

North Midland, 72 miles, £3,000,000, or £41,666 per mile.

South Eastern, 67 miles, (from Reigate, 21 miles from London,) £2,850,000, or £42,537 per mile.

London and Birmingham, 114 miles, £5,000,000, or £43,854 per mile. (Land and compensation, £700,000: Parliamentary expenses, £72,868 18 10.)

Great Western, 117½ miles, £5,876,120, or £50,018 per mile. (Parliamentary expenses, £88,710 10 11.)

Eastern Counties, 51 miles, £2,700,000, or £52,941 per mile. (Nearly a million paid for land, law, &c.)

Manchester and Leeds, 50½ miles, £2,728,270, or £55,115 per mile.

London and Brighton, 41½ miles, (from Reigate,) £2,289,081, or £55,158 per mile.

London and Blackwall, 3¼ miles, £800,000, or £246,154 per mile. (Of this £485,000 paid for purchase of property.)

London and Greenwich, 4 miles, £933,000, or £248,250 per mile.

On this continent the cost is much less. Land may be had at a low price, and is often freely given for railway purposes—the lines are generally single—and the mode of construction, so much timber being used for the buildings and bridges, is very cheap. Yet there are singular variations. Take some specimens:—

	Per mile.
West Chester Railway,	£ 1,875
Housatonic,	2,860
Syracuse and Utica,	3,150
Saratoga,	4,000
Camden and Amboy,	4,228
New York and New Haven,	14,000
Harlem,	28,646

The average cost of the United States Railways has been £7,500 per mile.

The St. Lawrence and Atlantic Railway, from Montreal to Portland, which will be completed next summer, will cost (the Canadian portion of it,) more than £9000 per mile. The Grand Trunk Railway, from Toronto to Quebec, will cost £10,150 per mile. This Railway will be built in the most approved English style.

An important question occurs—will railways pay? In reply it may be observed, that the average profit of the English railways, for the year 1852, is about 3½ per cent. But that is an *average*. Some of the railways are not yet profitable; others realize a much larger dividend than the above mentioned; and the present proprietors, in numerous instances, have made gainful investments, having purchased their shares at low rates during seasons of depression. In great undertakings of this kind, many of the original proprietors have been compelled to make sacrifices, unless they can afford to wait till the outlay becomes profitable. This, however, is certain, that in all instances the receipts have far exceeded the calculations in the faith of which the works were carried on. Thus—the traffic on the Newcastle and Carlisle Railway was estimated at £28,000 a year; the very first year it was £61,255. The traffic on the Liverpool and Manchester Railway was estimated at £62,500 a year; in 1838 it was £260,303, being 15 per cent. on the capital, after making an unusually liberal deduction for working expenses.

The railways of the United States are generally reported as profitable investments. Were they not, our shrewd neighbors would not so eagerly engage in them. A report was made of one, a short time since, which realized a profit of 40 per cent.; but doubtless that was an extreme case. The net receipts of the New York and New Haven Railway, which cost \$14,000 per mile, are said to be 7 per cent. At the last meeting of the proprietors of the St. Lawrence and Lake Champlain Railway, (a Canadian undertaking) a dividend of 9 per cent. was reported.

This is a question for capitalists. The men who combine in these enterprises are commonly careful in making their calculations, and when once they have embarked their money in a great work they are likely to bestir themselves diligently to make it pay. Should a respectable company engage in the construction of railways in Nova Scotia, it cannot be doubted that while we shall enjoy the benefits, they will so manage the affairs as to make it profitable to themselves.

Three hundred and fifty thousand letters passed through the London Post Office on St. Valentine's Day.

Under the new regime in France, beards are about to vanish from the human face divine.

The Christian Visitor.

SAINT JOHN, FRIDAY, MARCH 18, 1853.

The Outpouring of the Holy Spirit.

The people of God in all ages, and under all dispensations have recognized the absolute necessity of divine influence in promoting religious truth in the world. This fact appears with much prominence in the spirit of ancient Prophecy, and is embodied in numerous prayers and in a multitude of promises recorded by holy men of old. It is true that the doctrine of divine agency was not as distinctly comprehended by the Prophets, as it was by the Apostles: but they knew enough about it to inspire their hearts with earnest prayer that the Holy Spirit might be given in all his fulness to the Church. As age after age passed on, one continuous tide of supplication, emanating from the hearts of the redeemed, rose up as a cloud of sweet incense before the Mercy Seat—the prayers of holy Patriarchs, and inspired Prophets were accumulating day by day before the Altar; but the Spirit lingered in his own eternal dwelling place. Do you ask why? The answer is, the fulness of time had not yet come. He must wait until the High Priest over the house of God should present his efficacious sacrifice on Calvary, and return with its infinite merits to his native Heaven, that he might there at the right hand of his Father blend his intercession with those prayers which had been ascending for many generations, that the promised Comforter might descend. This being done the answer could no longer be delayed. The Spirit came like a mighty rushing wind, filling the house where the disciples were assembled, and filling the infant Church with a life and with a power, which infinitely surpassed all previous manifestations of himself. He came in such ample fulness, that the word of God upon the lips of the humble fishermen of Galilee became as the lightning of Heaven flashing conviction upon the hearts of thousands, and constraining them to seek pardon and redemption for their guilty souls. The Church thus flooded with this vital element became instantly a region of spiritual life. A few days before these disciples were scattered, depressed in spirit, and ready to sink in despair: but now they rose superior to all past trials, and full of faith and of the Holy Ghost, they fearlessly faced every opposing power, and hastened in the name of their Master, to rescue the world from the thralldom of sin and from the tyranny of Satan.

Was this agency necessary then to enable these primitive Christians to contend successfully with the deep rooted prejudices of the rebellious Jews, and to overturn those dark systems of idolatry which had been gathering strength for ages? It is no less necessary now. The spirit of evil in the world is still too potent to be subdued by any modified instrumentality. Nothing short of the Almightiness of the Eternal Spirit can conquer the direful rebellion of the human will. He and He only can erect a throne of holiness in the human heart, write heavens law upon man's defiled conscience, and diffuse a divine life through all the capacities of the immortal soul. So dependent are we upon this mighty Agency, that not one soul will be born into the kingdom of God without it. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Our object in writing thus, is to impress upon the Lord's people the necessity of crying mightily to God for the outpouring of the Spirit. Are not these gracious influences of the Spirit to a great extent withheld from the Churches of the Provinces at the present time. Here and there, we know, mercy drops are falling: but to a lamentable extent drought and barrenness prevail. Do we search for the cause? It is found in hearts of unbelief, which have departed from God, in the neglect of family altars, and religious ordinances, and in the spirit of worldliness, that like a moral pestilence has infected the Christian Church. Is not the withering rebuke of the Prophet just as appropriate now as when first uttered. "Your iniquities have separated between you and your God, and your sins have hid his face from you." If we would share in the reviving power of the Spirit, we must return to God in contrition of heart—we must prostrate ourselves in penitence at the foot of the cross, and plead in agonizing prayer until the dark cloud is removed, and infinite compassion once more speaks pardon to our erring souls.

Dear Brethren, the tide of evil is setting in with amazing power, threatening to sweep away every vestige of piety and to engulf the souls of multitudes in its dark and fearful surges—tens of thousands in this gospel land are upon the verge of a terrible condemnation. In the emphatic language of the Prophet, they seem to have made a covenant with death, and with hell they are at an agreement. The tremendous power of unbelief bolts the door of their hearts against the entreaties of a compassionate Saviour to give him admittance,—they slumber under the most powerful appeals made to them from the sacred desk, and unless aroused speedily by the voice of the Omnipotent Spirit, we fear they will not awake until they open their eyes in eternal burnings. Such persons are found in all our congregations, and multitudes of blooming youth crowd our places of worship: but the word of God falls powerless upon their ears. Many, that once seemed hopeful have fallen back, and some that made our hearts rejoice as we heard them magnify the rich grace of the gospel have turned away and crucified the Son of God afresh. O, will we not speak to God in behalf of such, and speak in faith, nothing doubting, if we ask in the name of Christ we shall receive.

No spot on earth is more favorable to the progress of vital godliness than the one where we dwell. There is no persecuting power to prevent free enquiry, or to trample upon the rights of conscience,—we can all think, speak, and decide for ourselves in all matters of religious faith and practice: but such is the awful depravity of the human heart, that even here vital godliness will find a sepulchre, unless sustained by the life-giving energy of the Holy Ghost. Let this reviving influence spread over our land and it infuses new life in the Christian Ministry, arms the Church with mighty power, carries the joys of God's salvation to our habitations, and to the souls of our children, multiplies Bibles, Sabbath Schools, Temperance and Missionary Societies, increases the number of faithful Ministers, and makes the wilderness like Eden, and the desert as the garden of the Lord.

For this then should Ministers and people labour and pray with untiring diligence and with unwavering faith, until the Spirit from on high shall descend in copious showers of reviving goodness to fertilize the church and to convert the world.

Exhortations founded on the 2d and 3d Chapters of the Revelation.

The Language of Promise to the Faithful.

1. "That their names shall not be blotted from the book of life." (iii. 5.)

Their names were entered when they entered the Christian kingdom. If we become unfaithful, our names will be blotted out of the book of life. Brethren, is it not enough to have our names registered for the heavenly Canaan. We are in danger of "coming short of it!" Hence the promises to those that are steadfast and faithful until they arrive at Jordan's brink (Heb. iii. 7, to iv. 2.) Let us keep our eyes on the crown; rejoicing that our names are written in heaven: and be daily meeting for our heavenly inheritance.

2. "They shall not be hurt by the second death." (ii. 11.)

Such as are not in Christ Jesus are "dead while they live"—"dead in sin"—have not been "born again"—but are "condemned already." The second death is the punishment of everlasting destruction from the presence of the Lord (John iii. 16-18; Rev. xxi. 8.) All this, so inexpressibly dreadful, shall not hurt "him that overcometh." He is united to him, who has life in himself (John v. 26; Col. iii. 4.) He rejoices in being released from the death of sin, and in living to God, and in the prospect of eternal joy. Let us rejoice in this prospect, not forgetting that it belongs only to those who overcome; and not being ignorant or unmindful of that which we have to contend with.

3. "They shall be admitted to the highest and most intimate friendship." (iii. 20-21.)

For a person of dignity, in the East, to say, "I am going to sup, or eat, with such a one," is equivalent to saying, I am going to hold familiar intercourse with him, and cultivate his friendship. Such is the language of him "who name is above every name," to his friends; i. e. to those who do his commands (John xv. 13-15.) The world says, a friend in need is a friend indeed. The Word of God says, a friend loveth at all times, and in adversity becomes a brother (Prov. xvii. 17.)

The faithful disciple of Jesus—however low he is here, as to his worldly possessions, his position in society, &c.—shall, on finishing his course here, be raised to the highest dignity. Where is now the Captain of our salvation? Sitting "with the Father on his throne." And are we to sit there too? (iii. 21.) In order to do this we must be holy, as God is holy! perfect, as our Father in heaven is perfect! This we are *commanded* to be—this we must *aim* to be, and *expect* to be—in kind, thought not in degree.

History for Young Persons.—Chap. XVII.

EUROPEAN NATIONS.

JAPHET'S eldest son, Gomer, is universally allowed to have been the ancestor of the Gomerians or Celtes, who spread gradually over the north of Europe, from the Danube to the farthest western extremity, and even peopled the British isles. The religion, language, and customs of the ancient inhabitants of these regions appear to have one common source. At first, they believed in one God, a spirit; and worshipped in groves or open plains, as more suitable than any temple; but as centuries passed on, those who had been useful or powerful men among them, were honoured as demigods after their death, and in the next generation worshipped as gods. For many centuries, the Celtes, led a wandering life, without tilling the ground or building cities. They were satisfied with the produce of their flocks, wild fruits, and animals killed in hunting. As they multiplied, they found it necessary to have settled habitations, but knowing little of agriculture, they were barely supplied with food; and the other common arts of life were learned very slowly. Magog, the second son of Japhet, was the father of a people, as greatly spread and multiplied as the Gomerian branch. The original inhabitants of Tartary call themselves Mogli, which may be a corruption of Magog; and the people of European and Asiatic Russia, and probably the Turks, seem to have had a common origin with them. In ancient history they are known by the general name of Scythians, from Scythos their first king.

The Scythians led a wandering life long after the nations around them were settled into regular governments, and far advanced in civilization. They used to carry about their families in waggon, and encamp wherever they could find pasture for their flocks, in which all their wealth consisted. They did not cultivate the ground, and avoided all commerce with other people: they were simple, temperate, and honest, because they had few temptations to be otherwise. The luxury and abundance of Judea, Egypt, and Assyria, were unknown to them; and they had little cause to covet each other's possessions. Only one or two tribes acknowledged anything like kingly government. Javan, the fourth son of Japhet, was the father of the Ionians, or ancient inhabitants of Greece. Among them the earliest monarchies were established, for there was a king of Sicyon, B. C. 2764. Argos was formed into a kingdom, B. C. 1856; but about the time of David's reign over Israel, the Argives chose a republican form of government. Cadmus, a Phœnician, founded the kingdom of Thebes in Bœotia, B. C. 1448, and introduced alphabetic writing. The first king of the Arcadians was Pelasgus, B. C. 1556. Athens was founded about the same year by Cecrops, an Egyptian, who brought a colony thither when his own country was thickly peopled, and during the bondage of the Israelites. He established the court of justice called Areopagus, which existed even in the days of the Apostles (Acts xvii. 19). The last king of Athens, Codrus, perished in the reign of Saul, B. C. 1069. The government of Sparta, or Lacedæmon, was established B. C. 1704, and continued to be monarchical for more than eight centuries.

[To be continued.]

REVIVALS.

The exchanges received by us from various States, have very interesting notices of revivals in different places, which seem to be on the increase, and give promise of a large accession to the company of disciples in the aggregate, the present year.

The feeling manifested in our own Churches is very encouraging. 15 were baptised here and at Carleton last Lord's day, and several more will be (D. V.) next Lord's day.

Deacon Lockett's letter, with remittance, received. He will please send his address to us as we wish to write to him, and