

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., NOV. 23, 1859.

PROSPECTUS FOR 1860—VOL. 13.

Thankful to our subscribers for the promptness with which they have paid up arrears on the *Visitor* when called upon during the present year, and encouraged by our increasing list, we have determined to improve our paper, so that it shall be in matter and manner as it is in circulation—second to no other weekly in the Province.

We have engaged a better quality of paper and our publisher promises that the new volume shall be struck from new type. We hope also to add some able contributors to our columns.

All this will cause increased expenditure, which we trust will be made up by an increased subscription list. Several of our ministering Brethren in different parts of the Province have kindly volunteered to collect our dues and increase the number of our subscribers. We have not yet replied personally to their kind offers, but as soon as our new books, now nearly completed, are made up, and we can send them correct accounts, we will do so. In the mean time we trust that they will endeavour to send us new subscriptions to commence with Vol. 13,—all sent previous will go free until then!

Some of our friends have suggested that it might be advisable to reduce our price, or enlarge our sheet. With reference to the price we have to say that a paper such as ours cannot be published at less than 7s. 6d., in advance, without loss to somebody. It is low, too low already, and can only be sustained by a large circulation. With reference to the latter point, our readers will observe by turning to our columns, that we give more reading matter than any of our contemporaries,—we do not seek to make money by advertising. We are anxious to enlarge our sheet, and will do so, as soon as our circulation will warrant.

We are determined that no effort shall be spared on our part to make the *Christian Visitor* worthy of the continued support and confidence of our influential and increasing denomination. We hope our Subscribers and Ministering Brethren will have the like determination and do their part.

We propose the following terms to all Ministers who will send us new subscribers with the advance payment for vol. 13. Viz:—For 3 new subscribers, the *Visitor* free for one year; for 10 new subscribers, the *Visitor* as above, and thirty shillings worth of Standard Religious Books; for 20 new subscribers, the *Visitor* and seventy-five shillings worth of Books; and to the minister who will send us the greatest number of new subscribers (not less than 25) the *Visitor* and FIVE POUNDS in the like Books.

We respectfully urge upon all our subscribers the advantage and importance of advance payments. It is a great consideration to us to be in a position to keep out of debt, besides enabling us to make the paper much more valuable and interesting to our readers. Hereafter we must insist upon this, in all cases where three months have transpired without payment.

Don't wait for our travelling agent to call, but, if no local agent is convenient, send the money by mail at our risk.

PROGRESS BACKWARDS.

We have to crave the indulgence of our subscribers for a week or two with reference to the despatch of the *Visitor*. Wednesday is our publishing day, and it is the day when the latest news from England and the United States is generally received—sometimes early, and sometimes late in the day. In old times when we had no Railroad, and had a telegraph line from Halifax, we had no trouble in getting our paper ready for the afternoon mail at 5 o'clock, and it reached the most of our readers without material delay. When the Railway was opened to Hampton, and the Telegraph sold to the Yankees, we were not only cut off frequently from the English News, but cut down in our time for mailing our papers to 4 o'clock; and now that the road is opened to Sussex we are again cut down in our time to 2½ o'clock; and it is impossible for us to get the latest news into our paper and get it mailed in time on Wednesday. The frequent changes from bad to worse in Post Office management have left us no confidence in, and we can place no dependence upon the arrangements of that department of the Public Service. There seems to be no settled policy, but an entire ignorance or total disregard of the public convenience.

We purpose making arrangements for ourselves, independent of the mail from St. John, by which our papers can be distributed on the day of publication at Sussex and other points on the line of Railway.

The English Mail which left Halifax on Saturday, not arriving at Sussex on Monday afternoon at the moment the train was ready, was left there all night and was not distributed at our Post Office till yesterday P. M.—over 80 hours after leaving Halifax! Our English correspondence is therefore left out.

We don't know whether the Government governs the Railway, or the Railway the Government; nor whether the Post Master General or the Chief Commissioner of the Railway is Dictator of New Brunswick, but we think it is high time the question was settled.

"A house divided against itself cannot stand."

THE SMALL POX AND AN HOSPITAL.

Not wishing to cause needless alarm to our country friends we have abstained from noticing the existence of this loathsome and fatal disease in the city. While it was confined to one or two localities, we hoped that it might be under the control of the Board of Health, and die out. But now, that it is spreading over the city, and finding its way into the outskirts, it is necessary that the Country should be alive to the importance of such sanitary measures as will check this disease and secure the public health. Our country friends may well enquire why it is that disease is allowed to harbour, accumulate and spread itself in the city of St. John, despite quarantine regulations and the Board of Health, unchecked, if not unknown, until it has acquired a mastery which no human power can control. In answer we assure them that it is no fault of the Board of Health. We are only astonished that the gentlemen who compose that Board, are willing to perform so much really trying and disgusting labor without fee or reward, and without means to put any effective sanitary measures into operation.

If a stranger is attacked with disease in our streets he must either perish there or be received into any family which may be found courageous and charitable enough to allow him shelter. Why have we not a Hospital—so absolutely necessary to meet such contingency? Because, forsooth, it is nobody's duty to provide one! or what is just the same thing—it is everybody's. We ask, in the name of humanity, what have we a Government for? Have they in the strife and selfishness of politics forgotten the very first if not the only legitimate duty of governments—to protect the lives (health) and property of the Governed. Why should they appoint a Board of Health if a Hospital is a City affair, and if the expense is not legitimately a provincial one? We will not pursue the argument—it would be insulting to the common sense of our readers.

Our Government seems to be fearfully alive to the danger of taxation. However desirable or necessary the expenditure of money may be, it cannot be thought of—unless, indeed, it is for Railway purposes,—that one idea which seems to swallow up every thing else and is a standing excuse for every neglect.

We need a Hospital. It is an absolute, imperative necessity. Citizens of St. John have offered to contribute largely towards its erection, and have called upon the Government to do their duty in the matter. Have they the courage to do it?

PERSONAL HOLINESS.

The religion of the cross is emphatically a holy religion. Holy in its principles, motives, and results. The tree is made good, therefore the fruit is also good. The fountain is cleansed, consequently the streams are pure. The religion that saves, wages an incessant warfare with every form of evil. Like its divine author it is holy, harmless, undefiled and separate from sinners.

If we turn to the precepts of our religion we shall see with what point and force they inculcate holiness of heart and life. "How shall we that are dead to sin live any longer therein?" "And this also we wish your perfection." "If ye then be risen with Christ seek those things which are above." "And be not conformed to this world." "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Without holiness no man shall see the Lord." "Be ye holy, for I am holy." "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue and if there be any praise, think on these things."

Such is true religion in precept. Would we contemplate it in action? Then study the life of its Divine founder. In his life all these holy requirements were embodied and unfolded. He was the personification of all moral excellence. "He did no sin, neither was guile found in his mouth." His was a model life. "He has left us an example that we should follow his steps."

Now just in the proportion in which we are guided by these pure precepts and by this holy example, are we truly Christian. Unless our religion saves us from sin it is a mere name, a shadow, a farce. We must be Christ-like, or we cannot hold communion with him; neither can we show forth his glory. Alas! that there should be such a marked difference between Christ Jesus and multitudes who profess to be his disciples. He was chaste, they are impure; he was meek and humble, they are proud and self-willed; he was full of charity, they are filled with covetousness—he went about doing good, they go about doing evil. If professors of godliness are seen to be immoral in their habits, over-reaching in their business transactions, attentive to their engagements, uncharitable to the poor, malicious in their disposition towards those who may have injured them, and lukewarm in their religious faith, they must as a matter of course, present to the world a false view of the genius of Christianity, and throw serious obstacles in the way of its progress.

This mock religion in Christian Churches is doing much at the present time to retard the triumphs of the cross. It confirms men in their indolence and ungodliness, and emboldens them in their opposition to the claims of redeeming love. Mankind generally judge of religion, not so much by what they hear from the pulpit, as by what they see in the lives of its professors. Hence the absolute necessity of personal holiness in all who take upon themselves the Christian name.

Is there not vast room for improvement in this respect in the membership of Christian Churches? How few Church members comparatively are really striving for holiness of heart and life. The multitude are satisfied with a name to live while they are dead. There must be a change for the better or the word of God will not have free course and be glorified in the salvation of sinners. Christians must wake up to feel that upon them rests the tremendous responsibility of improving the minds of all around them with the sublimity and glory of the faith which is divine; and therefore should they give diligent heed to the precept, "Be ye perfect as your Father which is in heaven is perfect."

A CAPITAL PLAN FOR CHURCH EXTENSION.

We have been greatly interested in reading in the *New York Examiner* of last week a statement made by Rev. H. C. Fish, D. D., of the measures adopted by him and his brethren in Newark, N. J., to multiply Baptist churches, and of the success which has attended their labors. The plan is simple but it has proved most effective, and wherever adopted and thoroughly worked, we doubt not would be attended with like results.

It appears to us that the Baptist churches of Saint John, including Portland and Carleton, should, with all delay, go into similar arrangements for the multiplication of churches, and for the extension of the cause of God in this City and its environs. Here is the plan as sketched in the *Examiner*. Read, ponder, pray and act—

"Our plan of church-extension is very simple. At the beginning, some eight years ago, a meeting was called of the two existing churches, and it was agreed to go into efforts of this kind. Also that four lay-brethren, with the pastors, should, together, constitute a Board to conduct the ef-

forts, reporting annually to the society—that is to the assembled membership of the churches. This done, we soon went to work in two new localities. Individuals were encouraged to go out as an advance force, and plant a Sabbath school, and a weekly prayer-meeting. The next thing was to put a vigorous workman at each post, to become ultimately the pastor. In due time, when the enterprise had evidently gotten root, a church was formed—made up of those who, of their own accord, were ready to go into the organization, and residing mostly in the particular locality.

At first they worshipped in public halls; and when the demands came for more room, and better accommodations, the brethren in the enterprise were advised to go to work among themselves and get subscriptions for a new house. After doing all they could themselves, a meeting of the society was called, the needs of the new interest presented, pledges secured, and committees appointed to fill up the subscription among the members generally. Instead of having the deed of the lot, etc., in the new church, the property was for a time held by some individual or individuals in trust, for the church, to be transferred when the success of the enterprise should be placed beyond question.

From this statement it will be seen, (1) That the City Mission Society is not doing due to the entire membership of the churches, irrespective of their giving or not giving to the enterprise; although it is expected that each member will contribute something, however small the sum. (2) That the churches do not send out colonies, as such; but leave it for those to go who are ready and willing to make the sacrifice, out of love to Christ. (3) That the Sunday school and the prayer-meeting are the two arms of the infant interest, whereby it reaches outward and becomes strong. (4) That the enterprises directly upon the hands and the hearts of the people of Israel themselves. (5) That the Board, as such, assumes no pecuniary responsibilities, beyond the bare aid or support of the missionaries, or mission pastors. It is not even a corporate body. By this means, the path of the burden comes where it belongs—on the new interest, and on the membership at large.

I will add a few other particulars. Each church has its collector for this object, who is a member of the Board. The society holds an annual meeting, i. e., there is a *union meeting* of the several churches to look after this thing. Some of these meetings are called. The Board generally meets once in three months, sometimes oftener. Each new interest, from the first is represented in the Board, and though aided, has an equal voice in directing its affairs. In the call of a pastor, the planning of a church edifice, etc., it is expected that the young interest consult the Board. There is little machinery about the matter, so little that we have not even a written constitution or set of bye laws, and have not felt the need of any. All we aim at is to go to work and keep at work. I must not neglect to say, that it is a fixed principle to have no debt on a house.

As to results, it may be stated that the two churches have become five (including one soon to be constituted, and already provided with a preacher and a chapel.) besides a German church; and that the membership of the churches has increased from about 450 to 1,600. A greater result, if possible, is the firm union of the entire membership in one common work. Nothing of moment is undertaken alone. The South church edifice was built and paid for by the Baptists, and then decided to the church. The Baptists, as such, are now building the First church edifice; and they have built or purchased three other church edifices, besides the above named. They have absolutely raised for new houses and salaries of mission pastors, (or will have done, after the payment of the coming three months,) about \$100,000, within the eight or nine years past—besides meeting their own expenses, and giving largely to spread the gospel in the regions beyond. And there are but few men of wealth among them. The secret is not dollars but devotion to a noble cause. I think I speak for the common sentiment of the Newark Baptists, when I say that this city mission movement, considered only as a bond of union between the churches—preventing rivalries, and jealousies, and alienations—and above all, in setting before the churches something to do, and calling out their united energies—is worth ten times what it costs.

And I have long been penetrated with the conviction that, should the Baptists of all our cities thus come together, and resolve to do a great and noble thing for God and their fellow-men, there is nothing which they could not accomplish. Nine tenths of our strength is lost for want of striking hands in a common cause. Will not our earnest and thoughtful men, in each of our important cities, take this matter into serious consideration?

ENCOURAGING.

The short note which appeared in our last issue from Rev. T. Todd, shows that the "Union Agency" opens with flattering prospects. He had only been a few days in the field, but had obtained subscriptions to some £40. This is a capital beginning, and we take it as a pledge of future success. The Agency must commend itself to the enlightened judgment of every Baptist in the Province. It is impossible that our institutions can live and prosper without money, and this Union plan if adopted by the entire membership of our churches will yield a generous supply. We cheer for Brother Todd whole-hearted co-operation.

For the Christian Visitor.

New York, Nov. 10th, 1859.

MR. EDITOR,—Please allow the following a place in the columns of your valuable paper, which I have not been so lucky as to see since I left St. John. Our College having commenced on the 1st September, has advanced in its winter session nearly four weeks. The number of students at present attending is nearly three hundred, and yet we are weekly receiving additions. The Faculty of this Institution are too widely known to need praise from my feeble pen; suffice it to say the student will find in them all he desires. The President, Professor Draper, is a very interesting man, uniting all the qualities of a gentleman and a scholar. His physiology and chemistry are works of deep research and scientific skill, many discoveries of which were original with him. Let those of your readers who sit for likeness remember that the art of taking portraits from the life was invented by Dr. Draper.

L. L. D. On my first Sunday here I went in the morning over to Brookline to hear a sermon; he continues yet so popular as to have attracted many thousands to his church on every Sabbath. The Sabbath school which I have seen in visiting Sabbath schools, prayer meetings, and listening to other preachers of note. I was present at the first Sunday noon union prayer meeting ever established in this City. It was held in the great hall of the Cooper's Institute, untold blessings, it is hoped, may spring from it. I have thought that much good might be done if such meetings were established in every village and town where churches are situated near each other, thus giving a chance to the returning worshippers of the different churches to join in what I conceive is one of the most beautiful sight to be seen on earth—a whole assembly devoutly engaged in prayer and praise to Almighty God. I fear I have already written too much.

Truly yours,

A. F. McDONALD.

OBITUARY NOTICE.

Mrs. JAMES GEROW departed this life October 26th, 1859, in the 58th year of her age. Her original name was Eleanor Vanwart. In 1824 she was married to Mr. James Gerow with whom she lived happily until 1852, when it pleased God to remove him by death.

In May 1829 she was baptized upon a profession of her faith in Christ by the late Rev. F. W. Miles, and became a member of the German Street Baptist Church. When the Brussels Street Church was organized she removed her membership to that Church, and was a constant attendant upon its duties and privileges until called to the spirit world.

Mrs. Gerow from the time of her first profession of the Christian faith evinced an ardent attachment to the people of God, and a lively interest in the cause of Christ. Both before and after her husband's death she took special delight in administering the rites of hospitality to the Lord's ministers, and to her Christian friends; and many precious seasons of religious fellowship were enjoyed by the servants of God in her hospitable dwelling.

Mr. and Mrs. Gerow having no issue to share in their estate, united in making such a disposition of their worldly goods as to greatly benefit the Institutions of the Baptist denomination, as the following bequests will show.

By Mr. Gerow's Will the German Street Baptist Church receives £300 in cash and a pew valued at £25. Mrs. Gerow in her last Will and Testament gave to the Brussels Street Baptist Church £200; to Acadia College £100; to the N. B. Home Missionary Society £100; to the Baptist Seminary, Fredericton, £50; and a pew in the Brussels Street Chapel, valued at £25, to the Sabbath School taught there. In all £800.

Well, indeed, would it be for the cause of truth and holiness in the world if others of our denomination, who have the means, would follow so noble an example. Mr. and Mrs. Gerow slumber in death side by side in a beautiful spot in the Rural Cemetery of the City; but these generous bequests to the cause of God live, and will continue to exert a healthful influence in society for all time to come. Such monuments to departed worth will stand erect in sublime grandeur when all the marble tombstones of earth shall have crumbled into dust. THE MEMORY OF THE JUST IS BLESSED.

OBITUARY.

MISS L. E. E. URQUHART.

Died, Nov. 5th, at Springfield, K. C., Miss Lydia E. E. Urquhart, eldest daughter of John Urquhart, Esq., aged 16 years and 1 month.

Miss U. was not a professor of religion, but she nevertheless possessed it. A little while before her departure, she requested her friends to sing her favourite hymn,

"There is a happy land," etc.

When asked if she loved Jesus, she answered "Yes," and then desired her parents not to wish to retain her here, for Jesus was waiting to receive her. She then said, "Oh, how good it is to be blest, and dwell where loving Jesus is," and shortly after expired.

Com.

A COUNCIL CALLED.

A Council had been called by the Portland Baptist Church, to meet in their house of worship, Nov. 30th, at 7 o'clock, P. M., to consider the propriety of setting apart to the work of the Gospel Ministry, Edwin C. Cady, who has been called recently by them, to become their Pastor.

The first business of the Council will be to listen to the Candidate's relation of his Christian experience, Call to the Ministry, views of Bible Doctrine and Church order.

To these Exercises the public in general are invited to be present.

The Ordination is expected to take place the first Sabbath in December, at 2 o'clock, P. M.

NEW YORK DAILY PRAYER MEETINGS.

(From The Examiner.)

A CONVERTED ATHEIST IN THE MEETING. "One year ago," said the speaker, "I was in this meeting, a confirmed atheist. I was an atheist of no common order. I was made an atheist by science falsely so called. I thought there was a necessity that my belief should be just what it was. But I was led to inquire into the cause of the state of things which I witnessed here. I saw that this was a meeting of business men. What Power brings them here? Is there a MIND above their minds moving them to these daily acts of devotion, in the hurrying, flying hours of business? I was obliged to answer my own questions, by admitting that there must be a Spirit, infinite and divine, who could produce what I now saw and felt. I saw that I had been a fool all my days in saying, 'No God.'"

I soon became convinced of the truth of the Bible, and all the leading truths of the Bible. I was in great agony of spirit when I found what I was a sinner. I felt I was a great sinner, and needed just such a Saviour as Jesus Christ. I heartily embraced him. I want you to pray for my father and mother, who are unbelievers, that they may be converted."

REVIVAL IN THE NORTH OF ENGLAND.

A gentleman said he had heard good tidings from the North of England during the last week. By a late steamer, letters had been received announcing that in Newcastle-on-Tyne, since the middle of September, a space of two months, a most glorious revival had prevailed, rich in the harvest of souls which had been gathered. The Secretaries, who had been appointed for the purpose, had gathered up the names of those who were hopefully converted, to the number of 1300, and it was supposed that many converts had not been enrolled. All Christian denominations shared in the work. The meetings were held every night, and were attended by 2,000 and 3,000 persons. The revival is not the least noted at the last date—18th of October—and a score or more were daily added to the number of hopeful conversions.

In Sunderland, a large town in the same neighborhood, the revival had commenced, and 500 had been enrolled as hopeful converts, in a single week. The meetings were very large. On one occasion, at a night prayer-meeting, when it was announced that one of the leaders would meet the anxious in the adjoining lecture-room, in the space of five or six minutes, more than 500 entered the room, pushing their way out of the great meeting, where prayer was offered for them. The place was a *Buchum*—a place of tears.

YOUNG MEN ASKING FOR PRAYER.

The leader of the meeting asked the meeting to notice particularly the request which he was about to read, and which, he said, would deeply move every heart to pray. It was as follows:

"A young man came to the Fulton street prayer meeting yesterday for the first time. He had not been in the meeting but a few minutes, before he was struck with distressing conviction of sin. He is overwhelmed. He is in the meeting

to-day. Will you pray for him, that he may be converted?"

Instantly a gentleman rose and offered prayer, and then another and another. Then one left to carry the request to the lower lecture room. On the way down, a young man ran down the steps after him, and said—

"Oh! pray for me, too; I am very anxious. I want to be a Christian. I cannot live as I have lived any longer. Will you not ask the meeting to pray for me?"

The gentleman stood in the doorway of the lower lecture room, and said, "I ask prayer for two young men. The first was in our meeting yesterday for the first time. He said to me, after meeting, that he was very irresolute about coming in here. But before leaving home, his young Christian wife said to him, 'When you get to New York, I want you to go into the Fulton street meeting.' So he said he came here, and he walked up and down past the church, eight or ten times, before he could make up his mind to come in. When he came up the steps, he would not come in, but sat down on a stool in the door-way. He had not sat there long, before I noticed that he was weeping profusely. I stepped up to him, and asked what was the matter. 'Oh,' said he, 'I am in such distress on account of my sins.' I invited him to the upper room where he could be alone, and there I conversed and prayed with him. 'Oh! said he, 'I am doomed and damned. There can be no mercy for me. I am too great a sinner to be forgiven.' I ask you to pray for him, that he may now be led to believe in Him, whose blood cleanseth from all sin."

"Then here is this young man, who stands beside me, who says he wants an interest in your prayers, for he feels that he is a perishing sinner. Will you pray for these young men, and for all the unconvinced young men in these two lecture rooms to-day? May the Lord have mercy on them to-day—this very day."

SOWING IN TEARS—REAPING WITH JOY.

One of the requests began by calling upon the meeting in this way—"Rejoice, rejoice!"—and giving an account of asking for prayer, and now of answer to prayer, in the case of a man past middle life, whose case was one of peculiar trial and perplexity—on account of a long course of sin and disobedience. But now his proud heart is humbled, and he sits at the feet of Jesus. Pious friends have laboured with him, prayed for him, went over him—have hoped against hope, and now he has come out a shining Christian, happy in the love of Christ.

Another case, said the speaker, is the case of a young man, for whom prayer was offered yesterday in the Fulton street meeting. It was the one who went down to the lower room, and requested that he might be prayed for, being in a great anguish of mind. To-day he comes rejoicing in having found a Saviour, unexpressed precious to him. So we have seen that they that sow in tears shall reap in joy.

THE REVIVAL IN ENGLAND.

A communication to the *London Watchman*, dated Newcastle on the Tyne, states that the revival in that section is progressing with increased interest and power. The Sabbath and weekday services are fully attended, and mostly by a deeply interested congregation. Visitors from Yorkshire, Lincolnshire, and elsewhere, having attended the meetings, and been spiritually profited, have returned home to tell their friends what great things the Lord had done for them. In Newcastle, in some instances, whole households have been converted, and in Brunswick Chapel alone there has been placed on record the names of nine hundred persons who have presented themselves as anxious inquirers. There is no doubting the impression produced upon the town by this awakening. An infidel lecturer, who on former occasions drew overflowing audiences, was in a recent visit greeted by not more than half the usual number. The local journals, too, generally speak in favour of the movement, and one of them, conducted with marked ability, has produced some able articles in its defence.

THE DUTY TO VOTE.

At the late election in Massachusetts the number of voters who remained away from the polls might be reckoned by thousands and tens of thousands. In some wards and towns—and these the most intelligent and moral—not more than half the voters threw their ballots. All this is wrong, and gives to demagogues and cliques of designing men signal advantages. That would seem to be a poor boon that is so lightly esteemed. It may well be doubted whether the right of suffrage can be long safely used if thus idly and carelessly neglected. Governor Corwin, of Ohio, put this obligation to vote in a strong light at a late meeting in New York, when he said:

I have heard it said in my own country that a man who expected to preserve a reputation for decent piety should not be found at the polls on the day of election: there was a society there it was not proper for him to meet; he might contaminate and soil the fine garment of Christianity which he should keep always about him. My fellow citizens, when you come to that, you had better surrender this right of suffrage. If there is a man here or anywhere who believes that it is not a duty of the Christian man to attend to these matters, first he should be turned out of the church, and secondly, he should be driven out of the nation. He has no business here. There is no function for such a man in the country. The man who stays away from the polls on the day of election dishonours the duty which, under God's providence, has been assigned him. And those gentlemen who cannot vote for fear of mingling in the depraving intercourse of the world, if they can't do that, they ought to carry their experiment a little further, and abandon their churches. Let this decent society leave the polls, and they will find their places filled by the very men who never ought to be seen at the poll.

If the man of business can't devote one day in the year to saving the liberty secured to him by the institutions of the country to do business, that man—what shall I say to him? He's past praying for; we'll let him go. That man, and every man like him, if they do persist in keeping themselves away from all interferences with politics, and leave it to men whom they don't consider respectable because they are politicians—all that class of men will make one of these days in the midst of a conflagration, in which all their wealth will be swept away. I dare say I am addressing myself to some gentlemen here in a personal kind of a way. God help me, I must speak the truth—*Watchman and Reflector*.

MECHANIC'S INSTITUTE.—Last evening, T. T. Vernon Smith, Esq., lectured before the Institute on the life of the late distinguished engineer, Robert Stephenson, which was replete with valuable suggestion and interesting facts connected with his career. The instruction derived from biographical sketches of eminent men is most salutary, as the ardent minds of the rising generation are furnished with examples worthy of imitation, which encourage them in the pursuit of knowledge under difficulties, and present them with proper subjects for emulation. The lecturer treated the theme in a very able manner.

The trial of Moore Ellis and his wife, for causing the death of John Cassidy, took place in Court yesterday, the jury, after an absence of about five minutes, returned a verdict of Not Guilty.

MONEY RESTORED.—*Montreal*, Nov. 16th.—The four \$1000 bills on the Commercial Bank, lost some time ago, were restored to Molson's Bank to-day by a Catholic priest. They are supposed to have reached his hands through the confessional.

In Nova Scotia the Decimal System will come into operation on the first of January next.

CANADA.

SONS OF TEMPERANCE.

One of the largest and most respectable meetings ever held for the promotion of Temperance, was convened a short time since at Port Dalhousie, to hear a lecture by Mr. James A. Davidson. The hall was filled, and Mr. John Denton, a champion of the cause, was nominated to the chair by Robert Lawrie, Esq. The address of the chairman was well received, and after singing a temperance hymn, he called upon the lecturer to open the meeting with prayer. After which Mr. Davidson read the 91st Psalm, and then delivered his lecture, which was listened to with deep attention. After describing his reformation and preservation for more than three years to the influences of the Holy Spirit of God, he went on to show that every converted man was a working man in the Lord's vineyard, and that one branch of duty and privilege is presented in the temperance reform movement, already so signally successful in the reformation of inebriates, and in preventing intemperance. He also gave a most encouraging account of the progress of the cause in the other Provinces, and in Britain. He spoke with much feeling of the kind treatment he had met with in the course of his travels, and gave some instances of remarkable interpositions of Providence in his behalf, when a stranger in a strange land. His account of British hospitality, and zeal in the cause of temperance and prohibition, was received with much applause. A vote of thanks was moved to the lecturer, as the close, by R. Lawrie, Esq., and carried with enthusiasm, after which the meeting was addressed by Mr. Lawrie, and the pledge was taken by fourteen persons. A vote of thanks to Mr. Denton, and the benediction by Mr. Davidson, concluded the meeting. The cause of temperance was never in a more promising condition at the Port than at the present time. The Sons of Temperance, Band of Hope, and Total Abstinence Society are all at work. The Rev. R. F. Burns, of this town, has been the cause of many of the men of influence there taking a stand for the temperance reformation, which has produced a moral revolution in more places than Port Dalhousie, and every right-minded man and woman will rejoice with us at the increasing popularity of total abstinence and prohibition principles and practice.—*Toronto O. Messenger*.

THE GOVERNMENT BUILDINGS AT QUEBEC.—The *Montreal Gazette* learns from a correspondent at Quebec that the Parliament buildings are nearly finished; and that they will be ready for occupancy by the Houses before the end of January. Another correspondent informs it that they are very faulty in construction, with respect to protection from fires. Wood comes in conjunction with some of the fines, and we are told that their burning is but a matter of time. Three of the insurance offices at Quebec, of the highest standing, have refused to insure the buildings. What a nice Government we have to be sure?

COUNTERFEIT BILLS.—A number of \$2 counterfeit bills on the Quebec bank, signed Jos. Gibbs, President, says the *Globe*, are in circulation in Toronto. They are photographed, and look very much like the genuine article.—*Id.*

MERCHANTS AND OTHERS should at the present time, make a close examination of the \$1 bills on the Niagara District and Commercial Bank, as counterfeiters on them are afoot.

DIOCESE OF TORONTO, CANADA.—Very Rev. John Lynch, Superior of the Congregation of Missions, Diocese of Buffalo, has been appointed by the Holy See, coadjutor of Toronto.—*Boston Pilot*, Oct. 29.

It affords us much gratification to state, that Mr. Walter Shanly has been appointed by the Directors of the Grand Trunk Railway Company to the onerous and responsible office of General Manager of the road.

UNITED STATES.

THE MONSTER BALLOON.—Mr. Lowe commenced Tuesday morning to inflate his great balloon, "The City of New York," and the Perserverer grounds, where the process is going on, were opened for exhibition. He feels sanguine of success, but his visitors entertain various opinions thereon. The balloon begins to show its prodigious proportions to great advantage. The metallic life boat attracts much attention. It is nothing more than an ordinary boat of Francis's pattern, having a small shaft in the bow on which to attach the propeller. The calorific engine is already fired up and puffing away vigorously. This is intended to operate the propeller. The line sieve is an object of much curiosity. This is nothing more than an ordinary tin kettle having another kettle about half as deep, fitting inside. Into this small kettle is fit another about half as small, and the whole is covered close. The coffee is placed in the first or largest kettle; the line in the next smallest and the potatoes or whatever is to be baked is put in the smallest kettle. The heat is then produced by the steaming of the lime and the cooking process goes on admirably. Apples can be baked in two minutes and coffee served up hot all the time. It is estimated that it will require about ten days to fill the balloon and prepare for a start to Europe. Some three or four persons will accompany Mr. Lowe in the balloon, and two or three will occupy the boat, with provisions.

USE COAL OIL.—A barn belonging to Joseph Terry, in Hartford, was burned up on Friday night, because the wind knocked over a lantern fed by burning fluid, exploded the lamp and set the barn on fire. Loss \$2,500, and no insurance.

SNOW STORM.—A heavy storm of snow has been falling since yesterday afternoon and still continues unabated.