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TERMS AND NOTICES.

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Religious Intelligencer.

ST. JOHN, N. B., APRIL 19, 1872.

ons influence in his villages, and he labors also, from time to time, in other places. He is of a blamable character, and reads the New Testament with fluency, though a few years ago he did not know a letter.

Mr. Lord baptized his first convert in Ningpo about twenty-four years ago, and now the number of native Christians is not far from 2,000. The flourishing mission schools are looked upon with favor by the people.

A missionary at another station, a new one, says, "The work is very encouraging here." In still another place a revival of religion is reported which had a singular origin. A barber was employed to go to place four miles away from the hills, to shave the heads of the people. While so occupied, he preached the gospel, and told them of the one God. As a fruit of the faithfulness of the barber, four converts have professed Christ, one of whom is a promising helper, and the people have fitted up a rude chapel, most at their own expense, where they meet regularly for worship.

JAPAN.

It is said that a young American, on the 17th of December, 1871, taught a Bible class in a Buddhist temple, which had been cleared of its idols and given to him for a residence; and each of the young men taught went away from the class with a Bible under his arm. The young teacher had been appointed professor of chemistry in one of the Japanese colleges. The government undertook to persuade him to sign a written agreement not to teach Christianity or to speak to any Japanese respecting religion. But on his refusing to sign the document, they withdrew the demand, leaving him free to enter on his position untrammelled. This is a noble victory for the young man and for Christ.

Foreign ideas, manners and customs are rapidly passing into the staple of Japanese thought and life. Many of the natives, perhaps hundreds, are now receiving or have received more or less education in Europe and America. The only system of caste which existed, oppressing but a single class, has been abolished. An average of one Chinese Bible a day is sold by a missionary in Jeddo. It is even rumored that it is announced by a high officer of government that as the laws are to be remodelled on the plan of the laws of Christian nations, it will be well for them to study the Bible.

INDIA.

In connection with the last annual meeting of the Mahatma mission in Western India, Mr. Taylor, an evangelist from America, spent several days in religious efforts, speaking to the natives through a competent interpreter. Christians are revived. The unconverted listened with deep and often tearful interest, and several found peace in believing. Mr. Taylor afterwards labored in the same manner in Bombay, and for several days it was a season of earnest heart-searching and deep penitence. This extension of the sphere of evangelism is a new feature in the evangelizing agencies for the salvation of the heathen.

A native preacher of Delhi, in Northern India, is spoken of, who labors very faithfully as an unpaid agent. He has preached the gospel in several hundred villages, over an extended territory, the people supporting him wherever he goes. He reports fifty converts, and several inquiries. Another has purchased a camel to carry his books and himself, and for several months he has been spreading the light of the gospel among people who had never yet seen the face of a Christian.

It is said that there are 200 Malay and 150 Chinese Christians in Singapore, and in the latter place the Chinese Christians have built a chapel and support their own pastor.

Several Assamese young men in the mission school at Nowgong, Assam, have pledged themselves, on completing the course of study, to devote themselves, as teachers or preachers, to the evangelization of the hill tribes. This decision is the more encouraging, as showing the Christian spirit of the young men, inasmuch as they could receive a far higher compensation for their labor in other spheres than the wages which the mission can pay them.

Among the Teloogos, one of the missionaries writes that if there were sufficient help, there might be gathered in ten years, by the grace of God, a body of 30,000 native Christians. A native chapel was about to be dedicated—the first of the kind—in one of the outlying villages. Mr. Jewett's Sabbath school in Nellore, in December last, numbered 130 pupils. Fourteen converts were baptized at that station in December.

SYRIA.

Six young men have recently graduated from the Theological School, which is hereafter to be at Beirut. They will all preach the gospel to their own countrymen. At a recent prayer-meeting in a private house in Beirut, over 60 were present, quite a number of whom were Syrian women, and many of them young men and women. The Beirut Sunday school, in 1871, numbered 444 pupils and 35 teachers. The Sabbath congregations are increasing. The foundations of the Greek Church in Syria seem to be rapidly crumbling.

AFRICA.

At various points much anxiety is manifested for teachers and preachers. At one place in Liberia the teachers met in good weather every Sabbath, under the shade of some large tree, and in rainy days at the house of a widow, to hear a young man tell them, as well as he could, of Christ. They all signed a petition for a preacher to be sent to them. A young man is spoken of who supports himself and family, and preaches every Sabbath, and the week instructs young men preparing for the ministry. These young men are sent out every Sabbath to the neighboring heathen, to preach in their towns and villages. A large number of towns in the Do country without exception declare that a missionary may be sent to them. Far to the north is a thickly populated country, stretching east and west 300 miles or more, and indefinitely northward, all anxious to have the gospel preached to them.

POLYNESIA.

The work of preaching the gospel in the islands of the Pacific was commenced near the close of the last century. It is now reported that in more than three hundred islands heathenism has been entirely swept away by the gospel. Four great Societies have been mainly engaged in the work, and they have gathered under Christian influences 400,000 people; of these a quarter of a million are now living, and 50,000 are communicants. The churches have been built by the people mostly with funds provided by themselves. At first they worshipped in rude, thatched, barklike structures; now they have a hundred and twenty-five structures of wood and stone, worth at a moderate estimate \$320,000; all these are the product of their own energies.

ITALY.

A letter from Florence, Jan. 18, brings the information that two gospel preachers were lately invited to visit a town not far away with the message of salvation. At the station they were received by the Mayor, the carriage usually sent for the bishop was provided for their conveyance, their arrival was announced by the firing of cannon, and they were escorted by bands of music. They were taken to the theatre, the largest building in the place, which was crowded with earnest listeners. They held four services with great success. The whole region is reported by these evangelists to be ripe for the harvest.

MEXICO.

There are said to be not less than sixty Protestant churches in the republic of Mexico—the numbers varying from ten to five hundred. In December last, the Lord's Supper was administered to 400 communicants in an ex-Papal church, four of the administrators being ex-Roman priests. Some of the people could not restrain their tears of joy, but sobbed aloud. In Guadalupe, the centre and headquarters of Mexican idolatry, a church had just been organized. The images in one of the papal churches have been nearly all removed, and the

archbishop reads publicly in the cathedral portions of the scriptures in the language of the people. Many families are vacillating in regard to their ancient faith, old doctrines and usages are discarded, and the people are often found indulging in discussions on religion. A majority of the educated men never go to the confessional, and while some fall down into infidelity, numbers are brought to know the truth as it is in Jesus.

CONCLUSION.

In the work of bringing the world to a state of allegiance to Christ, the Divine Master needs and calls for the cooperation of every disciple. He claims a part of the funds in the hand of every steward of his possessions. He demands aid from every one who has a talent to speak, or preach, or persuade. He has prepared a throne of grace, and he wishes every man, woman and child in his kingdom to offer frequent and persevering prayer. He summons every man to lend his influence, his gifts, his strength, to the great consummation. Shall the Master summon any one in vain?

For the Religious Intelligencer.

A CONTROLLING POWER.

There are many controlling powers to which man is subject at the present day. There are kingdoms and empires among men; there are kings and emperors and rulers, to whom man must yield obedience. But beside kings and princes, emperors and dukes, and all the titled monarchs of earth, there are other powers in the world exercising greater sway over men's hearts and minds and characters and lives than any of these. There is one in particular, broad as the world. To its rule all submit. To this power all others yield, by it all others are swallowed up. The power to which we refer is, in fact, the motive power which controls and regulates society. It is the spirit of self. In every heart there is a place—a very large one generally—into every society it enters, all our acts are tinged with it, most of our thoughts savour of it, too much of our lives is guided by it. To allow self to control us to such an extent is to err. For men to become so wrapped up in self, so lost to all the world around them, so engaged with selfish considerations as not to heed the demands of humanity, of brother men, as to become unfeeling to the great burden of woe and sorrow which presses down upon mankind, or to heed it only as far as self-interested considerations may direct, to say the least, is to fall far short of answering the great end designed them by their Creator, a Being who in his journey here left no trace of self to deface the beauty of His life, or take from the glory of His death. The features of self which we should most assiduously cultivate are self-watchfulness, self-discipline and self-control.

Self-watchfulness, lest at any time our hearts be deceived and our thoughts run in an improper and ungodly channel, our actions being the indications thereof; self-discipline, lest we allow the better part of our natures to be trampled upon by our viler passions and become enslaved thereby; self-control, lest at any time the inner life should become clogged by a multiplicity of worldly and ungodly influences, and thus, instead of rising higher and higher, go waving itself downward.

Such features as these are commendable, and must be observed if the duties of life would be discharged aright. These, if cultivated, will lay restraint on the expansion of this broad, general principle of self, will prevent this want of due regard for others, will prohibit the growth of this spirit which hinders society and the world from being what it otherwise might be. Not self but duty should be our controlling power. Duty is a sustaining power, and one which predominates in the truly great character. In its discharge we benefit ourselves and our fellows and are pleasing to God. But often, very often, duty is lost in self. So far does this regard for self extend, that it entirely submerges all other motives and principles, and we are prompted to action, not so much from a principle of right and truth, not so much from duty, as from self-aggrandizement.

With the whole world before us so full of demands for work, suffering from a dearth of honest, hearty toil, we seem to forget that we should work because humanity needs it, and instead, we oftentimes speculate upon the possibility of benefiting self by such and such a transaction, and if the operations bid fair to do this, we engage in it.

Would we exemplify the highest type of manhood we must sink self, and work upon the principle of duty. We must take as our standard a higher type of manhood, a higher order of truth and Christianity than mortal can afford; we must take the life and example of Him whose advent to the world was heralded by the mighty choir of angels who shouted, "Peace on earth, good will to men;" whose youth was a fitting one for a perfect life; whose wanderings through the hills of Judea were so many missions of mercy and love; whose trials were so severe, yet so well endured; whose forgiving spirit was so manifestly seen when on the cross he exclaimed, "Father forgive them;" whose life work was so well executed and whose death and resurrection is the hope of so many. His example we must take, His life strive to imitate, and even as He was free from this spirit of self so must we be, or strive to be, if we would aim at becoming what our Maker would have us become.

PLAIN WORDS TO "C. G."

Allow me to thank you for acknowledging so readily the request made in my first letter. You have made me doubly your debtor. You have not only answered my question as far as possible, but you have done it in the face of the "bad precedent" of the INTELLIGENCER. That is magnanimous. Your concession has, however, in this case, more answered than real merit. The case you refer to, to illustrate your greater magnanimity, appears to me to lack the essential conditions of a parallel. If the Editor of the INTELLIGENCER, who is known in person by the readers of his paper, does not choose to consider himself responsible for his conduct to an anonymous writer, who is not supposed to be known by any one, that surely is no reason why one anonymous writer, who is discussing a principle, should object to give information to another concerning that principle. Your answer I accept, of course, as being the best you can give under the circumstances. What I wanted is not your own particular views on these points, but the position of the Baptist Church. You and I might agree exactly, and yet both differ from the church. I am glad however to get your own "ground" concerning it. I had good reason for asking the question. I was told by some Baptist friends that when you shall be done with the question, open communion will be "nowhere." As I have a particular objection to going there just now, and as if I don't must stay somewhere, I feel anxious to know all about everybody, so that when open communion is gone I may, if I left, have some idea what to do with myself.

Since my former letter I have examined your review "candidly." I think I may be obtuse on my part, but I fail to see that you have made out a satisfactory case against the book. My impression as to its being a tissue of misrepresentations is not materially changed by what you have said. I have read Elder Hartley's sermon, at your suggestion, and the Editor's note upon it, and my impression remains substantially as at first. But do you really think, "C. G.," that my reputation (and I will suffer by such an expression of opinion

as my letter contains) or that it will imperil my reputation for common sense for me, a man with two eyes like yourself, to form an opinion of a book, with reference to its teaching, on a point of doctrine, different from that of what you choose to call a majority of the readers of it, and without having first read your commentary upon it? Or that acknowledging that I have not read your commentary, is equal to professing ignorance of the whole subject? Take care, sir, some people have less gravity than yourself, and they might laugh at you. What do you call "the majority" of its readers? The few who report themselves against it? Do you know that its readers in New Brunswick number from 3500 to 7000, and, thanks to the *Factor*, are multiplying rapidly? And how many of these have reported themselves against it? And who besides the clergy of the Regular Baptists in the United States, and how many of them, even, took ground against it? And have not clergymen, as a rule, through the whole of the present dispensation, stood out the most unscrupulously against all reforms in the traditional practices of their church, or change in its traditional opinions?

What does this mean? "Does C. G. know that close communion has lasted from the time of our Saviour until now, and that only an almost infinitesimal portion of the christian world dissents from close communion, and accepts the views of Mr. J. H. Smith?" No, sir. Are you serious? I know that, amongst other claims to legitimacy, that of direct apostolic descent has been set up for the Baptists, but I did not know that any of them claimed that close communion, as they practice it, descended from them. Do you not know that close communion, as held and practiced by the close Baptists, is not found in any other evangelical body, any strength in christendom? And is it so that the other bodies form only the "infinitesimal portion of the christian world," and close communion Baptists all the rest? "C. G.," you must be joking.

My "charitable statements," as you call them, were not thoughtlessly made. If I prove them correct I presume you will not object, under the circumstances, to the making of them. The advice to yourself in the last paragraph would not have been given, if I had previously read your review. So far as it may be considered to imply a charge of intentional direct abuse on your part in that review, I fully withdraw it. The other "grave words" remain.

Illustrations and quotations from the "Open Door" you shall have to your heart's content, by-and-by. Meantime do not let the want of them hinder you from pushing forward your argument on close communion. As I told you, I am anxious about that. Let me, however, make a quotation or two now, just to illustrate how I do it. You do not seem to understand it as I do. I said, "Take Tommy's cabin." "I did more to stir the nation's heart against that system (slavery) than tens of volumes of labored argument could have done. It brought the theory of the social brotherhood of man home to the heart, and made the exclusion from any social privilege, practised by one race upon another, appear in its true light. Just so with the 'Open Door.' It founds its position on those emotions and sympathies in which a loving and all-wise Creator has planted the principles of His kingdom, and applies them so skillfully, that the most prejudiced mind must find great difficulty in withholding its force, or dissenting from its conclusions. In moral actions, the heart, as a general thing, guides the head."

Did you ever know of any better way by which a book may impress principles upon the heart than by "incident and truth" presented to the mind? If you do know a better way, Mr. Smith and your humble servant would like to hear it. And do you know of a quicker or better way to convert a man to a cause than by moving his heart in its favor by the force of truth driven home upon his affections? If you do, by all means let it be known, and the world will very soon rid itself of a certain class called preachers, who have for years tormented it by their practice of certain customs inaugurated about 1800 years ago. But you have quoted too, and commented, thus:

"C. thinks the book 'is his overpowered force' from the fact that it appeals to the 'emotions and sympathies of the heart,' which C. declares, as a 'general thing guide the head in moral actions.' 'If it can be shown that the heart does not guide the head in moral actions, or that it does not guide the head in the understanding of doctrine,' the 'Open Door,' according to his showing, would lose most, if not all its supposed force. How can the heart be the guide of the head, when its 'emotions and sympathies' would, under the same circumstances, lead men of different dispositions to 'act in opposite ways? Have not the emotions and sympathies when allowed to rule, led men into the wildest vagaries and absurdities? Our 'emotions are aroused as we intelligently receive the truth, not our knowledge as we feel. Jesus sympathized with the heart, which C. declares, as a 'general thing guide the head in moral actions.' While in our hearts there are both evil and good, our 'emotions and sympathies' will be swayed by the evil to some degree, and cannot be relied upon. 'Emotion and sympathy are not always in operation. If they are to be our guide, what can we do in their absence? But if they are to be our guide, during all the stages of our christian 'experience, what need of any other law to direct 'religious action? Would C. please inform us 'how we would be guided by the emotions to a 'correct knowledge of the mode of christian baptism. How by them would he be led to reject 'infant sprinkling? Above all how would he be led to believe the awful doctrine of the eternal punishment of the wicked? If he is consistent, he must say that the emotions are a 'vandalist. 'Emotion and sympathy' are impelling powers, and like all impulse, wild and unsteady, the intellect must curb and guide these, or 'we will have a zeal without knowledge. Emotion without judgment would never lead to correcting a child, or disciplining a church member. . . . Suffice it to say that in affirming that it 'appeals chiefly to the emotions and sympathies' (prejudices) of the reader, he admits the charge 'that it is adapted to impose upon the thoughtless.'"

There! Were it not that I wanted to give you an example in quoting, and the INTELLIGENCER's readers a sample of your style, I should have interspersed comments. Let me travel back a little, as this paragraph is characteristic. The last sentence is not honest. He puts "prejudices" as the equivalent of "emotions and sympathies" as I used them. It also charges me in effect with affirming that the book appeals to the prejudices of the reader, so to make one charge against the book appear correct "according to my showing." Thank you! When I admit a charge I will do so in language that wont need twisting. The emotions cannot guide us to a correct knowledge of anything, in the sense of discovery, beyond the province of instinct. But who of all that know the mode of baptism, and the commandment concerning it, obey? Are they not those only whose hearts move them to obey? To obey or to disobey is of the heart and not of the head. What effect has the belief in future punishment upon the millions that hold it, in causing them to seek to shun it, until their hearts are taken hold of by the truth? None. What prompts parents to baptize, as they call it, their offspring, against, you will say, their knowledge of the truth? Clearly, "their emotions and sympathies." And are not these all moral actions? "If ye love me, keep my commandments." Exactly. Where did Christ locate the motor to obedience? In the intellect, or in the heart? In their knowledge of his will, or in their love for him? Our emotions are aroused as we in-

telligently receive the truth." Just so. And the aroused emotions prompt to action. . . . of different dispositions do act in different ways" under the same circumstances, simply because they have different dispositions. But why did you shift ground from action or solution to the understanding of truth and then to discovery or reception of it? Did you think that "adapted to impose upon the thoughtless" the position is correct, C. G., "according to your own showing."

DENOMINATIONAL NEWS.

HOME MISSION SOCIETY.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society.

DEAR BROTHER.—The churches on the Island very gratefully accepted the offer made them of the Home Mission Board, and one month has already gone. The rapid flight of time reminds me of my duty—to forward you my report.

I have spent the month with the church at Grand Harbor, endeavoring, by the grace of God, to carry out the instruction of the Board, in working out all the interest of the revival which was in progress, and nine had been baptized at the time I began to labor in connection with the Society. The work has been moving forward since, notwithstanding the very unfavourable state of the weather and the bad roads; quite a number of souls have been converted, and fourteen, this month, have been baptized and added to the church. This work, will, no doubt, be a great blessing to the church and community, as a large proportion of those who have been blessed of God, are heads of families, and others are members of the Sabbath School.

The revival at Seal Cove was principally among the young men of the place—only seven out of twenty-six were married persons. May the Lord grant to bless those young men, and make them strong for Himself. The total number professing to have received conversion in connection with Seal Cove and Grand Harbor churches, is, thank God, fifty-two. Forty-nine of this number have been baptized; and we hope to see the work continue further yet, by the blessing of God. This good work of grace began at North Head in the month of October last, and, as our good brother Taylor stated in his letter, nineteen were baptized by himself. Our brother was with us five weeks, in connection with the Seal Cove and Grand Harbor Districts; and the Lord assisted him very graciously in preaching the word of life, and stout-hearted sinners did tremble in view of their lost condition, and were led to cry for mercy. We shall never forget the three months that we spent together, including the time we were with him on his own field of labor, as we believe it to be among the most interesting and profitable days of our christian ministry. We also had a visit at the same time, from Bro. Brown, from White Head Island, which was both timely and profitable. We intend (o. v.), to spend a few days at Seal Cove, and then move to North Head, and labor as the Lord may direct. Brethren, pray for us.

Yours, in christian love,

J. N. BARNES.

Gand Mannan, April 1, 1872.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society.

DEAR BROTHER.—It is about time for me to furnish you with my first monthly report. And this report, will, necessarily, be brief in composition, as I have been very busy, owing principally to the fact, that the severe weather and heavy storms of last month, hindered me from getting to the eastward among our churches, detaining me for a time in your city, and hindering my progress for a longer time on the road. Storm-stayed as I was on the road, I had, nevertheless, the privilege of enjoying the society of our dear brother in the ministry—Rev. C. Philips and his excellent companion (and I was very much pleased with them, I assure you), as well as visiting a number of friends in Upper Sussex, and had the opportunity on two different evenings of preaching to a few, the word of life. But I got here at last, and went to work, and have been doing what I could for the short time I attended in this part of the country. When I arrived at Coverdale, I found the work of the Lord progressing finely, under the labors of our esteemed brother in Christ, Rev. S. E. Curry. I remained and assisted him for about a week, only that I attended in the time, one evening service at North River, and then Bro. A. Steves kindly brought me to Lutes' Mountain, in the Parish of Moncton, where I have remained up to this time of writing.

The people here I have been, have very warmly received me, and have been glad to learn that our work was going on so favorably. I have held meetings almost twice a day since I have been here, and on Tuesday, the 9th inst., I attended the funeral of Mr. Malcolm Steeves, an old resident of this place, who departed this life on Sunday morning, the 7th inst., aged 64 years, leaving a sorrowing widow, a number of children, and numerous other relatives to mourn their loss.

The meetings have been very well attended since I have been here, and a number of young people are, apparently, a good deal conscious about their state; but, owing to circumstances which it is unnecessary to mention, I think it best to leave them for the present, in hopes to see them again when things may be more favorable. I hope in a few days, to be able to get to Dover and Taylor Village, if the Lord will, but shall probably remain here until over next Sabbath. I have not been able to collect much for the Mission this month—not anything worth reporting—only that I assisted Bro. Curry in the excellent Missionary Meeting we had in Coverdale, an account of which, you have had before this time. With respect, I remain yours, in the bonds of love,

A. TAYLOR.

Lutes' Mountain, Moncton, April 10, 1872.

A WORD FROM "C. G."

I have been accused by writers in the INTELLIGENCER of "abuse," "departure from fact," "misrepresentation," making "untruthful points," and "false assertions." Insinuations and references have also been made about me far from creditable. They altogether are unjust to arouse a prejudice which I believe most of us, in my opinion, all these charges and references, &c., are without foundation. In view of this, I hereby challenge the INTELLIGENCER's correspondents, and its Editor, who endorses their sentiments, to fairly quote any of my expressions which are subject to the charges referred to.

Rev. J. Perry, in his account of the speech of the youth whom he terms the "college bred divine," has probably through a defect of memory, misstated the occurrence.

We do not hesitate to say that this youth was "C. G." Will you please publish the following correct account of the performance.

After having referred to the very general diffusion of knowledge, the youth remarked to this effect: "For a young man to neglect seeking an education and settle down in the ministry as a life work, without it when it might be obtained, savored more of conceit than of sanctified confidence." He did not say, "college education." He did not stop short and confess he was wrong. He paused and said, I may be wrong, but for me to have done so would have indicated conceit. After one or two others had spoken, he arose to explain, fearing lest he had been misunderstood. The youth referred to still believes that the position assumed by him was substantially correct, and is recognized as such by sound common sense of the ministry generally. Conceit meaning over-confidence as the youth intended.

The LOCAL LEGISLATURE was prorogued on Thursday, 11th inst., the business of the session being rushed through towards the end with a degree of haste calculated to alarm politicians of the old school. The members were sent to St. John by special train, with Pullman palace cars, etc., at the Government expense. Mr. White, of Carleton County, has since been sworn in a member of the Executive Council.

THE PROVINCIAL LEGISLATURE.

[From our own Correspondent.]

On Wednesday, 10th, the House went into Committee on Bill to incorporate the Orange Lodge, and, without discussion, which would, no doubt, have provoked much angry feeling, it was given the three months' hoist by a vote of 16 to 15. Adams who is becoming quite famous as a three months' hoister, brought in the motion. The old difficulty about the clerkships of the Legislative Council is finally settled, by the removal of Botsford, and the appointment and installation of Bliss in his place.

A Bill was introduced and passed, to make the salary of the Chief Superintendent of Schools, \$1600 per year, instead of \$1200 as formerly. Gough again moved his "Economy Resolution," reducing the salaries of heads of Departments to \$1600 per year, to which Landry moved an amendment to make those of the Attorney General and Provincial Secretary, \$1800 each, and those of the other Departments, \$1600 each. This shut out an amendment which Mr. Wedderburn had proposed—that the further consideration of these be postponed three months, based upon the pendency of Better Terms, especially, and, which would, doubtless, have been carried. As it was, some time was taken up in discussion, the Attorney General going quite fully into the subject, and showing that while the percentage of expense for Civil Government and Legislature, to the whole expenditure, was in Quebec, sixteen, and in Nova Scotia, twelve, in New Brunswick it is only a little above ten. The heads of Departments are not paid nearly so high here as in other Provinces, and he believed that the principle of making men fill important offices—which require great ability and are of uncertain tenure—for small pay, is a false one. The Report of Contingent Committee, shows a saving of about \$300 a year. An address of congratulation to her Majesty on the recovery of the Prince of Wales, was read and adopted, and transmitted through the Lieutenant Governor. A motion was made and carried, that a Committee be appointed to arrange for Public Debates next year, so that the yearly offering in prospect ready for the altar of discussion, on the opening of next year's session. The St. John Bill was again introduced, and again met with a determined opposition, and, on motion of Adams, received the three months' hoist by a vote of 18 to 11.

Thursday was a high day in the House. To avoid the severe and consequent destruction of property which have been the accompaniments of the prorogation for the last few years, it was agreed on all sides, to forego the pleasure of crushing beavers, flinging cushions, tumbling chairs, &c., by which members were wont to show their rushing joy at relief from legislative labor. But the battled enthusiasm must be exploded somehow, and they took a little less boisterous method, but to equalize it, extended it over more time. Crawford introduced a Bill to extend the jurisdiction of Justices, and talked on it against time on Thursday morning, to prevent Gough's economy resolutions from coming up. After dinner he resumed the subject, and, amid the veriest confusion, the time passed until time for prorogation arrived. Desks were slammed and double-slammed, paper balls performed all manner of curious curves in the air, always with mathematical precision. Dignity gathered up its members for experimenting in probabilities, the Chairman shouted order and appealed frantically to the Speaker, but was informed by that gentleman, that the House was now in the Chairman's hands. Grouard and Beckwith edged and glided by explaining matters in French, which Phillips could not understand, and rose to order; the redoubtable Napier, in vain struggled for a hearing—for once his eloquence was powerless. Landry invoked the spirits of Economy and Order, but these refused to descend from their aerial temples, not being well acquainted with our Assembly rooms, little lips of disorder rattled spittoons, rusted newspapers, upset inkstands, toppled off beavers from their resting places, and played the ventriloquist in all conceivable ways. Dignity gathered up her gown about her, shook off the dust from her feet, and passed indignantly through the door of the Speaker's room; while Comus grinned to his ears in the corner, and shook in his boots with roaring merriment. But to all appearances, the end comes an end, and at three o'clock, the usher of the black rod acquainted the Honorable House, that it was His Excellency's pleasure, that it attend him in the Council Chamber forthwith; whereupon the faithful commons took up the line of march, and with unmeasured tread, ascended to the Upper Room, and stood reverently in the presence of third hand royalty. All the Bills of the Session were assented to, except the one to incorporate the Knickerbocker Mining and Manufacturing Company of Albert, and a Bill to recover penalties in fines imposed under the present Liquor Law, which was reserved for the assent of His Excellency, the Governor General. The Speech was then read, commending them for their labor and unremitting diligence, and thanking them for their liberal appropriations for public service—assuring them of strict economy in outlay of public moneys—and, lastly, relieving them from further attendance, with an expression of the earnest desire, that our Province may ever maintain a high position in our noble Confederation, so auspiciously inaugurated and so ably governed. Then they retire to the Lower House, the Speech is re-read by the Speaker, and the House stands prorogued.

Thus ends the six weeks session of 1872, fruitful in talk, but comparatively barren in results. The school set is, of course, more established as a surety than before, but the legislation concerning it does not belong to this year, but to the last. The majority of bills passed are minor in importance and mostly local in jurisdiction. The speaker has a future as regards Immigration and Crown Land settlement and Mining enterprise are better than they before were, but these improvements resulted from the councils of the Government matured, and needing only the sanction of the Legislature and law. The opposition began with a great noise and thunder and blowing of trumpets, but failed miserably either in weakening the power of the Government or raising themselves in the estimation of the judicious and dispassionate portion of representatives or reading public. The speaker's satisfaction of airing second-hand eloquence, or rather bombast, of pushing themselves before the notice of the press and people, and some of them of politically destroying themselves, are the only results to come. No measure of any importance emanated from them, but they were fruitful in hopeless want of confidence motions, continuous questioning, sometimes for information, often for mere annoyance, and absurd economy resolutions which would deprive men of ability from public service, and degrade the public service of our Province. To look for broad statesmanship in more than two or three of the present members of the House would be to employ time to no purpose. Perhaps we should not look for too much. The speaker is with, but in all reason we can ask for better than we have, and demand for the country's proper representation a superior class of men to those now in that position. There are certain qualifications which one must possess to be a member of the House of the country should possess. Something more should be required than merely to be a "jolly fellow," or to be an "off-hand man," or to have a "glib tongue," or to possess a large stock of "assertion," or a policy which turns all honesty. Specimens of the "jolly fellow" are not rare birds in our Legislature, and we do not hesitate to say that they are a disgrace to it, or we should rather say they are a disgrace to a Legislature of tone and character. The "off-hand man" is a more common bird, but without a stock of prudence and foresight and knowledge of resources and wants of a country, such a one makes a poor ruler. "Glibness" is the curse of any deliberative body, and the popular error, that to be longwinded marks a man designated by Providence to be a legislator, has worked its harvest of ill to the world over, and New Brunswick proves no exception to the rule. The man who can only assert that "this is so," and "that is so," without giving the why and wherefore, is a dangerous man, putting up his bold assertions, is a dangerous man, negatively, perhaps, but dangerous, nevertheless, for by dogma and assertion never yet has reform been led to victory. The man who is filled only with an inflated sense of his own importance, and lift himself into place and power to gain notoriety, beware of such as you would of a rattlesnake; while you admire the splendid curve of his neck he will strike you with his tail. Friend to such a one must start on each to ascend, stoop to step upon, ladders to climb by, and then throw away when he has used them to his purpose. His country is his own garden plot, his patriotism his own gain. But above all, men of no religion and principle should not be set to rule in high places. More than most people imagine is the evil result which the influence of such exercises on a country. When purple and fine linen clothe want of honesty and lack of principle there are thousands foolish

enough to follow from the proffer to hear a look on a drum, forth part of country, is a sign that a serene or virtuous the morals of the broad light most unblush Government in jest and burlesque opinion is too for a laugh or or looked on place. Let such hold his voice, and employ an agent who was in consistency in just government country, which in bad w-lator! But honest men, particular stamp Would you set best room, or steam sugar re the condition the individual old-world political life struggle the moulding since, which it take. The m should be a n with a mind's knowledge and blues and shou to fleece a clic sense, sufficient of himself, and to warn him to refuge in digni English education to English bi suspicious of known tribe knowledge side of his own people lived a existed in the possess sound Opposition drawn with t or a seat in the ment offic. F a will, and a honest purpose produce 41,0 on the shorts childhood, at Take more christians, an all who wish they float the politics. Ma fill, and vir loyalty by cr honesty and v the readers, at higher person tains.

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