









version of Timothy—"Thou, O man, follow after righteousness, godliness, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and profess a good profession before many witnesses." (1 Tim. vi. 11, 12.)

is the character of those who should be called to this office left in uncertainty. It is described with great clearness. "The man that thou hast heard of me among witnesses, the same commit thou to them, who shall be able to teach others also." (2 Tim. ii. 2.) men were to be faithful, believing men; men of experience, acquainted with the things of God, and for whose reason, that they might be able, commended, qualified, to teach others the way of life.

is leads us to another observation. Our Lord Jesus Christ died for the redemption of sinners, to secure for them, in life, pardon, peace, a renewal and holiness of heart, the Ministry, as an instrument, is designed to lead sinners to the enjoyment of these blessings. For the purpose they require to be taught—observers have to be removed—the way to be clearly pointed out—encouragements applied—and Christ himself as the source, in all his fullness, in all his ability, willingness to save, exhibited. Hence ministers are required to be competent or fitted to teach others these necessary things. But how can one, himself ignorant of salvation, as well as of the way to Christ, give this instruction, and lead the souls of sinners to Christ for that salvation? Our Lord has decided this question:—"If ye lead the blind, both shall fall into the ditch."

our want of just views on this subject, requiring this necessary qualification visible before the mind, the Ministry has been considered by some in the light only of "profession," and, regardless of the state of the heart, and the call of God, youth have been trained for its sacred duties, as a vocation, as others have been for the study of law, and the practice of medicine. An unconverted Ministry has been for years intruded upon the Church, inflicting upon her irreparable evils, from which she has not yet fully recovered; and hereby a nominal has been perpetuated, alike repulsive to the Ministry and injurious to the Church and the world. Unconverted ministers,—not the truly pious, and the called of God, though not in the line of an imary and fabulous succession,—are the intruders into the sacred office, tending to the scattering of Christ's Kingdom. When this positive and great evil has been removed, then, and not till then, may we reasonably expect the Church to be living God, in its various branches, to correspond to the state, implied in the position—"Who is she that looketh forth in the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

REVIVAL MEETINGS.

We perceive our cotemporary, who has a fling at "Protracted Meetings," has an extract from "The Church in the Nest," by the Rev. J. A. JAMES, of Birmingham, headed, "Revival Meetings," to the best means of accomplishing it, or in what manner, or under what circumstances, these means should be employed—there may be some diversity of opinion; that, in the time of spiritual lukewarmness and abounding iniquity, some special

means should be employed by the Ministers and Members of the Church, to revive the work of God in believers, and to convert the souls of sinners, is generally admitted by those who take a scriptural view of the subject, and who are free from the shackles of invincible prejudice. All that we essentially contended for in our recent articles on this subject is conceded by the Author of "The Church in the Nest." "There is," says he, "another kind of special services, which, for the purpose of conversion, might be resorted to with great advantage, if conducted with propriety: I mean continuous preaching, carried on for several successive days, and accompanied by earnest prayer on the part of the members of the Church."—"When a minister perceives that little good seems to result from his preaching, that souls are not converted, and that professors are lukewarm and worldly, is there any thing contrary to sobriety of reason, to revelation, to the laws of propriety, or to the mental economy of man, in determining by a continuous series of services, sustained through the evenings of a whole week, to keep religion before the minds of the people, and rouse their slumbering attention to its high import? Is not this consonant with the strictest decorum, with the most refined spiritual sensibility?"—"As one minister, the pastor, may not have strength enough for such services, another, or more than one, may be called on to assist him. During all this while, much prayer should ascend from the Church for the divine blessing to come down upon such efforts. What can be objected to in such a scheme? Who has ever tried it without a blessed result? What, in fact, were the labours of Whitefield and Wesley, yea, what were the labours of apostles, but such continuous services as these? It is said of the blessed Paul, he disputed, or as it signifies by a better translation, discoursed, daily in the school of Tyrannus."

Here then are clearly, distinctly, and emphatically stated the rationale, the justification, the reviving tendency, and blessed results of "Protracted Meetings." Ah! little did the writer of these extracts know, when he challenged objection to this scheme, and demanded, if there were any thing in it "contrary to sobriety, to reason, to revelation, to the laws of propriety, or to the mental economy of man?" that there would be found in this city an "evangelical advocate" who would "witness" against him, and object to the whole "mechanical process of getting up these meetings," as "unsound in theology," "savouring of an attempt to control the agency of the Spirit," as "unwarranted in Scripture as well as by the whole history of well accredited Revivals," "we nowhere in Scripture or in the page of history reading of Revivals taking place, save by the Divine blessing attending the use of the ordinary means laid down in the Bible," and "as dangerous in their consequences," being "calculated to operate upon the physical frame in such a way, as to delude the subjects into the notion that they have undergone a thorough and radical change of heart, when all that has been passed through is nothing more than a few natural emotions, called forth by external circumstances?"

Now here we have the Presbyterian Witness point blank opposed, not to the Wesleyan only, but to the Rev. JOHN ANGELL JAMES, of Birmingham, England, who, by a strange fatuity, has been summoned into Court by our cotemporary to bear important testimony! How is this? We will inform our readers. Mr. James says some strong things against "extravagance" and "rant," and advises that there should be no "anxious seat." Here then is a chance of having

what may be supposed a good hit at the Wesleyan, or at the "revivals we are every day hearing about as taking place in these Provinces." Rather than let it pass, Mr. James's sayings must be quoted, though his proposed "scheme" of promoting a revival of religion contradicts on all essential points the theory advocated by the Witness! Now we respectfully inform our consistent friend that neither the Wesleyan, nor any Methodist Minister, pleads for or justifies "extravagance" or "rant;" so that if Mr. James's remarks were quoted with a design to reflect upon us or our Ministers, they fall wide of the mark—they do not apply. As to the propriety or non-propriety of an "anxious seat" or "penitent bench," a difference of opinion may lawfully exist. Mr. James is not infallible, though his advice is entitled to respect. Experience here is our best and safest guide. They are not to be condemned who use it not; nor are they to be condemned or taunted who deem it prudent to use it. In numberless instances, we doubt not, it has been of signal service after a revival has been commenced. We leave every one free in this matter to be governed by his own judgment. But we cannot consent to allow pious, zealous, and laborious Ministers, whose great object is to promote God's glory in the salvation of souls, to be held up to contempt and ridicule even by a professed "evangelical advocate," without administering to him a severe and just rebuke; and we advise him to seek some employment more befitting his high pretensions than pursuing a course calculated to excite the honest indignation of every sincere desirer of genuine revivals of religion in the land, and to bring all religion into contempt in the view of those who are yet "without" the pale of the Church.

EARLY CLOSING.

The attention of the mercantile community has been of late more than ordinarily directed to the subject of closing their places of business at an early hour in the evenings. The great and commanding reason assigned for the propriety of this movement, is, that, were it generally carried out, greater facilities would be afforded to persons engaged as clerks for healthful relaxation, mental improvement, and conservation of morals. On each of these grounds a strong plea might be urged in favour of adopting the plan suggested. No considerate employer can fail to perceive the advantages which would thus accrue to the parties interested. The late-hour system necessarily abridges opportunities for reading and study, and for suitable exercise in the open air; and thus fosters ignorance in the one case, and injures health in the other. It also tends to induce individuals to seek gratification in forbidden circles, and first to weaken and then destroy a relish for family reunions, which constitute one of the most prolific sources of innocent pleasure and high-toned morality. Philanthropic individuals have deplored the existence of these evils, and have proposed an easy and safe remedy in the system of early-closing. An objection has been urged, that the privilege might be abused. Possibly it might, by some regardless of self-improvement, and who would spend the hours thus taken from the activities of business, in debasing and enervating indulgences. It is to be hoped the number of this class is comparatively small; but were it even greater than it is, it would neither be just nor commendable to punish the innocent for the sake of the guilty. There is enough of human toil, and fatigue, and waste, in the constantly recurring scenes of every-day business, under the most favourable circumstances, to satisfy all reasonable demands. Whatever can be safely abstracted from the over-amount of labour and confinement, and added to the short period of time allotted to physical relaxation, improvement of the mind, and the cultivation of domestic ties and social endearments, should be cheerfully conceded as a boon, which would not improve

the donor, but would materially enrich the recipient. It is far from our wish improperly to interfere with the management of other people's affairs, or even seem to dictate the course they should pursue. But we plead the cause, we do not say of a wronged or oppressed, but of a highly deserving, class of fellow men; and we make our appeal to the understandings of their employers as men, to their love of home as heads of families, to their appreciation of knowledge as men of intelligence, and to their supposed or real desires to advance the best interests of those who faithfully serve them as philanthropists; and if we have not greatly mistaken the force of these motives, we think they will find in them sufficient to warrant the expectation generally cherished, that the MERCHANTS of this City will not be behind those of the Mother Country, and of some of the neighbouring Colonies, in the truly benevolent movement of early-closing.

DAY OF GENERAL THANKSGIVING.

In our last, we intimated our approval of the appointment or recommendation of a day of general Thanksgiving. The inducements are so obvious as to require no lengthened or elaborate arguments to commend them to pious minds, or even to those who make no particular professions of religion. The generality of persons are accessible to motives of gratitude for either mercies received or calamities averted. We are ready to assume that the general feeling of the population of the Province is in favour of the devout observance of a day of grateful acknowledgment to the Supreme Governor of the nations. As far as we have had an opportunity of judging, the Press generally has acquiesced in the propriety of this recommendation; at least we have perceived no general hostility to it. At this we rejoice; but we regret that any, who yield so powerful an instrument for good or evil, should be found arraying themselves against it, on account of what we cannot but regard as an over fastidiousness on the subject of State interference with religion.

Were the State to prohibit individual Churches from observing a day of thanksgiving, this would form a proper subject of resistance. But where the State recommends what every Christian and every Christian Church, acknowledge to be a bounden duty, we confess we cannot see in this any just ground for opposition or refusal. If a day of general thanksgiving is either desirable or necessary—and we are among the number who think it is—in no other way so easy of attainment can this object be secured as by the recommendation of the Supreme Magistrate, who, in this particular, must be presumed to feel a paternal regard for the welfare of the whole people. Individual Churches, whether right or wrong, we need not say, are jealous of each other's assumption of authority or dictation. Hope could scarcely be entertained, in the present state of religious society, of obtaining unanimity of action, from proposals emanating from any one religious denomination. The State must either recommend, or we must despair of ever having a general day of humiliation or thanksgiving; and, in our judgment, there must be something radically unsound in the principle which necessarily conducts to the latter issue. If as a nation or a province, we receive blessings from God, or are mercifully delivered from desolating calamities, then we hold it to be sound, as well in divinity as in reason, that our thanksgiving should distinctly partake of a national or provincial character. Every just objection is, in our view, removed, when it is admitted that there is nothing offensive in the terms of the proclamation, and that, though the State appoints the day, each denomination is left perfectly free to observe it in matter and form as it deems most fit and becoming.

In the neighbouring STATES there exists no overt connexion between the State and the Church; and yet we find all classes of the people orderly and devoutly observing days for thanksgiving and humiliation appointed or recommended by the general government, or the Governors of individual States; showing us that, though jealous of what is called State-religion, the people do not consider the action of the civil government in the manner above alluded

to as infringing on the rights of conscience, or unjustifiably interfering with the things of God. Entertaining the views we have expressed, we therefore sincerely hope that the twentieth day of this month will be religiously observed, for the purpose announced, throughout the length and breadth of the Province.

Dr. Parkman—Dr. Webster.

The announcement on Saturday, that the body of Geo. Parkman had been found in a vault under the chemical laboratory in the Medical College, North Grove Street, and that Dr. John White Webster, professor of chemistry, had been arrested at Cambridge for the murder of Dr. Parkman, created a tremendous sensation throughout the city and vicinity. Friday, Nov. 23, about one o'clock, Dr. P. made some small purchases at Mr. Holland's grocery, corner of Vine Street; when he went out he said that he would return in a few minutes to take the articles. Next he was seen by many witnesses going into the Medical College. There Dr. Webster said he saw him and paid him \$483 on a mortgage. Dr. Webster said that, upon receiving the money, Dr. Parkman left the lecture room by the upper door, the common entrance. Here all clue to his movements ceased.

While large rewards were being offered to any person who should find the doctor, dead or alive, elsewhere, the college building was kept under surveillance. But Dr. Webster's peculiar premises remained unexamined, and also the space between the inferior foundation walls under his laboratory, forming, in fact, a very large vault, with no opening into it except through Dr. Webster's water closet in the laboratory.

The question of searching the premises under the special control of Dr. Webster, was submitted to Dr. Bigelow, who decided that an attempt to get into the vault under them should be made first. On Friday afternoon, Mr. Littlefield descended through a trap among the foundation walls, and dug away several hours and at last made an opening through, and saw limbs directly under the spot occupied by the water-closet above. They consisted of the lower part of the body and hips in one piece, and the right thigh and right leg, without the foot, in separate pieces, and were delivered over to officer Clapp.

The next step was to break open the door of the laboratory, where another extraordinary discovery was made. In a furnace were found calcined fragments of a skull, mineral teeth fused into a lump, half-melted fragments of coat button frames and small portions of melted gold and silver.

After a short consultation, officers Clapp, Starkweather and Spurr, were despatched to Dr. Webster's residence in Cambridge, with instructions to arrest him. Dr. Webster staggered backwards, as if struck to the heart, and uttered various exclamations about his family and children, and also saying: "The villain! I am ruined!" or, "The villain! He has ruined me."

His excitement was intense, and he exhibited symptoms of convulsions. Water was handed to him, but he could not reach it to his mouth, nor could he get any down when the glass was held to his lips. When asked if he was willing to go to the college and view the remains, he consented, and was carried rather than led to the carriage. At the hospital he was taken to the laboratory, where he saw the remains, but made no remark whatever in regard to them.

After he returned to jail the prisoner became somewhat more calm.

Saturday morning brought with it still further discoveries. Officer Rice, in arranging things in the laboratory, found in a recess formed by the brick work of the furnace and chimney, a tea chest, apparently filled with specimens of minerals, but emitting a strange odor. He at once upset the chest, and found in the bottom, bedded in hemlock bark, the left thigh and the half-rotted trunk of the body. The skin had been wholly burnt or stripped off from the trunk. The thigh was only stained with the bark. All the parts found are such in size that they may very well have belonged to Dr. P.'s body.

Among the secondary facts, it may be stated that four bloody towels, with hunting figures on the blade, was found with the trunk in the tea chest; some grapples, made of cod-hooks, with lines and lead sinkers attached, were found in Dr. Webster's apparatus room.

This room is in the rear of the lecture room, and connected with it by a door. On the inner side of the apparatus room is a large closet with several hundred bottles of chemicals arranged on shelves. Near the door of this closet, on the floor, numerous scattered marks of blood, which extend the whole length of the apparatus room, and appear on nearly every step of the stairs leading from the room down into the laboratory. Dr. Webster's official duties as a Professor required of him no handling of bodies, nor was it allowable to have subjects in that part of the building. Early last week, Dr. Webster ordered a tin box, three feet long, one foot wide, and eighteen inches in height, of Mr. Waterman in Court Street. The cover was to be fitted so as to be soldered up, when used. On Sunday a





