

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MARCH 11, 1857.

The Presbyterian's Positive Evidence.

The Presbyterian finding himself perplexed by Scripture testimony in support of his assumption makes tremendous demands upon the credulity of his readers. He thinks because Jeremiah and John were sanctified from the womb, therefore infants are the proper subjects of baptism. Their sanctification it is true proves that it is possible for infants to be sanctified. Nobody questions that. But what has that to do with the law of Christian baptism? Are all infants thus sanctified? If not who is to distinguish between those who are, and those who are not?

But if babes need sanctification preparatory to baptism, in the judgement of the Presbyterian they do not require repentance. He says "repentance with them (infants) is unnecessary," but they must nevertheless be "cast upon Christ's care in baptism." Who has told us, we ask, to "cast them upon Christ's care in baptism?" He has given us no such instructions; neither have his Apostles. If you say they have, we demand the proof.

But while the Presbyterian denies the necessity of repentance he admits that faith is required. He says, "we admit an active belief they cannot have, yet, by the reception of the Spirit, the dormant principle of faith may be so operated upon that, with the first dawn of intelligence, Christ being presented to them, they shall rely upon him objectively for salvation." Here as usual our friend has everything important to his argument based upon them is a rope of sand.

Our friend finds an illustration of this "objective faith" in the "little ones whom Christ took in his arms and blessed." He adds, "very young they must have been, but with the dawn of intelligence they believed in the Saviour?" Here is another assumption requiring proof. How does our friend know that these infants "believed in a Saviour?" The Bible says nothing about their "dormant" "objective" or "active faith." So at best it is only at guess work. If our friend's talent for finding proof for his assumptions were only equal to his gift for making them, he would be a perfect "giant" in controversy. "Hercules" himself would be a mere pigmy compared to him.

But if these infants taken in the arms of Christ and blessed had faith and they capable of fulfilling the conditions of the baptismal law, why were they not baptized? Was it not "remorseless," on the part of the Saviour to withhold from them the "seal of the covenant?" As you are such an adept in assuming, why not assume that he did baptize them?

The plain truth is that the good book says nothing about their believing or their baptism. It simply says that "he took them in his arms, put his hands upon them, and blessed them." Mark x. 16. Not a word in this passage about infantile "discipleship," infantile "faith," or infantile "baptism." The occasion referred to in the passage above, offered a most favorable opportunity for the Saviour to teach the dogma of infant baptism, but as he was silent on the subject the legitimate inference is, that he did not intend to teach it.

"Considering these things" says the Presbyterian, "there is positive evidence that infants are the proper subjects of baptism." "Positive evidence?"—Indeed, where is it? Let us see. 1. Infants may have the "Spirit," 2. Infants may be "sanctified," 3. Infants do not need "repentance," 4. Infants cannot have "active faith" but they may have "dormant faith," 5. That "dormant faith may become 'active faith,'" 6. Infants were "blessed" by Jesus Christ.

Now "considering these things there is 'positive evidence' that infants are the proper subjects of baptism." So says the Presbyterian. But if he had not told us so we should never have imagined that there was the slightest "evidence" in the case. Look over your "positive evidence" friend, and see if you have not made a mistake in calling these suppositions "positive evidence." If you had said, "seeing these things we have no positive evidence that infants are the proper subjects of baptism," you would have spoken truthfully.

But so "positive" is this "evidence" in the estimation of the Presbyterian that he ventures to assert: "If there were no infants baptised on, or shortly after Pentecost it is because the Apostles did not understand the duty to which they were called." This is profound, certainly. Well, you may pity the ignorance of these Apostles; but you cannot blame them, for the Great Master had given them no instructions to baptize the babies; and therefore how could they possibly understand that such was their duty? What a misfortune that our friend had not been present to have submitted his chain of "positive evidence" to these Baptist preachers of the Apostolic age, that his light might have dawned upon their "obscure visions."

After all the Presbyterian is not quite certain that the "positive evidence" is perfectly reliable so he calls in the aid of "household baptisms," but they yield him no support. To make out a case he must prove that there were infants in these households. But this he cannot do. He mentions three household baptisms noted in a history of the Apostolic church which extended over a period of thirty years, and adds: "we will affirm that in the record of the Baptist church no such proportion as this can be shown of household baptisms." Then you affirm that which is not true. The fact is our friend is not posted up in Baptist history during the Apostolic age or any other age, and this accounts for his glaring mistakes. In this last affirmation he is perfectly reckless. Household baptisms are no rarity in Baptist churches. Seldom a revival of any extent occurs that does not bring households into churches. The very first revival of religion we enjoyed after entering the ministry resulted in the conversion and baptism of a widow lady, a son, and four daughters. She and her entire household were baptised together. Two or three

household baptisms have been known to occur in the short space of a few months, and that in connexion with one church. The history of the Baptist Mission in Burma records no less than eight household baptisms in connexion with it of comparatively recent date. The "proportion" then instead of being against the Baptists, as our friend would have it, happens to be in their favor. As there are no unconscious infants in household baptisms of modern date amongst Baptists, so were there none connected with those mentioned of Apostolic times.

If our readers doubt this we ask them to examine the word. Here it is. It says of the Philippian jailer, that Paul and Silas "spoke unto him the word of the Lord and to ALL that were in his house." Again "he rejoiced, BELIEVING IN GOD WITH ALL HIS HOUSE. Acts 16:32 and 34th." Is not this proof positive that the jailer's household did not consist in whole or in part of infants? Dr. McKnight, a celebrated Presbyterian commentator says, "The house of the jailer was equally impressed with Paul's sermon."

Calvin in commenting upon this passage, says: "In which the grace of God illustriously appeared, because it suddenly brought the whole family to a pious consent."

Of the household of Stephanas, Dr. McKnight says: "The family of Stephanas seem ALL to have been ADULTS when they were baptized, as they are said to have devoted themselves to the ministry of the Saints."

In reference to Lydia, there is not the slightest evidence that she ever had a husband or a child. She was residing in Philippi for purposes of trade, and the natural inference is that her household was made up of those who assisted her in her business. Following the example of their pious mistress, they believed the gospel and were baptised. Hence they were called BRETHREN. When Paul and Silas were about leaving the city, it is said "they entered into the house of Lydia, and when they had seen the brethren they comforted them and departed." Acts 16:40.

"Crispus, the chief ruler of the Synagogue, believed on the Lord with (not for) all his house."

We have then in the New Testament, as in Baptist Churches of modern days, the same number of baptised households that we have of believing households. No more, and no less. As Baptist ministers are now true to the "commission," so they were then.

Thus, we see that the proof sought for infant baptism in apostolic "household baptisms," is not forth coming, just for the good reason that it is not there.

The officers of Sabbath Schools wishing the FAMILY CASSET for use at the opening of their Schools in the Spring, will please give us notice with the least possible delay, so that we may know how many thousands to strike off. Is. 3d. enclosed will ensure one copy; 7s. 6d. 10 copies; 15s. 25 copies; 25s. 50 copies and all over at the same rate for a year.

Ten dollars enclosed will procure in the course of the year TWELVE HUNDRED CASSETS. Can instruction cheaper or better be obtained any where?

And story: "Last week I saw a young man at a bar of justice. He was sentenced to a imprisonment in the penitentiary for five years. His crime was burglary and larceny. He was a perfect stranger in a community. I sought an interview with him and repeated my visit for the three days till he staid, to learn something of his history. He is the son of a minister. He is now years of age. Those only who learned his abilities, natural and acquired, know how far he has fallen. He has a vigorous mind, well educated, has a quick perception, he might have attained to a most any situation of honor or profit, if he had conducted himself with propriety. He has, he tells me, learned the printer's trade and the painter's—has been a reporter for the press.

He has now before me a letter which he wrote me just before he left for prison. Its position, its style, its penmanship are of the first order. I inquired of him particularly the causes which led him on to his present condition—for this is not the first offence. He gave me substantially the following: "Wicked associates and companions—trifling with female affection—tipping and intemperance—gambling and neglect of moral and religious duties, and idleness." He says he commenced the downward career before the age of eighteen years. He followed a wicked course till now he reaps its bitter fruits. Let every one that reads this to count, ponder over the causes that led to his fall, and then let him see the consequences. They are—loss of property, of character, of self respect, a hardened and desperate heart, a mother weeping over a prodigal son."

This valued brother is prosecuting his mission at King's Clear, and Prince William, with commendable energy and zeal. The weather and roads have been unfavorable but he reports preaching in different places, and interesting visits to many families. On his way up the River he spent a few days very pleasantly amongst his old friends at the Grand Bay. He first visited this place a number of years ago, found the cause in a low state; but the blessing of God attended his ministrations, and a number believed, were baptized and added to the church. He expresses much gratitude for the uniform kindness with which he has been received in all the places that he has visited since he entered upon his mission. May a rich blessing attend his efforts to edify the redeemed, and win poor sinners to Christ.

Mr. J.H. Saunders, of Yarmouth, N.S., informs us that during the month of February, Rev. J. Stubbard baptized 20 persons in connexion with his church at Deerfield.

We rejoice to hear that the revival influence is still resting upon our institutions at Wolfville, N.S. Several have recently put on Christ in baptism, in addition to those mentioned in a previous issue; amongst the number are two of the daughters of the esteemed Principal of the Academy.

MAYOR OF FREDERICTON.—(By telegraph.)—Mr. Needham is elected by a majority of 52.

Great Protestant Meeting.

A very large and influential meeting was held in Charlottetown, P. E. Island, on the 23rd ult., for the purpose of counteracting the strenuous efforts that are being made by the Roman Catholics of that Province to exclude the Word of God from the public schools of the Island. A paper headed the *Notes of the Day*, has been sent to our address, filled with statements detailing the causes which have given rise to this Protestant combination, and unfolding the proceedings of the great meeting referred to above.

As this is a matter of deep interest to our readers in all the Provinces, we feel ourselves called upon to give in as condensed a form as possible, the substance of what is contained in the *Notes of the Day*.

1st. We learn that the Normal School System of education was publicly inaugurated on the Island, Oct. 1st, 1856.

2nd. The religious element in this system is thus expounded by Mr. Stark, Superintendent. "The moral training is conducted by daily and Bible lessons, in which the truths of Scripture are pictured to the children's minds in language suitable to their capacities, from which every thing sectarian or controversial is carefully excluded."

3rd. An article appeared in the Halifax *Catholic* denouncing in no measured terms, the use of the Bible, in the following style: "Very pious, very good, very religious, J. M. Stark, Esq., Superintendent of Schools. We beg to inform you that Catholics are not permitted to participate in spiritual things with the members of what Catholics call heretical sects. This is Catholic doctrine, and we beg the Catholics of Prince Edward Island to keep it before their eyes; and on their peril see that their children will render strict obedience to the church on this point."

4th. This assault was followed by a letter signed B. D. Macdonald, the Roman Catholic Bishop of the Island, and addressed to the Board of Education. In this letter the Bishop says:—"If the friends of education wish our mixed schools to prosper, their wish can only be realized by allowing those schools to be *Godless*, under the present circumstances of the country. The Catholics, I am bound to say, will be satisfied with nothing else."

5th. This attempt on the part of the Halifax *Catholic* and the Roman Catholic Bishop to exclude the Bible from the schools, aroused, as might have been expected, the Protestants of all denominations to combine for the purpose of resisting this aggressive movement of the opponents of an open Bible in association with the mental training of the young. A great Protestant gathering in Charlottetown was the result. The "News" remarks: "We do not hesitate to say that it was one of the most spirit-stirring and important meetings that has been held in the city."

At this meeting, the Chairman, Lieut. Col. Gray is reported to have spoken as follows:—

LADIES AND GENTLEMEN:—

Having been called to this chair, I avail myself of a prescriptive right to say a few words in the first person, declaratory of my sentiments and opinion respecting the subject to be brought before you this evening; and I trust there is no one in this room who will accuse me of imitating those who, the essence of intolerance themselves, are the first and loudest in the cry for toleration from others.

It has been my lot to live for many years amid divers nations, among people professing the various creeds of Greeks, Romans, Copts, Jews, Moslems, Bhoudists and Pagans; and my experience has taught me that no good has ever arisen from coercion, persecution or reviling. I would far rather my fellow-men were convinced by fair argument, logic and sound reasoning, than by any rougher measures: at the same time, while giving full license of thought and judgment, to those who irrogate to themselves the worship of other Gods than the God and Father of our Lord Jesus Christ, and also choose to deny, deery and repudiate, the truths contained in God's Holy Word; let the descendant of forfathers who slept on in their graves, and were mercifully shot down with their wives and little ones, because they would not force the right to worship their God, not according to the doctrines and commandments of men, but in accordance with the plain truths and commands set forth and enjoined in the Bible.—I would be a recreant could I view with indifference the descendant of forfathers who slept on in their graves, and were mercifully shot down with their wives and little ones, because they would not force the right to worship their God, not according to the doctrines and commandments of men, but in accordance with the plain truths and commands set forth and enjoined in the Bible.

It is only a few months ago I passed several hours in conversation with one of the most pious and exemplary of the noblemen of England, one whose unbounded benevolence, vast philanthropy, and untiring zeal in the good cause, has gained him a character by which he is well known to you.—I allude to the Earl of Shaftesbury, better known to the children of England as Lord Ashley. This excellent man was exulting over the good likely to accrue from the fact of the people of England having just sent two millions of copies of the holy Scriptures, translated into the Chinese language, to the people of that country, for the purpose of being disseminated in their village schools;—what would this good nobleman now say if he were told that the children of Protestant parents, in a Prot. stant Colony, under a Protestant Queen and Government, were placed in a worse position than the heathen themselves? Shall this be? I hear you all say no. Well, then, my dear fellow countrymen, I call upon you by all you hold sacred, to stand shoulder to shoulder, and by your proceedings this evening show that we will not be the people to bring so foul a stain upon our memories as to sacrifice our children's bright birthright.

After the speech of the Chairman, the following resolutions were proposed and adopted. "The Rev. A. Lockhead moved, and Com. Orlebar, R. N., seconded the following resolution:—

That this meeting desires to express their deep sense of the services of the Rev. D. Fitzgerald and Mr. Stark, in bringing under the notice of the Protestants of this Island the letter of the Roman Catholic Bishop of Charlottetown, and their opinion that the two gentlemen above mentioned have acted in an honorable and conscientious manner in their places as members of the Board of Education; and that had they not acted so, this meeting is of opinion that they would have been guilty of a betrayal of Protestant interests. Further resolved, That the Roman Catholic Bishop's letter be printed forthwith.

The Rev. D. Fitzgerald having been called on, then read the Roman Catholic Bishop's letter

The Rev. C. Lloyd moved, and the Rev. R. Patterson seconded, the next resolution:—

Whereas "the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding," and as this fear and knowledge are made known to us in the Holy Scriptures, which are given to us of God to teach us our several duties on earth, and to secure to our souls the blessing of eternal life.—It is resolved, that no education, national or otherwise, can be good or suited to the rational and immortal nature of man, from which the word of God is excluded.

The Rev. W. Mackinnon moved, and the Rev. A. Sutherland seconded, the next resolution:—

Whereas the Protestants of this Island constitute the greater portion of its inhabitants, and contribute the larger amount of taxation for the support of the State and the maintenance of its public schools.—It is resolved, that whilst they disclaim any intention to force upon others the reading of the Scriptures—they are entitled to, and do hereby claim from the Government who have taken into their hands the management of the public schools as well as the nature of the instruction that is therein given—that the children of such parents as desire it should be daily instructed in the Word of God.

Mr. C. Barker moved, and Rev. J. Murray seconded, the next resolution:—

Whereas the Education Act is about to expire this Session, and it is to be feared that a system of Education may be adopted injurious to the well-being of the community.—It is resolved, that a petition, expressive of the wishes of all those who desire the introduction of the Scriptures into the public schools, be prepared and laid before the Legislature at its present session.

The Rev. G. Sutherland moved, and Mr. Heard seconded, the next resolution:—

Whereas the time has come for making every effort to prevent the perpetuity of our present system of instruction, and to place the Holy Scriptures on the list of books now in use in the various schools of the Island.—It is resolved, that the following petition beset by this meeting, and circulated throughout the country, with the view of its obtaining signatures and of being presented to the Legislature.

PETITION.

We the undersigned, inhabitants of a Protestant colony, and subjects of the British Empire, being convinced that no system of education, National or otherwise, can be good, or suited to the rational and immortal nature of man, which is not based on the Word of God, and being called on to pay by far the larger portion of the revenue for the support of the State and the maintenance of its public schools, and being unable to obtain for our children generally any other means of instruction than that provided by the Government who have taken into their hands the management of, and prescribed the course of instruction that is given in, the several schools, of which the Word of God forms no part,—humbly beg your Honorable House, now that the Education Act is about to expire, to take into consideration our wishes on this subject, especially if it be the intention of your Honorable House to frame any new law, or to make any amendment or alteration in the present Act.

We seek not to interfere with the rights or liberties of others, or in any wise to compel others to adopt a course of instruction for their children which we think it right to pursue with regard to our own.

We feel that we cannot any longer be a consenting party to the exclusion of the Word of God from our public schools,—a book which is the standard of our faith, and the source from whence all Christians derive those doctrines which make man wise unto salvation, and prepare his soul for the kingdom of God; and therefore humbly pray that your Honorable House will direct that the holy Scriptures be placed on the list of books now in use in the public schools, and that it be introduced into the Academy and Normal School; and that the children of those parents who desire it, or do not object to its use, shall have the privilege of reading a portion of Scripture the first exercise of the day after the opening of the school with prayer to Almighty God, and of being taught therein by such teachers as the parents or guardians approve of. We beg further to assure your Honorable House, that, in asking these things, we are actuated by no political motives, or with no desire to stir up strife or religious controversy, but simply with the view of promoting the peace and prosperity of the colony, and furthering the real and lasting interests of the people.

These resolutions were spoken to with much eloquence and power, commanding the undivided attention of the audience for some four hours, and inspiring the multitude assembled with a more brilliant and deeper love for that blessed book, which God has given us to be a light to our feet and a lamp to our path.

Donation Visit.

LONG ISLAND, March 3, 1857.

MR. EDITOR:—According to previous arrangements on January 16th, 1857, about three o'clock P. M., the people, both of home and abroad, assembled at the house of Rev. Henry Archibald, to pay him a friendly visit, accompanied with such tokens of respect, as would add to the comforts of life.

In the evening more than eighty persons sat down to tea with the Pastor and family. The tea was furnished by the ladies, and in good style.

After which, Deacon Isaiah Thurbur addressed the Pastor, and in behalf of the company presented him and family, with the donations that had been brought, amounting to £16 in cash with many useful articles; after the Pastor replied with deep emotion of spirit, heartily thanking us for the donation, and more especially for the friendly visit of so many of his parishioners.

Rev. W. H. Caldwell, from Westport, and Deacon Joseph Crocker gave interesting addresses to the company. "Prayer by Deacon I. Thurbur, and then the company retired.

A distant section of the church a few days previous, expressed their good-will to their Pastor, also in like manner, leaving in cash and goods £7, making in all £23.

NATHAN J. THURBER.

Elder Magee's Mission.

NEWCASTLE, Feb. 23d, 1857.

I left home for this place the 12th and arrived at Newcastle the 17th. On Friday the 13th I met with Brother Bleakney at Blawieville, and preached for him in the evening to a solemn audience. The Lord was there of a truth; our Brother's labors are being blessed in that place to the salvation of souls. The next day I travelled down to the Donald's neighbourhood, and preached on Sabbath the 15th. On the 16th I travelled through a dreadful storm, about twenty miles or upwards, to a Mr. Parker's, and was kindly entertained all night. On Tuesday, arrived safely at Newcastle. I have met with a very welcome reception from the friends and brethren.

There appears to be a prospect of good. I have been around among the people and have held meetings at Newcastle and North Esk. On Tuesday evening last we had a conference. The meeting was interesting, and one young man came forward and spoke for the first time. I have

felt encouraged to hope that the Lord is about to revive his work in Newcastle.

JOHN MAGEE.

The Cause at Elgin.

MR. EDITOR.—By request I send you an account of the state of religion at Elgin. By invitation I visited the first Elgin church and was informed that the cause of God had been very low there for a long time past until Brother Caleb Spragg, a Licentiate visited them in December last. They believe that the Lord sent him and has wonderfully blessed his labours in the reviving of his cause in that place. His soul was stirred within him when he viewed the state of Zion there. After visiting from house to house and holding several meetings a day was set apart for fasting and prayer when many renewed their covenant. The convicting power of divine grace rested on the congregation, many mourned their wanderings, and sinners were brought to repentance. Soon four of those who entertained a hope in Jesus, were baptized by Elder Daniel Crandall. On the 8th of January the church tendered Brother Spragg a unanimous call to labour with them, and the Lord has continued to bless his faithful labourer, and many have been brought to Christ in that region through his instrumentalities. The writer's heart has been made glad there while beholding the captivity of Zion turned, and her breaches healed. Since the work commenced 33 have been added to the church, some of whom had been professors for many years, the others have been lately baptized. Our baptismal seasons were truly refreshing, the presence of the Lord was enjoyed and the work appears only commencing; many are seeking the Lord sorrowing. As Brother Spragg lives in the affections of the people many are anxious to be baptized by him, but he don't believe in what is called early ordinations and has hitherto shrunk from the responsibility it involves, yet the most judicious brethren believe that he is the man for that place, therefore the church has tendered him a unanimous call to ordination, and I understand that they are about to request a council to meet on the 25th of March for this purpose.

JAMES TRIMBLE.

Springfield, March 5th, 1857.

DOMESTIC.

FIRE IN PORTLAND.—On Friday morning about half-past one o'clock, a fire broke out in a small house belonging to a person named Mullen, and situated in a yard adjoining Sheriff Street. The engines were speedily on the spot, but great difficulty was experienced in obtaining water. The premises were entirely destroyed, but our reporter was informed that they are insured for £100 or £150.—Leader.

At 6 o'clock on Saturday evening, another fire broke out in the Ordnance workshop of the Barracks. It originated we believe from a dilapidated stovepipe. The city engines aided by the military were successful in a very short time in subduing the flames.

About one o'clock on Sunday morning the Steam Mills owned by Mr. William Estey on the Stright Shore were found to be on fire. No assistance could be obtained till the whole were in ruins. The Mills were valued at upwards of £2000, and were insured for £1300.

On Thursday evening last, the police discovered a basket under the house No. 104 Charlotte street occupied by Frederick James. On examination it was found to contain the dead body of a child wrapped in a blanket. The appearance of the body proved that it could not have lain there but a very short time.

COMMON COUNCIL.—The committee appointed to consider the Fire Law has reported in favour of buildings with 22 feet, posts and 13 feet rafters. The report was adopted. It was agreed to petition the Legislature against an Act applied for by the South Bay Boom Co. Ald. McAvity moved for a committee to prepare a Bill to transfer the power of appointing the Police Magistrate from the Executive to the Common Council. This occasioned much discussion and was carried 6 to 5.—Leader.

PUBLIC DISPENSARY.—At a meeting of the subscribers to the Saint John Public Dispensary, held at the Waverley House on the evening of the 4th of March, the following named gentlemen were elected as Directors for the current year:—

D. J. McLaughlin, Z. Ring, Joel Reading, Edward Lewis, T. F. Raymond, F. A. Cosgrove, J. D. Peterson, M. D., as Secretary, B. J. Underhill, as Treasurer.

At a meeting of the Directors held the following evening, D. J. McLaughlin, Esq., was elected as Chairman of the Board for the current year.

The Directors were pleased to appoint A. Alward, M. D., and J. C. Peterson, M. D., as the Physicians to the Institution for the year. The appointments under the Establishment of G. C. Irish & Co., 24 Charlotte Street, having been leased, will be open for the reception of patients this day, (Monday), and continue open, Sundays excepted, from 12 till 2 o'clock each day, when the poor can obtain medicine and medical advice gratuitously.

To give the public the advantage of the two systems of practice, Dr. Peterson, the Homoeopathic Physician, will attend from 1 till 2, and Dr. Alward, the Allopathic Physician, will attend from 12 to 1 each day.

Physicians favourable to the Institution are requested to leave their names at the Dispensary, that out patients may be assigned to them.

The Subscription List may be found at the Dispensary, where subscriptions are respectfully solicited on behalf of the Institution.

By Order,

J. C. PETERSON, Secretary.

We have advices from the Cape of Good Hope to December 22. The colony was tranquil, but the settlers feared that the Kaffres were conspiring to cut and carry off their growing crops, which were very fine.

From San Domingo we learn that ex-President Santana left the country on the 11th of January, under sentence of banishment. The population turned out to witness his departure, but no indignity was offered to the exile.

Heavy failures are reported in Buffalo. It is said that the Buffalo Car Co., Jon. G. Hill, N. T. Harney, Hiram Johnson, Benjamin Dale, and Philo Allen have suspended payment.—Banger Whig.

NOVA SCOTIA.

HALIFAX, March 5th, 1857.

From one extreme to the other, last week, all was bustle and excitement in old Chebucto, this time as tanbark. The storm and the calm. Last week curiosity was on the rack, as to who were to form the personnel of the new Government, this week the only curiosity is, whether the new cabinet will get returned by their several constituencies, whose approbation under the responsible system it is requisite they should secure. They are all opposed, so it is affirmed, and strong efforts will, doubtless, be made to prevent their respective returns.

The House of Assembly presents an uninteresting appearance in the absence of all the leading men on one side of politics. A few routine subjects are being proceeded with, but calling for no special notice.

A good deal of nervousness is evinced by the members of the late Government and their supporters, as to the policy of the party at present in power on the subject of Railways. Every other day some reference to this topic on one side or the other, provokes a sudden outburst of feeling from some determined advocate of Railways, or some determined opponent, and the "slayed then thrice slain, are slain again." The prominent topic of discussion in all public places, however, is, the new alliance which has produced a change of Government, and the new combinations in course of preparation to counteract it. The religious press seems to take the lead, and I must refer those of your readers who feel a warm interest in such matters to that source for full particulars and further information.

I now furnish you with an abstract collected from the report of the Board of Commissioners of Railways, prepared and published by them. This is an interesting document, and will be eagerly perused by public men in all the Provinces.

The expenditures of the Board are as follows: For 1854 - - - - - £53,573 17 4 1855 - - - - - 163,302 7 10 1856 - - - - - 249,875 18 2

Total - - - - - £466,752 3 3

Up to December, 1856, but eight miles of road had been operated upon. The returns show the earnings on these 8 miles, for 12

months, to be £4,130 2 4 Expenses 3,013 6 9

Net earnings, £1,107 15 7

An accident in March, 1856, when a locomotive was thrown off the track, diminished the net earnings, it seems, by £500.

The miles run were 17,771. The passengers carried 50,844.

In January, 1857, 14½ miles more of road were opened, reaching to Schuila, at the Grand Lake, on the eastern road towards Truro, from whence the mails, traffic, and passengers are being conveyed twice a day by rail.

The entire road from Halifax to Windsor, and from Halifax as far as the Stewiack, 18 miles from Truro, is in a forward state, and will all be finished, it seems, in the course of the ensuing summer. The Section to Truro, and somewhat beyond, towards Pictou, is located and ready for letting; so upon the whole, rather slowly perhaps, but surely, Nova Scotia is opening up her interior in the most approved manner. These roads are said to be constructed after a substantial fashion. All the bridges and viaducts are of stone masonry, with tubular iron girders. The Rail, I learn, is what is called the double headed pattern, capable therefore of being turned upside down as well as end for end, if need be, and weighs 63 lbs. to the yard. The ties or sleepers are about a yard apart, and each tie has a cast iron chain at each end, in which the rail rests. There have been some slight interruptions in the travel, produced by snow, but much less than had been anticipated for this climate. By the end of the coming summer, if this report is to be relied upon, and any fair class of Steamers is put upon the Bay of Fundy, one may reasonably hope to travel from Halifax to St. John between Sun and Sun.

We were visited on Monday evening, the 2nd inst., with a very severe snow-storm, the greatest by far of the season. The roads and streets are blocked up to an unusual extent, while I write. The snow-plough, however, has, I understand, cleared the track, and the cars run with regularity.

But little is moving in the religious world. The Baptist Church at the North End, under the pastoral care of the Rev. S. Bently is holding a series of Meetings. The prospects it would appear, are encouraging, and several conversions are reported.

Temperance Hall, the best public room in the city, is lighted up for one purpose or another almost every evening of every week.

Last night, the Rev. Mr. Sedgwick of Musquodibit delivered an able and interesting Temperance address. This evening comes off a musical concert. On Tuesday evening an address was delivered by a member of the Christian Association. Those therefore, who prefer the excitement of crowded rooms, and public exercises, to the more staid, and the domestic scenes of the family fireside, need never languish here for the quantum sufficit.

While I write, my attention is invited to two important documents just issued from the press. One a letter and exposition of his public policy, written by the Hon. Mr. Johnston addressed to his constituency at Annapolis, published in the Colonist newspaper. The other, a letter by the Hon. Mr. Howe addressed to the people of this Province, on the subject of its political and religious condition, published in the *Nova Scotian* and *Morning Chronicle*, and other newspapers.

I leave to others the task of comment, as your space and my time will, I trust, be a sufficient excuse.