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The Religious Intelligencer is published weekly, at the Office of Messrs. BARNES & Co., St. John, N. B.

TERMS—\$1.00 PER ANNUM.

PAYMENT IN ALL CASES IN ADVANCE.
 JOSEPH McLEOD, Editor.
 All Communications for insertion, should be addressed, Messrs. BARNES & Co., St. John, N. B.
 Remittances may be sent to either Messrs. BARNES & Co., St. John, N. B., or to the Editor, at Fredericton.

Religious Intelligencer.

SAINT JOHN, N. B., MAY 6, 1870.

SPECIAL INDUCEMENT!

Our list of Subscribers ought to be increased. To effect this, we make the following liberal offer:
 To any new Subscriber remitting One Dollar, we will send the INTELLIGENCER till JANUARY 1st, 1871! thus giving to those who subscribe at once, eight months for the price of six!—Two Months more Nothing!!

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IN THE SPIRIT.

This is a state or condition of the soul the very opposite of being "in the flesh." To be in the flesh is not as may be supposed by some, to simply have natural existence—*to live*; but it implies a moral condition—a character, affecting our relation to God—*opposed to Him*—influencing our future and eternal state. It is to be under the influence and control of a carnal mind, which is enmity against God. This may manifest itself in open opposition to Him—in gross immorality, or it may maintain a respectable degree of morals, and even conform to the external of religion and assent to all the precepts of the gospel. This may be so remarkable—and yet the heart a sea of bitter enmity against God—*unreconciled*, and hence the "ministry" of the man will be the things of the world; in other words, carnal pleasures, worldly profits and honors; and things generally of time and sense, will engage his attention and have his affection. Hence, to be "in the flesh" is to be under the dominion, power, and control of the flesh—subject to the mind, disposition and temper of the unrenewed nature. To be "in the Spirit" is the opposite of this—implying also a moral condition,—but the reverse of the former, and hence exerting a contrary influence on our future and eternal state. Again, to be "in the Spirit" is to have the Spirit of God dwelling in us—"we dwell in Him, and He in us"—hence, as "in the flesh," implies under the dominion and control of the flesh; so "in the Spirit," implies under the dominion, control and government of the Spirit of God.

The nature of this moral condition recognized as "in the Spirit," must necessarily be according to the mind of God, and is therefore holy, harmless, and peaceful. It includes both purity and peace, and is a relation pleasing to Him, having his peculiar favor, and constituting us the subjects of his present and everlasting regard. Its extent includes the whole man. Beginning in the conscience, and illumining it,—it convinces the understanding—subjects the will—brings every thought and member into obedience, and so purifies the affections as to make the yoke of Christ easy, and his burden light. It becomes the element of the soul, hence the soul's real happiness, delight and enjoyment must proceed from the fellowship of the Spirit within. Here, however, it becomes necessary to distinguish between our being "in the Spirit," and those visitations of the Spirit which are felt more or less on special occasions—which are peculiar to revival seasons, and which even unrenewed and unconverted hearts may feel. On the contrary, he who is "in the Spirit" has become renewed by it—begotten into new life, with a will entirely changed, and with desires, affections and motives moulded after the pattern of Christ; he feels that his element is one of holiness, and in him the Spirit dwells, resides and rules. In this case the Spirit is not "a stranger in the land, and as a way-faring man that turneth aside to tarry for a night," but as a man in his own home, where he is constant and welcome, and where every member of the household is subject to his government and care. Hence we conclude that those who are "in the Spirit" will "eat and drink to the glory of God"—will have "their conversation in Heaven"—will "present their bodies a living sacrifice"—will "abuse the very appearance of evil"—will "walk in love"—will "do good to all men, especially to the household of faith"—will "love not the world, neither the things that are in the world"—in a word, being "the temple of God," they will "show forth the praises of God." Neither will this be only occasionally—it will be constantly—unvarying as the needle to the pole. No always it is true, marked with the same energy, no crowned with the same joy—but prompted by the same motives, and seeking its native element—the glory of God, and the saving of souls. There are thousands living in this world of sin and death, who make the heart feel heavy and the soul sad; grievous things from without may grieve the spirit within and chill the warm emotions of its tender love, but the spirit remains and its love is not the less; and while faith holds its undying grasp on God's word, he who is "in the Spirit" will move forward, encouraged to hope and trust in the Lord.

PROTRACTED MEETINGS.

These are common for the conversion of sinners; they are quite as needful for the revival and spiritual growth of the church. Teachers of science find it necessary to devote days and weeks to special drill, to remove the rust, sharpen thought, brighten intellect, make the mind fresh and vigorous, and inspire it with enthusiasm for its work. The Christian needs a similar drill. Ordinary means of grace are very helpful, and those who attend them regularly will grow in religious strength; but such is the tendency to fall into routine, and become dull, formal, lukewarm, that we require special occasions and means to arouse the feelings and give vigor to thought. Those who are most faithful and keep up a steady growth, are greatly benefitted by such special exercises, which give them new life, quicken their zeal for spiritual things, and bring new strength to think, act and enjoy.

But the great mass of Christians do not maintain a lively exercise; they sink under the pressure of worldly care; they are chilled by the social atmosphere, or perverted by the rush and roar of worldly greed and ambition around them. What shall be done for them? Must they be left to live "at this poor dying rate?" The ordinary means of grace are not sufficient to break the fetters which hold them, and they are likely to wax worse and worse, until all love is extinct. Frequent spiritual "drills," Christian "institutes," when several days are devoted to religious meetings, self-examinations, instructions and exercises; when the brotherhood "speak often one to another," review their trials, hopes and fears, and stir up desires "for a closer walk with

God," when they pray one for another, and the preacher presses the truth upon the conscience, and repeats it until its power is felt, and the great sin of lukewarmness is deeply realized, and strong desires for a higher spiritual life are begotten,—the intellect, the conscience and feelings need these inspiring helps. They have become paralyzed by worldlyness, dull, insensible; have lost warmth and animation, and will not be revived unless the tide of departure from God is met by another tide, bearing them back to Him. It is the duty of the churches to provide themselves with this counter-force, to use it. All the members should feel bound to use it thoroughly until the snares of sin and dullness are wholly broken and removed.

Christianity is spiritual and divine. All our strength comes from God; but it is wrong and hurtful to take such views of the supernatural features of religion, as to despise reason, natural law, common sense and the legitimate means of becoming receptive of grace. For God's grace is given to those who are in a condition to receive it, who have receptive hearts; who are awake and lively. When we "hunger" we are "filled;" when our souls pant after God he is found of us. The light enters when not prevented; dulness of soul excludes the life of God; and any means to arouse our spirits ensures the possession of the Holy Spirit; and nothing is more effective than continuous meetings, where heart acts on heart, thought quickens thought, and feeling imparts feeling.

One great fault in the churches is neglect of vigorous efforts to become wholly confirmed to Christ. Once converted, we feel safe, rest content, hold our heads, look forward to heaven as the grand school of holy culture; expect to live along in this feeble faith and love, and never overcome by sin, never babes in Christ, barely Christians, limping, halting, stumbling along the journey home. This is all wrong; it is a sin and shame to have it so. One reason why it is so much so, is, that so little special effort is made to correct it. We need to have a point made of it, have it made prominent, a leading idea, and work for it.

Our hearts are set upon the conversion of sinners, because we make it a special business; our own sanctification would rest upon our hearts with much more weight, if we yearly devoted several days to this object. The more we strive for these high attainments, the more we shall feel the need of them, the more we shall value, aspire for, and strive to possess them, and the larger will be the measure of grace enjoyed.

Moreover, this is the best possible way to lead sinners to Christ. When they see us struggling, praying, giving time and labor to correct our own failings, to become more holy and Christ-like, their own duty will impress them much more deeply than when we turn our batteries against them, and have little concern for our own sanctification. And when we are truly consecrated, the Holy Spirit dwells in us, and is a great power to draw men to Jesus. There is no argument, nor appeal, nor exhortation, which goes to the sinner's heart, like the life, the spiritual presence in a Christian full of the Holy Spirit. Any church which will appoint a protracted meeting for the revival of its members, and continue it until they are thoroughly quickened, will reap a richer blessing than by a campaign for the conversion of sinners, however successful; the church will gain in spiritual power, and more sinners will be converted, and more thoroughly converted, than by any other course. Every church should appoint a protracted meeting for its own spiritual good, and not cease to pray, speak, preach, examine, confess and resolve, until every member is fully alive.—Star.

CHRISTIAN PROSPERITY.

"We can never despair of a church that puts mercy first and itself second. I would as soon think of cultivating a farm without rain, as a church without benevolence."—Dr. Bethune.

Having read and appreciated the above saying of Dr. Bethune, I was glad to see it reproduced in the INTELLIGENCER a short time since. It expresses a vital truth of the Gospel. It is the only certain road to success for the churches. A church may have church selfishness, as well as an individual may have personal selfishness. The former always strengthens the latter. While church selfishness is begotten of the personal selfishness of the membership. A Christian organization, that tries to do good outside of itself and its special field of labor, takes on very largely the spirit of the Master, more than it can possibly do by only laboring in its own surroundings. But when it confines its labors to itself alone, history shows that it becomes inert and unprosperous, and eventually loses its spiritual power. It may succeed as a hierarchy, if it has men of ambition and talent to sustain its policy, but as a real religious power, it is a failure. When church extension and church building becomes the first motive, it will soon become the only motive, and religious selfishness is close at hand.

Taking this view of Christian work, and knowing it is the correct one, we see the great blessing of Christian missions to the church itself. Here all can do something for mercy, and much for Christ. And every church, however small and weak, can contribute something for missions. If it cannot raise ten dollars it can raise one. If it cannot raise one dollar it can raise fifty cents, or even twenty-five. A small church that raises five, two, or one dollar, or even half a dollar, for missions, looks far more prosperous than a large church that does nothing, always assuming that it does what it has the ability to do, whether more or less.

Now then the advice to every church is: Do something for missions. Do it regularly. Put mercy, perishing souls and Christ in the front ranks. Let them have the first fruits, small though they may be, large if they can be, and you will surely secure the blessing of Heaven.

The comparative value and importance of Home and Foreign Missions is involved in the principle in question. In Home Missions there is a tendency to seek after denominational increase and aggrandizement to an undue extent. In a limited sense, denominational property is lawful. But when this becomes a controlling motive, the elements of weakness and death are in all our efforts, our object defeats itself, and denominational decay eventually ensues. When we sustain Foreign Missions, nearly every motive to religious selfishness is absent. We contribute for the good of souls and the extension of the Redeemer's kingdom, when we can expect no return, only through the direct spiritual blessing of heaven. This blessing we shall surely have. Then a right spirit imparted, through the means of this foreign work, we can take up the home work successfully and God will be with us. This has been the way God has led the churches. In all evangelical denominations, Foreign Missions have first enlisted the support of the churches, and Home Missions have soon followed, showing that the former has first been suggested by the Holy Spirit, and this has been the pioneer, leading to mission work everywhere. This historical fact is significant and instructive. The teachings are, that if we awaken an interest in Foreign Missions, home work and home Missions will be better cared for and made more successful. That when an attempt is made, for the sake of home strength, to have Home Missions displace in any way the foreign work, a great mistake is made. But when the foreign work is cared for, then there springs up a deeper and more sacred interest in the home work. Thus both are prospered, and we obey the language of Scripture, "These ought ye to have done and not to leave the other undone." The true principle is, "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." Be ye therefore merciful, as your Father also is merciful.

"We can never despair of a church that puts mercy first, and itself second."—C. O. LINN.

"WE NEED A CHANGE."

Such is the whisper which some disaffected member of a congregation often circulates regarding his pastor. Instead of strengthening the hands of Christ's servant by his prayers, sympathy and co-operation, he deliberately sets to work to undermine him. Is it too much to characterize such a course as unworthy of a Christian man? Christian brethren, do not listen to whisperers and backbiters, and soon the churches will be free from this class, not by expulsion, but by cure. In conversing with a pastor the other day, he told us that his pastorate had been the longest of any Baptist minister in his section of the country. The longest pastorate was only six years. Is this not a crying evil? Often, no doubt, the fault lies at the door of the minister, but is not our captain often altered wrongfully, and is not our action initiated which compels a worthy minister to leave his charge just when he is prepared to work in his field to the best advantage?—Exchange.

REVIVALS AND CONVERSIONS IN THE UNITED STATES.

A gentleman stated that tables are kept of the numbers added to the churches from month to month, and according to these, about ten thousand have been added to the various evangelical churches of our country during the last two months. Probably the number is above this, rather than below it. This will not be considered an extravagant statement, when we remember that in one city alone, about one quarter of this whole number were added to the churches. I mean the churches of Cincinnati. It is too early yet to get in all the facts of the number of hopeful conversions. We shall never know this side of the judgment of the Great Day how many have been the conversions of 1870.

Rev. Henry Ward Beecher's church, last Sunday morning, was the scene of an unusually joyful and impressive service. The occasion was the admission into the church of ninety-eight new members—seventy-five on profession of faith. The church in the forenoon was packed with a very large and interested congregation, to whom Mr. Beecher preached a touching and solemn discourse. His pulpit was beautifully decorated with flowers.

The Plymouth Congregational church of Syracuse, Rev. A. F. Beard, pastor, received an accession of seventy-four new members on Sabbath, 10th inst., as part of the fruit of the late protracted revival enjoyed in that church. Fifty of the number were adults.

On Easter Sunday, 35 persons were added to the Reformed church at Pottstown, Pa. The communion was largely attended, three hundred partaking of the ordinance, besides a number of sick, to whom it was administered at their homes.

There has been an unusual and gracious outpouring of the Spirit in Henderson, Ky. There have been about one hundred and fifty additions to the various churches. Of this number, fifty united with the Presbyterian church.

Sixty-one united with the Congregational church in Gaines, N. Y., on a late Sabbath. A special work of grace has been in progress several months and still continues. Many more will probably unite with the church.

REVIVAL AMONG DEAF MUTES.—In Dr. Wood's church in Pittsburgh, a young lady interprets the services to an audience of about twenty mutes. They are seated in the gallery and she takes such a position as not to be noticed by the general audience. Nine or ten have been converted and added to the church.

OBITUARY.

MR. EDWIN.—It becomes my painful duty to record the death of our dear sister in Christ, Ann, wife of Bro. Job Gardner. On Sunday, the 24th inst., our sister was, as usual, at her post in the Sabbath School, instructing the youth in the things which concern their eternal peace. After the duties of the School were over, she took a part in the meeting which immediately followed. The testimony of those present is, that she seemed to enjoy much of the presence of God's Spirit, and to be doing up her work on earth. After meeting, she went to the house of Bro. Butler, and on arriving there, was taken suddenly ill with a severe pain in the head, and would have fallen from her chair had not friends prevented. She was laid on the bed, where she remained till about 1 o'clock, when her ransomed spirit passed away to God who gave it. She passed from the courts of God's house below to those above—from worship here, to worship in heaven.

Sister Gardner has been for many years a professor of the religion of Jesus, and has, as far as it is known to the writer, maintained a consistent Christian walk. When the Free Christian Baptist church at Fair Haven, Dear Island, was organized, in the year 1863, she was one of the members. Our sister died at the age of 59 years, leaving a large family of children, besides a large circle of friends and relatives to mourn their loss. The little church to which she belonged, feels, too, the loss sustained by her removal; but we are comforted by the consideration, that one more of our number has safely passed all the dangers of life, and is securely anchored in the blissful haven of eternal rest.

The verdict of the doctor, who arrived after her death, was that she died of a paralytic stroke. That God, who is rich in mercy and loving kindness, may bless and comfort the bereaved; and also, fill the vacancy in our little church, is the sincere prayer of the writer.

JOHN C. DODD.

Dear Island, C. Co., April 30, 1870.

WATCH!

Watch! for the time is short. The days make haste. The hours fly swifter than any meteoric body that ever astonished the world by its fleetness. Watch! for it will be but a few days before you will put your foot upon the shore of the eternal world, when, with wide circumference, you will see the height, and depth, and length, and breadth of that treasure which awaits you there; and when all the tears, and all the stridings, and all the watchings of earth, will seem to you as nothing, the meanness, price, to pay for such endless dignity and glory.

"And what I say unto you, I say unto all, Watch!"

GREAT GOOD FROM A SMALL GIFT.—A missionary of the American Sunday School Union in Missouri, was enabled, by a donation of \$40 from a Presbyterian S. S. in New York, to establish a Sabbath school in the "Wolf School House," in a community where no attention was paid to the Sabbath; the young people spending that day in hunting, fishing, dancing, and little boys only ten or twelve years old, "wearing like sailors." The people were poor and unable to buy a S. S. library; but the gift of it greatly encouraged them, and the result was the gathering of a Sunday school of 50, which has increased to 105, and is still growing and accomplishing great good. A great change for the better has already taken place in the community.

What investment pays better than such a gift?

A Michigan woman has recovered by law all the money that her husband has spent in a liquor saloon for six years. The Prohibitory Liquor law of that State does not regard liquor as "property."

In some Maryland counties, where the schools for white children are closed for want of funds, the negroes support voluntarily, by their own contributions, free schools for the colored children.

A TOWN STAKE.—The regiment of the state to which Bishop Hooper was chained at his martyrdom at Gloucester was purchased at the sale of Captain Stewart's effects recently by Mr. C. H. Thomas, of the Cross, in the same city. The upper part of the stake is charged; it is two feet in height, and accompanied by an inscription proving its identity with the relic found in the early part of the present century, finally fixed in the ground on the very spot where the Bishop was buried.

A CITY OF CHURCHES.

St. John may with much truth and propriety be termed "A City of Churches." Viewed from the heights which surround it, the numerous towers and spires pointing to the skies in every direction is the first and most noticeable feature presented to the eye. It is true, the edifices, as a rule, are not imposing nor do they fill the mind with a sense of grandeur such as is felt in viewing some old cathedral or minster in the older countries, but their number and varied structure are therefore not the less noticeable and remarkable. Few cities of the same proportion can boast of so many edifices dedicated to religious worship, for in the term St. John we include—a it is very proper to do—the whole mass of continuous buildings, &c., which stretch along each side and back from the mouth of the river, we find that there are no less than thirty-five structures where Christian services are regularly performed, by the various denominations to which they belong. They are the divided:

Baptists, of all kinds.....	9
Episcopal.....	8
Presbyterian.....	7
Methodist.....	6
Catholic.....	3
Congregational.....	2
Total.....	35

In the term Baptist we include the two churches of the Free Christians and the Christian Chapel of Duke Street. Besides these, however, and not included in the above figures, the "regular" Baptists have a building in which children are taught an religious worship maintained at the Marsh Bridge, and another, we believe, in Carleton, called St. John's Chapel. Included in the term Methodist, we place the Methodist Episcopal building used by the colored people, but besides this there is a new edifice on St. James Street, and a church in Fairview. The Catholics also have St. Malachi's, now used as a school-house and lecture hall. We have also placed Zion Church under the Congregational head.

Taken all together, then we have at least four buildings devoted to purposes of religious service from the massive and commodious Cathedral to the humble and comparatively small Chapel.

These churches, when averaged, will be found capable of accommodating 500 persons each, the enabling about one half of the population to attend public worship at the same time, a proportion which we fear do not avail themselves of the opportunity afforded them. Still it is satisfactory to know that our church accommodation is so great, and the influences radiating from those centres of moral power ought to have an elevating effect upon the whole community.—News.

OTTAWA CORRESPONDENCE.

OTTAWA, 30th April, 1870.
 DEAR INTELLIGENCER.—Last night, or rather this morning, about 2 o'clock, the tariff resolutions of the Government were concurred in, that being their first stage in the chrysalis state; when again Parliament sees them the form will be a full fledged bill. O the motion for concurrence, there were no less than eight amendments moved, and as many divisions had, so that those opposed to the provisions have not failed in efforts to modify them. The debate just concluded was one of the most interesting that has ever taken place in the Commons, and it was as important as interesting. It involved not merely the views of gentlemen as to the sectional effects of the proposed duties, but also the broad principles of free trade protection. It involved likewise the apparent disenfranchisement of some men, members from the shackle of party subservience; it showed others struggling under the weight of such shackles but vainly; while in other cases the wonderful influence of very pet and sectional jealousies manifested itself. There had not been, I think, before, a discussion here which evoked so much practical speaking talent, or called into play so generously the subtle and cogent in reason and logic.

Your readers are, of course, aware of the changes in the tariff as proposed by Government. Change in which the two chief interests involved are bread and coal, while an increased tax is also imposed on rice, and some other articles of less importance to the masses. The principal features of the measure are for the protection of the flour makers of Ontario, and the proprietors of coal mines in Nova Scotia. On Tuesday afternoon, as soon as the order had been reached, the resolutions standing for concurrence, the Finance Minister moved that they be concurred in, but he referred to Committee of Ways and Means, in order to make certain amendments, the effect of which was to return coal and wheat to the free list. This was a Government amendment to a Government measure. Heretofore the discussion commenced, Sir Francis Hincks stating that the present policy of the Government was induced by strong representations that had been made. Several members expressed their satisfaction at the more liberal views of ministers, but Mr. Levison protested against the inclination sought to be done to Nova Scotia, and Mr. Macdonald, of Glasgow, moved an amendment, or addition to the Government amendment, that flour and meal be added to the free list. The House now separated for dinner. During the recess a cabinet meeting was held, and soon after the House resumed, the Finance Minister announced that the Government had decided to adhere to its original policy and carry their resolutions intact.

This apparent vacillation was and has since been freely discussed, and Dr. Tupper receives the credit of having scared the Government into their later course. Sir John A. Macdonald followed Sir Francis, and despatched upon a "national policy," which they had determined to adopt. He said they had waited as long as they could, without humiliation, for the American Government to depart from its present restrictive policy, and were now resolved to show them that we could and would have a Canadian policy. He admitted that particular parts might press heavily on New Brunswick, but he asked that Province to submit in view of Canadian interests.

Mr. Anglin, with unusual warmth, declared his surprise and sorrow at hearing the decision that had been arrived at; he warned the House against inflicting this serious wrong upon a people already being convinced that Confederation would not prove the great boon to his Province which they had been led to anticipate, and who might become exasperated beyond endurance if subjected to any more of the burdens which had been accumulated by the successive legislation of this Parliament, in their endeavors to prevent which, the representatives from that Province had been disregarded.

Hon. Mr. Tully delivered an able speech, showing, by his arrangement of figures, that the proposed expenditures in and for New Brunswick in 1870 '71 would exceed the receipts from that Province in '68 and '69 by some \$150,000; that the taxation there was less than in '66, and the expenditures by the Local Government for roads and education greater by some \$40,000, hence he argued that we enjoyed the advantages to be derived from our General Legislature and Civil Government free, and were in a better state financially.

Mr. Connell presented an array of figures, said to show the financial operation of '63-'69, from which he made it appear we got some \$87,000 less than we paid, and deducting the amount expended unnecessarily, or in excess of our former local expenditures, that our receipts fell below our contributions to the Dominion \$150,000. He dwelt upon the intense feeling of dissatisfaction that prevailed in New Brunswick.

Mr. Gray warmly advocated the policy of the Government in its entirety, urging a departure from sectional and narrow views. Mr. Holton opposed the tariff, claiming that our position as a Province was much worse in Confederation than it had been out of Union. We paid on many of the necessities of life from 50 to 100 per cent more than formerly, and the proposed duties would have the effect of restricting our coasting trade; the vessels engaged in which now sought return cargoes of flour.

Mr. Burpee made a moderate and good speech in favor of the amendment of Mr. Macdonald.

Dr. Tupper made one of his best efforts in defence of the "national policy," and after him a number of speeches were delivered on either side.

Mr. Workman, of Montreal, generally a firm adherent of Government, declared they had degraded their fair fame and dragged it and their followers through the mire. Some others of the former supporters of Government declared themselves driven into Opposition.

The question being taken on the amendment it was lost, the Government having only a majority of 9 in a house of 155 members.—Tully, Gray, Ryan voting yes, and Holton, Anglin, Connell, Caldwell, Wallace, Pickard, Burpee, Renaud, Costigan, nay.

Mr. Holton then moved the previous question, which was negatived after some debate, and thus further proceedings stopped for that sitting, and the House adjourned, it being 3.45 A. M.

At the subsequent sitting, Sir George E. Cartier moved to amend Sir Francis' motion by striking out coal, &c., the effect being, as will be observed, to leave coal subject to duty as originally provided. To this Mr. Holton moved an amendment, which would have the effect of restoring coal to the free list. This was lost, 62 to 90. Sir George E. Cartier's amendment then passed, and the resolutions were adopted in Committee. I have referred to the subsequent concurrence in the beginning of this letter.

During the discussion Mr. Anglin remarked upon the New Brunswick supporters of Government,—one a Minister, one a paid official under Government, and Mr. Ryan. The last named gentleman, in reply, made his first speech of the Session. He would let Mr. Anglin know that he would vote when and how he pleased; he advised Mr. A. to mind his own business; he (Mr. R.) would not be crowded down, and he was prepared to meet Mr. A. in the House or out of the House.

Of course it would be an infliction upon your space to attempt to give an epitome of the debate. Wonderful diversity of opinion was expressed. Some Ontario members representing Agricultural constituencies declared they did not want protection on wheat and flour; others speaking, they said, for constituencies of the same class, declared protection was desired. Some Nova Scotians opposed a duty on coal, but a majority of the representatives of that Province were for it. The feelings of a large majority of the Quebec and New Brunswick members were, of course, opposed to both duties. Indeed, so strong were those feelings on the part of the Quebec members, that at one time defeat of the Government appeared inevitable, but the leaders having been conciliated that result was averted.

The strong arguments against the proposed duties were—the departure from a policy which in England has proved so successful, and the adoption of one that in the United States has resulted so disastrously; the effect it would have in restraining the fast developing industries of the Dominion which required raw material of all kinds as free of restriction as possible; the injury it would entail upon the masses who required cheap bread; the injury to the country trade of New Brunswick, as before mentioned; its utter inability to produce any important revenue; its taxing the many for the protection of the few; and the encouragement it gives to monopolies. It could not be considered worthy the name of a retaliatory policy toward the United States, because the sum involved is so small that it would not produce the least effect in that direction. As a protection to the coal interest of Nova Scotia it would fail, because Ontario would, and must of necessity, buy American coal. In a word, if it promoted intercolonial trade it would not produce revenue; if it induced free trade with the United States it would neither produce revenue nor promote intercolonial trade; and if it did neither of these latter, the revenue would be small and the hardships and injustice many and unequal. There can be no doubt that the vacillating conduct of the Government has greatly weakened it. Composed as the Parliament—and indeed the Dominion—of incongruous elements, it is a mighty hard task to reconcile differences and ensure a smooth working of machinery. Supposing that the Tariff bill be passed, based upon these resolutions, and that is not by any means certain, it is the second measure of any great importance that Government will have carried through this Session. The Supreme Court bill, the Election bill, the Intoxicant bill, the Currency bill, are, it is believed, dropped. The Superannuation bill has, for the present, gone by default, it not having been constitutionally introduced. These facts, when the Government have had such a numerical strength in the House, are suggestive of unpleasant associations with regard to the creation and administrative ability in the Cabinet.

As yet, the Government measures touching the North West are unpronounced. Day after day they have been promised, and yet have failed to make their appearance. An expedition is being prepared; and if the papers are to be believed, will shortly start, but no image there is much, if anything, in the rumors prevalent here of disorders in the Cabinet over this matter, but the facts as stated, remain. It is a grave question—one that should be treated very calmly, very wisely, and it is possible that Government desire that the country should have time to become quiet after the past excitement produced by the murder of Scott, before they went into discussion in the House. This may be well; but I cannot see that there is any prospect of a measure being introduced that will prove as Government has presumed to anticipate, entirely satisfactory all round. It is scarcely possible, when there are those who say and believe that the delegates to Ottawa are unworthy of credence, and were some of them, more or less, directly concerned with the worst features of the trouble at Red River, when there are not a few who advise a military occupation of the country, and an immediate retaliation upon those who are in hostility to the laws there; and while a large portion of the French Canadian members are opposed to force—some are very quiet under the rebellion, or are prepared to justify the steps taken by the malcontents; at all events down to Scott's murder.

The proceedings in the Commons of late, have been rife with discord. An occasional outburst of levity as on the division in Committee on the Interest Bill is all very well, and there may be some excuse for members, when at their desks night after night, until near the break of day, waking themselves and each other up by "gay and frothy" sports—such as throwing pellets of paper, chair cushions &c. across the House; but these things indulged in too often, are rather derogatory to the grave character of a deliberative assembly, engaged in labors of a most momentous kind.

Of late, the Premier has not been constant in his place, and his place no other man in the Government an ill. The cause of that absence is variously ac-

ing of dissatisfaction that prevailed in New Brunswick.

Mr. Gray warmly advocated the policy of the Government in its entirety, urging a departure from sectional and narrow views.

Mr. Holton opposed the tariff, claiming that our position as a Province was much worse in Confederation than it had been out of Union. We paid on many of the necessities of life from 50 to 100 per cent more than formerly, and the proposed duties would have the effect of restricting our coasting trade; the vessels engaged in which now sought return cargoes of flour.

Mr. Burpee made a moderate and good speech in favor of the amendment of Mr. Macdonald.

Dr. Tupper made one of his best efforts in defence of the "national policy," and after him a number of speeches were delivered on either side.

Mr. Workman, of Montreal, generally a firm adherent of Government, declared they had degraded their fair fame and dragged it and their followers through the mire. Some others of the former supporters of Government declared themselves driven into Opposition.

The question being taken on the amendment it was lost, the Government having only a majority of 9 in a house of 155 members.—Tully, Gray, Ryan voting yes, and Holton, Anglin, Connell, Caldwell, Wallace, Pickard, Burpee, Renaud, Costigan, nay.

Mr. Holton then moved the previous question, which was negatived after some debate, and thus further proceedings stopped for that sitting, and the House adjourned, it being 3.45 A. M.

At the subsequent sitting, Sir George E. Cartier moved to amend Sir Francis' motion by striking out coal, &c., the effect being, as will be observed, to leave coal subject to duty as originally provided. To this Mr. Holton moved an amendment, which would have the effect of restoring coal to the free list. This was lost, 62 to 90. Sir George E. Cartier's amendment then passed, and the resolutions were adopted in Committee. I have referred to the subsequent concurrence in the beginning of this letter.

During the discussion Mr. Anglin remarked upon the New Brunswick supporters of Government,—one a Minister, one a paid official under Government, and Mr. Ryan. The last named gentleman, in reply, made his first speech of the Session. He would let Mr. Anglin know that he would vote when and how he pleased; he advised Mr. A. to mind his own business; he (Mr. R.) would not be crowded down, and he was prepared to meet Mr. A. in the House or out of the House.

Of course it would be an infliction upon your space to attempt to give an epitome of the debate. Wonderful diversity of opinion was expressed. Some Ontario members representing Agricultural constituencies declared they did not want protection on wheat and flour; others speaking, they said, for constituencies of the same class, declared protection was desired. Some Nova Scotians opposed a duty on coal, but a majority of the representatives of that Province were for it. The feelings of a large majority of the Quebec and New Brunswick members were, of course, opposed to both duties. Indeed, so strong were those feelings on the part of the Quebec members, that at one time defeat of the Government appeared inevitable, but the leaders having been conciliated that result was averted.

The strong arguments against the proposed duties were—the departure from a policy which in England has proved so successful, and the adoption of one that in the United States has resulted so disastrously; the effect it would have in restraining the fast developing industries of the Dominion which required raw material of all kinds as free of restriction as possible; the injury it would entail upon the masses who required cheap bread; the injury to the country trade of New Brunswick, as before mentioned; its utter inability to produce any important revenue; its taxing the many for the protection of the few; and the encouragement it gives to monopolies. It could not be considered worthy the name of a retaliatory policy toward the United States, because the sum involved is so small that it would not produce the least effect in that direction. As a protection to the coal interest of Nova Scotia it would fail, because Ontario would, and must of necessity, buy American coal. In a word, if it promoted intercolonial trade it would not produce revenue; if it induced free trade with the United States it would neither produce revenue nor promote intercolonial trade; and if it did neither of these latter, the revenue would be small and the hardships and injustice many and