

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., APRIL 14, 1864.

New Testament Studies.
NO. XIII.THE CHURCH AS EXISTING IN SEPARATE COMMUNITIES.
Part I.

What is the New Testament idea of a Christian church? It is that of a company of baptized believers, associated, according to the will of Christ, to worship their Lord, to keep his commandments, and to spread his cause. These papers are based upon this idea. We have already shown that, according to the will of Christ, the church is for believers, and not for unbelievers; and for those believers as baptized, and not as unbaptized. We now proceed to another point. To show, that, the churches of Christ, still according to the will of their Lord, are independent in their organization. Every company of baptized believers united in church-fellowship is independent of every other such company. While no church on the one hand aims at the exercise of control beyond its own borders, so, on the other hand, it is not subject to foreign control. It is a self-governing body, responsible to none but the Lord. The proofs of which statement are as follows.

There are the inscriptions of the apostolic epistles. Thus Paul writes to "the church of God that is at Corinth," and "unto the churches of Galatia;" while John sends epistles in the name of Christ "to the seven churches that are in Asia." Neither here, nor elsewhere, is there any intimation that the churches, either in province or city, were united under one government. There is one striking instance to the contrary. In writing to Rome, where there might exist several churches, Paul addresses himself, not to the church, nor even to the churches of that city, but "to all that be in Rome, beloved of God, called to be saints." There was, however, one church in which he felt a particular interest; and to that he sends a special salutation. "Greet Priscilla, and Aquila," says he, "my helpers in Christ Jesus." Likewise the church that is in his house. "In like manner we read of 'Nymphas, and the church that was in his house,' and of Philemon, 'and the church in his house.' The church in the house of Aquila and Priscilla was evidently one of several churches existing at Rome; while all the churches mentioned as meeting in houses were of the same character,—separate and independent.

There are the directions of Christ in Matt. xviii. 15-20, in regard to certain questions of discipline. One who has matter of personal complaint against his brother is there directed, after having tried in vain to obtain redress for his grievance by other methods, to lay his case before the church—to "tell it unto the church." The question here is, What church? That general church of which we read, not far off from this place, "upon this rock I will build my church?" Clearly not. For where is that church to be found? or when does it gather together in one place? The reference, then, is plainly to that particular church of which the differing brethren are both members—a church having a separate and independent existence. It may be very small; and yet have Christ in it too: "for where two or three are gathered together in my name," says the Lord, "there am I in the midst of them." And every thing that is done in this little body, in harmony, of course, with the will of the Lord, obtains his immediate seal and sanction; as he teaches in the words, "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

There is the action of the New Testament churches. When, for instance, officers were to be elected. Even when an apostle was to be chosen to take the place of Judas, the eleven did not proceed in the matter by themselves, but invited the concurrent action of the brethren at large. See Acts i. 15-26. So when the first deacons were chosen, it was evidently the act of the people, not of the apostles; the latter laying hands on the seven whom the former had selected. Thus, therefore we read, "Wherefore, brethren, look ye out among you seven men, . . . whom we may appoint over this business." And again, where we read, "And when they had ordained them elders in every church;" and, "who was also chosen of the apostles to travel with us;" Acts xiv. 23; 2 Cor. viii. 19; the word employed in both cases is such as is used in the Greek classics to describe a popular election by the lifting up of the right hand. See, again, how these churches acted when great questions were to be decided. Damascus cannot settle any thing for Jerusalem. Saul of Tarsus is converted. The church at Damascus receives and trusts him. At length he goes up to Jerusalem. But the brethren there are afraid of him. Nor was it until Barnabas had taken him by the hand, and told his whole story, that, convinced of his sincerity, an evidence presented to themselves, they too bestowed on him their confidence. Farther: the Jewish believers may not lay any yoke upon believers from among the Gentiles. We read that "certain men went down from Judea" to Antioch, and "taught the brethren, except ye be circumcised after the manner of Moses, ye cannot be saved." Thereupon the brethren at Antioch sent men to the "apostles and elders" at Jerusalem in regard to this matter. Their decision is accepted. But that, not on account of their position in the church, but only on account of the inspiration which supplied their decision. "It seemed good to the Holy Ghost." That settled the question; and that alone. We trace the action of these churches, once more, in regard to cases of discipline. Thus writes Paul to the church at Corinth, in the case of the incestuous man,— "When ye are gathered together, . . . deliver such a one unto Satan;" that is, expel him from the church into the world of which Satan is called the prince. And when this man had shown signs of repentance, the apostle writes to the same church a second time, directing them to restore him, "to forgive, and comfort him." Subject only to Christ and the apostles, it is evident, both here and elsewhere, that the churches of the New Testament had full power over their members, to receive, to exclude, to restore, without reference to external aid, or to any authority more decisive than their own. Thus, on a review of all that has been stated, the question of the independence of those churches, as between each other, is clearly and satisfactorily settled.

But what of Timothy and Titus, described as bishops in the subscriptions of epistles addressed to them by Paul? which subscriptions, however, it will be remembered, are without the authority of inspiration. No doubt these servants of the Lord discharged high and important functions. To the one Paul says, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." To the other, "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city." Yet it should seem, that these good men were "evangelists" rather than bishops, either in the New Testament sense, or in any other. To Timothy the apostle expressly says, "Do the work of an evangelist." Neither Timothy nor Titus seems to have been permanently settled, either in a district, or over any church. We find, both of them travelling with Paul, or visiting various places under his direction. They seem to have been rather the assistants of Paul in his missionary travels than to have held any permanent office in any one church, or city, or country. Indeed from all the hints

furnished to us respecting the evangelists of the New Testament, it should seem that their functions greatly resembled those of the modern missionary; and that in the modern missionary the New Testament evangelist is reproduced. We infer, that there is nothing in the position respectively of Timothy and Titus, as indicated in Scripture, which tends to weaken the conclusions set forth as above in regard to the constitution of the New Testament churches.

We now proceed to a few thoughts as to the EXCELLENCE of this constitution. It is, we affirm, the very form which, above all others, is suited to the attainment of the objects contemplated by Jehovah in the erection of his church. Let us take a few illustrations.

1. There is the church as a home or family dwelling. Such is the idea which Scripture gives us of heaven. How much has Christ to say about the "Father in heaven!" Heaven, too, as described by him, is "my Father's house." And the church below, in its various compartments, is the type and the emblem of the heavenly home. It is the nursery for that home. In its spirit, worship, songs, festivities, it is the anticipation of that home. And to sit down in the church here is a preparation for the endearments of "the marriage-supper of the Lamb."

2. There is the church in its simplicity. It was the crowning evidence of the Messiahship of Christ, that the Gospel was preached to the poor, and that they were thus evangelized. And the church, in its various compartments again, is emphatically a home for the poor, the simple-minded, the men of child-like heart. What to them are gaudy trappings, pompous ceremonial, imposing hierarchies, or the "endless genealogies" of a pretentious spiritual succession? They want to find the "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father." And within the narrow limits of a New Testament church they find what they want. Nor is the element of sublimity either, akin as it is to that of simplicity, here found lacking.

For it is to the members of New Testament churches that Paul says, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

3. There is the church in its spirituality. "Without holiness," says Paul, "no man shall see the Lord." But there is no holiness for fallen man except in a regeneration. And so, "except a man be born again, he cannot see the kingdom of God." Now, upon this principle are New Testament churches constructed. Every candidate whom they baptize, every member they receive, every act of discipline they perform, all their varied services, bear testimony to this principle. And thus they witness for God on behalf of spiritual religion, and keep its cause alive in the world. Every church of Christ, in fact, is a company of witnesses for God against a wicked world. That world would be carried away by its own wickedness but for these little centres of holy influence, "salt of the earth," and "light of the world" as they are. And still do these churches ring that grand truth in the ears of men, "ye must be born again;" and urge them to seek the vital change, apart from which they have no right among the people of God here, and can have no home with them hereafter.

For the Christian Visitor.

From the Christian Commission.

INDIANOLA, TEXAS, March 7th 1864.

Again I have been on the deep. After tossing up and down in the waters of the Gulf of Mexico for several days, amid the most imminent peril, we arrived ultimately at Pass Cavallo 555 miles distant from New Orleans, and in lat 28° 19'. A sail of 12 miles up the Matagorda Bay brings us to Indianola. It was near this place that La Salle landed on the 14th of Feb. 1685, thinking he had found the mouth of the Mississippi, for which he was searching. Near here he planted his colony, and in this state, some say on one of the tributaries of the Colorado (pronounced by the inhabitants Col-o-rado) he was assassinated by his companions.

The climate here is delightful even in mid-winter. I find it delightfully refreshing to bathe in these almost tepid waters; and almost daily the troops may be seen wading out in the Bay (Matagorda Bay) up to their necks, and having fine sport with the fish which they take in abundance. The evenings here are a little cool, and that is all, usually. The land is low and level, for forty miles from this place, and we are twelve miles from the Gulf; there are no trees. The houses here are built of wood which has come perhaps a thousand miles, and are all of them destitute of plaster. These immense prairies or bottom lands are sometimes submerged when heavy storms come. The wreck of a vessel of several hundreds of tons was found many years ago fifty miles from the sea. Within the memory of persons living, Galveston Island has been overflowed to the depth of four feet, at the time of a great storm. Immense herds of cattle feed upon these wide fields. Some men here own thirty, forty, fifty, and one I have heard of, who owns a hundred thousand head of cattle. They average in value six dollars a head; horses average \$22 a piece. The cost of raising cattle here is almost nothing, as they require but little care either in summer or winter. As you ride over these prairies here, the illusive mirage will bring to your vision beautiful lakes and groves, which disappear as you approach them, and mock you with their delusions.

There are about 5000 U. S. troops here: of this number there are only eleven in the General Hospital, and now and then one slightly sick in the regimental hospitals; you may draw your own inference as to the healthiness of this port at this season. I never enjoyed better health in my life though usually talking all day, and preaching or lecturing every evening. In the summer season this coast is visited by the yellow fever. Rain falls but seldom here; sometimes for six months or more there is no rain. When I opened my supplies of reading matter, the men came in one continuous stream for days in succession. I have had them come at sunrise, and they have continued coming all day until time for evening meeting. I have had in my room at once at least seventy-five men all clamoring for something to read, most of them anxious to secure Testaments and Hymn Books. Our meetings are full every night in the week; sometimes scores are unable to gain admittance. At one place three miles from here, two hundred or so were unable on an evening not long since to get inside, and remained at the windows. Conversations occur almost daily. On one occasion after I was through with the sermon twenty-five arose for prayer, at another time forty arose for prayer. Last night nine united with the "Army church." Some prayer-meetings that I have attended have been most deeply solemn; all over the room sobbings could be distinctly heard, and God's presence was most sensibly felt. How many at such times refer with tender tenderness to the influence of the home-circle. Said one, with his whole frame moved:—"I bless God for praying parents," another, "I have a praying father and a praying mother, who I know are praying for me to-night;" and another with the deepest pathos:—"I thank God for praying parents." O! if mothers only knew how much their prayers avail, they would not be backward in calling on God for the larger blessings of his Spirit.

The cause of Temperance is not overlooked here; more than one thousand are already pledged temperance men—877 belong to our society alone: twenty new names were given in at our last meeting. Meetings full of interest are held twice each week by these societies. I meet many excellent men here; men of prayer, and those who walk with God. I have found one officer who "under no circumstances" spends less than five hours daily in the study of the Bible. This is the statement of his chaplain.

The colored men also are very earnest in their wish to get reading matter, or rather spelling matter, I should say. Many have come to my room since I have been here eager for a spelling book or primer. "Uncle Jim, how far have you got?" "O massa, I've got over to baker, sah." "Well, Washington, how far are you?" "O sah, I've got over as far as va-grant." Some "read in the Testament." God where you will around the camp you will find them with their books in hand during moments of leisure. I have had them almost quarrel over my last book—five bawny black hands seizing it all at once. I might give many further details but my letter is already too long, and I must close. The "order" has come for us to evacuate this post; and I suppose that in a day or two we shall all be on the move. Where I cannot tell. I hope my next will be from Mexico.

Yours,
VIATOR.

For the Christian Visitor.

Death and Sleep.

TRANSLATED FROM THE GERMAN OF KUMMACHER,
BY CARL S.

In brotherlike embrace the angel of sleep and the death angel walked through the earth. It was evening. They rested on a hill not far from the dwellings of men. A melancholy stillness reigned around, and the curfew bell in the far off hamlet was hushed.

Still and silent, as is their custom, sat both the beneficent guardian spirits of mankind in affectionate embrace, and already the night drew on.

Then arose the sleep angel from his mossy couch, and strewed with light hand the invisible seeds of sleep. The evening wind bore them to the still dwellings of the tired farmers. Now sweet sleep embraced the occupants of the rural cottages, from the grey haired man, who walks with a staff, to the infant in the cradle. The sick forgot his pain, the mourner his grief, the poor their cares, all eyes were closed.

Now, this work accomplished, the beneficent sleep angel returned to his sterner brother—"When the dawn breaks," cried he, with joyful innocence, "then men praise me as their friend and benefactor! Oh, what joy, to do good unseen and in secret! How happy are we invisible messengers of the Good Spirit! How beautiful our silent calling!"

So spake the friendly sleep angel. The death angel regarded him in silent sadness, and a tear, such as the immortals weep, gathered in his large dark eye. "Ah," said he, "I cannot, like thee, rejoice in joyous thumms. The earth calls me its enemy and peace disturber!" "Oh, my brother," answered the angel of sleep, "will not also the good in the resurrection recognize in thee their friend and benefactor, and thankful bless thee? Are we not brothers and messengers of one Father?"

So spake he; then glanced the eye of the death angel, and affectionately the brother-like spirits embraced each other.

For the Christian Visitor.

Acadia College.

DEAR SIR—I am desirous of calling the attention of the churches to the Circular which they received some time ago, respecting the anniversary of Acadia College in June next.

The completion of the twenty fifth year of the College is to be celebrated by appropriate exercises. On Thursday morning, June 24, there will be a public meeting in the Baptist Meeting House, when addresses will be delivered by several gentlemen, who have been requested to discourse on some interesting and important topics bearing on our educational affairs. In the evening of the same day it is proposed to have a soiree, or friendly gathering of the friends of the College. Tea, coffee, and refreshments of a substantial kind will be provided, and arrangements will be made for music and the delivery of short speeches.

The anniversary of the College will take place on Friday, June 25. Orations will be delivered, degrees conferred, &c., as is usual on those occasions. A thank-offering at such a time would seem to be indispensable. In the Circular to which I have referred, a contribution is requested from the Churches, and the hope is expressed that it will amount to a sum equal to a quarter of a dollar from each member. This may be easily effected by the appointment of a committee in each Church, charged with the duty of applying to every member, both of the Church and congregation. Some will give the quarter only. Many others, it is expected, will testify their gratitude to God for his goodness to our Institution, and for the benefits resulting from it, by liberal donations.

My object in sending you this letter is to urge the immediate appointment of these Committees, if they have not been already appointed, and to solicit a generous response to the appeal.

Yours,
A GOVERNOR.

April 7, 1864.

Revival at Amherst.

DEAR BROTHER BILL—Knowing that you are always glad to hear the cause of religion is on the advance, I would just say that we have been holding some extra meetings in connection with this Church, and our Pastor, a New Brunswick man, has had his heart gladdened by seeing his faithful labors blessed, in the conversion of souls. Last Sabbath he had the happiness of burying by baptism three young women, one of whom was his own daughter. We expect baptism again next Sabbath. The good work seems to be spreading far and wide in the community, and is taking deep root in the hearts of the young men, for which we desire to thank God and take courage. Pray for us, that what we have received may prove but a few drops before the more plentiful shower.

Yours in gospel bonds,
A. S. B.

Amherst, 8th April, 1864.

Death of Deacon Branscomb.

DEAR EDITOR—Please record the death of our venerable and beloved Deacon Arthur Branscomb, who departed this life March 31st, in the 84th year of his age. His last sickness was short. I visited him the week before he died and found him very sick, but in a heavenly frame of mind, quite sensible of his approaching dissolution. He inquired much after the state of Zion, and related some of his past experiences, and though weak in body, raised his feeble voice and sang those favorite lines:

When the spark of life is waning,
Weep not for me,
When the languid eye is streaming—
When the feeble pulse is ceasing—
Weep not for me,
Start not at its swift deceasing,
Till the fettered soul is releasing,
Weep not for me,
When the pang of death assail me,
Christ is mine, he cannot fail me,
Weep not for me,
Yes, though sin and death endeavor
From his love my soul to sever,
Jesus is my strength and power,
Weep not for me.

He then repeated a former request, that I would preach his funeral sermon from John, 3d chap, 6th verse. After I returned home he recovered a little, and appeared to be quite well. On the evening before his death he conducted family worship, and retiring to bed was taken suddenly ill. He said the Lord had come for him, and he was not afraid to die. He retained his reason to the last, and left a world of trouble for the unforgotten world of glory. Our brother

has been a professor of religion for nearly half a century, and enjoyed the esteem of all who knew him. He was baptized by Rev. Elijah Estabrook, since his organization, and had filled that office well. As a parent and neighbor, he was greatly beloved. He has left 7 children, 40 grand children, 12 great grand children, and a large circle of friends to mourn their loss. May they all be prepared to follow him. The writer attended the funeral on Sabbath, with Brother J. Lawrence, and addressed a very large and deeply affected congregation from the aforementioned text. May the Lord make it a blessing to us all.

Yours,
Elias K. J. Kestead.

Waterbury, Grand Lake, April 7, 1864.

Death of Mrs. Hughes.

We are called upon this week to record the death of MARY ANN, the beloved wife of our valued Brother Rev. JOHN H. HUGHES, of Hillsborough.

After a severe and protracted illness of six and a half years—five of which she was perfectly helpless—from paralysis of the limbs—Sister Hughes sank to rest on Saturday the ninth instant, in the 80th year of her age.

Mrs. Hughes was the eldest daughter of Mr. Daniel Hopkins of Aroostook. She was born on the 6th June 1884; experienced religion at the time of a revival at Andover in 1850; was baptized by Elder George Rigby and united with the church at that place. She was married on the 1st of April 1855, and removed with her husband to Hillsborough, on the 9th—just nine years before the day of her death. She leaves one child only—a daughter now in her eighth year.

Mrs. Hughes was a remarkable example of Christian resignation and strong abiding faith during her long protracted sufferings. She frequently expressed the strongest conviction that her life and her afflictions were under the immediate controlling influence of an all-wise Providence, whose decrees were altogether righteous; that made perfect through suffering and trusting with unwavering faith in the work and love of her Saviour, Jesus Christ, it would be well with her at the resurrection of the just. The happy smile impressed upon her lips by the departing spirit, gave evidence which her tongue was unable to utter, that her end was peaceful and happy.

The funeral obsequies took place on Monday. In the absence of the pastor of the church (Brother Smith), who was confined to his house by sickness, an impressive funeral sermon was preached by Elder James Irving to a large and deeply sympathizing congregation, from the text:—"The sting of death is sin; the strength of sin is the law; but thanks be to God who giveth us the victory, through our Lord Jesus Christ."

Though long looked for, death came as a thief in the night, and the bereavement is none the less painful to those who are called upon to mourn. We close this notice with the last stanza of the sublime and beautiful Requiem of Mozart, which was performed by the choir on the occasion.

"Spirit! no fetters can bind,
No wicked have power to thee to bind;
There the weary like thee—the mourners shall find
A Heaven, a mansion of rest."

Missionary Record.

ANNIVERSARIES IN PHILADELPHIA.—All persons expecting to attend the meetings of the Missionary Union, and other anniversaries to be held at Philadelphia in May, and who desire that provision be made for their entertainment, are requested to write as soon as convenient, to either of the undersigned, giving the name and post office address of each person to be provided for. All who so write may expect a reply, stating the provision made for them. Any who have arranged to stay with relatives or friends in Philadelphia, or its vicinity, will confer a favor by informing the undersigned of such fact, giving the name of such relative or friend. Persons having letters sent to them during the week of the meetings can leave their directions to the care of the American Baptist Publication Society, where a box will be provided for them. By order of the Committee of Arrangements.

D. C. BOYD, Chairman.

P. S. HENSON, Secretary.

Rev. Baptist Noel, is invited by the committee of the Baptist Missionary Union, to attend the approaching anniversary at Philadelphia.

HEATHEN TESTIMONY TO THE BIBLE.—The heathen editor of a Bengalee newspaper, in advocating the use of the English Bible in the Government Schools of India, says:—

It is the best and most excellent of all English books, and there is not its like in the English language. As every point of the sugar-cane, from the root to the top, is full of sweetness, so every page is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible.

Revival Intelligence.

The New York Chronicle reports revivals from Newark, hundred of souls seeking salvation. At Geneva, N. Y., twenty-four were recently baptized, fifteen baptized at Prestonville. Rev. H. G. Day, of Schenectady, N. Y., lately baptized twenty-six hopeful believers. Rev. W. P. Everett, recently baptized twenty-eight in Washington Avenue Church, Albany. A series of meetings at Flat Brook, have resulted in the conversion of some twenty-eight persons.

As the results of the work of grace in the Reading Presbyterian Church, we mention seventy profess conversions, and more than fifty have been baptized, while others await the ordinance, and others still are inquiring. The Church has also generously presented their pastor with \$100, in addition to increasing his salary.

The Watchman and Reflector of the 7th inst., says—that Dr. Ide of Springfield, Mass., on the last Sabbath in March baptized forty-five converts. Under date of April 4th, the Dr. thus writes:—

Yesterday was a memorable day in the history of the First Baptist Church in this city. At its communion service one hundred and nine were admitted to membership, fourteen by letter and ninety-five by baptism. One hundred and five have been baptized since the revival began. Of these nearly one-half are heads of families. The work continues with no apparent abatement. There are many inquirers, and many yet waiting to follow the Saviour. Pray for us.

The first Sabbath in their new sanctuary was to our Mauden friends one of rejoicing hearts. Seventeen recent converts were baptized, and twenty-six members received in the afternoon the hand of Christian and church fellowship—an earnest, we hope, of many such like Sabbaths in the future.—16.

Rev. A. K. Potter writes us from South Berwick, "I baptized fourteen, Sunday, the 27th ult., making twenty-one for the month of March, and expect to enjoy this ordinance for weeks to come."—16.

Revival at Wickham.

We greatly rejoice to learn by a note just received from Rev. W. A. Corey, that a blessed work of grace is in progress at Wickham. He says God is blessing the people; backsliders are aroused, and seventeen have professed conversion, and have followed the Saviour in baptism.

We were there last autumn, and felt satisfied that the times of refreshing were near. We would be delighted Bro. C. to comply with your urgent request to be with you there, but cannot go at present.

The good work in Portland is still advancing. The pastor baptized seven believers last Sabbath. A large congregation was in attendance, and it was a precious season. Others are expected next Sabbath.

Rev. George Seeley, who feels himself largely indebted to the skill of Dr. Day for his greatly improved health, has accepted the call of the church in Orono, and will soon enter upon his labors there. May success crown the arrangement.

For the Christian Visitor.

The good work in this place is going forward encouragingly. I have baptized eighteen in all; others are hoping and others still inquiring, while very many are listening to the truth, and considering the matter.

A WORD ABOUT THE VISITOR.

Brother Editor, your paper is highly prized by most of my people. It gives general satisfaction. One day last week a subscriber was extolling it. He said he was careless about taking it at first, but now he should not know what to do without it. He spoke of his interest in the letters of your correspondent Powers. Last week he saw the carrier boy on the street. He stopped his team, called for his paper and stood in the street until he had read that letter.—While he was talking to me, a neighbour who was with him gave me his name as a subscriber, and promised to pay this week. The brother who commended the paper so highly, called at your office early in the year and paid for the paper. Many more would subscribe if they were only spoken to, and others would love the paper better if it was paid for in advance.

Edwin C. Cady.

We regret to learn that Rev. Mr. Hartley, pastor of the Free Baptist Church, Portland, is suffering from chest difficulty. He has not been able to preach for several weeks past, but he has placed himself under the able medical treatment of Dr. Day, and hopes soon to be able to resume his labors.

Acadia College.

The approaching Anniversary of this beloved Institution of learning is contemplated with unusual interest. The friends are expecting a rich time; but the timely aid of the pastors and churches is an essential element in the programme. "A Governor's" letter, in another column, presents the whole subject in its true light. We trust the pastors and churches will make the necessary arrangement to carry his proposition into effect. Action, prompt decided action is the desideratum just now.

New Music.—Three choice pieces of music have been laid on our table:—"The Alpine Horn," for the Piano; "Oh! Rosy Morn," Song; "Sweet Dreams are flitting softly o'er me." The latter is a song and chorus, the music rich in melody, and the words full of pathos. It will find many admirers. All published by Henry Toimam & Co., Washington Street, Boston, and for sale in this city by Mr. T. H. Hall, Colclac Book Store.

Secular Department.

The Doings of our Legislature in a Nut-Shell.

We are indebted to the Telegraph of Tuesday last for the following as a correct list of all Acts that had passed the Legislature up to that day:—

An Act relating to Grinnos Neck, in Queen's County.

An Act relating to the Savings Bank in the City of Saint John.

To enable the Rector, Church Wardens and Vestry of Christ Church, in the parish of Woodstock, to sell certain lands in the County of York.

To amend the Act to incorporate certain bodies connected with the Free Baptist Church in New Brunswick.

To amend the Act to provide for the reporting and publishing the decisions of the Supreme Court.

To authorize and empower the Trustees of Schools of the Parish of Newcastle, in the County of Northumberland, for the time being, to sell and convey a certain piece of land in the said Parish conveyed to them and their successors in office, and to apply the proceeds towards the erection and completion of a School House in the City of Saint John.

To authorize the New Brunswick Sugar Refining Company to increase their Capital Stock.

To authorize the County of York to assess for Agricultural purposes.

Relating to Larceny and other similar offences.

To amend the law relating to offences against the person.

To limit the duration of authority conferred by the Commissioners of the Peace.

To continue and amend an Act entitled "An Act to incorporate the Petiodic Bridge Company."

To incorporate the Chipman Boom Company.

To provide for more effectually repairing the streets and Bridges and Sidewalks in the lower Highway District in the Parish of St. Stephen.

To explain an Act intitled an Act to amend the Act relating to the administration of Justice in equity.

To incorporate the Trustees of the Saint Andrews Society, in the City of Saint John.

To incorporate the Victoria Skating Club.

To incorporate the St. John Gymnasium Company.

An Act in addition to an Act relating to Steam Navigation in this Province.

To define the boundaries between the Counties of Carleton and Victoria.

An Act in addition to Chap. 187, title, XXXVII of the revised Statutes of jurisdiction of Justices in Civil Suits.

To provide for the erection and maintenance of a Poor House and Alma House in the parish of Saint George in the County of Charlotte.

To extend the Jurisdiction of the Police Magistrate of the City of Saint John in actions of debt, wherein the Corporation of the said City is interested.

For the repayment of certain monies expended in the repairs of Sewers in the City of Saint John.

To amend an Act to provide for the erection of a City Hall in the City of Saint John.

To enable the Corporation of the City of Saint John to improve the streets in that part of the City of Saint John, on the Western side of the Harbour.

An Act further to enlarge the Jurisdiction of the City Court of the City of Saint John and in amendment of the law relating to said Court.

To amend an Act intitled an Act to amend Cap. 40, title IV, of the Revised Statutes of the Post Office.

To incorporate the Fredericton Skating Club.

Relating to the issuing of Warrants by Justices of the Peace, and in aid of Police officers and Constables in the execution of their duties.

To incorporate the Sackville Rural Cemetery Company.

To establish additional Circuit Courts in the City and County of Saint John.

Relating to the Harbour of the City of Saint John.

To incorporate the People's Bank of New Brunswick.

To incorporate the Little Digdigush Driving Company.

For defraying certain expenses of the Civil Government of the Province.

To provide for the repairs and improvement of roads and bridges and other Public Works and services.

An Act relating to the disposal of monies granted to Agricultural purposes.

To provide for the drainage and protection of the different Marsh lands in the Parish of Lancaster, in the County of Saint John.

For the alteration of the Local Government of the several Parishes of Lancaster, Simonds and Martin's, in the County of Saint John.

To incorporate the Bay Side Cemetery Company.

To enable the Rectors, Church Wardens, and Vestry of Christ Church, in the Parish of Woodstock, to convey certain lands in the County of York.

For establishing and maintaining a Police Force in the Parish of St. Stephen, in the County of Charlotte.

Respecting affidavits, declarations and affirmations made out of this Province for use therein.

Further to enlarge the Jurisdiction of the City Court of the City of Saint John, and in amendment of the law relating to said Court.

To incorporate the Vernon Mining and Smelting Company.

An Act in aid of the construction of Railways.

To establish the Shire Town of the County of King's, and to provide for the preparing a site for and the erection of Public Buildings in the Parish of Sussex within the same.