fully believing in the principle he had made, and would continue to make it the topic of discussion at his public meetings, however much he varied his addresses in other respects, when he found a decided feeling in a community in favour of it he urged its immediate adoption; when the feeling seemed nearly equally divided he counselled delay until the principle was better appreciated; were the whole tide of feeling was evidently against it he simply argued the question; gave his own views decidedly and left it to the calm consideration of his auditory; this he conceived the wisest and best course; he differed from those who said it should be immediately enforced by Legislative enactment; he knew public opinion on the point better than any other man, and he believed that peremptory legislation at present on the subject would be premature; this was a point on which strong differences existed; he respected the opinion of others they should respect him; he believed that his own course was creating a correct sentiment favourable to the principle, and that any strong movement would be injurious to a cause, in which all felt interested; certainly he ought not to be blamed, if he conscientiously held the opinion, for expressing it, but while doing this he felt bound to say that the discussion of the subject by the Press, if not urged too far and too fast was awakening public attention; he was especially pleased to find that the Press in St. John almost unanimously advocated taxation for schools, and that powerful instrumentality must soon do its work. If in St. John itself, where the population is so large, wealthy, and intelligent the principle could at once be adopted, the effect throughout the Province would be immense. There hundreds of the children are not in any of the schools, the Government has given every necessary aid to their educational establishments. Then let Frederick follow the example, and a few leading communities and very soon it would be in the power of our Legislature to pass a law, making the principle imperative in the whole Province.

The above is but an imperfect outline of the lecture which was well received as may be seen by several persons coming forward at its close and subscribing a sum sufficient to procure a library, which also secures to the school one of the new maps of the Province.

ONE WHO WAS PRESENT.  
CAMBRIDGE, Q. C., Oct. 24th, 1859.

### FROM OUR LONDON CORRESPONDENT.

LONDON, Oct. 7th, 1859.

Our political state is one just now of considerable quiescence. The invasion panic has departed, and sufficient time we may hope will be given to the Rifle corps which have been organized to perfect themselves in that discipline and which will be brought into requisition when the French land near Beachy Head! At this season of the year Agricultural Fairs, shows and other meetings are held, when crops are discussed and the latest improvements criticized. It will prove to you the absence of all political excitement when I say that Mr. D'Israeli either from inability or disinclination, refrained from talking politics at the week's Agricultural dinner on Wednesday. Perhaps he is reserving himself for the grand opportunity which the Liverpool Conservatives are said to be providing for manifesto-speeches from the ex-Premier and his lieutenant, the ex-Chancellor of the Exchequer. Lord John Russell's speech on being made a Burgess of "canary" Aberdeen, was the nearest approach to a leading political address for some weeks; and Lord John, as you will have observed, made as little of domestic politics as he decently could.

The Queen still tarries in the Highlands, but will shortly journey Southward and make a call at Wales before she settles down at the Isle of Wight.

The Prince of Wales is to enter Oxford and study on the banks of the Isis. The "Cantab" will feel disposed to resent this preference, unless they should pleasantly refer it to the proximity of Windsor's Towers, and not to the fancied superiority of the Oxonian University. The unaffected kindness of it: Queen is shown in many circumstances which find their way, as in duty bound, into the public prints. The latest has respect to the excellent Dr. Dick, who, on his deathbed, wished a copy of his "Philosophy" to be forwarded to Her Majesty. This his widow has done, with a copy of his "Celestial Society" for the Prince Consort. A very cordial letter of acceptance has been returned. By the by I ought, perhaps, to notice that heavy complaints are made of the kind of reception granted to the British Association savans on their visit to Balmoral Castle. The nature of the invitation was probably misunderstood, for except a gathering of clans and fests of strength which were exhibited in the presence of the Court, there was no such reception of the philosophers as they had been led to look for. Supposing the charge to be well founded, we cannot for a moment believe

"Vic." to have been in fault; sooner should we believe that a whole city of ages had committed an egregious blunder.

In reference to the British Association, I may remark that its proceedings were universally interesting. Among the papers read before the Section on Economics, &c., was one by a Manchester clergyman, Rev. W. Cairne, in which the Liquor Traffic on the one hand, and the Permissive Bill of the Alliance on the other hand, were made the subjects of statistical illustration. This paper was listened to with deep interest. I am also informed that Lord Brougham has been making inquiries respecting the Alliance, and that in his introductory address next week at the Social Science Association meeting, he is not unlikely to make Prohibition a topic of remark. To Lord B. we partly owe the Beer Bill of 1830, which opened up a new spring of intemperance, and it will be fit that before so great a worker goes off the stage of action he should help to undo the evil thus unintentionally produced. The General Council of the Alliance meets on the 18th inst. in Manchester, when things done will be chronicled, and things that ought to be done will be devised.

An appeal made for the purpose of releasing Lord Brougham and some other person from a heavy pecuniary liability in connexion with the City of London Mechanics' Institution (the formed by Dr. Briebek in 1825) has been successful. On Wednesday the Council of Ripon laid the foundation stone of a new Institution of this kind at Huddersfield, and in quite another quarter, Winchester, the capital of King Alfred's England, the late Speaker of the House of Commons, Lord Eversley has been discussing together with the Bishop of the Diocese on the value of such institutions to popular education. It is true nevertheless that Mechanics' Institutions in the country have not been of the service they were expected by their originators they would be: partly no doubt because they were not made varied and attractive enough, and partly because the temptations to sensual indulgence have remained so numerous and bewitching.

The movement for erecting Drinking Fountains in London continues active. In a few cases the hand of mischief has infected some damage on the structures, but in the main they are protected and very extensively used. The ultimate design contemplates the erection of 400 in London, about 70 are arranged for, of which only a few are in public flow at present. The Court of Common Council of the City of London unanimously voted yesterday a hundred guineas to the Metropolitan Drinking Fountains' Association.

The autumnal soiree of the Band of Hope Union was held last night at Shirley's Temperance Hotel, 37 Queen Square, and after a feast of fat things, including clusters of fine grapes a meeting was called, over which W. Lawson Esq., presided. Mr. Lawson became united with the temperance movement in 1836 or 7; he has an underwriter's desk at Lloyd's, and has invested many hundreds of pounds in the last twenty two years in the promotion of temperance objects. Surely such men are blessed in their deeds, the luxury of scattering golden opinions is the best exercise, if it be genuine, for wishing to be rich. The Bands of Hope in this country are a very important detachment of the temperance forces, and under good control (which is not always easy to procure) their efficiency must be extremely great.

Less than forty years ago a Scotchman in harnessed left Harwick to come to London, and that same Scotchman after filling important offices under the Crown has been entertained by his townsmen and since then at Manchester before leaving England to act as Financial Secretary for India. The Hon. J. R. Wilson is that man—a living proof how much dirt of industry and a wise application of good talents will succeed at times in giving a man precedence of his fellows, many of whom envy have nobler natural power and more crude acquirements. The experience is a commentary on the truth, that the use rather than the profession of great gifts is the making of the man.

I regret to have to report that the masters and men in the building trade have not come to an understanding. A large number of workmen have resumed work under the "document" or "declaration" which binds them not to be connected with societies which claim to interfere between the labourer and the terms of labour. There is no doubt that Trades Unions have been grossly perverted from their proper object, and that the oppression they exercise on the working classes is of a most vexatious, overbearing, and injurious kind. The masters have offered to refer the strike difference to some high and impartial judge, but the Conference party, as the men on strike are called, do not relish the proposal. Military power is not easily surrendered; even when its range of exercise is limited, and much less when, as in the case of the leaders, the love of domination has grown with its irresponsible abuse.

Two Commissions are now sitting to enquire into the corrupt practices at General Elections in Gloucester and Wakefield. The evidence is of a very deplorable sort, and would be very damaging if much had not been before inspected. The way in which so-called independent electors take bribes often from both sides, is demonstration positive of the social morality, the mere varnish-virtue, which adheres to a large portion of our social edifice. As we have no universal suffrage, this extensive corruption cannot be charged to the poverty of the electors, who act this unworthy part. Yet out of evil good will come, for the reports of these Commissions will not be without good effect on the form which the new Reform Bill will assume.

Sir J. Coleridge, who retired from the Bench some time ago, has been lecturing on his Judicial reminiscences. He bears strong testimony to the practical excellence of the Jury system; and deprecates any rash alterations in it. Judge Coleridge it was who tried the Chartist rioters in 1839, and was the friend of Dr. Arnold to the close of that noble minded man's career.

The riots in St. George's Church in the East induced the Bishop of London to order the closing of the building till the differences between the Rector and his parishioners had been settled. The former is a Puseyite, and the latter abominable the Scarlet Lady and all her childish