TERMS AND NOTICES.

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Religious Intelligencer.

REV. JOSEPH MCLEOD,.....EDITOR.

FRIDAY, APRIL 4, 1873.

PREACH CHRIST.

To the Christian pulpit is committed a great trust. Faithfulness to the trust should always mark it. Never more than now was fidelity demanded. Being faithful the pulpit is a power; forgetting to be faithful it becomes a weakness—a reproach. Its business is to preach Bible truth. The decisions of Councils and man-framed theological systems may be worth something, and should be appreciated at their full value. Allowed their legitimate influence they may prove beneficial; but being made a substitute for revealed truth they become a positive injury—a curse. The tendency in these times is too much in the direction of substituting creeds, traditions, the inventions of men, for the living, powerful, saving truths of the Bible. The Bible is the depository of all that is true, and great, and holy; it contains all that is needful to enlighten the human mind in relation to the most momentous of subjects; and in it is all that is known concerning the dealings of God with our world. These simple, unvarnished truths are what the people need; to them then the pulpit must be loyal, declaring them with all earnestness and faithfulness. Departing from these simple truths, either for the sake of being faithful to the commandments of men, or for the sake of making oratorical display, or to be thought learned in other things, the pulpit loses its true character, throws away the influence it was designed to exert, and instead of discharging the high functions entrusted to it, it becomes a tool in the hands of the adversary of all souls, its teachings being "a delusion and a snare" to those who look to it for instruction in the way of life. The pulpit must be loyal to the Bible—to the Christ of the Bible. Discussions as to which creed is right; moral homilies, pointless remarks about virtue and vice; nor even the exhibition of Christianity as a system, is what the world needs, nor what God commands. However deep, thorough, and elaborate these things may be; however much of word painting, that tickles the ear of the hearer and wins applause for the speaker, they may contain, they have nothing that meets the wants of the soul. The preaching of to-day needs to be, like the preaching of the apostles, full of Christ. Christ as the centre and substance, the life and power of all truth. Jesus was their theme always and everywhere. They preached Him as slain for our sins, and as alive from the dead, and exalted to give repentance and remission of sins. It was not simply an historical, but a living Saviour they proclaimed. In their preaching Jesus was a High Priest, an Intercessor, and Lord of all; they loved to talk of Him as love, light, life, all. And their preaching thus was with power. The traditions of the fathers were thrown away, the prejudices of the proudest were undermined, and men of every class were won to believe in, to love, and to obey Jesus as their Lord and Master. The preaching of the Christian pulpits of to-day needs to be of the same kind—just as full of a living, all-loving, all-powerful Saviour. Being thus it will be effective; failing to be thus it becomes of none effect. God has ordained that by the foolishness of preaching many who believe shall be saved. Preaching what? Christ Jesus sacrificed for our sin, raised again for our justification. The Christian pulpit must bring men into personal contact, sympathy, fellowship with Jesus, who is our life, that they may walk in Him and with Him, and rejoice in Him. Let there be more and more faithful preaching of Christ. Paul's determination to know nothing among men save Jesus Christ, was the great secret of his success as a winner of souls. The same should be the resolve of every occupant of the pulpit now. Let Christ be the Alpha and the Omega, the beginning and the end, the first and the last, of all the utterances of the Christian pulpit, and there is nothing surer than that churches that now are being chilled by cold dissertations would be warmed into life; and men that now hear with stolid indifference, and who look upon the efforts of the preacher as the mere discharge of a professional duty, would be so electrified by the power of the living truth that they would begin to say, "Sirs, we would see Jesus."

RAISING THE WIND.

The following is interesting as showing the "ways and means" adopted by the Papacy for accomplishing its ends. To appreciate it fully it must be remembered that the Papacy boasts that its principles are not subject to change. It is the same to-day under the Infallible Pius IX. as under Leo X.

Various plans have been formed and various measures have been carried out for the purpose of raising funds. Empty pockets must be filled. So the power of invention is put in active operation. Sometimes it is the individual, sometimes it is companies and combinations. MONEY must be had at some rate or other.

Early in the sixteenth century, Pope Leo X. pressed for want of funds, and convinced that some source of revenue must be opened, conceived—or the Devil for him—of the daring, diabolical expedient of selling indulgences. "A regular tariff of prices was fixed for the pardon of all crimes, from murder downwards." No matter what outrage a man wished to perpetrate, he had but to put into the hands of the pope, who, in that age of ignorance, was deemed equal in power to God, a given sum and full pardon was dealt out to him. The civil law could not touch him, though his hand was red and dripping with murder.

Every conceivable act of wrong and wickedness, from the least to the greatest, in the whole calendar of crime, was licensed. The would-be perpetrator had only to procure and put on the papal badge of indulgence, and he was equipped for any deed of shame, and infamy.

From these permits or indulgences, peddled industriously all over Europe, immense revenues rolled into the papal treasuries. That brazen-faced pedler, John Tetzel, gained to himself a nefarious notoriety by engaging in the extensive sale of those execrable indulgences. In a gorgeously embellished cart, accompanied by a band of music, he would pause on the outskirts of some populous town, and sending his emissaries into the place, inform them that the pope's nuncio was at hand with a full supply of sin-pardons at his disposal.

So sin-debased and shameless and God-forsaken were the population, that, "all the church-bells would be set ringing for joy!" With his parchment certificates of pardon for any and every possible sin, "murder, adultery, theft sacrilege, blasphemy"—this miserable miscreant with his cavalcade would advance with music and banners, to the public square, and mounted on his box, mountebank-like, palm off his wicked wares upon the waiting groups.

With a daring that might put the devil to the blush, this "prince of imposters" would say: "My brothers, God has sent me to you with his last and greatest gift. The Church is in need of money. I am empowered by the pope, God's vicegerent, to absolve you from any and every crime you have committed, no matter what it may be. The moment the money tinkles in the bottom of the box, your soul shall be pure as that of the babe unborn. I can also grant you indulgence, so that any sins you may commit hereafter shall all be blotted out. More than this; if you have any friends now in purgatory, suffering in those awful flames, I am empowered, in consideration of the money you grant the Church in this its hour of need, to cause that soul to be immediately released from purgatory, and to be borne on angel-wings to heaven."

These certificates of indulgence issued in the shape of government bonds ran thus:—"I, by the authority of Jesus Christ, his blessed apostles Peter and Paul, and the most holy pope, absolve thee from all thy sins, transgressions, and excesses, how enormous soever they may be. I remit to thee all punishment which thou dost deserve in purgatory on their account, and restore thee to the innocence and purity thou didst possess at baptism; so that when thou diest, the gates of punishment shall be shut against thee, and the gates of paradise shall be thrown wide open."

DEAF AND DUMB INSTITUTION.

The fifteenth annual report of the institution for the deaf and dumb at Halifax is received. The directors report that the year has been a prosperous one. They regret, however, that there are so many deaf mutes in the lower provinces, the parents of whom seem regardless of their true interests, and take not advantage of the educational facilities afforded by the institution.

It does seem strange that parents should be so neglectful when it is so clearly shown that those who have attended the institution are now fully qualified to take a respectable position in society, and are engaged in useful and profitable occupations; while without the instruction there imparted they would for the most part, if not altogether, be dependent upon their relatives for support, besides being entirely deprived of intelligent knowledge of what is transpiring about them. It may not be generally known, but is a fact nevertheless, that the deaf and dumb can reach as high a degree of mental culture as those who enjoy the blessings of hearing and speech. The report informs us that in most of the institutions in the United States there exist high classes, where the more promising pupils, after spending seven or eight years in the primary or intermediate departments receive a three years academic course qualifying them for matriculation in the national deaf mute college at Washington, where, after the usual collegiate curriculum, they graduate with all the honours and advantages of a liberal education. We cannot but agree with the Principal that something similar is required for these provinces. He suggests that the provincial governments take up the matter as a part of the general free school system now happily established; that the deaf mute be placed on a footing of just equality with his more fortunate fellows; that a sound education be *legally secured* to him, as it is to the hearing and speaking child, not as an *eleemosynary gift*, but as his inalienable birth-right; that provision be made for giving all our deaf mutes a thorough English, and in cases of more than ordinary ability, even a liberal education, such as is accessible to others. And in order that provision thus made shall be taken advantage of, let attendance at the institution be made compulsory. Then deaf mutes will be fitted for all the responsibilities of citizenship.

The attendance for last year was fifty-two, twelve of them being from New Brunswick, eight from P. E. Island, and thirty-two from Nova Scotia. The directors announce their intention of enlarging the premises occupied as soon as practicable, *i. e.*, as soon as they can secure the requisite means. We are glad that the government of New Brunswick has increased the grant to the institution to $800; but regret to find that in the list acknowledging contributions there is not a dollar appearing to the credit of an individual in this province. Since the institution is open to all the maritime provinces we hope the parents of deaf mutes will see the importance of sending their children to the only place where they can get the instruction that will fit them for life's duties.

DENOMINATIONAL NEWS.

The revival in Carleton still continues with unabated interest. Last Sabbath Bro. Hartley baptized seven, and added them to the church. He considers this revival one of the best enjoyed by the Carleton Church for many years. Many of those brought in are heads of families, and promise to make useful and substantial members. We congratulate our dear Brother and the Church on this timely increase of strength and prosperity, and sincerely pray that the end is not yet. *Forty-nine* have been added to the Church since the commencement of the work.

Special meetings are being held with the Church on Waterloo street, in this city, and a most blessed revival is being experienced. A large number of the young of both sexes are firmly deciding to give their lives and labours to Christ and his cause; and many of them are rejoicing in a consciousness of acceptance with Christ. Bro. Parsons expresses himself as very hopeful of a large increase, and from present indications we should judge he will not be disappointed.

FREDERICTON.—A good religious interest exists in the Fredericton church. A number of conversions have taken place recently. Nine converts have been baptized; and there will probably be others soon.

REV. E. B. GRAY informs us that he has been holding some meetings in Greenfield Settlement, Burton, S. County. Considerable awakening was the result; and six persons were baptized.

BATH, C. COUNTY.—Rev. J. Noble writes under date of March 22d:

"The Lord has done a good work for us here. He has revived the hearts of his people, and converted several souls. There have been living in this place a number of Free Baptists and a few Methodists, who have been holding prayer meetings occasionally, and in the summer season they kept up a Sabbath school. The Methodists have had stated preaching for a number of years. When I came on this district I thought it would be best to concentrate my efforts at certain points, making this place one. I began to labour here about five weeks ago. The Lord has owned the effort, and has converted a number of persons, seven of whom have been baptized, and others probably will be. I have organized a church of twenty-eight members. Bro. McDonald was with me three times, Bro. Turner (Methodist) has filled his regular appointments, at which times I have visited other places when the travelling would permit. * * * The people have worked well together, the best of union prevailing. * * * I intend as soon as practicable to hold some special meetings at the Larlee Settlement (so called), in Perth, V. County. * * The winter has been so severe that it has prevented me getting about as much as I wished. I hope, however, to have been all over the district before the next district meeting. * * * I must not omit to mention that the friends met at the meeting house in Bath last evening, and made me the recipient of $52 in cash and other articles, for which they have my thanks.

NORTH BRANCH OROMOCTO.—Rev. Wm. Brown writes that three more converts were baptized last Sabbath.

"ALL I WANT IS THE COIN!"

It is the candid confession of a man who sells liquor for a living. A heartbroken wife and starving children, with prison bars, straight jackets, suicide, murder, and the gallows in prospective; the wholesale destruction of human life which yearly emanates from this nefarious trade; the awful havoc he is making in society, would seem to have no terrors for the rumseller; although, in reality, he is as well aware of his awful work as any one, and for this reason he cannot rise from his bed in the morning with a grateful heart, and thank God, as other men do, for the quiet repose of the night, and ask His blessing upon the work of his hands and brain during the day. No, he dare not do that; the nature of his calling completely isolates him from communing with his Maker. He is continually destroying what God is desirous should flourish and prosper—*souls*. Religion and rum are incompatibles. A man who voluntarily acts as the devil's agent in providing lost souls for the eternal torments of hell, cannot experience one moment of *real tranquility*—by which is meant *peace of mind*. The devil has a happiness for his agents on earth, but it is spurious to the last degree, and leaves a sting behind that will pain forever.

Rumsellers all know what their happiness and what the sting is. The happiness is the gleeful jingle of glasses—the midnight orgy—the drowning of conscience by excess—the jolly carousal—the bawdy song—the licentious jest—the rattling of *coin*—these and many more make up the devil's solatium; but the sting—it has been taking a firmer hold while the patient has been using the remedy, and it cannot be got rid of by any ingenuity that mortal may bring to bear upon it. The devil himself cannot remove this frightful sting which penetrates the victim's inmost soul; he can only palliate, soothe temporarily, by his remedy,—even that last resort of madmen, suicide, is of no avail, for beyond the grave, the sting which harrowed out life will be remembered with absolute pleasure in comparison to the eternal horrors which will await him, and which no pen can describe. The rumseller has but one consideration in answer to all others, "*All I want is the coin!*" Never mind the shivering wretch with skeleton baby in her arms at the bar-room door, saying in piteous tones, "Oh, come home, husband." Never mind the dead child lying ready at the desolate home for a pauper's grave. Never mind the heartrending sobs of a widowed mother lamenting over a son ruined by my hands. Never mind the ghastly suicide lying stark and bloated on the river bank. Never mind the midnight murder plotted at my bar. Never mind the lost employment, the lost confidence, the lost love, the lost honor, the lost virtue, the lost riches, the lost good name, the lost credit, the lost religion, *the lost soul* of my victims. Never mind my ultimate fate, my peace of mind, my health, my reputation in the world, nor what I shall do with my ill-gotten gains when I die. Never mind if I hoard up riches for strangers to squander. Never mind if God says to me at the latter day, "Depart ye cursed into everlasting fire!" All these sentiments are expressed in those six words—"*All I want is the coin!*"—*Montreal Witness.*

RELIGION AND SCHOOLS.

There are (says the *Star*) those who can hardly get over the tendency and habit of thinking of education and religion as unsympathetic if not really hostile forces. There is no good reason for it. True, an educated rogue or rascal has his power for evil increased by education. A minister who puts learning in the place of loyalty dishonors his function and meets a failure. A proud pedant is a sorry specimen of human nature even alone and in human eyes, and still sorrier when standing beside a peasant saint in the clear view of God. But our seminaries and colleges are not generally irreligious places. The number of conversions occurring in them is very large, and it does not lessen. Many a young man and woman, who had lived through many revivals at home and remained worldly, find the way to Christ and a new and nobler life at the school. And the minds reached and won there are generally among the best minds in the community,—keen, strong, active, aggressive, and fitted for leadership. And the conversions are likely to be intelligent and practical, and lead to such outlooks upon life as prophesy effective work. Let our schools not be distrusted but rather confided in. Let them be dealt with as though dedicated to Christ and his Church. Let prayer go up for them. Let them become training-places for souls as well as for intellects. Let young minds meet there the influences that sanctify as well as those which kindle, and then they will serve their highest ends.

RUM AND MURDER.

Foster was hanged last Friday in New York for the murder of Putnam. His doom a contemporary well says, teaches a significant lesson. He had every possible facility to make life a blessing, and an honor, but he made it a curse and a shame. Every one pitied him, yet the thoughtful felt that the law should take its course. A year ago he would have escaped, but the atmosphere has changed; crime is not in favor now. The efforts to secure a reprieve were natural, well intended, but totally wrong; and properly failed. Life is safer now in New York than it was a week ago.

But what made Foster a rowdy in spite of Sunday-schools, Christian friends, and social privileges? Rum. What led him to the bloody deed of murder? Rum; sold under the protection of law! Rum, which naturally and almost necessarily converts men into demons and impels them to crime. Rum shops are murder factories, and our lawmakers create and foster these, and then hang the victims. Had it not been for the liquor-traffic Foster would now have been alive and innocent. Ninety-nine out of every hundred murderers in the land are made such by rum-shops. Can we have no protection from this enemy?

A BETTER IDEA.

Last week we published a resolution relating to an Inebriate Asylum, to be moved by Hon. Dr. Parker in the Nova Scotia Legislature. The following, passed at a public Temperance meeting in Ontario, contains the correct view of the matter. The very fact that Inebriate Asylums are shown to be necessary in the existing state of things is the strongest evidence that the liquor traffic is wrong, and that to legalize it is a gross wickedness. The following is the resolution:—

Moved by Rev. James McAlister, seconded by Rev. Robert Bell, and resolved—"Whereas the Government of Ontario seem about to establish a prison, or asylum for 'habitual drunkards,' involving a large and continuous expense upon the country, in taking care of and attempting to cure said unfortunate class of the community; and, whereas, the liquor traffic, manufacturing said class of unfortunates, is not only tolerated by law, but sanctioned and protected thereby; and, whereas, said traffic is sure to produce said class, as well as spread misery, crime and ruin as its legitimate fruit; and, whereas, the number who have petitioned the Legislature for the prohibition of the traffic, amounting to *tens of thousands*—probably more than ever asked for any law on our statute books—show clearly, that the public mind is deeply anxious for redress, and the removal of this deadly upas; therefore, resolved—that in the opinion of this meeting, it would be far preferable to put a ban on the traffic in intoxicating drinks—declaring the manufacture of drunkards an illegal business—thus removing the cause, the effect would cease, and no inebriate prison or asylum be necessary."

"OBSERVER" received, and will appear.

Pen and Scissors.

Mrs. Isabella Beecher Hooker of Hartford, sister of Henry Ward Beecher, has become a Universalist, and preached in the Universalist church at Bridgeport on Sunday.

Rev. S. T. Davis, at Hiawatha, Brown Co., Kansas, lately had the pleasure of baptizing and receiving his father and sister into his church. In eight months Mr. Davis's church has grown from nine to forty members.

A Songless People.—A recent traveller says:—"What always impresses me more than anything else in Egypt and Palestine has been the entire absence of cheerful or exhilarating music, especially from children. You never hear them singing in the huts. I never heard a song that deserves the name in the streets or houses of Jerusalem. One heavy burden of voiceless sadness rests upon the forsaken land. The daughters of music have been brought low. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth."

There is a deep and very remarkable revival in progress in Morrisville, N. Y., which has reached not only the church-going classes, but sceptics, infidels, and persons of the most abandoned character. Fifteen to twenty new cases come forward every night for prayers. The Binghampton *Daily Times* says:—

"There is hardly a man in the place that is not more or less interested in the all-engrossing topics of the hour—the hardest cases have been brought forward for prayers—the six o'clock prayer meeting, audience room full, goes on itself *without a leader* save the Great Invisible spirit, while the inquiry meetings are conducted by the pastors, who sometimes have scarcely room to kneel. Men go to their homes, over two miles away, and have to get up out of their beds in the middle of the night, harness their teams and come to the ministers for prayers before they can sleep. There has been no such pentecostal season in that part of the State for forty years, if indeed there were ever such marked manifestations of the power of God."

Letters from London indicate that Spurgeon who, for a score of years, has been the public celebrity of London, is giving away under the pressure of years and the immense labors he has performed. This is a matter of course. Great men are mortal like men of ordinary capacity. Men wear out, but the gospel lives. Stephen died, but the gospel prospered. The church was filled with gloom when told they should see the face of Paul no more, yet that gospel he loved survived his martyrdom. The gospel is committed to earthen vessels, which break under the burden of years or labor, that men may realize that "the excellency of the power is of God, and not of man." If Spurgeon were to live a century, and his work spread as his years increased, men would glorify the instrumentality, and forget the power which gave it force. We are impressed with the divinity of the gospel when we mark the frailty of its advocates. The builders perish, but the work on the walls of Zion goes on.

It is evident that Protestantism is not to be established in Mexico without encountering bitter and possibly violent opposition. The law granting freedom of worship to all forms of religion of course is not relished by the Catholics, and they protest against its enforcement at every opportunity. Not long since, says a Mexican journal, a priest clad in the garb of his order appeared in the streets of the capital and publicly denounced the liberalizing law, but the Government remains firm and declares that it must be fully observed. Under its operation Protestantism is making good progress throughout the Republic, which gives great offence to the priesthood, who are using every means to circumscribe its influence. Their conduct has been the cause of some outbreaks lately, one case being reported where a crowd of fanatics, excited to frenzy by the sermons of some priests, made an attack upon a congregation of Protestants in San Luis and injured a number of worshippers.

A veteran Methodist minister of Prairie du Chien, Wis., Rev. Alfred Brunson, celebrated his eightieth birthday last month by preaching a sermon recalling the known results of his sixty-three years of ministerial labor. During this long period he has preached ten thousand sermons, has been instrumental, he hopes, in the conversion of six thousand souls, has aided in building forty churches, and has travelled 120,000. Moreover, he has seen the Methodist Church increase from less than sixty-eight thousand to more than three million worshippers.

Judge Kanard, a native Indian, is holding his court at Tahkee town, Indian Territory, and preaches every night during the session. He belongs to the Baptist denomination.

A Female Pastor.—An American exchange has the following announcement:

Rev. Mrs. Roberts, of Dover, who recently accepted the call to the pastorate of the Universalist Church at Kittery, will enter upon her labors next Sunday.

There are over 7,000,000 professed Christians in the United States, belonging to the evangelical churches, and not less than 14,000,000 of nominal Christians, persons who believe in Christianity, and yet do not profess it. This makes more than two-thirds of the adult population, and leaves considerably less than one-third to Catholics, Jews and infidels.

There are now about 16,000 Jews in Palestine, and "their average state of culture is much below, that of their fellow religionists in Europe. They have no visible means of support, spend their time in idleness, praying, Talmud-reading, and foolish pining and sighing on the ruins of the temple eking out a miserable existence by the charity of the Jews of Europe, America, and Australia." This extract is taken from a report of some English Israelites, who have lately been to Palestine to inquire into the expediency of encouraging the emigration of Jews into that land.

☞ Special meetings are being held in the Portland Baptist Church. Four converts were baptized last Sabbath, by the pastor, Mr. Boggs.....Rev. Mr. Rideout preached the temperance sermon at Indiantown last Sabbath. We are informed the course of temperance sermons in that place have been productive of much good.....On Friday last, two converts were baptized by the Rev. Mr. Carey in the Baptistry of the Germain street church.

Harper's Magazine for April contains: The Cradle of the New World; Pigeon Voyagers; The Mountains; Gog, Magog, and Co.; Agricultural Laborers in England; Recollections of an Old Stager; Sea and Shore; Horace Greeley, &c. The Editor's Easy Chair, Literary Record, Historical Record, and Scientific Record are full of interest as usual. For sale by J. & A. McMillan.

Wood's Household Magazine for April invites us to the following: The Good Goddess; Mid-Summer Dream; The Slow Poisoning; Whims, by Addison; Miss "Pop-in"; Music; Make Your Opportunities; A Prize Story; An Honest Rumseller's Advertisement; Unreasonable Devotion, by Gail Hamilton; Simplicity in Prayer; My Little Gentleman, by L. M. Alcott; Cradle Song, by J. G. Holland; Rikke-Tikke-Tak; Good Advice, by Harriet Beecher Stowe; and Editorial, including The Pictures in our Homes, Correpondence, Housekeeper, Fashion Letter, Sense and Nonsense, Home, etc. For specimen copy, enclose two stamps and address Wood's Household Magazine (Times Building), New York City, or 81 and 83 Front Street, Newburgh, N. Y.

The first number of a new series of the *Canadian Farmer* has been received. It is a first-class agricultural journal. Price $1.50 a year; issued fortnightly. Address Globe Printing Co., Toronto.

CORRECTION.—Our readers would readily supply *are* for "is" in the second line of first article last week. In giving the number of creeds in each Province we wrote *thirty*-eight as being in Quebec, instead of "eight" as the printers made us say.... We intended to have given some more census figures this week, but they are crowded out.

*** The Eighteenth Annual Report of the Chief Commissioner of Public Works has been received.

(From our Own Correspondent.)

WHAT OUR LAW-MAKERS ARE DOING.

NO. V.

Another week of legislation has passed. The struggles, and toils, and mental strain of our law-makers for another week have been written in the annals of our country. Who can say, but that when other days shall have come future legislators and politicians will not turn back to the doings of the present, for references of votes now cast and words now uttered. Whatever is spoken may soon fade and become lost, but that which is written must ever remain, and the deeds of our representatives of to-day shall be read by posterity. How carefully ought such men act. Whenever the "nayes" are called when a vote is taken, the demand is really made to record for others the view which each one took of the subject under consideration.

During the last few days there has been much of sameness in the contests and debates which have taken place within our Assembly. Properly speaking, there have been no pitched battles, only skirmishings and sudden sallies, with just as sudden retreats in some cases. The discussions have not evidenced much of what is termed a factious opposition, unless we were to make some exceptions of special cases in which the School matter has been concerned. There have been times when we could look with pride upon some of our members as they have given expression to noble sentiments and thoughts, and when, with their firm regard for duty, they have striven to do the right.

But there have been times again when one could not listen to the utterances of others without feeling pity for the men and contempt for the electors who sent them here. Some of our men are silent—yea, miraculously silent. One opponent to the Free School Act, from the County of Queens, has preserved an OMINOUS silence from the first—whether that silence portend inability, incessant thought, or economy, I cannot say. Some two or three others appear to be in competition with him for the silence prize, but we think he will certainly win it. But silence, even when great subjects are under consideration, and when a man's constituents would like to hear his views upon the subject, silence in this or any other case is preferable to that unmeaning argument of some, whether rendered so by natural inability or intoxication; preferable to that argument or intended argument made merely for the sake of notoriety in speech making, or for the consumption of time, and preferable to that argument whose aim is not so much to convince of right as to be opposed to some other person's views. There are such characters here we verily believe. The competition between them for the talker's prize is as sharp as that of the silent ones, yet no one as yet has obtained the "lead" of his fellow competitors that the Queen's County Representative has in the other case. We believe it would be bettter for many of our members, and for the country, if more were to follow the example of Williams, Humphrey, McPherson, etc. Such as these named do not darken counsel by many words, whereas those who speak on any and everything, without thought or study, cannot with propriety be free from such a charge. For the majority of our members to speak intelligently and well, we believe they need preparation on the subject, and very few of them, we are bold enough to say, evidence that wearisome days and toilsome nights are passed in making ready for the discussion of a proposed and momentous subject. It may be that we are giving them more credit for talent than deserved, since it may, perhaps, be the case that they do take all possible care to solve and sift the question, and what appear as "crude and immature" thoughts may be carefully weighed ones. A truer sentiment could not have been uttered than that which fell from the lips of one of our sage ones the other day, He said that at the time of Confederation our best and greatest men had been taken away, and that from the inferior remnant and new acquisitions, new Governments, and new Houses had been formed.

While we are certain that our best politicians were taken from our Local Government, and while we are proud of them in the Federal Parliament, yet we believe that just as clever men, just as good men, remain in our midst to-day. Just as good men are in our Parliament now, but the general talent is there no longer, we believe. When, however, the emergency demands it, our Tilleys, and Smiths, and Johnstons, and Wilmots, etc., will be found, and our Napiers will again be left to roam over Australian fields, or tend to machinery on the streams of Northern Gloucester. May such an emergency present itself at the next election, and may these "men of one idea," or men of no ideas at all, be weighed in the election balance and found wanting.

It would appear to me that some parts of New Brunswick were taking the noon-day "siesta" at last election, and we doubt not that ere this the inhabitants thereof have had their eyes opened, and will prove such to be the case when men are again called for. Gladly will men welcome the return of those halycon days, when to stand in the lobbies of the Lower House was to place yourself in a position to hear fulness of thought clothed in eloquence of words and eloquence of expression. Those were the days when our statesmen might justly lay claim to the appellation of the "assembled wisdom" of our country. As great a spirit of aspiration to this title now remains, nevertheless, for any one to appropriate such, is to arrogate that which they are not worthy of. We were allowed, not long since, to hear one of our most clever men apply this to the House now in session. It could have been nothing but a joke, we think, and a happy hit at the genius and brilliancy of some less gifted than the speaker. But we must leave off moralizing, lest we become prosy, and proceed to particularize.

One of the longest speeches made yet this session was that of Hanington, from Westmorland, on Thursday, 27th, when he introduced a Resolution, of which notice had been duly given on a previous day. It ran as follows:—

"*Resolved*, That in the opinion of this House the Legislative Union of New Brunswick and Nova Scotia upon a fair basis, with a view to include also Prince Edward Island on her admission into the Dominion of Canada, would secure an economic administration of the Government, afford increased means for the development of Provincial resources, and be conducive to the best interests of the Province, and therefore deserving of the early consideration of the Executive and people of this Province."

The tenor of Mr. Hanington's speech was to show that he was endeavouring to accomplish an innovation, but was considering a question which has received the attention of leading political minds for a number of years, and that now he believed the time had arrived when it should again receive thought and discussion. Nova Scotia had been favourable to such a Union, and in 1864 this scheme had been mentioned by the Lieut. Governors of both Provinces in their speeches. Confederation had withdrawn the attention of the people from it for a time, but now he thought that it could be again brought up with profit. He reviewed the results of Confederation, referred to the fiscal interests of both countries and to their natural formation, discussed the expenses as they are now and as they would be. Our agricultural, fishing, commercial and trading interests all seemed to demand this Union, and he indulged in the prophecy that such a confederation was only a matter of time. But as this question has not been fully discussed, and as it is to become the "order of the day" before I again write, I shall defer any further remarks until that time. It is my candid conviction, however, that little will grow out of the matter, and that a Maritime Union, although previous to Confederation of Canada it occupied much attention, is not to be achieved at a very early day.

The following, with other Bills, have occupied the attention of the House:—Fraser's, relating to executions on judgments issued out of Court of Common Pleas; Alward's, in reference to Special Assessment of that part of St. John on Eastern Side of the Harbour; Crawford's, to indemnify owners of marsh and other lands for drainage, caused by lumber driving; the Incorporation of the Richibuc to Railway Company; a Bill for the division of Victoria into two counties, and provision for the government thereof; a Bill relating to the qualification of members; a Bill to allow parties the exercise of their franchise, who have not paid school taxes; a Bill relating to suits, &c., against St. John Corporation; a Bill to incorporate the Canada & New Brunswick R. R. Company; an Assessment Bill for Fredericton; a Bill to reduce the salary of the Auditor General, from $1,500 to $1,200, &c. Some of these have passed, with amendment; others without; some have been referred to Committees, while others have been hoisted, which virtually means lost.

The Upper House is quietly working away. At intervals, messages are sent therefrom to the Assembly, informing the latter, that the former have assented to certain Bills—have amended others, &c. His Honor Governor Wilmot, has been down to the Legislative Council Room, and given his assent to a number of Bills.

Taking everything into consideration, we think we are warranted in the conclusion, that the matter of legislation is being rapidly pushed forward, and soon we expect that port will be arrived at, and the legislative bark, after a voyage of about forty days, will be deserted by her worthy seamen, until 1874, when laden with Petitions and Bills, she will again make her yearly trip. Ere then, however, death or resignation, or promotion of men, may cause some change in the crew. Since last Session, such changes have come, and they are liable again to happen. Your correspondent has frequently had his attention called to the fact, that many of our legislators, in his opinion, appear to have taken a wrong meaning of the term Representative. Many of them seem to think, that to be a true Representative they must be an exponent of the thoughts and sentiments of their constituents. Now I do not believe that this is correct. A man chosen by a people to represent them in Parliament should be a leader of opinion, not the mere interpreter of a people's whims and wishes. Where great questions are at stake, and the people have expressed their wish on the point, where a man has been returned on a particular platform or the like it may be all right, but in general questions I hold that the member should, with the best light he can get upon the subject, advocate that which is of greatest value and worth to the country, and moreover, should advocate it in the spirit of duty, not looking forward to its effect upon public review when next election shall have come. It must be humiliating to a man whose boast is the freedom of our nation, language and institutions, to be a slave to any party, to be wedded to any policy when conscious of the exit. Whether there be any such slave or slavery in our Legislative Halls, I do not express any opinion, but only hope that every man acts in every case from the conviction of right, and having no reference to the probabilities of such a course to preserve power or preface the way to power. However there is much striving now-a-days for power. There is a yearning for pomp and show and glitter. There is a tendency to bend our energies to the acquisition of place and position.

W.

Fredericton, April 2, 1873.

The News and the Press.

ST. JOHN, N. B., APRIL 4, 1873.

NEW BRUNSWICK.—Spino meningitis still prevails to some extent in this city and vicinity..... The small pox is said to have extended to settlements adjacent to Dalhousie. A board of health have been appointed by the Government, Dr. Allison, of this city, has gone to superintend precautionary measures.....The Fredericton *Express* states that the School Trustees will only ask the City an appropriation of $8,500 for School purposes. This will materially reduce taxation.....The fare from this City to Boston is now $8....The Gaspereaux season has commenced....The steamer *City of St. John* has commenced her trips between this port and St. Stephen....Mr. James Dow has been re-elected Mayor of St. Stephen by a majority of 84 votes over Mr. A. L. Todd....Commencing last Tuesday, the wages of laborers in this city is $3.00 a day, and when at work in steamers 40 cents an hour. Who wouldn't be a laborer?....A building in Andover, Victoria County, occupied by a half-dozen small-pox patients was burned one day last week. The sick people were removed safely to another building....A night-train is now running between this city and Bangor. The first train left at 8 o'clock Monday evening....Mr. John Stewart and his two sisters came near being run over by the train near Bloomfield, King's Co., on Saturday. Their horse was frightened by the approaching train, and upset the sleigh, throwing the inmates on the track just in front of the locomotive. One of the ladies was bruised by the fall....Dr. Fidler, for 43 years a resident of this city, died suddenly on Friday....Mr. Henry Vaughan had two fingers of his left hand cut off while working with a heeling machine in Francis' Shoe Factory....A man named James Orr fell a distance of 22 feet into the hold of a ship in Nevins' and Fraser's yard on Monday, and was severely injured.

NOVA SCOTIA.—Two young men named Surrett, were drowned at Argyle, Yarmouth Co., on Saturday....John Boyd, Esq., of St. John, has been delighting the good people of Halifax with his lecture on "The Crops that never Fail—Fools and Knaves. Mr. Boyd knows how."....The Halifax City Council have resolved to push the Point Pleasant Park scheme by voting $4,000 for immediate improvement of the grounds, and $2,000 a year for future maintenance; and they voted $5,000 more to extend Queen Street South to Victoria Road.... The barque "Florence Baker," of Yarmouth, has foundered at sea. She was bound from Port Talbot to Galveston....The Halifax Health Inspector recently seized a lot of bad beef and mutton offered for sale in the Colonial market of that city.

GENERAL.—More than nine millions of briarwood and other wooden tobacco pipes are made yearly in the United States.....Any man who buys a town lot in Greeley, Colorado Territory, must sign the temperance pledge when he receives the deed. ....Three billions of dollars in gold has been coined within the past quarter of a century, at the mints of England, France, United States and Australia.... Horse-clipping is an indictable offence in