

right a rocky shore bounded our view, surrounded with waving mountains, that said, in the stern language of reality, "no power can penetrate these massive rocks or disturb the sublime silence that reigns through these chasms and glens of nature's wildness." The soul, in agony, sometimes pauses on the pathway of time, and gazes on the giddy multitude that eagerly grasps the fleeting rays of momentary gratification, while the exalted beauties and glories of God are thoughtlessly passed by. O, the deep folly that sweeps over the bosom of the fallen man, blinding his brightest prospects, and withering his purest comforts. As our noble ship glided along the sparkling bosom of the mighty waters—clusters of houses were seen rising up to view in the little coves that were encompassed by the iron bound shore. The ponderous lighthouses that met our eyes in the distance, spoke the language of warning to travelling mariners. Still these proud monuments of man's wisdom, soon must moulder to their mother earth, and all the achievements of his greatness die like the withering leaf. But the soul must outlive the mightiest pyramid that ever raised its gigantic head to heaven, and stand on the shores of eternity with all its living, active, conscious powers. As the silvery bosom of the liquid element gently opened up before our floating vessel, Eastport came in view. Here we paused and went ashore. After we had refreshed ourselves, we pursued our onward way. The majestic clouds rose in sublime forms around our distant horizon; with threatening aspects they mantled the heavens in all directions. And as night drew on, the rays of the setting sun were softly fading,—we retired to the saloon, where we mingled our voices on subjects that attract the hearts of all that love truth. An argument arose about some of the principal doctrines of religion, and if I am any judge, truth triumphed, and error found not an advocate that could sustain her tottering foundation, but she like lead in the mighty waters; and truths shall triumph, when the mouldering ashes of her Deistical, Atheistical opponents shall be blown to the four winds of heaven, and gathered by the reaping angels, and cast into the deepest hell that awaits the enemies of God. Next morning the rays beamed forth from the rising Sun, shedding a soft golden lustre, painting the scenery of heaven and earth with a beauty far surpassing all the brightest hues of the painter's art. Everything seemed to glisten with beams of joy at the smiling day, welcoming her peaceful approach, while rising in the distance numerous islands appeared to beautify the whole scene that struck the mind with sublimity.

Yours, &c., JOHN ROWE.

print better from a printed than a written copy.

With the letters already published they must deal as they think fit; but after the course adopted, I shall, as far as is still in my power, give them no opportunity of publishing garbled arguments, when those of my opponent are given in full. On this account alone, I decline further controversy in columns which discourage and strive to prevent free discussion. For this letter I claim publicity at their hands—not as a "favour" (excepting the favour of copying from the *Visitor*) but as a matter of justice, and as an appeal to the public, who will, I have no doubt, whatever may be their opinions on the subject matter in dispute, judge fairly between us.

Yours, &c.

JOHN BENT.

Bay View, December 4th, 1856.

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**THE CHRISTIAN VISITOR.**  
SAINT JOHN, N. B., DEC. 17, 1856.

**TO SUBSCRIBERS.**  
Terms of the *Visitor*, 7s. 6d. per annum in advance, (its. if payment be delayed over three months.)

**TO CORRESPONDENTS**  
No communication will be inserted unless the author trusts us with his name in confidence. Unless the opinions expressed by correspondents be editorially endorsed we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of *Newspapers* than long ones, and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All Ministers of the gospel, who will send us the advance, for six new subscribers, will get the "Visitor" for one year free of charge.

**Earnestness in the Ministry.**  
Last week we called attention to the importance of *genuine piety* in the christian ministry. In our present issue we have a few thoughts to offer upon a subject closely allied to it, namely, *earnestness* in the ministry. If any living mortal should be in earnest it should be the man, whose special business it is to stand upon the high places of Zion, and declare the counsels of the Almighty. How startling are the words employed by inspiration to set forth the magnitude and solemnity of the ministerial functions. The following utterance addressed by Jehovah to his prophet Ezekiel are thrillingly impressive:—"See thou son of man, I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at my mouth and warn them for me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his ways that wicked man shall die, in his iniquity, but his blood will I require at thine hand." Such a passage uttered by the lips of God is fearful to contemplate. The bare possibility that the want of fidelity and earnestness in the performance of our duty as christian ministers should bring upon us the blood of lost souls ought surely to arouse us to the utmost vigilance in the cause of our master.

The charge delivered by the Apostle Paul to his son Timothy, is one of a solemn import. "I charge thee before God and the Lord Jesus Christ; who shall judge the quick and the dead, at his appearing and kingdom, preach the word, be instant in season, out of season, reprove; rebuke, exhort with all long suffering and doctrine." Every minister of Christ should regard these inspired words as addressed personally to himself. In this light we should ponder them until our souls are stirred with a full consciousness of the tremendous responsibilities which they involve. When we shall have done this we will feel, that eternal interests are interwoven with all our thoughts, words and actions, and that our whole life should be thoroughly imbued with the spirit of unceasing endeavor to accomplish the great aims of the preaching of the word.

The Puritan fathers were deeply impressed with the weighty responsibilities of the ministerial life. It is said of these men that they were accustomed to study their sermons upon their knees. They felt that dealing with souls in the prospect of the eternal judgment was a matter of no trivial import. One of the most celebrated of their number, Richard Baxter, thus speaks upon this momentous subject:

"I know not what, others think, but for my own part I am ashamed of my stupidity, and wonder at myself that I deal not with my own and others' souls as one that looks for the great day of the Lord; and that I can have room for almost any other thoughts or words; and that such astonishing matters do not wholly absorb my mind. I marvel how I can speak of them slightly and coldly; and how I can let men alone in their sins; and that I do not go to them, and beseech them, for the Lord's sake, to repent, however they may take me, I should pain and trouble it should cost me. I should come out of the pulpit but my conscience smiteth me that I have been so negligent and careless in such a cause. It accuseth me not so much for want of ornaments and elegance, nor for letting fall an unhandsome word; but it asketh me, 'How couldst thou speak of life and death with such a heart? How couldst thou preach of heaven and hell in such a careless, sleepy manner? Dost thou believe what thou sayest? Art thou in earnest or in jest? How canst thou tell people that sin is such a thing, and that so much misery is upon them, and before them, and be no more affected with it? Shouldst thou not weep over such a people, and shouldst thou not tears interrupt thy words? Shouldst thou not cry aloud, and show them their transgressions, and entreat and beseech them, as for life and death?' Truly, this is the peril that conscience doth ring in my ears, and yet my drowsy soul will not be awakened. O, what a thing is a senseless, hardened heart! O Lord, save us from the plague of infidelity and hard-heartedness ourselves, or

also how shall we be fit instruments of saving others from it? O, do us on our own souls which thou wouldst use us to do on the souls of others?"

The God of mercy pardon me and awaken me, with the rest of his servants that have been thus sinfully negligent! I confess to my shame, that I seldom hear the bell toll for one that is dead, but conscience asketh me, "What hast thou done for the saving of that soul before it left the body?" There is one more gone to judgment, what didst thou to prepare him for that judgment? And yet I have been slothful and backward to help them that survive."

We are men in the strife of the battle field, in the search for knowledge, in the walks of commerce, in the engagements of political life, in the accumulation of wealth, or in the struggle for worldly distinction, pressing on with an intensity of zeal that defies all resistance, and surmounts all obstacles. And shall we, who are charged with the momentous concerns of deathless souls, be less zealous, less earnest? Let us remember that a devoted, earnest, self-sacrificing ministry is the great safe guard of an energetic piety in the church. May we all have it in a more abundant measure, and God's name shall have the glory. Amen.

**Not Slothful in Business.**

The Scriptures uniformly condemn slothfulness as an evil of appalling magnitude, and commend diligence as a virtue of surpassing excellence. Solomon says, "the way of the slothful man is a hedge of thorns." Of the diligent he saith, "Sceat thou a man diligent in his business, he shall stand before Kings, and shall not stand before mean men." The Apostle Paul says to the Thessalonians, "This we commanded you, that if any would not work, neither should he eat." From the above quotations it will be seen that diligence in the pursuits of our earthly avocations comes commended to us with all the authority of a religious sanction. No man whatever be his profession can indulge in a life of inactivity without habitually violating the plainest directions of God's Word. What the Bible so distinctly enjoins the health, both of men's physical and mental nature, imperatively demands. (This fact in human experience is too well established to require proof. Whatever therefore be our calling, whether statesmen, lawyers, divines, physicians, teachers, merchants, farmers, or mechanics, our duty to our Maker, to our country, and to ourselves requires that we shall pursue our vocation with persevering industry. This when associated with wise arrangement and habits of economy will invariably be attended with the happiest results. Idleness is a prolific source of physical, mental, and moral degradation. Hence the obligation that rests upon parents to train their children to the habits of industrious life.

Let us not imagine when we see a man attending diligently to his worldly avocation that his spirit is necessarily imbued with the supreme love of this world. He was rightly instructed knows that the same passage which enjoins upon him "not to be slothful in business" commands him to be "servant in spirit serving the Lord." All the duties of this life should be observed religiously. We should labor and we should accumulate that we may honor our God with the first fruits of our increase. "Whether we eat or drink, or whatsoever we do must be done to his glory." A life of industry stamped with the impress of a breathing, practical piety is one of the most lovely sights on earth.

This subject is beautifully unfolded in a sermon preached by Rev. William R. Williams, D. D., entitled "worship at work." The following extract from this sermon is worthy of the gifted pen of its author:

"A Christian is bound to be so diligent, and so to avoid slothfulness, because his God has said, that if a man will not work, neither shall he eat. The almighty Power has laid upon that great that feeds, tolls the condition and tenure of his bounden. Neglect and inaction on the part of a Christian are sure to lessen the privileges of others, his fellow-creatures and his associates in the common task; and the apathy of one brings down more heavily the end of the common yoke on the shoulders of another, his fellow-creature. The yawning indifference of the laborer wings new and needless heave of sweat from the brow of the laborer. But diligence is more than simple exertion. The avoidance of slothfulness implies also the observance of punctuality in the redemption of time, order and regularity in our labors, and reference to the strength and tasks of others, the helpers or subordinates of our business. He that rules others is to do it with diligence, whether his rule be in the church or in the affairs of this world. For society becomes more and more, with the advance of civilization and the expansion of commerce, a great system of wheels and pinions, in which no one, and especially none occupying a central place in the machinery, can withhold his share of effort without spreading confusion and dislocation through a wide range of influence, entangling the remotest cogs, and breaking up the large wheels of the far-extended and intricate structure of associated activity.

The hand "not slothful" in business is also the persevering hand, not relaxing its grasp in the first difficulty; patient and persistent in its endeavor to subvert the empire of Satan, and to the first providence befall all man's schemes, and that often seems permitted, with the express purpose of teaching truth and hardening us into higher energy. It becomes, soon, also, the expert and practised hand. Long habit enables it to accomplish, at the end of years, many times the amount of labor in the same hours more than it could at first achieve. And the diligent hand trains also the wary and ready eye. A man quick to see, is quick also to see what is to be done. The tailor honestly and energetically employed in one walk finds unexpectedly opening upon him new avenues of enterprise—other walks, which he is at once best fitted to appreciate and to enter. So on our Pacific slope it was seen, long since, that men engaged in one form of industry—the opening of a mill course—were the first to detect the hidden gold, and thus to disclose the exuberant mines of California. Diggers for water led the way to the diggers for gold. And mental labor has the same surprises of an unexpected increase. As Mr. William Carey, the village craftsman and schoolmaster and pastor, while teaching some poor English Jads their geography, has his own eyes and heart opened to discern the needs and claims of Eastern heathenism. "See! thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." And how was this, Solomon's benediction on industry, verified, when the laborious schoolmaster of an inland village in Britain stands by the death in the presence of English vicars in India, inheriting for Christ's gospel the fruits of the diplomacy of Hastings, and of the victories of a Clive and a Wellington? The humble shoemaker whose heart had prayed for the far idolator while he was, with an honest diligence, cloaking the shoes of English rustics, and who had made the rude

globes to be used in his school out of his own shop-leather, becomes among the most honored linguists of his day, towards and remodels, as to religious instruction, the policy of that gigantic corporation the East India Company, with which the genius of Burke had wrestled unsuccessfully, and desecrated literary monuments and a very show of the Bible and widely-planted churches of the living God, gathered from the Pagan inhabitants of Bengalee villages, and from the idolaters who had shunned once the praises of Krishna and Kalee in the streets of imperial Calcutta.

The diligent hand, lastly, as it is not likely to remain the empty palm, so it is not the most apt to be the dishonest, the wasteful, the injurious, or the murderous hand. Industry, as it is the handmaid of Piety, is also the daughter of Thrift, and the guardian of Order and Peace and Virtue."

**Music.**

The attractions of music are everywhere acknowledged. Nations, rude as well as civilized, cultivate it, showing there is something in man's original nature which demands it. The musical art, when properly guided, touches as with magic power, the deepest springs of human sensibility, and stirs the soul with a devout and holy feeling. Hence its appropriateness to acts of religious devotion. But to make it devotionally useful to a religious assembly, it must not be confined in its performances to a select few. All should be prepared to take part in this delightful mode of celebrating the praises of the Almighty. In order to do this, however, in a manner that is profitable and acceptable, all must be taught, as far as possible, the science of music. Then the question comes up how is this to be done? We answer, it should be taught in the domestic circles, taught in the parish school, taught in Sabbath schools, taught in boarding schools, and taught by those who thoroughly understand the science themselves. Let this be done and then the difficulty of sustaining, what to us seems so desirable, congregational singing disappears and congregations will be seen here, as in England, uniting their voices in songs of praise to him who hath said, "Let everything that hath breath praise the Lord."

An exchange paper furnishes the following suggestions in relation to the importance of cultivating generally and thoroughly the science of music:

"Had I children, my utmost endeavor should be used to make them musicians. Considering I have no ear, nor ever thought of music, the preference seems odd, and yet is embraced on frequent reflection. In short, my aim would be to make them happy. I think it the most profitable method. It is a resource, which will last them, their lives, unless they grow deaf; it depends upon themselves, not on others; always amuses and consoles; and of all fashionable pleasures is the cheapest. It is capable of fame, without the danger of criticism—is susceptible of enthusiasm without being priest-ridden; and unlike other moral passions, is sure of being gratified in heaven."—Horace Walpole.

Every parent would do well to heed the exhortation contained in this motto. Either teach your children to sing, or else provide for them competent instructors in this divine art. It will serve both to improve their taste and their morals. It is as essential that the child should be taught to praise as to pray; and the mothers are few that do not teach their little ones to pray. Having taught them this duty, neglect not to have them instructed in the art of singing, that they may praise God from whom all blessings flow, as well as pray to him who bestoweth every good and every perfect gift necessary to the happiness of life that now is. Do this, and the chief difficulty to congregational singing is overcome; and quietude and unanimity would come to an end in Christian worship.

Nothing is more deeply interwoven with human sympathies than music. What church service so devout as that where swelling choral and the organ peal mingle with the voice of thanksgiving and prayer—going up from the entire congregation of ardent worshippers? Religion owes much of her dominion over the soul to the power of music; for the anthem of praise and the chant are no less the attributes of piety than fervent prayer.

Improve, young friends, your opportunities to cultivate this faculty, which is power—power for good, when rightfully employed; power for evil, when abused by frivolity and squandered on folly. Cherish it, not merely as an accomplishment to amuse, but as a talent to elevate and control. And when you estimate its consequence in the hushed audience it gathers around you, scarce venturing to breathe lest it should disturb the spell its melody has woven and pausing in its customary pursuits, and often in its customary excesses, as it swayed by some holier influences, well may you be solemnized, as I am, by the reflection that such endowment, such portion as yours in the instrumentality I have attempted to describe, should be possessed in vain. Well may you regard it as an emanation from above, given, but for a more generous purpose, to conquer and retain—to be, in that woman's world of home in which you may be required to exercise its ascendancy hereafter, the source of pleasure, the channel of mirth, the preservation of attachment, the adjunct of religion, and the sweet minister of domestic concord and peace.

If any have doubts whether children can be taught to sing so as to entertain and delight their seniors, let them go to Tremont Temple, and listen to the "Oratorio of Our Saviour," as it is sung by two hundred children under the direction of W. Williams. There is a sweetness and a charm in such entertainments that have no parallel. Besides, it pleases and delights the children, to have parents and friends share their interest in "Juvenile Concerts," as well as in the concerts of adults. Encourage children in well doing and they will learn to resist evil, and to seek that which is good."

HANDEL.

**Revival Summary.**

Brother Goucher, of Upland, under date of the 9th inst., says:—

"Knowing that you and your numerous readers love to hear and read of Zion's prosperity, I send a few lines for insertion in the *Visitor*, respecting the workings of God of late in our midst. He has greatly blessed the second Upland church. The church has been revived, and sinners converted. Six have already been baptized, others are only waiting for a favourable opportunity to obey their Saviour. The work is gradually progressing. I have been labouring with the church since the Association last summer, and have renewed my engagement with them. May God bless the engagement to the church and congregation. Brother pray for us that the good work may progress in our midst."

We are informed that the revival at Amherst still continues and that upwards of thirty have been added to the Church by baptism since the good work commenced.

**All Flesh is Grass.**

It becomes one painful duty to record the death of young Howard Marshall, of Wilnot, N. S. We saw this young man a few weeks ago in this city in a state of perfect health. He had been spending a short time with his parents and friends at Wilnot, and was then on his way to Boston, where he was engaged in commercial pursuits. Shortly after his return disease attacked him, brought on congestion of the liver, and after a few days of severe suffering, he closed his eyes in death. Tidings of his extreme illness had been communicated to his friends, and his father hastened to St. John, intending to pass immediately to Boston to sympathize with his son in affliction; but he was detained until Tuesday morning, and on Monday evening the painful tidings reached him by telegraph that his son expired at half-past eight o'clock on Monday morning.

The deceased was a young man of much promise, and was highly esteemed by all who knew him. He was an active member of the Tremont Temple church, and adorned his profession with christian fidelity. We tender to his bereaved parents our deepest sympathies, and pray God to be their support.

**THE BRITISH CONSTITUTION.**—We are glad to see that this paper has arisen recently from a temporary grave, and appears once more upon the active busy stage. It seems to have all the freshness and vitality of a new life. Long may it live as the messenger of good tidings, and as the advocate of sound and healthful principles.

Dr. Botsford, on Thursday evening, takes the place, before the Young Men's Christian Association, that was to have been occupied by the Rev. Mr. Bottrell. This change occurs in consequence of the indisposition of the latter gentleman.

**MECHANICS' INSTITUTE.**—We had the pleasure of listening to an admirable lecture on Monday evening in the Mechanics' Institute, delivered by John Boyd, Esq., subject—"The working classes, their position and aims." The Hall was comfortably filled, and the talented lecturer acquitted himself to the satisfaction of all present. The address was rich in thought, replete with appropriate and impressive illustration, and delivered in a style elegant and beautiful.

The following mode of praise, extracted from a late number of the *New York Chronicle* will afford much pleasure to multitudes of our readers:—

"Rev. John Francis, of New Brunswick, is now at work under the direction of the Revision Association. His success is unparalleled. His earnestness and devotion to the enterprise, with his kind, christian deportment, fervid eloquence, and Welsh enthusiasm, win the confidence and love of men wherever he goes. God is with him, and the prayers of many follow him."

**DEAR BRO.**—We would avail ourselves through the columns of the *Visitor* of the privilege of expressing our gratitude and of thanking our friends of Richmond and Hodgeford for a donation upon Friday evening 7th Nov. On arriving, they took possession of our domicile, spread their table on which they placed the good things they had brought with them, and then enjoyed themselves in partaking of sumptuous fare. This being over and preparation being made all sat down when brethren Outhouse, Todd, Hughes and Springer respectively addressed the company until about 9 o'clock when they took their leave, but not until they had presented us with about £10. May the good Lord reward them with a rich portion in the world to come.

G. R. CAMPBELL,  
ELIZA CAMPBELL,  
South Richmond, Nov. 1856.

**DOMESTIC.**  
**A proposal for settling the Crown Lands.**

We learn from advertisements which appear in our exchanges, that the Provincial Government proposes a new scheme for the settlement of the Crown Lands of the province. We have looked over the provisions of this plan, and with one solitary exception they appear to us exceedingly feasible. That exception refers to the reservation in each tract for churches. It is important to know what churches are thus to be provided for. Are they Roman Catholic, Episcopal, Baptist, Presbyterian, or Methodist Churches, or all combined? Surely no Government would be so unwise as to create a state endowment in this way for any one denomination to the exclusion of all the rest. We are aware that this course was adopted in the early settlement of these Provinces, when attempts were made to establish a state church. But these days of monopoly, and the bestowment of peculiar privileges upon a favored sect have passed away. Equal rights for all denominations are demanded and cannot be withheld. How then are these tracts of church land to be divided equally in each place between the several religious bodies in this Province? With all due deference to the "powers that be," we beg to submit if it would not be better for all concerned to leave the provision for churches out of the question, allowing each denomination to provide for themselves, and then all will stand upon an equal platform and none will have occasion to feel fault. A religion that cannot be sustained upon the voluntary principle is not worth having.

We are told that this plan does not, after all differ materially from those proposed by previous administrations. The upset price is fixed at 2s. 6d. instead of 3s. per acre; but then in the present instance, the purchaser is required to pay cash in hand. Several of our contemporaries think this a hard arrangement; but to our minds it seems perfectly reasonable, as the settler is to be furnished with roads to his land at the expense of the government, that he should be expected to pay this small amount for his purchase. And then it acts as a safeguard against a class of miserable paupers, pressing upon us from the old world, who are only a tax upon any country where they are found.

But admitting that the scheme is everything that could be desired, like its predecessors, it must utterly fail unless a suitable agency shall be appointed to carry it out. It is one thing

to put it on paper, and another thing to make it thoroughly effective for good. It may be very well to appoint Mr. Farley to attend to this in connection with his other official duties. That he is competent to do the work of an Emigration Agent in the parent land no one will deny; but the question is, can he in addition to his duties to the Imperial Government attend to this matter? He may deliver a few lectures in London and the other prominent cities of the United Kingdom, and publish a few letters on this subject, and this would doubtless be useful as far as it goes, but to us it seems plain that in order to work out thoroughly this or any other system of emigration upon a scale commensurate with the necessities of the Province, a man must be appointed possessing the necessary qualifications to spend two or three years in travelling through England, Ireland, Scotland, Wales, and Germany also, visiting not only the large cities, but the small towns and country villages, and by lectures, conversation, and through the press, enlighten the people on the resources of our noble Province, and explain to them in a simple honest style the means by which they may greatly improve their present depressed circumstances, and lay a foundation for the future prosperity of their families. An agent of the right stamp engaged in this work would, we venture to assert, bring to this country a class of emigrants that would very soon take up all the crown lands that are worth settling, and that would be in all respects of immense advantage to this growing section of His Majesty's dominions.

We do not make these observations in a captious or fault-finding spirit, but with the sincere desire to contribute our humble aid towards any measure, originating in any quarter, which shall appear to us adapted to accomplish so important an object as filling the country with an industrious and thriving population.

**News of the Week.**

The projected bridge across Courtenay Bay, of which plans have been prepared by Mr. Tomlinson, will be 3,600 feet long, with a width of 35 feet, and is estimated to cost £16,000.

Last Thursday was observed as a day of Public Thanksgiving throughout Prince Edward Island, by command of the Governor.

The following is from an appeal to the public on behalf of the proposed Hospital to be founded in our city:—

Though Saint John has its *Alms House* for the Pauper, it is yet without a suitable *Hospital* for the Mechanic, the Laborer, and those whose illness or accident may temporarily deprive of their means of support.

The want of such an Institution has long been felt among us, and an increasing population, with the frequent accidents consequent upon their varied, and in many cases hazardous employments, are daily rendering the want more apparent. In order to supply it, it is proposed to establish a *Hospital* in, or in the immediate vicinity of the City.

To effect this object, it will be necessary to provide as large a sum as possible by private subscription, in order to justify an application to the Legislature for Provincial aid in furtherance of it, without which, the undertaking cannot be accomplished. The building should be upon the most approved and modern plan; but it is not contemplated to build more than a portion of it, leaving the remainder to be completed as circumstances may require.

It is proposed that the *Hospital* shall be governed by Nine Directors, chosen annually. Three of whom to be appointed by the Executive, and Six by the Subscribers.

Persons subscribing One Pound a year are entitled to vote.

Those giving a donation of Fifteen Pounds or upwards, entitled to vote for life.

Those giving a yearly subscription of Five Pounds, or a donation of Fifty Pounds, or upwards, to have the privilege of sending Five Patients annually to the Hospital.

That the Directors shall nominate annually a certain number of Physicians and Surgeons to attend the Establishment *gratuitously*, in respective terms, arranged by themselves, in other Hospitals.

That a Resident Medical man, paid from the funds of the Hospital, shall be nominated by the Physicians and Surgeons, and appointed by the Directors.

On Wednesday evening last a Lecture was delivered in St. Stephen's Hall by the Rev. W. Alvis, subject "God in Nature." The second of the course will be by Mr. James Turtin on "Ireland and the Irish."

The Harmonic Society gave their first concert on Thursday evening last. The Hall was not as full as might have been expected in consequence no doubt, of the bad state of the streets. The whole performance was creditable to the Society. The *Deut* "I know a bank" was particularly effective.

A half yearly dividend of four per cent. has been declared by the Westmorland Bank.

A terrific storm of hail, followed by a heavy rain, and accompanied by a fearful gale occurred on Sunday night. By the morning, however, the storm had abated although the wind continued to blow with increased violence, so that the Admiral could not leave the harbor. A large ship, supposed to be the "Quebec" was seen in the morning passing the entrance of the harbor and running up the Bay. No disasters have as yet been reported.

The *Borderer* states that a man by the name of John Lord in attempting to reach the bark Stanton, lying on Wood Point, Sackville, one night last week, missed his way, and had both his feet frozen so severely that amputation will be necessary.

Gregory M. Wortabet, the talented Oriental, who lectured to crowded audiences during his brief sojourn in this city, is now studying for the ministry in Princeton, and intends to return to Syria as a Missionary.

At a Bazaar held at Halifax last week for the purpose of purchasing the freedom from American slavery of the children of a colored woman named Coleman, the sum of £115 was realized, being sufficient to liberate two of her offspring from "the galling yoke." The ladies, as usual in every good work, were instrumental in raising this handsome sum.