

ST. JOHN, N. B., JANUARY 31, 1867.

Who needs a Reformatory?

As we have perused the voluminous articles which have appeared in our city papers from day to day for some weeks past, on this subject, the question, Who needs a Reformatory? has pressed itself repeatedly upon our attention. In the old world, where there is an overcrowded population, and where large masses of the young are either not instructed at all, or if otherwise, are taught the absurd dogmas of a false faith, there reformatory institutions are essential to the safety of property and of life. So in the crowded cities of the United States, whether thousands are rushing from the European nations, in search of a more comfortable home, and bringing with them the superstitions and debasing impressions of the systems of error which they had adopted in their own country. Under such circumstances, it is found necessary to erect and support these institutions. But in St. John, if these necessities exist at all, it can only be in a comparatively limited degree.

Again, we ask, who in St. John calls for establishments of this character? The Baptists embrace nearly one-fifth of the entire population of New Brunswick. Do they ask for reformatory schools of the kind suggested? Assuredly not. While we do not seek to christianize our children by the application of ordinances which Christ has not authorized, we nevertheless endeavor to train them in the "nurture and admonition of the Lord." As Baptists, our reformatory are our christian nurseries, our family altars, our Sabbath schools and Bible classes, and our churches, demanding of all, who enter these sacred enclosures, evidence of repentance towards God and faith in the Lord Jesus Christ. As the basis of all this, we have an unfettered conscience, a free, open Bible, and the right of private judgment. With these agencies in vigorous operation, we have no call, denominationally speaking, for outside reformatories for our children.

This we presume is largely true of all the evangelical denominations of the Province. If Christian communities of a different stamp, who adopt other modes of training their offspring, find these institutions necessary, is it not, then, their solemn duty to reconsider the principles by which they are guided, and adopt a more excellent way? As Baptists, we renounce all dependence upon sacramental grace for our children, as well as for our adults, and rely simply upon the gracious influences of the Holy Spirit to make the means which we employ efficacious in the salvation of those committed to our care. Now the children of Baptist parents are precisely of the same flesh and blood of others, and therefore like appliances would produce similar results. Let every Christian denomination in the city faithfully discharge its duty to the souls committed to its care, and then these prisons for the young will not be required.

Instead of these reformatories, let us have free schools, placed under a healthful intellectual and religious guidance, inculcating, not the peculiarities and the dogmas of a given church, but the general principles of God's inspired book; then may we hope that morality will be extended, and virtue and truth become all-pervading.

There is, however, outside of the churches, a system of moral pollution in vigorous operation amongst us, having the sanction of law, the very tendency of which is to create a demand for police courts, jails, penitentiaries, reformatories, inebriate asylums, &c. We refer, of course, to the liquor system. Probably nine-tenths of the vicious children of our streets are the offspring of drunken parents. Who made these parents drunkards? Rum-sellers made them. Who threw the protection of law over these drunkard-makers? Our legislators. Why do they do this? To raise a revenue; and knowing at the same time that the revenue so raised is the price of blood! What, then, is the demand which we, as free christians, should make upon our law makers? Simply that the revenues produced by the liquor traffic should be sacredly devoted to the erection and support of all reformatories, penitentiaries, and asylums of all kinds, found to be absolutely necessary, as the legitimate result of the iniquitous traffic which they foster and perpetuate in our midst.

We appeal to ministers of the Gospel, of every name, to our brethren of the press, and to all the guides of public thought, and we ask, Are these premises right, and the conclusions adduced therefrom just? If so, then they should constitute a basis of moral action on the part of the people, that should so modify public sentiment as to induce our legislators, either to prohibit entirely the sale of intoxicating drinks as a beverage, or to devote the revenues arising therefrom to the erection and support of such places of reform as the unrighteous traffic may from time to time render necessary, either for the punishment of crime, the preservation of social order, the reformation of the young, or for the restoration to habits of sobriety of those who have deeply fallen by the mighty power of the intoxicating cup. Our plan would be to dry up the fountains of evil, assured that when this is done the poisonous streams will cease to flow.

Prayer in Sunday Schools.

The teachers in our Sunday Schools are doing a most excellent work. God speed them in their labor of faith and love. We would not say one word to discourage them; but they will permit us to suggest a few thoughts on the subject of prayer, which may be useful. It does appear to us that much prayer is absolutely essential to helpful success. The great object of all superintendents and teachers should be, so to instruct and impress the young immortals committed to their care as to induce them to yield up their youthful hearts to the claims of redeeming grace. But without the accompanying influence of the Spirit their best efforts will prove abortive. Hence the necessity of earnest prayer on the part of those in charge of Sabbath schools. They should pray with and for the children. In so doing they place before them an example of prayer. The London Freeman offers some valuable suggestions on this subject. It says: "We have often been impressed with the inappropriateness of the prayers offered in Sabbath schools. The opening prayers are frequently too long and unsuited to the wants and mental capacities of the children. Prayers are sometimes offered in the Sunday school that would be appropriate for a church meeting, but so far as the children are concerned, might almost as well be offered in an unknown tongue. The opening prayer should not occupy more than three or four minutes, and should be offered as if it came from the children, and was offered by the children.

The Sunday school is not sufficiently prayed for. Ministers and churches should pray often for the school. In the week, evening prayer-meetings, held in connection with our various churches, worthy men may sometimes be heard praying during a space of twenty minutes, or even half-an-hour. In the course of their prayer they will plead for Jews, heathens, pagans, for Queen and Parliament, for judges and magistrates, for soldiers and sailors, for all sorts and conditions of men, for every conceivable blessing, but frequently not once for the Sunday school.

Efforts should be made to induce the scholars in the Sunday school to take a deeper interest in prayer. Some scholars should be encouraged to hold private prayer-meetings of their own, over which they should be allowed to invite one of the teachers.

to preside. The senior scholars should always be affectionately and earnestly invited to attend the teachers' monthly prayer-meeting, and the senior classes should always be specially remembered on those occasions. A quarterly prayer-meeting of the whole school (officers, teachers and scholars) should be held, the afternoon being devoted to special prayer for a blessing on the work. Five or six good hymns might be sung, and five or six short prayers be offered by the officers and teachers; the services concluding with an address on the subject of prayer and praise. By these means the schools would be gradually led to take a deeper interest in the exercises of public worship. There is a power in prayer which the "little faith" of many of God's people prevents them from fully realizing. About twenty years ago, in a Sunday school in the East of London, there was a lad who had become so incorrigible that it was determined he must be expelled from the school. Before taking this step, however, the superintendent took the boy into a private room, and kneeling before him prayed earnestly for his salvation. In a little while the boy was kneeling beside the superintendent and with sobs and tears praying earnestly that God would pardon him. The lad dated his conversion from that day. He was admitted to the fellowship of the church, and is now the pastor of a Baptist church in the North of England. Instances of the power of prayer in Sunday schools might be multiplied. "The effectual fervent prayer of a righteous man availeth much." "Prayer moves the arm that moves the world."

The Annual Meeting of the St. John Auxiliary Bible Society.

This interesting anniversary took place in the large hall of the Mechanics' Institute, on Thursday evening the 24th inst. The attendance was unusually large; and the impression produced by the report and the addresses highly favorable. The meeting opened by singing an appropriate hymn, after which Rev. I. E. Hill read the 55th chapter of Isaiah, and offered prayer. The President, Hon. W. B. Kinnear, after reading a short note from Dr. Gray, expressive of deep and unabated interest in the prosperity of the Society, called the attention of the meeting briefly to a consideration of the rich providential blessings of the past year, and to the marvellous success which has attended the British and Foreign Bible Society from its commencement in 1804 to the present hour. The able report, by H. W. Frith, Esq., Secretary, presented some most encouraging facts in relation to the doings of the Parent Society—the grand total income of which for the past year, amounts to upwards of £170,000.

The issues of the Society for the year amount to over two millions of copies, and the total issues from the beginning, to upwards of fifty millions. The Report made honorable mention, in chaste and appropriate language, of the late Rev. Samuel Robinson, as a devoted friend and warm supporter of the Society, and as one whose death was deeply deplored. The Auxiliary has a deep hold upon the affections and confidence of the people, and the reports from the several county districts show a healthful progress in Bible circulation.

The speeches which followed were all appropriate, some of them full of thought and freshness. The enterprising Morning Journal furnished an excellent report of the meeting and their delivery. We have only room for the Resolutions, and for the names of the several speakers. Rev. Mr. Schofield moved the 1st Resolution:—Resolved, That the Report, an abstract of which has been read, be received and printed under the direction of the Committee.

This was seconded by Rev. Mr. Stavelay. Rev. Mr. Bannet moved the 2d Resolution:—Resolved, That this meeting recognize the Sacred Volume not only as the great enlightener and purifier of the human mind, through the Holy Spirit, but as diffusing wherever it comes the blessings of civilization, and of a general regard for the welfare of the whole family of men.

This was ably seconded by Rev. Mr. Hastings. The 3d Resolution was moved by Rev. Mr. Narraway:—Resolved, That in the opinion of this meeting the calm and reverent study of prophecy, as compared with the present aspect of the world, leads to the conviction that we are living at an important period of its history, and calls for fervent prayer, that the Divine Spirit may strengthen our faith, increase our zeal, and renew our efforts for the universal spread of the whole Word of God.

This was seconded by Geo. A. Lockhart, Esq. The 4th Resolution was moved by Rev. Mr. Hartley:—Resolved, That the thanks of this meeting be given to the several branches and associations connected with this Auxiliary, by whose exertions its funds have been greatly enlarged.

This was seconded by W. L. T. Seely, Esq. Professor Williams performed upon the organ, and rendered good service. The people were exceedingly attentive, and expressed themselves as much pleased and edified with what they had heard.

The influence of these returning Bible anniversaries upon the christian public of St. John is most healthful. They tend in no small measure to keep alive and strengthen the bonds of christian fellowship between the ministers and members of the several evangelical churches of this city, and to awaken in all hearts a desire to strive together, as far as possible, "for the faith of the Gospel."

The following correspondence between Bishop Medley and Rev. C. Spurden was intended for our last issue; but unfortunately got crowded out. In justice to all parties, we give it a place. Here it is:—

FANESBOROUGH, 19th Jan., 1867. To the Editor of the Globe. Sir—You will confer a favor on me by publishing the enclosed correspondence in your paper. I remain, &c. C. SPURDEN.

FANESBOROUGH, 16th Jan., 1867. To the Lord Bishop of Fredericton. Right Rev. and dear Sir—

Though the Rev. G. A. McNutt is personally unknown to me, yet I have never heard any thing of him that would lead me to doubt his sincerity; it was with regret, therefore, that I read the following reflection cast upon him in a public document which bears your signature. "As far as I can understand the case, he seems to have intended to hold the curacy as long as was convenient to himself, and to step from the pulpit of Trinity Church into that of Leinster Street Chapel." If you are in possession of any evidence which will substantiate such a charge, I should be obliged by the communication of it; if from the other hand it is simply a suspicion arising from the circumstance that Mr. McNutt began to minister to the congregation in Leinster Street, as soon as he ceased to officiate in Trinity Church, I beg to call your attention to the following facts:—

1. That Mr. McNutt had no communication of any kind with the office bearers of Leinster Street Baptist Church, touching ministerial labor, prior to his resigning the office of Curate of Trinity Church. 2. That on the 13th Nov., Mr. McNutt, who is now performing missionary labor in the northern part of the Province, to become their Pastor, on the termination of his present engagement next autumn. 3. That the substance of Mr. McNutt's letter to the Clerk of the Church, dated 7th Dec., is that he feels much embarrassment in coming to a decision so long before the close of his engagement; that he is not at present prepared to give a favorable answer; yet he does not decline to consider the matter further, when his present engagement is renewed by a continuation. 4. That according to the practice of our Churches, the friends of Leinster Street are provided from negotiating with any other minister respecting the pastoral office until Mr. McNutt's departure from the

the Pastor, or releases them from the engagement involved in their invitation.

5. That Mr. McNutt's engagement as minister with the Church at Leinster Street is only for a limited time, and is so understood by both parties. "I cherish the hope that now these facts have been brought to your knowledge, you will withdraw the statement quoted above.

I have the honor to remain, Yours, &c. C. SPURDEN.

FANESBOROUGH, Jan. 18th, 1867. Rev. and dear Sir—The document to which you call my attention was addressed, as perhaps you are not aware, exclusively to the clergy of the Church of England, not to the laity, still less to the public at large; and it was published without my knowledge or consent. I cannot, therefore, admit that you, or any other person not in communion with us, are entitled to call me to account for expressions relative to the conduct of a presbyter who had held my license, and who, up to the moment of his leaving us, professed to act within the limits of my authority.

What I said of him to his clerical brethren, I said not on suspicion, but on what I consider perfectly trustworthy evidence, which is not in the least shaken by the facts you adduce relative to this gentleman's communications with the authorities of Leinster Street Chapel, on whom I have made no reflections whatever. The matter concerned the internal discipline of the Church of England, and related to what my presbyter should have done before he became a Baptist. Had I known every one of the facts stated in your letter, the only alteration I should have made in my circular, would have been to erase the words, "German Street Chapel," and substitute "a Baptist Chapel."

From my high respect for your character, I regret that it is not in my power to give you more satisfaction. I remain, Rev. and dear Sir, Yours very faithfully, J. FANESBOROUGH.

Rev. C. Spurden, D. D. III. FANESBOROUGH, Jan. 18th, 1867. To the Lord Bishop of Fredericton.

Right Rev. and dear Sir—Since the document, to which I referred in my former letter, has been published, although without your knowledge or consent, and since Mr. McNutt has united himself to a fraternity of Christians, who think it a duty to guard each other's reputation with jealous care—I trust you will permit me to publish the correspondence that has passed between us, on this subject, in one of the St. John papers. I have the honor to remain, Yours, &c. C. SPURDEN.

FANESBOROUGH, Jan. 19th, 1867. Rev. and dear Sir—Though I am not aware of any advantage likely to accrue from the publication of our correspondence, I have not the slightest objection to its being published, if you desire it, and remain, Yours, very faithfully, JOHN FANESBOROUGH.

Rev. C. Spurden, D. D.

Horn Solitarius.—No. 8.

BY J. L. DUNLOP. "Have I any pleasure at all that the wicked should die saith the Lord God."—Ezek. xviii. 23.

The word "God," in this text, is, in the Hebrew Bible, Jehovah. This name, God claims as peculiar to himself. It is expressive of his own nature, and covenant relation. From the verb in Hebrew that answers in English to the verb "to be," the Jews derive it. Its first syllable—according to them—is the sign of the future,—its second that of the present,—and its third that of the past time. Accordingly, it literally signifies Him, who is, and was, and will be. With this agrees the periphrasis of it, by an inspired Apostle, who—finding no word in Greek to represent the idea of the Hebrew—in like manner, gives the full force and meaning of this glorious and fearful name. That Being—of whose nature it is the index—must, in the nature of things, be self-existent—unchangeable—eternal—and almighty; such are the incommunicable attributes of the Jehovah of the Bible. Lord, in the Hebrew, is Adonai—a term expressive of power, and authority—a name that God not only applies to himself, but which is exclusively used to him, in the Old Testament, as the Supreme Ruler and Disposer of all things. God's pleasure is his delight in a thing—the inclination of his will to do what seems good, in his own sight. The wicked, in the text, is the exile of Palestine, and his death—his state, in Babylon, on account of his sin. The passage, however, is not to be confined to this:—the Divine procedure, in this respect, is but an exemplification, on a small scale, of a great principle, in the moral government of God, that is of universal application. No pleasure at all, as the original imports, means that Jehovah takes no delight, for its own sake, in the death of the wicked—and the interrogative form, in which the matter is put, adds but intensity to its force. The converse of this, is also a glorious truth. God has a pleasure—a peculiar delight—in mercy:—his nature, which is love, inclines him to it.

This pleasure, on the part of God, which, by an inspired Apostle, is called "the good pleasure of his will," is what is known, in modern systems of divinity, by Divine sovereignty—an attribute of Jehovah distinct from his supremacy; with which it is, not unfrequently, confounded—whose exercise is alone regulated by his character and perfections. God has the right, as he has the might, to do what seems good, in his own sight. This pleasure—of the Sovereign of all worlds—in its exercise, is not arbitrary or capricious. It is, on the contrary, the dictate of infinite wisdom and perfect holiness. For his acts, in this respect, the Adonai Jehovah of the Bible, has the very wisest and best of reasons. These, in wisdom, may not be, and at least, some of them—to a certain extent—cannot be, fully revealed, on account of the limited capacity of the creature;—and, of course—from their very nature—must, of necessity, be inscrutable to us. What but infinite wisdom can comprehend the plans of an Infinite Mind? In redemption is this sovereignty seen in its god-like simplicity. It is Jehovah's honourable work. Salvation—from first to last—is an act of sovereignty. It is not because God's nature necessitates it; but it is because a Triune Jehovah wills it;—a resolution, on his part, uninfluenced by anything apart from himself. It clothes itself—not in a bare, stern decree—but, in pleasure—in doing it, God takes a special delight. It is God's good pleasure. Its exercise is the bestowment of good—and only good. This is the proper department of sovereignty, where its freedom is without restriction, its range of beneficence without limits. It is distinct—perfectly distinct—from equity. The latter is exercised in giving to each his due. What is due in equity, cannot be withheld in sovereignty. In respect to all that is good, God's good pleasure may go beyond, but it cannot keep within, what is due:—and, as to the infliction of evil, it is only equity that has to do with that. The Adonai Jehovah—that the Bible makes known—has no pleasure in the death of him that dieth. The death of the sinner is but the wages of his own sin—the due reward of his own doing. He is fallen by his own iniquity. God has no pleasure even in the chastisement of his own children. It is for their profit. It is, done, in a little wrath, and only when there is a "need" for it. God condemns no man merely because he will do it—but only because his sin deserves it. Sin is the cause—the only cause—of divine punishment. The sinner's condemnation is not a matter of God's good pleasure at all—sovereignty has nothing whatever to do with it. It belongs to equity—and to equity alone. Salvation is the result of a purpose of sovereignty;—damnation, the fulfillment of a sentence of equity. The former supposes unchangeableness—the latter death. Merited salvation, and unmerited pardon, are ideas alike in

Donation Visit to Rev. T. Todd.

DEAR EDITOR—My friends have made it my duty and privilege to acknowledge their kindness in presenting us with their fifth annual donation, which took place on the evening of the 16th ult. The weather and roads being all that could be desired, our residence was filled at an early period with smiling visitors, not only of my own churches and congregations, but members of other churches were present also. The ladies, with all dexterity, served up a bountiful tea, which soon received proof of appreciation. Social conversation and music were enjoyed for a season. Then Dea. Read, in a very happy manner, in behalf of the liberal donors, presented the pastor and family with one hundred and twenty dollars worth of real valuables, nearly one half of which was in cash. The grateful recipient could not make much of a speech in reply, from the fact that the English language, in its single form, could not express his feelings, and he had no grammatical rule for doubling it. But his heart was very much like David's, "full and running over." Rev. A. W. Nicholson, John Fawcett, and J. L. Black, Esquires, addressed the audience most appropriately. Prayer having been offered, and the doxology sung, the chairman took occasion to say that this was one of the most orderly and harmonious donations he ever attended. The people, enjoying the blessedness of the cheerful giver, returned to their happy homes. These donation visits are no part of the pastor's salary, but gratuitous annual offerings—how calculated to add to the comfort of the minister's family. How they cheer the pastor's heart, in the arduous work in which he is engaged. May many more churches go and do likewise! Yours very truly, THOS. TODD. Sackville, January, 1867.

For the Christian Visitor.

Temperance in Northumberland.

MR. EDITOR—Fully aware that yourself and many of the readers of your truly valuable paper sympathize deeply with the Temperance movement, I take the liberty of showing you how matters stand here. A petition to the Sessions of this County, praying that no licence for the sale of intoxicating liquors be granted, was set in motion by Newcastle Division, S. of T., and being signed by about four hundred of the respectable inhabitants, was presented on the 16th inst., to the Magistrates in session. The prayer of the petition was ably supported by Justice William Parker, who, in a lengthy speech, did honor to his office and great justice to the cause he has espoused. His arguments were clear and unanswerable. He was sustained by William Faulkner, William Park, James Fish and John McAllister, Esquires, all of the town of Newcastle, and Neil Gordon, Esquire, of North Esk. The remainder of the Bench—some fifteen in number—voted against the prayer of the petition. Among these fifteen may be found some who, like the children of Ephraim, being armed and carrying bows, turned back in the day of battle. Temperance men reckoned on them because of their connection with christian churches; but they were disappointed. These sages felt so merciful that they could not do justice. Their argument was, that the assault on the traffic was too sudden and unexpected. The liquor dealers had now their winter's stock put in, and they would come to loss if not permitted to sell it. Perhaps it never occurred to them that there was a broad outlet to the Miranichi river by which it may return to Jamaica without costing the exporters any freight; and further, I am not aware that due notice is now given the liquor dealers to import no more. Thus looking only to the interests of the rum sellers, these men lost sight of society, which must yet bleed at every pore. The prayer of Bacchus prevailed, which was, "Woodman spare that tree, touch not a single bough!" And the woodman did hear and spare, and the bacchanalian riots must yet grow downward into society, and its wide-spreading branches must yet cover many a savage beast and be the hatching place of many a vicious brood. Yours, AD VALOREM. Newcastle, January 18, 1867.

For the Christian Visitor.

Opening of a New Meeting-House.

MR. EDITOR—I had the pleasing opportunity of attending on Sabbath (18th Jan.) the opening of the new Baptist Chapel, Cambridge, Q. C. It is situated on the ground formerly occupied by the old building. While the old has given place to the new, the Church will no doubt remember with mingled feelings of joy and pleasure, the many seasons of bliss spent in the old sanctuary. And while they may have pleasing recollections of the past, may they not look to the future with earnestness of heart, daily desiring that the glory of the latter may exceed that of the former. The house is neat and commodious. Being built on elevated ground it commands a good view of the surrounding country, and therefore is an attractive place to visit. Much credit is due the Church and committee for the taste shown, and the energy displayed in putting the building forward thus early to completion. I am informed that the Committee wish favorable mention to be made of the Contractor (Chas. H. Wetmore, of Springfield, K. C.) He having done the work satisfactory, it is no doubt a pleasure to them to bestow that meed of praise the gentleman is so deserving of; and, certainly, it will be no small gratification for him to know that his labour with them is so highly appreciated. The attendance on Sabbath morning, at 11 o'clock, was large, the house being filled to overflowing. Ministering brethren present were their pastor, J. R. Strang, Rev. D. Crandall, A. B. McDonald, Kierstead, Beckwith, Troop, Springer, H. Harris, and J. M. Curry. Dedication sermon by Rev. D. Crandall. Text—Zachariah vi. 13.—"Even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne." This discourse was practical and to the point, and was listened to with pleasure by the mass of people present—followed by a few judicious and well-timed remarks from Rev. W. H. Beckwith, after which the congregation retired to the shores of Washdemack Lake, and there had the pleasure of seeing two young couples baptized by their pastor, Rev. J. R. Strang. He has been encouraged in his labours with the Church by enjoying quite an extensive revival. He has baptized eleven. They feel and believe that they have been baptized by the believer's baptism, and Bro. Strang can also rejoice and be glad that there is no power (thanks to the progress of Christianity and the age) in this country to prevent him from administering that ordinance in accordance with the rule laid down in our blessed Bible. Bro. Strang informs me that he has been assisted for the last month by Rev. H. Harris, who has kindly labored with him in the spirit of his Master. He also rejoices in the fact that the Church is revived, that backsliders are coming home, that family altars are again being erected, and that a more hopeful feeling, generally, is manifest in the community. His desires are for still greater blessings. May the Spirit come with healing on its wings. Evening meeting at half-past 6. House again full. Sermon preached by Rev. M. Kierstead. I arrived too late to hear the text, but soon found, by the run of the discourse, it was also on the temple, and the proper material to be used in the spiritual building. After the service ended, all the ministering brethren present took part in the meeting, adding greatly to its interest, and many went away so devoutly feeling it was the best of the occasion. The remarks made by A. B. McDonald in reference to the past and

the future must have been listened to by all with rapt delight, and will long be remembered by some at least as words fitly spoken, being both solemn and impressive. In fact, I need not individualize, for all seemed to speak as from the heart, and give utterance to sentiments worthy of the occasion. Monday, forenoon, was devoted to the sale of the pews, prefaced, however, by remarks from Rev. W. H. Beckwith and Kierstead. They were brief and to the point, intended, I presume, to aid in the sale of the pews; if so, I have no doubt they had the desired effect. It having been announced that the auctioneer, W. H. White, Esq., (whose service I understood was gratis) had arrived, other matters were suspended, and the sale commenced. All parties living near seemed determined to have a share in the building, so the sale moved briskly on, and the house that it had taken months of anxiety and labor to erect, was entirely disposed of to separate parties in the short space of an hour and a half. The fact must be truly gratifying to the committee, that from the sale enough was realized to build and furnish the house, and leave about the sum of \$100 in hand for future repairs. I left the neighborhood on Monday afternoon, with regret, desiring to be present at the funeral of the late lamented Mrs. Corey, mother of our esteemed friend, Rev. W. A. Corey, but time would not permit. It was remarked as being singular that while the new house was being built, there was not a funeral in the neighborhood. But as soon as it was opened for worship, there were the remains of two persons ready to be placed in front of the desk (Mrs. Corey and Mr. Murray), reminding us alike that while the young may die the old must. With gratitude for kindness received, and desires for the prosperity of Church and society in that place, I remain yours, &c. A. T. A. Gagetown, Jan. 15, 1866.

For the Christian Visitor.

Pastoral Welcome to Leinster Street Church.

In the name of Him, who sent thee, Pastor of this christian band, With united tongues and voices, And with willing heart and hand We welcome thee. Friend and Pastor! with thy message Of eternal truth and love, Come to lead us to our Father The Omnipotent God above— We welcome thee. Thou the guide and faithful shepherd, Come to guard this little flock, And to fix their faith more firmly On the sure salvation's rock! We welcome thee. Welcome thee, our christian sister, Come to kindly share a part Of our every joy and sorrow, In thy cordial christian heart, We welcome thee. In our place of sacred worship To the Holy One above, In our prayers and songs of praises To thee Father, thou we love We welcome thee. To our homes and habitations And all blessings for us won; By the bonds of Christian union That unite all hearts in one, We welcome thee. When thy mission here is ended, When our Father calls you home, May ye hear His welcome plaudit, Well done, faithful servants, come! We welcome thee. E. PLEURIS UNUM.

A Charitable Association in Prospect.

At a full meeting of the ministers of the Methodist, Presbyterian and Baptist congregations of the City and Portland, called at the close of the monthly meeting of the Ministerial Temperance Alliance, on Monday last, in the Wesleyan School-room, Germain St., Rev. Mr. Bannet in the Chair, the following resolution, after much free and kindly discussion, was unanimously adopted:—

Resolved—That it is highly desirable to establish a general association in this City for charitable purposes, and that this meeting do now adjourn till Monday 4th February, to meet in School-room of St. David's Church, and that influential laymen be invited then to attend for the purpose of considering a constitution for such association.

Our readers will please notice the time and place of meeting. We hope for a full attendance. The following notice of an Association recently formed in Toronto, C. W., contains valuable suggestions for the consideration of the proposed meeting on Monday next:—

The objects of the Association, as set forth in a circular, are—first: "Attendance at school of those who should be there and are not; attendance at worship of those who habitually absent themselves, and the increase generally of piety and worth. Second—industrial training for the boys and girls going about idle, the one in trades, the other in household work, and employment to those who may require it; thus offering the best and most effectual relief, aid to earn what they require; and third—the prevention of street begging, drunkenness, unfortunateness and crime. The means chiefly relied on being visitation and all that moral suasion and Christian kindness can do, addresses and distribution of tracts, urging the advantage and unity of using all our powers in promoting the well-being of ourselves and others, and pointing out how philosophy and scripture, which are as one on the subject, teach that this may be effectually done. The association is to consist of the members of the city council, clergy, and office-bearers belonging to schools and philanthropic societies in the city as ex officio members.

My people at Bonabee and St. Davids have in each church expressed their regard for their Pastor by visiting him with donations, the former \$27 in cash, the latter \$45—\$30 thereof in cash; \$85 in all. To the first of these churches I have ministered twenty-six years; my commencement with the latter is over thirty-four years ago. May He to whom all the silver and gold belongs abundantly reward them!

The ministers of the several Baptist churches in the city are holding union meetings this week for the purpose of exciting a deeper concern for the salvation of souls. The first was held in Portland on Monday evening, the second in Leinster Street on Tuesday evening, the third will be held in Brussels Street this (Wednesday) evening, and the fourth in Germain Street on Thursday evening. So far they have been numerous and attended, and the impression favorable. We are praying and striving together for the outpouring of the Spirit from above. God grant a speedy answer for His name's sake!

The funeral of the late Mrs. George Harding occurred on Monday last. The hearse-bearer remains was followed by another bearing the remains of her grandson. Mrs. Harding was in the 94th year of her age, and was the widow of the late George Harding, the first man baptized in St. John according to the Baptist mode.

Rev. Dr. Spurden recently lectured in Kingston, on "Words, the history and morality contained in them." The lecture is represented as highly instructive.

Secular Department.

COLONIAL.

We have nothing very definite from the Confederate delegates. It is said that some changes have been made in the Quebec Scheme, which will make it more palatable to the Maritime Provinces; but what these improvements are precisely is not yet proclaimed. We are told that the revision occasioned long discussion, but finally received the unanimous assent of the delegates from the several Provinces represented. A memorandum of this Scheme, as revised, had been submitted to Lord Carnarvon for his consideration. This will constitute the basis of a bill to bring before Parliament as soon after its re-assembling as possible. The bill makes the necessary provisions for Newfoundland, P. E. Island, the North West Territory, and British Columbia, to enter the Confederation, when disposed to do so, on equitable terms.

The shipments of lumber, as we are informed, from Richibucto for 1866, amount to 15,268,000 feet. From Buctouche to 4,178,000.

The St. John Building Society and Investment Fund is rapidly augmenting its business. The last annual report shows an increase of business for the year of \$55,000. The amount of subscribed capital has reached \$190,300. The Society obviously enjoys the confidence of the people, and we doubt not, is doing much good. Isaac Woodward, Esq., is President, and Thomas Main, Esq., Secretary.

The Morning Telegraph of this city is furnishing interesting sketches of the workshops of St. John. The manufacturing power of the city, in various departments, is rapidly increasing. Success to all these useful establishments.

UNUSUAL LONGEVITY.—Mark Young, Esq., a business note of the 24th inst., informs us that he had just buried the last member of a family of twelve, embracing sons and daughters, of the name of Hanson; he (Mark Young) being a son of the eldest daughter. Daniel, the last, died Dec. 31, aged 97 years. The united ages of the family of twelve, as nearly as can be ascertained, amount to 915 years!

The Telegraph of Tuesday says: "As the dawn train on Friday evening was on its way a few miles out of town, near Jardine's bridge, a rail was discovered to be broken. There were two engines on the train, which was proceeding at the ordinary rate of speed. A slight jar was felt by those in the leading engine; in the second, the shock was so great as to upset the engine lamp, the passenger cars being violently shaken. On examination, after the train had passed, the broken rail was discovered—the detached piece, which was about two feet in length, having fortunately kept its place until the train had passed over it. This is, we believe, the first case of the kind that has occurred since the opening of the road.

The Grand Jury of the County of St. John have protested against the Reformatory Bill presented for their adoption by Judge Ritchie. In this decision they express the sentiments, we presume, of a large majority of the people. Immense quantities of snow have fallen within the last two weeks, and the drifting has been such as to render travelling in many directions almost impossible. The latest dates of our exchanges from the States is January 17. Halifax papers that usually reach us at this season of the year on Friday morning, did not come to hand until this (Tuesday) morning.

The snow in the woods, in many places, is so deep that lumbering operations are seriously retarded. For the last fortnight very little produce has been brought in from the country.

CHILD EXPOSURE AND MURDER.—Yesterday morning about 7 o'clock the body of a newly born infant, wrapped in a piece of black cloth, was found on the Mill Pond Bridge, quite dead. No trace has yet been found to lead to the detection of the unnatural parent.—News.

DISASTERS IN THE STORM.—A correspondent writes that during the terrific gale on the night of the 17th inst., there were six vessels driven ashore in Leaven Harbor. One of them was the Willing Maid, Captain Brown. She narrowly escaped being a total wreck, and the crew were saved from drowning by the prompt assistance rendered by Captain Sloan and Buchanan in supplying them with lines in the hour of their peril. The crew of the "Maid" are deeply grateful to these gentlemen for assistance rendered, and to the inhabitants of Leaven for kindness received at their hands. The fire other vessels, we are told, were got off shore without much damage.—7d.

ENGLISH AND FOREIGN.

THINGS OF EUROPEAN INTEREST. In a sermon preached by Rev. Thomas Binney, of London, on the last day of the year just closed, he speaks of the changes which occurred on the continent in 1866 in the following style:—

There is the great German war. You remember the rapidity of its movement, and how it utterly falsified all previous expectations as to its progress and success; the shortness of its duration, and yet the greatness of its results; the dissolution of so many petty sovereignties, the detronement of half a dozen monarchs, the union of several independent provinces in a new German empire, a great power established that will prevent the encroachment of any other, and help to preserve the tranquillity of Europe. It should not be forgotten that this new power is a great Protestant power, and will cripple the action of that which was and is devoted to Rome.

Then there is the liberation of Venice, and the birth of a united and independent Italy. That this religion, linked with old classical associations of authority and rule, should, after years of subjection more or less felt, emerge into a free State, and take its place among the family of nations—this will not be without its influence on religion, as may be seen by the remarkable letter of one of its statesmen to the archbishops and bishops of the Roman Church requesting permission to return to their sees. Only one of the words of the letter is worthy of an Italian statesman and to British bishops: "The Government desires to act in such a manner that perfect freedom in the relations of the Church with the State, should pass from the abstract region of theory to that of facts. The Government desires, not less than yourselves, that Italy should enjoy the magnificent and imposing religious spectacle upon which the free citizens of the United States of America pride themselves. In the United States every citizen is free to adopt the belief which to him seems best, to pay homage to the Divinity in the form which appears to him the most suitable. By the side of the Catholic Church is raised the Protestant temple, the Mohammedan mosque, and the Chinese pagoda. Upon the same footing as the Catholic clergy, the Geneva consistory and the Methodist society carry out their functions. Such a state of things engenders no confusion nor heart burnings. And why? Because no one religious doctrine from the State either protection or special privilege." Further, Baron Riccardi asks, "How is it possible to terminate the deplorable and perilous conflict between the two powers—the Church and the State? Liberty alone can bring us to the desirable condition which you consider so serviceable in America. Let us render to Cæsar that which is Cæsar's and to God that which is God's, and the peace between Church and State will no longer be disturbed." There is a great deal in the words of the Roman statesman. He brings out