# THE CHRISTIAN VISITOR

ST. JOHN, N. B., JANUARY 21, 1864.

## New Testament Studies.

NO. THE [N. B .- The papers under this head are for the most part complete in themselves, and may therefore be read apart without injury to the continuity of the whole series.]

THE SPIRITUAL CHARACTER OF THE CHURCH OF CHRIST. Who ought to have a place in the church of Jesus Christ? This question we now proceed to consider. We shall have to speak more of the churches of Christ than of the church at large. Our question indeed is just this, - How ought these churches to be composed? We hold, that professed believers alone, the avowed subjects of renewing grace, ought to be admitted into such churches. This position we now propose to argue and improve.

Beginning with general considerations, we would advert to the character of the Head of the church. The Jewish church was mixed in its constitution. Descent from Abraham, with a due observance of certain ceremonial precepts, without respect to a change of heart, entitled men to the privileges of the Jewish church. Yet even the members of that church are thus addressed - Ye shall be hely; for I the Lord your God am holy." Peter thus transfers the appeal from the Jewish church to the Coristian : " As he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ve holy: for I am holy-Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." What can be more persuasive? The head and the members, must needs be of the same nature. Heterogeneous and monstrous combinations may obtain in anti-Christian communities. But under the reign of Christ the idea of such confusion is inadmissible. God is the God of order. Some of the prohibitions of the Jewish law singularly and impressively embody this idea. "Thou shalt not sow thy vineyard with divers seeds. Thou shalt not plough with an ox and an ass together. Thou shalt not Hence our deep necessity for purifying influences no wear a garment of divers sort, as of woollen and linen together." So under the gospel, as is the root, such must be the branches; as the foundation, such the superstructure; as the bridegroom, such the bride: and as the Head, such the members. Next there is the immediate design for which the

church has been organized. "Ye are the salt of the earth," says our Lord. "Ye are the light of the world." But how should unsavouring salt give forth | Lord?"-and then to send up the cry, in the special any saltness? and now should a hidden light send forth its rays? So, how should an ungodly church save an ungodly world? It may make proselytes, but it will not raise up converts. Thus, therefore, our Lord proceeds in his discourse; -" If the salt have lost its saltness, wherewith shall it be salted ?-Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to holy rite. Yet with this one proviso,—that they all that are in the house. Let your light so shine be- seem to be fitting subjects for that rite. The faithfore men, that they may see your good works, and fulness of the Baptist in this respect is well worthy glorify your Father who is in heaven." Our Lord of study and imitation. (See Matt. iii. 7-10.) The often returns to this thought. It occurs too in the good man refused to be borne away upon the side of words of Paul, when he exhorts the Philippians to an unequalled popularity; but when the rich and "shine as lights in the world, holding forth the word great came to his baptism he resolutely turned them of life." It is finely illustrated in the statement in away, unless they conformed to the terms of that the Acts of the Apostles, -"Then had the churches baptism by "bringing forth fruits meet the Lord, and in the comfort of the Holy Ghost, were for baptism and church-fellowship in such a way as multiplied." But what becomes of all this if "the children of this world" are to be mingled in the church if only they could swell their numbers and make a with the enildren of light?" The dark ages mournfally answer this question; and the churches of Christ await even now their purification from the worldly element before they can rightly discharge their mission to our lost world.

tion. It is to bring the church home to heaven. And churches. Scarcely; though we are not quite sure what is heaven? What is it? not where. It is the about the drunkards. We do fear, however, that the perfectly holy abode of the perfectly holy church. John describes it as "the holy city, New Jerusalem -And there shall in no wise enter it," he further says, "any thing that detileth, neither whatsoever as well-light and frivolous in their generation, adworketh abomination, or maketh a lie." As to the church herself, John describes her also as "arrayed we fear, if Paul could look in upon some of our in fine linen, clean and white: for," he adds, "the churches he would be astonished at the amount of fine linen is the righteousness of the saints.". Paul beautifully idustrates the same thought when a church lumber," as some one quaintly phrases it. he tells us, that "Christ loved the church, and gave Our principles are clean contrary to all this It is himself for it; . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blenish." Now surely it cannot be the will of God, that the church on earth, especially under the and perhaps glory in it too, until we have got rid of gospel dispensation, which Paul describes as "the things like these, while we accept the exhortation of ministration of righteousness," which "exceeds in our Lord, as addressed to the church of Laodicea,glory," should in its spiritual character be wholly, unlike the church in heaven. Nay, the members of that thou mayest be rich; and white raiment, that this church, in their yet imperfect condition, are de scribed as "made meet to be partakers of the inheritance of the saints in light." On the whole, under Moses we have hotiness typified; under Christ, holiness partially attained; in heaven holness completed, And so here, as under the particulars just specified, purity, are nothing, and must come to naught, unless with which we are now concerned.

Certain direct considerations send irresistivly to the same conclusion. And here we might insist up- ries, flatter parental sympathies and natural anxieties, on the Scriptural relation between faith and baptism; and human pride, and the assumptions of the great baptism, the rite which introduces men into the And" they have their reward." They smile upon the church, and faith, its in hispensable prerequisite. world, and the world returns their smile. And that But we refrain. We shall have occasion to refer to it at large hereafter. We just tudicate, however, its bearing upon our present argument. It is simply this :- If, as we here assume, none can lawfully enter the church without a credible profession of faith in Christ, then none but such ought to be found within

The apostolic epistles point unequivocally to the conclusion which we here maintain. Let any one turn to them, and wark how constantly they are inscribed to the "saints"-to such as are "called to be saints"-to the "saints and faithful in Christ Jesus" -to the "saints and faithful brethren in Christ"to those who are "in God the Father, and in the talent, nor transient excitements, nor the breeze of Lord Jesus Christ"-to the "elect," partakers of popular favour. Men will not always trust us in our who "bave obtained like precious faith" to such as our principles, and they have taken us at our word. are "sanctified," and "preserved," and "called." They expect more from us than from others. And if All the arguments in these epistles proceed upon the we jail, they will taunt us with our inconsistency, supposition of the avowedly spiritual character of and leave us to wither in our infamy. Heaven will them of anything like infant membership, or uncon- with its lofty inscription-"HOLINESS TO THE LORD!" verted membership. They were clearly addressed to Nor can we obtain the approbation of God, nor be and of such alone; and hence their weight in our the line of action sketched by holy Paul;-"re-

is, that those who join Christian churches should sight of God."

make a credible profession of their faith in Christ.

None but God can search the hearts of men, and ab-

a profession that Philip could not properly refuse to baptize him: So, too, of Demas. If in one place we read, "Demas hath forsaken me, having loved this present world," in another place we find his name joined in honourable mention with that of Luke, " the beloved physician," while elsewhere he is described as one of Paul's "fellow-labourers." On the whole. it is by no means to be forgotten here, that it is the church on earth of which we speak, and not the church in heaven. In this world offenders will creep into the church, and offences will arise. But these things, so long as a New Testament discipline is faithfully administered, will not deprive a church of its New Testament character - that of a spiritual community, gathered together under its spiritual Head,

And now we would fain "speak the truth in love, while we deduce some of the inferences arising out of our present argument. If our conclusion as here set forth be sound, then it may be feared that there are but few New Testament churches in the world. Churches there are, containing multitudes of christians, from whom we dare not withhold the christian name. And yet these churches are sadly imperfect. They are constructed on false principles, or they fail in the application of true ones. Thus all Pædo-baptist churches confound Moses with Christ, the carnal with the spiritual, the earthly with the heavenly; and so are constructed on wrong principles. Many Baptist churches, on the other hand, neglect the true administration of a New Testament discipline, and so fail in the application of their own Scriptual principles. Alas! the taint of the flesh cleaves but too closely to us all. "Already are there many anti-Christs," says the holy and loving John. What wonder if anti-Christs yet exist even in the purest communities. What now is the remedy for this state of things; unless it be the sending forth upon the Zion of these days "the spirit of judgment, and the spirit of burning?"-the love and care which dictated the epistles to the seven churches of Asia? If we need reviving influences, we need these no less. A holy God, a jealous God will not—as how can he—transform the world by such spiritual, or rather unspiritual agencies as are now to be found upon earth. less than reviving ones-of a reformation which shall ungodly around us. Oh! for ears to hearken to the appeal, "Depart ye! depart ye! go ye out from sense here suggested, and to urge and press it until it receive a gracious answer, "O Lord! revive thy work in the midst of the years!"

It should seem, again, as though there were peculiar duties devolving upon us as Baptists. It is, no doubt, a duty to administer the ordinance of baptism to such as propose themselves as candidates for the seemed to infer that they cared not for these things, goodly show. False Baptists these! THE Baptist would blush for them. Another Scripture here offers itself. It occurs, 1 Cor. v. 7-11. Turn to it, dear reader, if you please. Say not, "What has this to do with us?" You would not surely insmuate that Then there is the final aim of the gospel dispensa- we keep fornicators, or idolators, or drunkards in our covetous, the railers, and the extortionate may be found there in melancholy abundance. Yes! and such as the frequenters of ball-rooms and race-courses dicted to things which "are not convenient." Oh! And wood, hay, and stubble" to be found therejust here that we need the reformation of which we spake a little while ago. Nor shall we vindicate our New Testament character, how much soever we may still cleave to the Baptist name as a sectarian badge, "I counsel thee to buy of me gold tried in the fire, thou mayest be clothed, and that the shame of thy

And so we arrive at our closing thought, -that we Baptists, with all fur pretensions to a New Testament we find ourselves advancing towards the conclusion in all things we vindicate our lofty claims. Other religious bodies, by their infant baptism, and their mixed membership, and their church-and-state theosame world will not smile upon us because, by our theory, as above set forth, we renounce all these things; or if it smile, it is too olten because, in practice, we make an approach to these things, and seek to win the world by a worldly policy. But, whatever such a policy may do for others, with us it will not prosper. It is upon the spirituality of the gospel dispensation, and upon the spiritual character of gospel churches that we take our stand. We rise or fall as we are faithful to our principles here, or otherwise. Nothing can make up for the want of personal godliness in our members, and the consequent defect of it in our churches. Not wealth, nor show, nor pulpit sanctification," patterns of "obedience"-to those treachen. We have been at some pains to explain se to whom they are sent. There is no trace in not own us while we trail our banners in the dust, ed of professed believers in Christ, useful and honorable among men, except as we adopt nouncing the huden things of dishonesty; not walk-We do not forget here the cases of Simon Magus, ing in craftiness, nor handling the word of God of Demas, and of others of the same kind. Let it decentfully; but, by manifestation of the truth, comered, however, that all for which we plead mending ourselves to every man's conscience in the

nakedness do not appear; and anoint thine eyes

with eye salve, that thou mayest see."

nself, until his final apostacy, maintained observance of the "Week of Prayer" in that place.

"Christian people in this town professing to love on the part of his fellow apostles: yea, the common cause of Christ, and to be co-workers neigle for which we plead, such a pro- with him in advancing its interests, have taken a stepon as justified our Lord, even though he know, at last, in the right direction. The general admonitreason from the beginning, in rendering tion of the Lord to his church, not to neglect the assembling of ourselves together to plead for the fulfillment of his gracious promises, and, also, this estate believed; making that is, such pecial appeal, which has been issued through the

four years, has, heretofore, been grievously neglected in St. Andrews. But, we are rejoiced to inform our brethren that this appeal, for the first time, has been met with a hearty response by every Christian sect except the Episcopalians (and Roman Catholics.) The Baptists, not yet possessing a house of worship, have alternately met in the Kirk and Methodist chapel. The congregations have been unexpectedly large, and the hie of the meetings has been, on one or two occasions, exceedingly encouraging. On Friday evening a large congregation convened in the Kirk, and so earnest, pointed, and harmonious were the prayers which ascended on that occasion, that we all felt the Holy Spirit was working in our hearts. The venerable pastor of that church, who conducted the service, exclaimed, "for my part, brethren, I would be willing to continue here until twelve o'clock, for I feel that the Spirit of the Lord is in our midst;" and so hearty was his approval of these union meetings, that he proposed a continuation of them once a week. or oftener throughout the year, which we are resolved to observe as long as our brethren will continue to unite. We feel confident that continued fervent prayer, not confined only to particular Christian sects, but of the united body of christian believers, throughout the globe, which is the church of Christ, is the grand plan by which the Lord intends to accomplish his purposes in the general revival of pure religion. and the conversion of an ungodly world. Genuine vital godliness could not be in a much

more deplorable condition than it is at present in this town, and in the places adjacent. The great number of mere formalists is truly a sad sight, and ought to energize the soul of every experimental believer in Christ with earnest, importunate prayer at a throne of grace, that the Holy Spirit may come quickly to open the eyes of the many who are ignorant of "the truth as it is in Jesus." We cannot write all that we now feel on this subject. We conclude, then, with a brief expression of our belief that, not only have two been found who are agreed upon one thing for which they supplicate Him who has promised the bestowal, but we have witnessed at last, the desire of our heart, in the agreement of the united body of christians on earth for the out-pouring of the Holy go down to the root and heart of the carnality by Spirit upon all flesh. Have we not, then, the assurwhich we are infested, no less than of a revival which ance that their prayers shall be answered? Yes, we shall give us new power to act upon the hosts of the now look for His appearing. Review the last four years and see what mighty revolutions have been made in the church, and in the world. The want of thence! touch no unclean thing! Go ye out of the agreement of the united body of Christians has been midst of her! Be ye clean that bear the vessels of the the great hinderance to our prayers for this great and indispensable gift. Now, our eyes have been opened and we are beginning to see as one man, that importance to the accomplishment of the great things, which the Lord has promised his people Israel. We boldly declare that a divided church can never be really a prosperous church in executing the glorious end for which it has been chosen before the foundation of the world.

> "Oh! that the Holy Spirit may continue to inspire all christians with such prayer, until the Lord shall be pleased to fulfil what he has promised. "Ask of the Lord rain, in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.'-Zec. x. 1."

Rev. J. E. Hickson, writing from Newcastle, Miramichi, furnishes the following pleasing intelliger in reference to the "week of prayer" in that place.

The first week of the year was wholly devoted to the "Union Prayer Meetings." Rev. Wm. Hender-son. D. D. of the Church of Scotland, heartily cooperated with me, holding meetings alternately in our espective places of worship. The meetings were well attended, and I believe productive of much good An interest in religion is growingly on the increase, Sometimes our chapel is filled to overflowing. In the present aspect of things there is much to encourage as. The seed of truth is being sown and the Lord of the harvest will water it.

# Revival Intelligence.

An Eastport correspondent informs us that he spirit of religious revival is resting upon the 2nd Baptist church of that place. Rev. Win. Rideout is ministering to the people in the spirit of the gospel. He has baptized four professed believers since the work commenced, and others are anxiously seeking the salvation of their souls. May the number of such be increased an hundred fold!

A letter just re-ed from Jacksonville, speaks f the recent Quarterly Meeting, held in that place, is having been a season of deep spiritual interest. power, and many requested prayer, that God would show them mercy, and save them from endless ruin.

### From the Missionary Magazine. Missionary Record. Journal of Mr. Crawley

DIALOGUES WITH HEATHEN MEN. July 20, 1863. - Went to the Zayat about 10, A. a Called in a coolie who was sitting idle in the shade of the pandel. In answer to the inquiry if he worshipned God, he said, "Every day-not a single day do

That is good; but it is necessary to worship the true God. Have you ever examined whether the God you worship is true or false?" Take for granted he is true, because all my an-

cestors worshipped him."

"Do you think all people on the face of the whole earth worship Gaudama?"

"No; about half the population of the world worship Gaudama, the other half worship other gods."

"Your books say there are one hundred and one different nations; now there cannot be one hundr and one different gods, all true; can there?"
"No, certainly not; there can be but one tr

"Should you not, then, be very sure that yo God is the true one before you worship Him?"

"Will you read a book about the Eternal God, if

give you one ?"

"I have a wife."

"Are you afraid of your wife?"

"She will murmur if I read the white book."

"Listen to me while I say one thing. It your book is true, there is not the smallest hope for a single living soul in all the world. For Gaudama said, 'He that is wicked must himself bear the consequences. I cannot help.' Now you are wicked; I am wicked; and, if your book is true, we and every human being must go to hell when we die, for there is no one who can save us. But if Jesus Christ's book is true, there is hope for us, for He can save us and take away all our sins. I want you to think of this, and when you wish a book, come here to the Zayat to

ince. When we first came to Henthada he was at our house every day, and all day, but disappeared as soon as he found he had nothing to gain by appearing interested in Christianity. He has taken another line now, and ranks with our opposers.

The next was a young man who listened respect-

Evangelical Alliance, and so faithfully responded to complicated engine, controls and directs the whole, so the living God orders everything in the great complicated universe in a way which we can't compression to the complicated universe in a way which we can't compression to the complex of the complex o "Yes, that is very good; I understand, But I

> pust go now. Next came two Karen Christians, by way of re

freshment to my spirits, and wondered with me how the Barmans could be so hard, when the gospel was 'so good to listen to." ZAYAT LABORS. July 21.-More than twenty visitors during the

day, all from neighboring villages, many of them re-turning from work at the bund, or dike, which government is constructing to protect the fields from in undation. Some of these men listened with much attention, asking for tracts to take home with them The church meet every evening for special prayer that God would pour out the Holy Spirit. It must be that we shall be heard, and then a blessing will attend the labors of the Zivat. 22.-No one in to day but two or three coolies, probably owing to its being the Burman worship day.

As I was closing the Zayat to go home, several young men came in—triffing fellows who had no wish to hear, but came in only because they were of the class of loafers, and wanted to kill time. While I was engaged with them, however, two men came in who seemed inclined to listen. They simply listened without making reply or offering objection. One asked for a book. Gave him "The Uatechism and View," with a silent prayer that the Holy Spirit might use it to guide him to the truth. Felt encouraged for this man, because he repeatedly asked if he should understand all by reading this book, and would I give him another when he had finished it. 23. -No one came, With a heavy feeling at my

heart, that I had not had the opportunity of telling even one of Christ, I went home, 25.-It being Saturday I remained at home a usual, to prepare for Sunday services. Sent two of the students to the Zayat in my place. On returning they reported ten visitors, only four of whom, however, were inclined to listen and take tracts. They had taken tracts, when one of the students indiscreetly

asked one of them his name. At once his alarm was awakened, and evidently with some such thought as that the intention was to put down his name as a white book man," he returned it, the others immediately following his example.

SABBATH SERVICES -FEAR OF MAN. 26. - Sunday. Last night had the last meeting of one week of prayer. Solemn and interesting, May the result prove that the Heaver of prayer has marked our meetings. To day, morning service in the Zayat. The Zayat is very small—but little more than sufficiently large to hold the Christians. A large chapel is much needed. Many heathen outside, listening at the doors and windows.

## Congregational Singing.

Mr. Entron-This is a subject which has engaged the attention of the public mind, at least, now and then, for more than thirty years. Can anybody be so simple as to suppose that there can be congregational singing without congregational instruction i opened and we are beginning to see as one man, that the principles of music; a congregation might, with the united prayer of faith is of the first and highest as much propriety, be expected to preach or do any other possible or impossible thing, without the necessarv instruction, as to sing without being instructed n the rudiments of vocal music.

We shall never approach to anything like harmony in congregational singing, till munisters or churche and Sabbath school teachers are as zealous in having those, under their respective charges, taught to sing as they are in having them taught the knowledge of the Scriptures, or any other part of religious instruction; till then, we may as well be silent as to come plain; talk as much as you please about congregational singing. but it can effect no improvement, it

Until parents and guardians of youth are as anxious to have their children instructed in the rudiments of music as they are to have taught spelling, reading, writing, and other branches of useful knowledge, we concords in our congregational singing; any other supposition is simply ridiculous, let us cease then to censure ministers and choirs, who doubtless do the best they can in this very essential part of public

This is emphatically an age of improvement ; every other branch of knowledge is now taught upon the speediest and most improved systems, in fact progressing with accelerated motion, and why not music. believe, I am safe in saying, that there are men among us as capable to teach music as other branches of useful or ornamental literature; they should be patronized and encouraged, and I do hope that ministers, teachers, parents, guardians, &c., will give this very useful, I might almost say, indi-pensable part of congregational worship, at least, a passing thought. I do think there need be no hard feelings about a subject of this nature. As far as I have had an opportunity of observing mankind, I have always found them reasonable and inclined to do right as soon as they were properly informed as to what was right and I see no reason why ministers should be consured for bad singing or any other thing which comes more properly under the jurisdiction of others! I could nere mention a number of singing masters who, I believe, are worthy of confidence and support, but at present I shall only mention that recently I had the pleasure of witnessing a concert given by Mr. Bennison's singing classes in the Mechanics' Institute, before a crowded house, which, as far as I could The hearts of christians were stirred with religious judge, did great credit to themselves and their teacher. He teaches at a moderate price; let us gut our congregations instructed in the rudiments of church music, and we shall then, and not till then, have no cause to complain of discord in singing.

# Protestant Orphan Asylum.

The annual meeting of the Protestant Orphan sylum in this City was held on the 11th inst., when the following Report on the operations of the past year was submitted, read, and adopted :-

In presenting the ninth annual Report of the John Protestant Orphan Asylum, the Directors for the past year are thankful to state that the institution has been successfully maintained through the exer tions of the Ladies' Committee, whose Report will contain all the necessary information with regard to its internal management, as also to the receipt and expenditure of monies collected by them during the

The attention of the Board has been mainly di rected to the securing a permanent residence for an asylum. This became absolutely necessary, as the house occupied for this purpose having been sold could not be retained beyond the end of last April. A very desirable property being offered, upon most A very destrable property being off-red, upon most liberal terms, and possession having been kindly given until arrangements could be made for purchasing it, the orphans were removed to it on the first of May. A very general canvass through the city was then made, to procure funds to purchase the building, which is situated at the corner of Britain and Carmarthen streets, known as the Millidge property. The sum required for purchasing it was four thousand dollars, towards which the owners most kindly contributed a donation of twelve hundred and twenty dollars. The directors are happy to state that the full amount has been subscribed, and a large portion of it paid. They carnestly hope that the remainder will shortly be received, as it is very desirable that the transaction should at once be closed. The purchase dates from the 1st of August, 1863. and whereas possession was taken, as above mentioned, on the 1st of May, one quarter's rent, at the rate of one hundred and twenty dollars a year, is to be paid, and aftewards interest on the purchase money not paid up. The amount of money which has been collected and paid for the property is two thousand four hundred. gether with the donation of twelve hundred and enty dollars from the owners, makes the sum paid dai to three thousand seven hundred and nine dollars, leaving a balance of two hundred and ninety-one ollars still due. Further subscriptions will be remired to pay the above rent and interest, as also to eet a balance still against the Asylum from previous counts. At the close of the last year the directors ere in debt ninety-one dollars and twenty-six cents r rent and sundry small accounts, which sum has

glad to hear that the intention of the m lonor of this bequest is likely soon to be carried into effect. It will however be at once seen that the necessity for the present asylum remains the same as ever, for of the sixty-three orphans which have been received into the institution, there were thirty-five males, on account of the place of their birth and age, only thirteen would have been admissable to the proposed asylum. And of the fifteen male orphans now in the institution, only seven could at present be transferred to it, leaving besides twelve emale orphans to be cared for.

The directors, in conclusion, earnestly trust that the St. John Protestant Orphan Asylum, which they hope s now placed on a permanent foundation, will receive the liberal aid of the community, and that many more will enrol themselves as annual subscribers to its onds. They would impress upon themselves and others that among the afflicted of our suffering race, none makes a stronger or more argent appeal to humanity than the destitute orphan. God Himself has marked the fatherless as the peculiar subjects of His divine compassion, and to be instrumental in carryng out His mercital designs in their behalf, cannot nit be a privilege most desirable to the benevolen neart.

St. John, January 11th, 1364.

The following gentlemen were elected to be Direcors for the current year : - W. Parks, T. W. Daniel Fraser, J. M. Robinson, T. C. Humbert, J. Hors all and W. K. Reynolds,

## Miscallaneous.

The first white person born in Ohio is still living at Bethlehem, Pa, Her name is Johanna Maria Heckewelder. She is the daughter of a Moravian missionary who was stationed among the Indians during the Revolutionary war. She is now upwards of 83 years of age, and is in perfect possession of all her faculties. She is a constant reader, and is much interested in the momentous events now occurring in he country.

Miss Hill and Miss Johnson, aged fourteen and fifteen, were found dead in bed at Red Bank Station, on the Little Miami Railroad, on Sunday morning The night being cold, they filled a pot with the live embers of a wood fire, set it in the middle of the room, and went to bed. The firmes of the charcoal caused them to take their final rest. Their appearance in death was that of a sound sleep.

It is now thought that the three hundred thousan men under the last call of the President will be raised as follows : one hundred thousand volunteers, seventy five thousand reenlisting veterans, and one hundred and twenty-five thousand to be raised by draft,

It is asserted that in Nevada there is gold and silver enough to pay all the war debt, even if it should amount to \$2,000,000,000. There is silver enough to give to every soldier at the close of the war a musket of silver justead of one of iron, and to plate our Monitors with silver thicker than they were with

A MONSTER Hog. - John W. Copeman, of Cayuga Co., N. Y., has a cross-bred hog, stated to have weighed in May last 1120 pounds, in September 1249 pounds, in October 1276 pounds, and in December he reighed 1340 pounds, and has been growing rapidly since, and will probably now weigh 1400 pounds His breed is said to be Leicester and Suffolk, with slight cross of Berkshire.

A Moose in Boston - The British bark "Halifax? which arrived at this port on Saturday afternoon from Halifax, has on board a live moose, purchased in Halifax for the king of Italy. The animal is in charge of Mr. Downs, of the Zoological Garden in H., who will forward it to New York by Kinsley's Express for shipment to Genoa. There were three on poard, but two perished from excessive cold on the passage up.

Neal Dow, writing from Libby Prison, Richmond Dec. 7, says; "I am very well and in excellent spirits. Remember me kindly to all my temperance ever, if possible; and when the war is over, which will not be far off, I shall go to work as earnestly as ever." sal least to the hard through out?

At the funeral of Ruth Pillsbury, at Piermont, N. H., recently, a funeral sermon was read which was written by herself for the occasion thirty-cight years, and carelessness, have ruined a man who had no dis-

Exquen Houses -We learn through a statistician, that there are 2, 116, 195 horses in England, 1,200,000 are used for agricultural work, 500,000 for private use, and the rest are employed in public conveyances.

The Republicans of the two houses of the Pennsylvania Legislature have, on joint ballot, nominated Abraham Lincoln for the next Presidency. Their resolutions, with the preamble engrossed on parch-ment, have been committed to Simeon Cameron to take to Washington and present to the President.

Prof. Agassiz had received a long and cordial antograph letter from the Emperor of Brazil, in which that monarch manifests the deepest interest in the Zoological Museum, offering most freely his imperial services in procuring specimens for the valuable col lection at Cambridge.

#### in ap upon the treet they gave his Secular Department.

#### "Visitor's" City Article. Render unto Cæsar the things which are Cæsar's."

to our Boston neighbors, requires that those papers which printed the article concerning abuses on the penal institutions of Sulfolk County, Mass., should in vindicating the rights of his countrymen in every give the following extract in their columns; and the part of the world. Freeman who misused that article, to hinder the success of the Provincial Reform School enterprise, by at Westboro', cited as a model school, should, if he terfered with policeman Hutt, so as to prevent his extract a prominent place,

The irregularities reported by the Inspectors of Prisons for Suffolk County, already alluded to in our columns, have assumed the following shape in the

Copperhead Chicago Times:

"Late official reports show that in Boston, in the House of Correction, the prisoners, male and female, are obliged to bathe in the same room in common; that boys and young girls are lashed upon their naked bodies with heavy cart whips and rattans by athletic overseers; that the inmates are systematically starved; and, finally deprived of religious teaching. Nobody who knows Boston or Massachusetts, will be astonished at the revelation."

We need scarcely say for the information of our

New England readers, that the above is a malicious labrication. It is not true that "the prisoners, male and female, are obliged to bathe in the same room in common. The complaint of the Inspectors simply referred to the custom of requiring several prisoners of the same sex to bathe in the same room, though in different tuos. They recommend screens between

nate and refractory girl, and a statement that in the boys' department of the House of Reformation "punishments are sometimes inflicted with an ordi-"punishments are sometimes inflicted with an ordinary wagon whip by the Superintendent in person" form the basis of the story that "boys and young girls are lished upon their naked bodies with heavy cart whips and rations by athletic overseers." In all its essential features this story is purely imaginary. The rations in the House of Correction, as officially The story that the inmates of the institutions are

prived of religious teaching is entirely unfounded. The Freeman will please take notice that the report of which he made such improper use has nothing whatever to do with any Reform School, but is the report of the "Inspectors of the Prisons of Suffolk County," in which County Boston is situated.

Another eminent newspaper in New England, publishes the following extract from the Report of the State Institutions, and a letter from his honor Mayor. The directors have learned with much pleasure that a large sum has been left, by one long known in this community for his honorality and known in the community for his honorality and known

school at the beginning of the year and 240 at its close, the average number for the year having been nearly 323. The commitments during the year were 175, of which 7 were from Hampden county, 4 from Berkshire, 8 from Franklin and 10 from Worcester; Hampshire sent none. There were 182 discharged and indentured during the year. The average age of the boys committed was a little over 11 J-4. Of these boys, 10 had lost both parents, 29 had no father, 22 had no mother, 10 had stepfather, 7 had stepmother, 85 had intemperate father, 35 had intemperate mother, and 18 had father in the army. The expenses of the year were \$42.790, of which \$30,399 came from the state treasury, \$6,565 from cities and towns, and \$4,047 from the labor of the boys and articles sold from the farm. The trustees append to their report a letter signed by Mayor Lincoln of Boston, John D. Philbrick, superintendent of the Boston schools, and other gentlemen who devoted some time to examination of the Westborough school, and their test mony to its excellent management and results is most gratifying. Among other things they say :—
"In the schools it was 'delightful to behold the

great mental activity everywhere manifest; each boy was wide awake, the voice decided and distinct, and the answers prompt and correct. Their attention to the business in hand was most remarkable, and such as is rarely witnessed in the very best of schools. We can say that their deportment was unexceptionable, and this remark applies not only to the pupils in the school-room, but to them also in all the various relations in which we saw them. We remember no in-stance where interference was required to preserve order. The recitations were very excellent, as were all their exercises. The manner of teaching was fully up to the times, and well have the scholars improved the opportunities afforded them for acquiring good education. The teachers deserve the highest credit for what has been accomplished. No parent, who has a son here, need have a moment's anxions thought, lest the physical, mental or moral culture of his child should be neglected. But excellent as the school management is, it is equally apparent that the same vigilant care is exercised over these lads through all the hours of the day. To watch the countenances of these boys, one would hardly think they were prisoners, and some of them snatched from the lowest depths of degradation. They seem rather to be child-ren gathered in what is really to them a happy home. They have a cheerful air, their faces have the ruddy glow of high health, they move to their various duties with a quick and willing step, they are neatly clad, clean, and appear generally as do the sons of a well-regulated family.

The Freeman may call this a "rose colored" description, but the names of Mayor Lincoln and Supt. Philbrick are a guarantee for its correctness.

Such is the kind of school which the Visitor, the Witness, and the News would like to see established in this Province. The Freeman need make no more mistakes on that point-

### Review of the Week.

HOME AND FOREIGN REWS Shom Jon o The Circuit Court is now in session in this City Two of the Railway cases have been settled. The Government agreed to pay Mr. Tucker \$1,500, and Mr. McArthur \$700; each party to pay his own costs The case of Mr. DeMill is still unsettled.

A Justice of the Peace, at Loch Lomond, has got into trouble by illegal imprisonment of four of the coloured population of that vicinity. Judgment in two cases is against him; in one case the plaintiff receives \$75, and in another \$125. The other two cases are still pending.

The Railway Station Master at St. John has taken a sudden leave of his friends and employers, and the Railway has an account against him of over \$1,200, which it will not be likely to collect.

False charges for freight covered his transactions light and lo some and a qual describes bond two will appears, that although he appropriated so large.

a sum, he did not have much to carry away with him The company of "good fellows," free heartedness. honesty in his heart. The trial in the Chesapeake affair in this City, is

adjourned for a few days, waiting for certain documents from the Lieutenant Governor.

A REPORMATORY.-While the Judges and Grand Juries have been recommending, and the press advo-cating, the establishment of a Reformatory, so im-peratively needed, the Roman Catholic Bishop of St. John has been at work. His Grace has secured a fine farm on the Memramcook, and the services of a trained and efficient staff for its management, and it is expected the Institution will be put in operation in the spring.

The Union Street Congregational Church of this City, have unanimously called the Rev. Oliver Brown. late of South Maiden, Mass., to become their pastor. He has accepted, and entered on his duties last

PROVINCIAL.—The Legislature of New Brunswick is summoned to meet on the 16th February, Nova Scotia. - Judge Stewart, of the Halifax Admiralty Court, has got into the fog in the Chesapeake

case. He says: The attention of the Globe and more especially, the Free an is called to the following extract from the Boston Journal of the 14th inst.

The attention of the Globe and more especially, the liberty of our fellow subjects, and the contemptyous and coarse violation of Her Majesty's proclamation, and her territorial rights, perpetrated proclamation, and her territorial rights, perpetrated from the many of the United States. We

The Halifax papers are full of the evidence given on the examination in the case of Dr. Almon, Dr. laying it all to the charge of the State Reform School Smith, and A. Keith, Jun., charged with having inrecognises the claims of truth and honesty, give this arresting Wade. The case was sent to the higher Court for trial, and all three were required to give bail for their appearance. land send of GREAT BRITAIN.

A writer in the London Herald is confident that with the recent elections there will be a majority of fifteen in the next session of the House of Commons against Lord Palmerston, and in favor of the accession of Lord Derby as premier.

It is stated that Parliament will meet Feb. 4th.

Lord Paluerston has been sick with gout. At a meeting relative to the Great Eastern it was

said a protected lottery for the ship at Frankfort was proceeding with considerable spirit. Shares are rapidly taken up in England. It was also said the French and American Governments were expected to bid for the ship at auction on 14th January.

It is announced that four first class screw steamers of 2,500 tons are to be placed on line between London and New York by the British and American Steam Navigation Company to Marcu.

The Times protests against Federal enlistments England, as shown in the case of the Kearsage Cork.

The English revenue returns for the year show a

decrease of half a million sterling.

Thackerary was buried at Kensal Green on the 30th. Foneral attended by all leading authors and artists of the day, including Dickens who made a long journey for the purpose—scene affecting.

George Peabody's Benefaction to the Poor of London.—The trustees of Mr. George Peabody's munificent gift of £150,000 to the poor of London have decided to appropriate the fund, or the larger part of it, to the erection of buildings in suitable localities to furnish longings for the poor. One of the proposed buildings has already been finished, and the lodgings are about to be let. It is four stories high, covering an area of 30,000 square feet. It contains, besides stores upon the street, no less than 57 "dwellings" of one two as the contains, besides stores upon the street, no less than 57 "dwellings" of one two as the contains.

The reform school for boys at Westborough has side to bring the thousands and a satisfactory year. There were 200 loops in the louis to this exemptry. It is