

Religious

Intelligence.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

TERMS.—ONE DOLLAR A YEAR, IN ADVANCE.

VOL. IV.—NO. 9.

ST. JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 27 1857

WHOLE NO. 165

"The Door was Shut."

THE CRISIS OF THE IMMORTAL SOUL.

(Continued.)

With some, the love of money is the ruling passion. With them gold is god, and gain is godliness; but there comes a time when the voice of Christ is heard, saying, "What shall I profit a man, if he gain the whole world, and lose his own soul?"

Such a man was D—, a merchant in Indiana. He had been most ardently devoted to the attainment of wealth, and none too scrupulous of the means of increasing it. But his attention was awakened to the interests of his soul. Like Nicodemus of old, he came to the writer by night to inquire; upon the subject. He said he knew his soul was in danger; that religion was necessary; "but," said he, "if I become a Christian I must give up my store, for no man can do business here upon Christian principles and make money."

There he stood, with his store in one scale, and God and eternity in the other, deliberately weighing one against the other. Long and fearful was the struggle, for the scales were poised, and it was his crisis; but at length, by the grace of God, his hold upon the world was relinquished, and he closed with the overtures of mercy. "The door was shut," and shut him in. He has since gone to his rest.

On the other hand, look at the young man in the Gospel. He came to Christ with candid inquiries after the way of life; that the Saviour said, "Thou art not far from the kingdom of heaven;" but he was rich, and his heart was fixed upon his wealth; and when the searching requisition of Christ was addressed to him—"Go, sell all that thou hast, and give to the poor; and come, follow me,"—he was brought to the same awful moment.

His riches were in one scale, and Christ in the other. He fingered, and sorrowed, but he went away, and we never hear of his coming to the Saviour, or approaching the kingdom of God.

So multitudes of the votaries of wealth, when conscience speaks and the Spirit moves, pause and hesitate, and almost determine to leave all and follow Christ. It is the crisis. They reluctantly, but deliberately cleave to their worldly enterprise and treasures; God gives them up, and "the door is shut." They pass on, perhaps, through years of prosperous business, and surrounded with numerous sources of earthly joy, till in an unexpected moment they are summoned to the bar of judgment. Then they cry, "Lord, Lord, open unto us;" but there is none to hear.

Again, with others, ambition is the ruling passion—to be deemed great and distinguished among men. Avarice to them is a sordid passion; money is freely sacrificed at the altar of fame. But there comes a period when they sigh for immortal blessedness.

Two lawyers in I— were weakened under the same means of grace; and the truth applied by the Holy Spirit, came home with power to their consciences.

One of them had been somewhat sceptical and great pride of character stimulated him to resist. He tried to absent himself from the house of God, but a restless agency impelled him to go. He resisted indifference, and struggled to parry off the shafts of truth; but they sunk deeper and deeper into his heart. The conflict became intense. Present reputation in one scale, and life and death in the other. At length he decided: rushed to the minister to enquire the way of salvation, and found peace in believing.

The other had been religiously educated, was a nominal believer in the evangelical doctrines, and knew well the position which he occupied; but he was a candidate for the legislature. When conversed with, he said, "I know that I have a more important election to secure than that for which I am a candidate here. But I have concluded to defer attention to the subject till after the political question is settled, and then I intend to make the salvation of my soul my great object until it is secured." He was reminded that he was saying to the Spirit, "Go thy way for this time; when I have a convenient season I will call for thee." He acknowledged it was so, but remanded resolute in his determination, to do it. He plunged into the turmoil of a political struggle, the more dangerous because in a region and at a time when success required him to open the floodgates of interperence for the corruption of the people. He failed in his election; and instead of seeking the salvation of his soul, he sought the intoxicating cup to drown the shame of defeat—and became a sot!

Now look at those two men, standing side by side at the open door of heaven, almost persuaded to enter. How singular their situation! Who would not have regarded the prospect of the nominal believer as the most encouraging; but in a few moments "the door was shut;" one had entered, and the other was upon the outside. How fearfully have their paths since separated! How much more so will they separate in all coming eternity!

But with the young, among whom this hour of decision is usually passed, pleasure is so firm it is usually more charms than either wealth or fame.

Two young men in who were intimate friends were pursuing a philosophical course of study together, when their attention with several of

their schoolmates, was called to the subject of religion. They continued for some time deeply and similarly impressed, and were brought apparently near to the kingdom of God. To all human appearance one was as likely to become a Christian as the other.

At length one of them yielded the controversy, accepted of salvation through grace, and was made partaker of the heavenly gift. He is now a beloved and devoted minister, near Lake Michigan, and from him this account is received.

The other continued to resist, though the tears and entreaties of his friend were now added to other influences. He had been a votary of worldly pleasure, and he still looked with longing eyes to the ballroom. At length, as they walked one moonlight evening, and the powers of the world to come were set before him, they came to a large room, upon which they sat. While Mr. K— pressed his friend to an immediate decision, he rose, and lifting up his hand to heaven, exclaimed, "I swear, I will have the pleasures of this world, come what may!"

"The door was shut." All Mr. K— could do was to note the progress of his friend in silent anguish. He had deliberately rejected God, and God rejected him. He cast off fear and restrained prayer—gave himself up to the riot and the dance with redoubled eagerness. But he was soon smitten with a disease, that crippled one of his limbs. He would then hobble to the ballroom and dance upon his crutches. The Lord smote his other limb, and disabled them both. He would then be carried to the room, that he might see the gay company, and be a spectator of their mirth. The Lord sent the same disease to his eyes and destroyed his sight, so that he was obliged to be confined in a dark room for several years, where every beam of light was like a lance piercing his head. There he fingered, a poor, blind cripple till he died, reckless about eternity—all his chastisements having made no impression on his obdurate heart.

The same point was strikingly illustrated in the history of two brothers in Massachusetts. Together they were seeking salvation. They continued for several weeks, and often renewed a covenant, never to give over till they had obtained the religion of Jesus. Suddenly, one of them neglected meetings, and shunned the company of his brother. Soon after he received an invitation to a ball, and determined to accept it. His brother with tears endeavored to prevail on him to change his purpose and attend a prayer-meeting, which was to be held on the same evening. He still adhered to his determination to attend the ball, but expressed a decided resolution to make a business of seeking salvation as soon as it was over. The time came, and the brothers went; one to the prayer-meeting—the other to the ball. Soon after the meeting commenced, the one who was present was brought to rejoice in the hope of pardon. About the same time his brother was standing at the head of the ballroom, prepared to lead down the dance with the hand of a young lady; and, while the musician was tuning his viol, without a moment's warning, he sallied back and fell dead on the floor! "The door was shut" to both—the one taken, and the other left.

Even the blooming and delicate young lady is not exempt from this peril. Emily— was a member of a Bible class in Philadelphia. Many of the class were awakened and hopefully converted while she was quite young. Her own heart was deeply impressed, and she was sometimes almost persuaded to be a Christian. For many weeks she continued serious; but, at length, she began to be remiss and absent herself from the class, and after much entreaty to be more attentive, she left the class entirely. She went into the company of giddy associates, became fond of dress and amusements, and hardened her heart against every serious consideration.

When about seventeen years of age, she was seized with a rapid consumption. She awoke to a consciousness of her condition, and found herself unprepared to die. The pastor called and found her pale and emaciated, in the last stages of consumption, which had made dreadful ravages upon her constitution. She was greatly effected at his visit, and exclaimed, "O, father S—, have you found me at last! I have often avoided seeing you, but I can fly no more. Here you find me dying. I have no expectation of recovery, and I have no hope. I have lived without God and without hope, and now I must die the same. O, sir, what a dreadful condition I am in! Five years ago I had pardon and salvation offered me. Five years ago, when Ann— and Eliza H— gave their hearts to God, the Spirit strove to be a Christian; and O, what a blessed thing it would have been! But I left the class, went into wild company, and followed the fashions of the world. Thus I grieved away the Holy Spirit. But my heart has never been at rest; I have had no happiness in sin; and now what I feared has come upon me. My heart is so hard I cannot repent, and (bursting into tears,) like Esau, I have sold my birthright. I am a reprobate. I must lay down in everlasting sorrow. I cannot pray; and if I could, it should not be heard."

When it was proposed to read the Bible, she said, "It will do no good." "Shall we pray with you?" "It will do no good." When conversed with, she still replied, "It will do no good." The next day about noon she failed so fast, that her hands and feet began to grow cold and when she felt the

chill of death, she began to cry aloud, "O, I can't die; I am not fit to die; you must not let me die. If I die, I am lost for ever. O, send for the doctor; can't he save my life? O, must I die in my guilt!" Her cries were heard through the neighbourhood. Her little brother burst into tears, and said, "O, Emily, why don't you pray to God? why don't you pray for mercy?" "O, there is no mercy for me; I have abused mercy. When God offered me mercy, I rejected it. Now there is no mercy for me. I have 'shut the door' of mercy against myself!" Thus she continued her cries, growing weaker and weaker, till her voice was hushed in death.

The diary of every minister of much experience would present similar cases; and when the great book of God shall be opened, and the history of all be exhibited, what affecting scenes will be presented to view!

On the other hand, how glorious the result of a different decision. Geo. L— was a young man of great intellectual power and promise. While a senior in college, he staid at home one Sabbath day to devour a novel. But the Spirit of God met him, and produced such overwhelming conviction, that he was almost driven to a frenzy of despair. When the tumult of his feelings had subsided, his reflections were still keen and painful. He relinquished his studies, and returned to his friends. He prayed and wept night and day in secret, afraid to disclose his feelings to any one. He suffered his minister to pass him without daring to speak. At length by a mighty struggle, he called a pious sister aside, burst into a flood of tears, and disclosed his convictions. She threw her arms around his neck and wept for joy at such intelligence. Still there was a deadly struggle between the convictions of conscience and his love of the world.

As if to let temptation exert its utmost power over him, he stole out by night, under all the pressure of its convictions, and took his way to a ballroom, where an assemblage of his well-known companions were engaged in the dance. He entered the hall, brilliant with lights and glittering with the attractions of beauty and fashion. He was welcomed with the smiles of the young and beautiful. "Can I give this up?" he asked himself: it was a moment big with eternal consequences. The scales were equivoquant. One decisive word was to settle his immortal destiny. "I will give up the world—I will decide for God," he thought within himself, and, turning round, rushed out of the room, never more to join the fascinating dance.

He sought his chamber, while deep waters still broke over him. There he found a letter from his pastor, and as he read it, his heart melted, he dropped on his knees and poured out his soul unto God. A flash of glory from the cross burst upon him, and Christ appeared a precious, precious Saviour. "The door was shut." Having been long in the ministry, he is permitted to reckon more than a thousand hopeful conversions, as the fruit of his labors.

Thus unnumbered multitudes pass the crisis of the soul, when called by the Spirit of God to weigh deliberately their chosen objects of sinful pursuit with the claims of God to their supreme love and obedience.

TO BE CONTINUED.

Illustrations from the Lord's Prayer.

"I'll never forgive him—never!" "Never is a hard word, John," said the sweet-faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean, dastardly coward, and upon this Holy Bible, I—"

"Stop, husband! John! remember he is my brother, and by the love you bear me, forbear to curse him. He has done you wrong, I allow—but O! John, he is very young and very sorry. The momentary shame you felt yesterday will hardly be wiped out with a curse. It will only injure yourself. John—O, don't say anything dreadful!"

The sweet-faced woman prevailed—the curse that hung upon the lips of the angry man was not spoken, but he still said, "I will never forgive him—he has done me a deadly wrong."

The young man who had provoked this bitterness, humbled and repentant, sought in vain for forgiveness from him, whom in a moment of passion he had injured almost beyond repair. John Locke stole his heart against him.

In the little store sat the young village merchant, one pleasant morning, contentedly reading the morning paper. A sound of hurried footsteps approached, but he took no notice until a hatless boy burst into his store, screaming at the top of his voice, "Mr. Locke, Johnny is in the river—little Johnny Locke."

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, like a maniac, he flew to the river, pallid and crazed with anguish. The first sight that met his eyes, was little Johnny lying in the arms of his mother, who, with her hair hanging disheveled around her, bent wildly over her child. The boy was just saved; he breathed, and opening his eyes, smiled faintly in his mother's face while she, with choking voice, thank God. Another form lay insensible near the child. From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred, had, at the risk of his own life, been the saviour of the child. He had struck a piece of floating driftwood,

as he came to the surface with the boy and death seemed inevitable. John Locke flung himself on the green sward, and bent over the senseless form. "Save him," he cried huskily, to the doctor who had been summoned; "restore him to consciousness, if it be only for one little moment—I have something important to say to him."

"He is reviving," said the doctor. The wounded man opened his eyes—they met the anxious glance of his brother-in-law, and the pale lips trembled forth—"do you forgive me?"

"Yes, yes, God is witness, as I hope for mercy hereafter, I freely forgive you; in turn I ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a beautiful smile was all his answer. Many days the brave young man hung upon a slender thread of life, and never were there more devoted friends than those who hovered over his sick bed. But a vigorous constitution triumphed, and pale and changed, he walked forth once more among the living.

"Oh! if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven, said John Locke to his wife, as they sat talking over the solemn event that had threatened their lives with a living trouble. "Never, now that I have tasted the sweetness of forgiveness, never again will I cherish revenge or unkindness towards the erring. For there is a new meaning in my soul, in the words of our daily prayer, and I see that I have only been calling judgments upon myself while I have impudently asked—'Forgive us our trespasses as we forgive those who trespass against us.'"

Aids to Thought.

Narrow, wretched, and solitary, is the self-life; the universal heart does not beat within it. As the beautiful self-sufficiency does not rise within it, it is compelled to seek satisfaction from without. Blessed is the man whose spirit is the temple of Holy Love; he needs neither approbation nor encouragement from without. The self-sufficiency is in him. Give him no countenance, and he will still have contentment enough. If all men disown him, he will feel that he is the more owned. It is essential to him to love, it is not essential to him to be loved. He has immense wealth—love is his wealth; he receives it freely, and gives it freely, without missing it. If none pay him back in the same capital, he can wait till they are richer—when the Divine heart is grown in them they will pay.

The self-life feeds on ashes, for it is the law of every life, that it shall taste its own quality. The self-life is self-love, but within the poorest soul of self-love lurks the fear of evil. For if a man is the subject of his own individual will, instead of being the subject of the universal law, then all his highest powers and operations are against him; and though his senses may move in a "fool's paradise," his spirit moves in a "horror of great darkness," foreboding miserable things. Because the self-life is cold, strained, and incapable of blessedness, God seeks to vanquish it, in order that his love may take its place, and that man being delivered from his selfishness, may sit down to the feast of eternity.

Have money worshippers really considered it, that the Living God is not dead metal, and yet that he is, strictly speaking, the only human God? Rich men are the men who carry God in their souls, and these are the only men who have the true human gold to give. The receiver of this gold, receives an unnumbered blessing; and the giver becomes richer by giving.

As certain of your own poets have said: "We are His offerings." Paul was the man to send to the heathen. "The wisdom of God said: 'I will send thee to the Gentiles.' For he was far too broad to condemn a whole race, either them, or their writings. Truth is truth wherever it is, and the truth that is in heaven literature, is worthy of a place in the Divine writings. A higher truth cannot be uttered: 'We are his offspring.' Because we are the race of God, (originally sprung from him), in all our debasements, he owns us, and seeks after us. It is no longer incredible that he should himself come to seek and save us, if we are his descendants. If we are God's offspring, it is no wonder that angels are so willingly our servants, and that they will leave heaven, to pitch and uncamp about our tents.

"We would no longer lie like six on, bed on the throne: My faith shall Abba! Father! cry: And thus the kindred own."

Yes, "kin red," for we are his offspring. "And no man ever yet hated his own flesh, but nourisheth and cherisheth it, as the Lord the Church," which is his flesh. Surely, he sticketh to us closer than a brother, for we have come forth from His Father.—From "Quiet Hours," by John Pulsford.

A DRUNKARD'S MARK.—The celebrated Madame Plessis states, that in Rio Janeiro, the capital of Brazil, she noticed some of the negroes wearing a tin mask fastened behind with a lock, which is applied, among other offences, for that of drunkenness.

Meditation is the soul's perspective glass, whereby, in her long remove, she discerneth God, as if he were nearer hand.—Owen Feltham.

PROVINCIAL LEGISLATURE.

THURSDAY, FEB. 19.

Four days have elapsed and the debate on the Bill of Confidence motion still continues. Every speech that comes from the opposition tells a tale against the Government that seems to expedite a speedy death. The well-merited castigation administered to a few of the members of the Government yesterday by Mr. Smith, damaged them most awfully. Nor was their position improved by the speech of Mr. Gillmor. This penitence's speech followed that of Mr. Lawrence. On rising to address the House, Mr. Gillmor said that it had been remarked, that large places made large men, and that small places made small men. As the hon. member Mr. Lawrence, had come from St. John, a large place, he had made a large speech, but he, Mr. Gillmor, coming from a small place, must be content with making a small speech; but the large speech just delivered had so completely demolished the whole Liberal party that he Mr. Gillmor had hardly any heart left to speak, and he could not better describe his feelings and the feelings of his political friends in the House, than by repeating a verse of very homely poetry, written by a poor fellow who had been jilted.

"Gone, gone forever are the hopes In which so long I've trusted, For Sally Ann has taken leave And I'm done up and busted."

[The galleries and lobbies were crowded with spectators at the time, and an immoderate roar of laughter: all round was the consequence.] Mr. Gillmor contended that the present was the proper time to test the standing of the Government. In giving his vote on the amendment he was not particularly anxious to criticize the little they had done during the recess, it was hardly worth noticing. He was prepared to vote against them from the fact that they had accepted office under circumstances which he could not approve of, that they had done nothing, and that he believed to be a gross violation of the principles of the Colonial constitution, and therefore irrespective of their management of Railway operations or anything else which they have done, he had no hesitation in stating that he had no confidence in them as a Government. And further, every leading man of them who had spoken, had declared himself disgusted with the Responsible Government, and as he (Mr. G.) was favorable to that principle, on this ground he should oppose them.

Mr. Gillmor communicated on the present state of Canada, under Responsible Government as contrasted with Canada before its introduction, and showed the vast increase of population, and general prosperity that had followed. He also spoke of the improved state of things in our own Province, since Responsible Government was adopted—before that time the Provincial Secretary, Surveyor General and Attorney General were appointed to those offices for life, with salaries averaging £1200 to £1500 a year, and the cost of the position of the toad as being like unto those conservatives, who had for many years produced all the offices of emolument, and those who supported them vainly supposed that they possessed all the wisdom of the country, and that other persons knew nothing. The toad was a true type of conservative wisdom. Every one knew what a wise looking creature it was with its lips closed like a vice, and eyes winking away—as much as to say "I know a vast deal if I had a mind to tell it—I understand things better than anyone else, in fact no one else knows anything." And it is remarkable that that animal (it was said) could live under ground for a hundred years, then dig him out and let him see the light and he pops up and commences to wink away again and look as wise as ever—being entirely ignorant of the fact that he had been buried for a hundred years, and knows nothing of the advances which have been made during that time.

There was another conversation in the House this morning, relative to the initiation of Money Grants.

Mr. PERLEY of Sunbury, presented a Petition, asking the House for aid to build a wharf at Margerville in that county. He was informed that his petition would have to go before the Government. Mr. P. said he had heard an intimation that there was no chance for counties to get anything, that were opposed to the Government.

This brought the Hon. Mr. McPhelim to his feet, after referring the intimation, made the Government was not going to be defeated this session, or for the next year or two. The Opposition (which he never was mistaken in their life. It will soon be seen how far the Honourable Mr. McPhelim has been a correct prophet.

Mr. McNAUGHTON was very happy to see that the next Master General had so firm a belief that the Government would stand, but he could inform him that the Opposition felt just as confident of success.

The discussion then turned upon the state of things likely to arise, should the Government exercise an arbitrary power under the Initiation system, but from the professed declaration at the time of several of the members, they (the Government) were given to understand that the country would soon hurl them from power if they pursued such a course in case of their remaining in office.

The Debate on the amendment to the address was resumed by Mr. McLellan. He explained the grounds on which he intended to vote against the Government. It was a duty he owed to his constituents, to assist in removing the man from power that held the tenure of office for the last fifty or sixty years. He showed wherein the Government had acted inconsistently in many of their acts, and that they were unfit to govern the country. The speech of Mr. McLellan was well received.

Mr. SUTTON came next and also delivered an excellent speech, and one which was calculated to improve the Government in any respect. He showed wherein they had acted with the grossest injustice towards the public works of this own county, not only in respect to the Railway but in other matters. While they had stated they were going to carry out the Railway scheme of the late Government, they had gone on with works in other parts of the Province, and left the Miramichi branch entirely neglected. Mr. Sutton also showed that their negligence and delay in appointing a chief commis-

sioner of the Board of Works had been attended with results of the most damaging character to the bridges and public works in progress in Northumberland. The Government will find considerable difficulty in getting over some of the charges preferred against them by the honorable member for Northumberland.

Mr. BORD came next, and delivered a lengthy speech in support of the Government. He approved of their Emigration scheme, and the course they had pursued in respect to Railways. He charged the Liberals with the paternity of the Prohibitory Law, and spoke of the measure as being one of the most illiberal that had ever been enacted in a country. He denied that the present Government came into power by the "back door," and stated that they were honorably elected by the people. Mr. Bord's speech, upon the whole, was a very good one for his side of the House.

THE Hon. Mr. GRAY next addressed the House, and delivered a very lengthy speech. It would be unfair to say of it that Mr. Smith did of Mr. Lawrence's speech, viz: that "It was a splendid speech, but there was nothing in it." He thought, of course, that the Government were going to stand, and that there was good sense enough in the House to sustain them, was particularly severe upon Mr. Harding, and thought he could not be returned again for St. John.

Mr. JOHNSON arose immediately after Mr. Gray sat down, and replied to that honorable gentleman in a prompt, spirited, and able manner. He alluded to a few facts in the political history of the Hon. Mr. Gray, which the latter gentleman did not seem to relish any too well, as it showed that both gentlemen at one time rode in the same political car, and that the ex-Solicitor General had not changed his course, but the Hon. Mr. Gray certainly had. The Hon. member for Northumberland stated that he was for measures and not men, but when he found men, whose measures he did not like, he was bound to oppose them as he would the present Government. The honorable gentleman next entered into a review of the political conduct of the men at present in power, for several years back, exhibiting their political sins and delinquencies, and the vacillating cause that some of these honorable gentlemen pursued.

Not having finished his speech, he will resume again in the morning, and if the Government battery be not pretty well rattled by the time he gets through, it will be a matter of surprise to all who had the privilege to hear him.

Friday, Feb. 20.

The following were reported as agreed to by the House in Committee of the whole. A Bill to alter the time of holding Circuit Courts, in County Charlotte. Mr. Scovil in the chair. A Bill to regulate road tax on property of non-residents, situated on lands in River St. John, Mr. McLellan in the chair. The following Bills were received and read first time. A Bill to incorporate Middle Bridge, Mill Company, at St. Stephens. A Bill to authorize Justices of the Peace for Restigouche, to levy a tax on the inhabitants of Dalhousie, for supplying that town with water. A Bill to authorize Rector Church Warden and Vestry of St. Thomas Church, Queensbury, to sell certain property, and invest the proceeds in a more convenient situation. Mr. C. Perley presented Petition from E. A. Cunliffe, and other inhabitants of Carleton, praying a reduction in standard weight of Oats. Received and referred to Agricultural Committee.

Mr. JOHNSON resumed his speech this morning. He said the Opposition did not make it a ground of want of confidence in the Government, that they did not carry out the Election Law, and he went on to argue that the Law was good and could have been carried out if the officers of the Government in the several Counties had desired to carry it out, and if the influence existing all over the Province opposed to all progress had not resisted carrying it out. He read different sections of the Law pointing out how the machinery could have been worked, and declaring that any evils contained in it would remedy themselves, as any parish disfranchised once, would take care not to be disfranchised again.—If any parishes did suffer the fault was their own. He differed with the opinion expressed by the Attorney General as to the time of receiving the Assessors (ists) which should be received to December 24th.

The hon. member then referred to the threats of dissolution uttered by the Government and said that a dissolution could not take place, if as the speech said: the people in many counties were disfranchised. He said the members of the Government had declared in favour of universal suffrage, for he contended that this was, in effect, what they had said.—Really they had grown very liberal.

—They seemed inclined to follow the example of Mr. Johnson in Nova Scotia. He was not in favor of universal suffrage and did not think the country was yet prepared for it, but he warned the Government he was not afraid of it. He next took up the Railway Law—declaring that he conducted of the Government; not only illegal, but on all accounts unjustifiable. The Government have no right to enter lands. They might even be resisted forcibly by any one who chose, and it would be to ensue, the Government contractors would be liable to punishment. Contracts may thus be violated by the Government and under the system now pursued, the Contractors have claims for the price of work not done. When the members of the Government manage Railways the temptation is strong to accept higher tenders for a consideration and get the pay in a manner not discoverable. He said also that what had been done of the Railway had been badly done.—He denied that winter was the proper time to work on a marsh.—He asserted that the sleepers used were spruce and fir of the worst description in the country, and that after all there was a timber yard in the way of the line and the Railway could not be brought to the water. He accused the Government that with plenty of Rails at the Beach, they sent to New York for Rails, which were lost or worse—on the voyage, and the Government took, did not give out work by tenders, but in direct violation of the Law let out work by private arrangement, a mode of proceeding totally indefensible.—Why had they not time to ask for tenders? He stated that Crosby & Small had made a tender to finish a road from the Bond to Shediac for £25,000 which was much less than the amount of the actual cost.

The Attorney General rose and stated that this tender was not in accordance with the terms of the Advertisement, and could not be accepted. Mr. Johnson asked what were the terms of tender? Did they not tender to complete the road and keep it in running order for a certain time? He also asserted that the non-appointment of Commissioners was not caused by motives of