

tion upon these places than had yet been made public. \* \* \*

"The sanitary state of these houses is very bad. Not only do the lodgers generally swarm with vermin, but there is little or no ventilation to the sleeping rooms, in which 60 persons, of the foulest habits, usually sleep every night. There are no proper washing utensils, neither towels nor basins, nor wooden bowls. There are one or two buckets, but these are not meant for the use of the lodgers, but for cleaning the rooms. The lodgers never think of washing themselves. The cleanest among them will do so in the bucket, and then wipe themselves with their pocket-handkerchiefs or the tails of their shirts. \* \* \*

"Four frequenters of that room had been transported, and yet the house had been open only as many years, and of the associates and companions of those present, no less than 40 had left the country in the same manner.—The names of some of these were curious. I subjoin a few of them: The Bonger, The Slasher, The Spider, Flash Jim, White Coat, Moushe, Lankey Thomson, Tom Sales (he was hung), and Jack Shephard. \* \* \*

"According to the Report of the Constabulary Force Commissioners, there were in the metropolis, in 1839, 221 of such houses as the one at present described, and each of these houses harboured daily, upon an average, no less than 11 of such characters as the foregoing, making in all a total of 2,431 vagrants and pickpockets sheltered by the proprietors of the low lodging-houses of London.—The above two-penny lodging-house has, on an average, from 50 to 60 persons sleeping in it nightly, yielding an income of nearly £3 per week. The three-penny lodging-houses in the same neighbourhood, average from 15 to 20 persons per night, and produce a weekly total of from 20s. to 25s. profit, the rent of the houses at the same time being only from 5s. to 6s. per week. \* \* \*

"While treating on these lodging-houses, it may be as well to inform the inexperienced reader that the class of dormitories described are not the lowest of the low. \* \* \*

In some places a penny only is demanded for shelter for the night, and there congregate the most wretched and demoralized of all characters. The commonest prostitutes, thieves, beggars, and vagabonds are taken into these dens of iniquity, and allowed to sleep promiscuously in one small room. There is little or no furniture in the house, so that no beds are provided for the money. The lodgers—male and female—men, women, boys, and girls all lie huddled together on the floor; the average nightly muster being about thirty of the most miserable and infamous of human beings—a mass of poverty, filth, vice, and crime—an assemblage of all that is physically loathsome and morally odious—a chaos of want, intemperance, ignorance, disease, libidinous rags, dirt, villainy, and shamelessness, that can be paralleled in no other part of the globe but this, the first city of the world—the focus of wealth and intellect—the pinnacle of civilization and charity.

"But there are dormitories lower and lower still in the scale of comfort, cleanliness, and civilization. Such sleeping places are frequented by those who want even the penny to provide them with the luxury of mere walls and roof to shelter them from the wind or the rain. Hence, if it be possible to conceive a class of beings still more wretched, more vicious, or more criminal than those visiting the lowest lodging-houses of London, they are to be found nesting under the arches of the Blackwall Railway. There may be discovered whole families, houseless and penniless, huddled close together—children cradled as it were in vice and crime, cheek by jowl with the vilest prostitutes and the meanest thieves. Or else they may be seen ranged along the wall of a neighbouring sugar baker's, warming themselves upon the pavement heated by the melting-pan beneath. To behold the drowsy, ragged, destitute crowd gathered there at three o'clock in the morning, is a sight to shock the most callous, and one that it is painful even to imagine.

**IN FOR IT—HOW TO GET OUT OF IT.**—Once on a time there was a gentleman who won an elephant in a raffle.

It was a very fine elephant, and very cheap at the price the gentleman paid for his chance.

But the gentleman had no place to put it in.

Nobody would take it off his hands.

He couldn't afford to feed it.

He was afraid of the law if he let it loose in the streets.

He was too humane to let it starve.

He was afraid to shoot it.

In short he was in a perplexity very natural to a gentleman with moderate means, a small house, common feelings of humanity, and—an elephant.

France has won her elephant at Rome.

She has brought back the Pope.

She is at her wit's ends what to do with him.

She can't abet the Pope and the Cardinals because she interfered in the cause of liberty.

She can't abet the Republicans because she interfered in the cause of the Pope and the Cardinals.

She can't act with Austria, because Austria is an absolutist.

She can't act against Austria, because France is conservative and peaceful.

She can't continue its army in Rome, because it is not treated with respect.

She can't withdraw her army from Rome because that would be to stultify herself.

She can't go forward, because she insisted on the Roman people going backward.

She can't go backward, because the French people insist on her going forward.

She can't choose the wrong, because public opinion forces her to the right.

She can't choose the right, because her own dishonesty has forced her to the wrong.

In one word she is on the horns of a dilemma, and the more she twists the more sharply she feels the points on which she is impaled, like a cockchafer in a cabinet, for the inspection of the curious in the lighter and more whirling species of political entomology.

Poor France! will nobody take her precious bargain off her hands? Rome is her bottle imp. She bought it dear enough, but she can't get rid of it at any price.—*Punch*.

## CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, FEBRUARY 8, 1850.

### CHURCH MEMBERSHIP OF MINISTERS.

**RECOGNITION OF DR. DOWLING AT HOPE CHAPEL.**—In an account of the services on this occasion, in the *N. Y. Recorder*, we read as follows: "The call of the Church was then read by a member, and Dr. Dowling read his reply accepting the call; after which a member of the Church gave him the hand of fellowship, receiving him as a member."

We don't know where some of our good friends in this Province got the idea that a Minister should not have a regular membership in some Church, and be really and personally amenable to it for discipline, whether Pastor of it or not, until he should be regularly dismissed by letter, recommended and received to another Church, just as any other member. "Thus it becometh us to fulfil all righteousness." We see no warrant, nor ought that can be interpreted such, to allow a Minister to escape all responsibility to a Church by simply resigning his pastoral office, nor, till we came into this Province, did we ever hear such a question mooted. In all the councils we ever attended for installation or ordination where a ministering brother was about to take charge of a new field of labour, one of the first things as preliminary to all action by the Council was to ascertain whether the candidate had an honourable discharge from the Church with which he had stood connected, and a satisfactory recommendation to another; and whether the Church over which he was to preside had acted upon the letter to receive him to their fellowship as a member entitled to all its privileges, and answerable to its discipline. We don't hold to the maxim that "kings can do no wrong," nor that ministers can do no wrong, nor do we see how they who recognize Christ as the only lawgiver and king in the Church can allow any man to be above its laws, or any member to be beyond their reach. It is the theory of many brethren here, and seems quite generally acted upon, that when a Minister is invited to become Pastor of a Church, no other form or service is necessary for his admission to membership; and so as he never united by letter he never leaves by one. Now this practically, however it may appear theoretically, is not to be amenable to church discipline; and is upon a very vital point withholding that example which every Minister is bound to give to his flock. In this Province this course, if it recognizes membership at all, would make some of our brethren a member of three or four different churches at the same time to which they render pastoral service; and other Ministers, not being Pastors, stand in an isolated state to become members when it shall please churches to call them to

the pastorate. The credit of a denomination or of a church in any place must always depend greatly upon the character of the Minister; the charge therefore is ever appropriate: "Be ye clean that bear the vessels of the Lord." The importance of this should be felt by the Church as well as by Ministers, for they are equally concerned; and as it is not presumable that a good Minister would ever be denied proper testimonials to recommend him to strangers, no Church should be willing to encourage the ministrations of a man, and especially of a stranger, who cannot present his credentials; and by this we do not mean an old certificate of membership or license, but one from those with whom he last labored. No good man who justly appreciates the cause of Christ and who is aware what is in justice due to it, will be unwilling to submit to any wholesome check by which the good credit and character of the Ministry, and of the denomination, may be preserved. Within the past two years we have been knowing to gross impositions practised upon churches and communities by careless inattention on the part of good men. One individual who has not for years been recognized in the vicinity of his home as a Christian Minister, who was long ago excluded for gross immorality, we have known to preach to a Baptist Church in this Province, Sabbath after Sabbath, and it is but a few weeks since we saw by letters of inquiry from the neighboring State, that one who has been excluded from the Ministry in this Province, was now endeavouring to impose himself as a Gospel Minister, though of another order, upon a community in Maine. No one can fail to see the necessity of some suitable guard, if one can be had against such impositions; at all events the impropriety of any needless exposure.

Neither our personal regards or any pretence of false delicacy should betray us into unfaithfulness to the cause of religion. Better far that our feelings be wounded than that an open reproach should fall upon religion, or that scoffers should be confirmed in their scepticism; a word of candid explanation may heal the former, but the latter evil may be irreparable. The care of such matters must always rest upon a few; not that all have not an equal interest in it, but taking persons and things as they are, many do not consider their interest; and are easily enticed and pleased by what is new, to the exclusion of all just and careful consideration of distant results. We hope that Deacons for instance, as a class, will consider our suggestions, and if any one thinks of a more excellent way than ours, or detects any inconsistency or real objection in what we have proposed, we would be glad to receive and give publicity to his thoughts on this important subject.

**OPENING OF THE LEGISLATURE.**—At a late hour we see a copy of the Lieut. Governor's speech at the opening of the Session of the Legislature yesterday.

A survey and report on the extent and probable productiveness of our coal field is recommended; also a longer period than usual for the continuance of whatever scale of duties may be adopted on Imports; also a Postal arrangement conformable to the Act of Parliament, which may facilitate the transmission of letters within the Provinces. It is also recommended to throw the responsibility of initiating money votes upon the Executive Government; also a more stringent and searching system of Audit for all public accounts.

Other topics of interest such as the clearing of the Saint John River, the Shediac and St. John Railway, Mr. Perley's Report on the Fisheries, Common Schools, &c., are alluded to.

The Speech is somewhat lengthy, but we should think would be generally satisfactory.

**"THE 'COLONIAL WATCHMAN' ALONE** of all our Provincial Journals advocates the interest of the Farmers." This, which we presume will be really one item of news to many of our readers, we cut from the *Colonial Watchman* of Wednesday last; and without wishing to detract an iota from what credit may be due to our respected cotemporary in these hard times, when he seems to get so little from even the farmers themselves, we would only put in our modicum of a claim, aiming as we continually are to inform and benefit farmers by our religious, general, and agricultural information.

We think one of the most desirable things for this Province at the present time is a well conducted Agricultural Journal, that shall eschew long-winded foolish tales, personal bick-

erings, and political controversies, and after laying a good fund of general and agricultural information before its readers week by week, leave them on all exciting and controverted topics to act out their own good sense as their informed minds may dictate. We are hoping to accomplish something in what limited space we can devote to that department towards that end. We shall insert but once or twice more the lengthy advertisement upon our last page. We are doing it now for the benefit of our new subscribers, who often in the purchase of a very few books save to themselves the whole cost of the paper. We have concluded then to devote a larger space to our AGRICULTURAL DEPARTMENT, as we are informed this of itself has rendered it an indispensable Visitor to many farmers' firesides, and has besides been considered very acceptable by our city readers.

**DREADFUL OCCURRENCE.**—On Monday morning last, (4th inst.) at 8 o'clock, the establishment of Messrs. A. B. Taylor & Son, No. 3, Hague-street, New York, was completely thrown down by an explosion of a steam-boiler in one of the lower stories. There were upwards of 130 persons employed in the building, which fell into ruins with all its inmates and contents. Upwards of 30 dead bodies were got out immediately. When the paper was published the firemen were still engaged recovering more bodies, the number already recovered with those still buried is supposed to be upwards of one hundred.

**RECEIVED:** Remittance from Rev. D. Crandal; letter and remittance from Rev. J. Trimble,—we credit it 10s. to himself, 10s. to Amos Cory; letter and remittance from J. V. Tabor. [Mr. Jesse Prescott's paper has been regularly forwarded all the past year, and also Nos. 1 and 2 of Vol. 3, to St. George.] Letter and remittance from Mr. Joseph Blakney.—One or two communications also received which will be attended to.

Agents and Subscribers please bear in mind that our Terms are Ten Shillings in advance in all cases, except where eight are sent in one package; and to such 9d. only, when paid strictly within three months. In the City and vicinity, and to those left in the City, 10s.

## Co response.

[FOR THE CHRISTIAN VISITOR.]

MY DEAR BROTHER,—I returned last evening from Springfield, where I had on the whole a very pleasant visit. We had preaching on Monday evening, and visited in company with a valued friend a part of the two following days. In "stirring up the pure minds" of the good people in this place in behalf of the Visitor, my mind could not resist the conviction, that all that is necessary to place it beyond ever the appearance of financial embarrassment is for the people to have a full and candid representation made to them of its real value, to individuals and families who wish to be furnished with the necessary information to act their part in the Church or the State. The universal testimony of all your readers is, "the Visitor is certainly the best paper on the whole, that we have ever perused." Is it not then cruel to allow its circulation to remain so limited, while hundreds of Baptist families, and even members of other communities would hail its instructing visitations with joy, if only made acquainted with its easy terms and worth!

Notwithstanding the almost unbounded influence which the newspaper department of the Press is exerting over the public mind, and the amount of information which we owe to this channel, yet there are to be found in every community individuals who regard such instruction as anti-scriptural, alleging that the Bible is the only medium through which religious instruction is to be communicated to the Church of God. Now we admit that the Scriptures are able to make us wise unto salvation through the redemption that is in Christ Jesus; but in order to profit by their contents we must understand them. In accomplishing this the Holy Spirit has appointed two powerful agencies, viz. the living voice and the press. We find these agencies in active co-operation in the Church since the day that Moses delivered the law to Israel in the midst of "darkness and blackness, and temper, the sound of a trumpet and the voice of words" until the sealing of the vision by the Apostle John on Patmos.