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All Ministers of the gospel, who will send us their names, for six new subscribers, will get the "VISITOR" one year free of charge.

THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., MARCH 17, 1858.

Encompassed with Difficulties.

Rev. Robert Wilson, Minister of the Congregational Church in St. John, N. B., has thought proper to address a series of letters to the "Canadian Independent," the organ of his denomination in Canada for the purpose of explaining the difficulties with which Congregational Ministers have to contend in these Lower Provinces, especially in Nova Scotia. As the enlightener of the Canadian mind has in the course of his remarks preferred very grave charges against the Baptists of these Provinces, we feel that we should not be doing justice to the denomination to which we belong, to allow these charges to pass without remark. What are the formidable difficulties?

1. Mr. Wilson complains of the *tenacity* with which people hold their religious sentiments. He says, "In the smallest Protestant settlements, you will generally find three or four different denominations, who hold to their respective peculiarities with all the tenacity of a death grasp, and from their old settled habits it is difficult to dislodge them." Is it the design of the Mission Mr. Wilson represents to *dislodge* and unsettle the members of other Protestant Churches? If not why complain that they adhere with *tenacity* to their own religious sentiments? Ought they not to be commended rather than blamed for not abandoning their honest convictions unless they shall see good and sufficient reasons for doing so?

2. Mr. Wilson finds what he is pleased to designate, "a vast amount of the narrowest sectarian bigotry." As an illustration of this he says, "there is not a Baptist Church throughout the Province (Nova Scotia) which admits of communion with Pseudo-Baptists." Does our friend fail to perceive that if this is bigotry he is equally open to the charge. The standards of his own Church require baptism prior to communion as the order that Christ has laid down, the Baptists demand the same. In this then they perfectly agree. But then what he calls baptism the Baptists do not, the difference therefore is about baptism and not about the terms of communion. But he goes further and says, Baptists themselves are not permitted (to commune) unless they abjure the sentiment of mixed communion. The spirit 'I am of Paul' reigns rampant throughout the Province; and different sects will compass sea and land to make one proselyte." Is this true? We cannot answer for isolated cases, but this we can say that during a pastorate of thirty years we have never thought of refusing communion to a baptized believer because he would not abjure the sentiment of mixed communion; but more, we know several valued brethren of the open communion faith, who not only partake with us at the Lord's table, but are members of our churches, and occupy official connection with the denomination. This therefore is an allegation which Mr. Wilson ought in all honesty to take back. The charge of *proselytism* is simply a bald assertion without one particle of proof; but if true it comes with an ill grace from one who intimates his wish to *dislodge* persons from their connection with other churches.

Another difficulty is found in the unwillingness of the people to support the gospel, and strange to say, this sin is placed at the door of Baptist ministers. He says, "until within the last few years the Baptists were satisfied with an uneducated ministry, and denounced all others as 'hirelings' and 'men made ministers.' Even now it is no uncommon thing to denounce men as unconverted, and therefore unfit for the ministry, unless they preach by inspiration." He adds, "this has produced its legitimate fruits, fanaticism, and undervaluing religious instruction." Mr. Wilson how could you in the character of a minister pen such language as this? Are you acquainted with the history of the Baptists of this country? If you are you know that during the last thirty years, no denomination of Christians in these Provinces have put forth greater exertions in the cause of education than the Baptists, that their institutions of learning have sent out scores of educated young men to fill useful positions in the church and in society generally. If you knew the "Fathers" of our churches, you know that from the beginning they were the friends and patrons of education; they sought it for themselves, their children, their denomination, and their country. But the probability is that you did not know them, and that you are really writing about a people to whose denominational history you are an utter stranger. This in fact is the only apology that you can offer for statements so at variance with facts; but then why presume to describe a people whose history you do not understand? It is true that Baptist ministers and people have been, are now, and we hope ever will be opposed to putting human learning in the place of those spiritual qualifications required in the Christian ministry, but this is one thing and opposition to a cultivated ministry of the right sort is another. Denounce them for the former if you please, but you cannot accuse them of the latter, without libelling their entire history.

The shifting character of the ministry is another obstacle in Mr. Wilson's path. But so far as Baptist ministers are concerned, he has after all no very great cause of complaint. The pastorate of many of the first ministers remained unbroken for 30, 40, 50, and 60 years or more, and if their successors are more given to change, it is probably the result of a more changing state of society, and of the general tendency of the age in which we live. On the score of support

which Mr. Wilson considers so defective, we have only to say that Baptist ministers in this respect compare favorably with those of other denominations; and it is their salaries in country districts are sometimes, as he says, paid in "eggs, butter, and cheese," &c., they are all very valuable articles, and if ministers can get plenty of these good things, they will not be likely to die of starvation.

The isolated position of Congregationalists Mr. Wilson presents as another difficulty. This no doubt is true, and there is very much reason to fear, that if the Missionaries sent out are all of the same type of our friend of Sheffield, that this difficulty will increase rather than diminish.

But the main difficulty to which Mr. Wilson devotes the principal part of his second letter is, as he says, "the system of revivals which so generally prevails." He adds, "what are called revivals in Nova Scotia, I regard as a great hindrance to the advancement of pure and undefiled religion! If the methods be those of saved souls, I have yet to learn the A B C of Christianity." According to Mr. Wilson then the "Fathers" who devoted a protracted life in preaching the gospel, and who, as multitudes believe, were so signally blessed in the conversion of souls, in planting Christian churches and in spreading the knowledge of the truth, were only stumbling blocks in the way of "pure and undefiled religion." Their successors who entered so heartily into their labours, and who like them were apparently so successful in leading sinners to the cross, and in promoting the moral and religious health of the country, are henceforth to be regarded as a set of deceivers, and the religion they propagate as deceptions and false. These are very grave charges, and if true, should overwhelm us all with confusion and dismay. But it is just possible that instead of these accusations being true they are simply the offspring of a disappointed ambition. Our friend has not succeeded as he had anticipated, and seeks to lay the blame at the door of his brethren.

If Mr. Wilson denounces revivals of religion as they occur in connexion with Baptist churches in these Provinces, to be consistent he must denounce the "great awakening," as it is termed now in progress amongst Presbyterians, Baptists, Methodists, Dutch Reformed, Congregationalists, and Episcopalians, in the neighbouring Republic. He should condemn also the revivals which took place under Jonathan Edwards, Brainerd and the Tenants of America, under Whitefield and the Wesleys of England, under Luther, Calvin and their coadjutors in Germany and neighbouring countries. Nay, he should go further, and call in question the propriety and value of the revivals attendant upon the ministry of the inspired apostles. Nothing, is more easy than to prove that revivals in connexion with Baptist churches in these Provinces are in all their essential features fully agree with those above mentioned. Is Mr. Wilson prepared to assume the responsibility of saying that all these are so many hindrances in the way of "pure and undefiled religion"? If not, let him not deny those enjoyed by Baptists churches.

He says, "Ministers and churches seem to have got into the belief that revivals are entirely under their control." Baptist people are the last to be thus accused. They are distinguished for their adherence to the doctrine, of the sovereign agency of the spirit of God in the work of regeneration. They invariably teach that the sinner is morally dead in trespasses and in sin, and that the eternal spirit alone can quicken him into spiritual life; but while they most firmly adhere to the Bible doctrine of salvation by grace alone through faith, they believe that it is the duty of ministers and people to labour, with all earnestness and diligence for the salvation of sinners, and that in accordance with apostolic example they should meet together for special and united prayer for the outpouring of the spirit upon the people, and for the divine blessing upon their labours. Because they do this they are to be accused of attempting to take the work out of the hands of God and controlling it themselves?

But our accuser says, "Young converts are encouraged to exercise a hope in Christ, and then urged with all vehemence to be immersed." And pray in whom should they be encouraged to hope if not in Christ, and if the inspired Peter told, enquiring, repenting converts to be baptized, is it wrong for the teachers of Christianity of the present age to give the same counsel. Is it not safe to follow apostolic example?

But another difficulty in Mr. Wilson's path, is the "great lack of Bible instruction." Why is he here as a missionary, pray, if not to give Bible instruction? This, if true, instead of being an obstacle in the way of missionaries, is the very reason why they should enter the field. But does he intend to apply this ignorance of the Bible to the Baptists, with whom all his difficulties appear to originate? If so we beg to remind him that they are not behind their neighbours in Biblical knowledge, or in their anxiety to train up their children to understand the truth as it is in Jesus, and to instruct their young converts in the whole counsel of God. If Mr. Wilson would attend those very meetings that he so much condemns, with an unprejudiced mind, he would learn that the instructions given are of the most scriptural and practical character.

But Mr. Wilson complains sadly of the reports of revivals as published in the periodicals of the denomination. Did he ever compare them with those recorded in the Acts of the Apostles? If not, and he will do so now, he may be struck with the similarity of these reports. For example he reads in a Baptist periodical the following report, "Ten have been received (of course upon the profession of their faith, as they are always received by Baptist churches) and will put on Christ to-morrow, making in all forty-eight since the work commenced."

"On Thursday last two willing converts were led down the baptismal waters of our Jordan and were there buried in the likeness of Christ's death; and on Sabbath last six more followed their example. And since last Sabbath five more have expressed a hope, and are willing to put on Christ in the ordinance of baptism."

This says Mr. Wilson, "saves a little of Puseyism, and I need not say how much such language is fitted to mislead." Now read the inspired record of the early revivals, "They that gladly received the word were baptized, and the same day there were added unto them 3,000 souls."—Acts 11: 41. "But when they believed Philip preaching the things concerning the kingdom of God they were baptized both men and women."—Acts 8: 12. "And many of the Corinthians hearing, believed and were baptized."—Acts 18: 8. The Eunuch enquired of Philip, "See here is water what doth hinder me to be baptized?" And Philip said, I can baptize with all thine heart thou sayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the Eunuch and he baptized him."—Acts 8: 36, 37, 38. "Knew ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into water; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 3, 4. "For as many of you as have been baptized into Christ, have put on Christ."—Gal. 3: 27. By these quotations it will be seen that the apostolic style of reporting conversions and baptisms does not after all materially differ from the Baptist reports, if the latter therefore "is fitted to mislead," the former cannot fail to do so.

Finally Mr. Wilson expresses his desire that those ministers who come from Canada should "preach the gospel with the Holy Ghost sent down from heaven." Does the good man not know that when ministers do this they produce the very state of things that he affects to despise? If he were to do this in St. John he would have all the excitement of a powerful revival about him at once. If our brother do this let him try one of these Holy Ghost sermons for which he pleads, and see if he does not effect more in the way of removing obstacles from his path, than he can possibly accomplish in an age by falseifying the Baptists of these Provinces through the public press.

The "Canadian Independent" having opened its columns to the misrepresentations put forth by the Rev. Mr. Wilson, we trust they will seek to repair the injury inflicted by giving place to the reply also.

Separate Schools.

We are informed that the Catholics are sending in petitions to the Legislature numerous signed asking for provision in the School Bill for Separate Schools. Will the Legislature yield to a pressure of this sort, and enact a law which must necessarily create sectarian strife and discord in almost every district in the Province? If the Catholics succeed, all the other denominations will in their turn each demand its own Separate Schools. The Protestants ought to unite as one man, and send in petitions against this iniquitous attempt to saddle the country with a law so opposed to the general good. Delta's remarks below on Sectarian Schools are just in point.

A Warning against Sectarian Education.

Mr. Editor.—Permit me to sharpen one of the points in your timely written article on the educational question. I do it by sending you an extract from an American work entitled, "Hungary and Kosuth," written by the Rev. Dr. Telf. It seems that the Hungarian population is composed of a great variety of races and religions. There are the Magyars, about 40 per cent of the population, and the rest are of various nationalities, as well as of all the nations taking part in the respective projects. Three great races, three great religions, three irreconcilable and indomitable ambitions, have divided and distracted the inhabitants, as well as weakened the power of this most unfortunate but most interesting country.

"These religious feuds," the Doctor continues, "have implicated not only the politics of the Kingdom, and the political designs of the more powerful and unscrupulous of the surrounding nations, but also the cause of popular education. Each race, each sect, each political interest, has made the most strenuous exertions to sustain itself by the agency of schools and colleges. In many other countries, in the most enlightened and liberal portions of the world, sectarian seminaries have existed; but in no part of Europe, or of America, is there one educational institution, which can be compared with majority of similar establishments in Hungary. Every school is sectarian. In every one of them excluding the schools for the miners, so sectarian theology is forced upon the pupils. The great national universities are Catholic; no Protestant can send his sons to be educated in them, unless at the fatal risk of seeing their graduates as apostates to [from] their paternal faith. The colleges of the Protestants, on the other hand, at Debreczin, at Papp, at Posony, at Keszmarok, at Odenburg, are forbidden by law to receive Catholics. The few seminaries the Greeks are equally under the ban of the denominations. By this means, the education of the country are rendered rank parties of their respective churches. Education, which is many other parts of the world, is a bond union among the more enlightened and powerful portion of the population, here serves as an instrument of separation. Sectarianism is fostered within the hearts of the citizens from their earliest childhood. Their text-books teach to them. Their text-books engrave it into their souls. The authority of the masters, and all those text and restless influences which are felt at school weave it into the texture of their being, it becomes and continues to be an indelible attribute of their personality."

So much for sectarian education and its fruits in Hungary. Far be a curse like this from Nova Scotia! Our government is free. It is stranger to all ecclesiastical control, public education ought to be just as free as government. Here there should be neither P

separating, nor Romanizing, nor Proselytizing in any form. If any desire separate schools, let them maintain them at their own cost, and not covet public funds for sectarian purposes.

Yours, &c., DELTA.

Marine Temperance Movement.

The Marine Hall has been opened from the commencement to Temperance meetings. This winter several interesting meetings have been held, and addresses delivered by the friends of the cause.

A public meeting was called on Friday evening last, presided over by John Fisher, Esq., for the purpose of forming a Society. This meeting was well attended and ably addressed by Messrs. Fisher, C. A. Everett, Wm. Wedderburn, and C. R. Bill. At the conclusion of the addresses it was unanimously resolved to form a Society designated "the Marine Temperance Association" of the city of St. John, and a set of rules embracing the total abstinence pledge, was adopted. The following officers were chosen for the year, viz:—

President, John Fisher, Esq.; Vice Presidents, Messrs. Duval, Garrison, and C. A. Everett; Secretary, Mr. C. R. Bill; Treasurer, Mr. G. Garrison; Chaplain, Rev. F. E. Bill; Executive Committee, Messrs. Wedderburn, Harding, Graves, Clark, and Capt. F. Walling. Between forty and fifty persons joined the Society, and there is every prospect of a rapid increase. A meeting is announced for Friday evening next in the Hall which we understand will be addressed by several gentlemen. Success to this movement.

The Parish School Bill.

The "Leader" of Tuesday morning says: "In reference to the new School Bill, of which so much has been said, we have no hesitation in affirming that its provisions will include the Bible as a school book where it is wished, although there will be no compulsory reading of it when parents or guardians object."

Are we to understand by this that the Bible is to be introduced without note or comment as the standard of religious instruction in the schools instead of that undefined Christianity that may mean anything bearing the name of Christ mentioned in the Bill already submitted? If so it is well as far as it goes. But if any neglect the Bible and prefer to teach the dogmas of a sect are they to receive Government support? If so then we are to have separate denominational schools sustained at the public expense with a witness. We hope Hon. members will see to this before it is too late. If any wish to teach denominational peculiarities in their Parish Schools, let them do it at their own expense.

Mr. Connell's College Bill.

It will be seen that Mr. Connell's Bill to withdraw the grant to King's College has passed the House by a very large majority, and that it is likely to pass the Council and become law. Mr. Connell deserves well for his perseverance in urging this matter from year to year until he has finally succeeded. Not however because the Legislature was opposed to a Provincial University, but because they despaired of ever making King's College of Fredericton the University of New Brunswick. In this they have judged rightly. When Mr. Connell's Bill goes into effect the great stumbling block to a Provincial University will be removed, and the friends of the cause will hold themselves in readiness to unite in founding and sustaining an institution that will be a credit to the country, and a blessing to the youth of the Province in all time to come.

We extremely regret to learn that the wife of A. R. Rich, Esq., M. P., late of St. John, now of Wolfville, departed this life on the 8th inst. As a wife, mother, friend, Christian, Mrs. Rich was highly esteemed, and affectionately loved. We tender to her bereaved husband and children our deepest sympathy. May God be their support.

Revival Intelligence.

DEAR SIR.—The protracted meeting noticed in the Visitor was well attended, and great attention given to the preaching. The minister preached with power. The church soon became alive to her duty by fasting, humiliation and prayer. The pastor's heart was encouraged, and his labours much esteemed. The great head of the church is reviving his cause in this place, a number have followed Christ in baptism, and more are expected.

I remain yours, J. L. READ.

Charlotte County Quarterly Meeting.

DEAR BROTHER.—The above meeting was held according to appointment, with the Second Falls Church, commencing on Friday, the 12th ult. The severity of the weather told upon the attendance, yet it was far from discouraging. Ministers present, brethren Walker, Rideout, and your correspondent.

Friday afternoon, prayer and conference. Text, Matt. xxv: 16. Subject, Backsliding. A subject alas! never unseasonable. Effectively and affectionately handled, and well received. Saturday morning, at ten, prayer and conference again. Afternoon, reports from churches. Brother Rideout had baptized a few at the Rolling Dam, and expected to baptize more. Some movement at the Ledge. Brother Walker had baptized twelve at Back Bay, and hoped to baptize others. Nothing special elsewhere. But this is more encouraging than recent reports. All is not dead in our county. Sermon in the evening, by Father Walker. Text, Psalm lxxvii: 7.

Lord's Day, Brother Rideout preached in the morning. Text, John vi: 42. Instructive, experimental, searching. Afternoon, funeral sermon for Mrs. Nelson Seelye, a daughter of Deacon Brockway, and a member of the Church. She has found her grave at the age of twenty-seven, in Minnesota.

whether she removed in Oct. 1855, leaving five little ones to the care of her widowed husband. Text, 1 Thes. iv: 14. Even so, Brother Rideout preached again. Text, Luke xi: 5. Subject, Repentance. Clearly presented, and powerful prayer home pressed upon the consciences of professors as well as profane. The people were roused. Saints confessed, and sinners asked for the prayers of God's people. The result was, that the meetings were continued throughout.

Monday, in the morning met for enquiry, prayer, and conference. Signs encouraging. Evening, sermon by pastor, from Prov. vii: 17. This was followed by warm exhortation.

Next meeting appointed at Backsack. Yours ever, J. DAVIS.

St. George's, N. B., March 5th.

HOUSE OF ASSEMBLY.

HOUSE MEETING appointed at Backsack. Yours ever, J. DAVIS.

HOUSE OF ASSEMBLY.

(From our own Correspondent.)

FREDERICTON, March 15th, 1858.

DEAR SIR.—My time has been so much occupied with other duties, that I am prevented from sending you as full an account of the doings in the Assembly for the past week, as I have on former occasions.

The leading debate of the past week was upon the College question, which was decided on Wednesday evening, the discussion was continued so late that it became necessary to light the gas (the first time the hall has been illuminated during the Session) so you see Mr. Editor more light has been thrown upon this than any other matter, the debate throughout has been exciting and interesting. All the members for York are united in trying to sustain the College, and much interest was manifested by the citizens, lobbies and galleries crowded during the whole discussion, and well they might be as the grant with the revenues arising from College lands causes some three thousand pounds or more to be circulated annually in the City of Fredericton.

When the vote was taken the Committee divided even, 20 to 20. Mr. Watters was in the Chair, and considerable difference of opinion existed as to the way he would decide, as I believe he had not expressed an opinion during the whole discussion either privately or otherwise, but he voted against the amendment, much to the satisfaction of those members who had for years been endeavouring to stop the Grant. The question was then taken upon the original bill which was sustained by a vote of 27 to 12.

On Friday at 2 o'clock the Attorney General moved the House into Committee on the School Bill, and in a speech of an hour and a half, explained the bill section by section. He said this bill did not differ materially in principle from the former, £27,888 11s. 6d. had been appropriated this year for the purposes of education, that such a vast sum should be yearly expended, proved the importance of this question, and demanded a candid investigation and careful oversight. In Nova Scotia, Canada, the United States, or any country where education had been established upon a national system, it had been the work of years, in Canada, with one of the best educational systems on the continent, it has taken some 14 years to arrive at its present position. Up to 1844 little or no improvement had been made in our school system, it was there felt that more money was expended on education than the portion to the population than the benefit derived would justify. An attempt was then made to improve it, in 1852 another effort was made, and in the law then introduced nearly all the elements of a good educational system were contained. He then went on to explain the different provisions of the bill, 1st, the training system; 2nd, the inspection; 3rd, the Board of Education; 4th, Trustees, and School Committees. With regard to religious instruction, the Government had adopted what was contained in the old bill, and the same that has been adopted in Canadian annuals, and in the law now proposed.

He explained the advantages of superior schools and the encouragement that was afforded in the Bill to such. Next he spoke of the advantage of school libraries, and the encouragement afforded by the present Bill. Libraries established in districts will not only be of advantage to children, but older persons and parents will also be largely benefited, but he looks of a vicious or immoral character shall be admitted, or works on controversial theology, supervision will be laid over these libraries by the committee and trustees of the school districts.

He spoke at considerable length on the principle of taxation, he thought it was correct but did not think the country ready to adopt it, under the Bill the people could adopt it if they chose. In 1852, there were 18,591 children attending school in the Province, in 1857 there were 23,993 showing a large increase. Wherever the assessment principle is adopted the Bill makes it obligatory that education shall be free. In other places and under other circumstances that poor children may be educated at low rates.

Our school system had been from time to time improving, and should the present Bill be adopted it will be another era in our educational system. The education of every child is a step in that advancement which is to constitute us a wise and happy people.

Mr. Chandler's Bill to abolish imprisonment for debt, except in certain cases, committed this morning, and he introduced it with a very good speech.

From the appearance of the committee, I am of opinion that it will pass, but rumour says it will not pass the Council.

A Bill is now under discussion to exclude certain persons (office holders) from a seat in the Assembly, the object is to prevent the Government from exercising an undue influence in the House of Assembly.

The further consideration of the School Bill stands for the order of the day, Monday 2 o'clock.

(By Telegraph to the News Room.)

Friday March 12.

The House was principally engaged this morning in the transaction of routine business. As usual, several members were absent on the Scrutiny Committee, the business of which body has progressed rapidly for the two days. At 12 o'clock the usual for

the sitting member, Mr. Willison, was delivering the closing address. The Committee will report this evening or tomorrow.

Mr. C. P. rey introduced a Bill to impose a tax on the wilderness land of the Province.

Several petitions were presented relative to the establishment of a private Schools, similar to those presented yesterday.

The College Bill was again recommitted and amended. The first of February is fixed as the time for the Bill to go into operation.

The School Bill was committed in the afternoon, Mr. Gilbert in the chair. The Attorney General spoke for upwards of an hour in explanation of the provisions of the Bill, when progress was reported.

His excellency the Lieut. Governor came down to the Council Chamber at 4 o'clock and assented to several Bills.

An animated debate took place in the House on the motion for an address submitted by Mr. Gray asking for further information on the subject of the Desbarres claim. The motion was debated with spirit pro and con, and decided in the negative, by a vote of 22 to 18. Mitchell, Tibbits, Steadman, and McMillan voted with the opposition, and Read and End with the Government.

The Atty. General replied to the Railway questions put by Mr. McIntosh, to the effect that the Government do not intend to introduce any new Bill this session, nor proceed with Railway extensions at present.

Mr. and Mrs. Willison, March 13.

The Atty. General replied to the Railway questions put by Mr. McIntosh, to the effect that the Government do not intend to introduce any new Bill this session, nor proceed with Railway extensions at present.

At 12 o'clock the Attorney General moved that the House go again into consideration of the School Bill. Motion opposed by A. Gray and others, and rejected by one majority.

Mr. Gray introduced a Bill to afford relief to wives and children deserted by their husbands and parents.

A Bill to incorporate the Victoria Suspension Bridge Company was committed.

It was opposed by most of the members of the City and County of St. John. Support by Edley and Gilmour. Progress reported.

House adjourned at 4 o'clock.

FREDERICTON, March 15.

Progress was reported on Mr. Chandler's Bill to abolish imprisonment for debt.

The Secretary laid before the House the Report of the Board of Health of St. John.

Another long discussion on Mr. Willison's Disqualification Bill.

Mr. Mitchell proposed an amendment, to the effect that all persons engaged in the disbursement of public monies should be excluded from becoming members of the Assembly.

The amendment was lost only by a majority of one.

The School Bill was taken up in the afternoon. The first section passed without dissent.

At 2 o'clock the second section was taken up.

The 2nd section was passed by a majority of 27 to 12.

The 3rd section relative to changing the number of inspectors, was opposed by Mr. Adam, McPherson, and others, and supported by Willson and Gilmour. Progress reported.

Mr. Gray gave notice of his intention to move a resolution to the effect that Government should have specific days of the week for discussing their measures.

There is a disposition to give through the business as rapidly as possible.

The Postmaster General applied for leave of absence for a few days.

At the Monday Civil Election on Wednesday, Messrs J. H. Beatty and J. S. Baldwin were elected Councilors for Ward No. 1, and Messrs J. Worlman and H. W. Baldwin for Ward No. 2. The election for Ward No. 3 is null, because of informality in the voting.

The Emperor left Monday morning, for Eastport and Portland.

A FIRE IN CARLETON.—The Engine House belonging to Company No. 3 (Carleton), was destroyed by fire about 2 o'clock on Saturday morning last.

Early on Sunday morning a fire broke out in a house in Kingsstreet, said to be owned by Mr. Thompson, which was consumed.

The rails are laid across Louisa Lake. It is expected we will have the railroad open to the nine mile house, by the first of June.

We learn from the Borderer, that a large and highly respectable public meeting was held at Backville on Wednesday last, at which resolutions were passed to the effect that it was desirable that a cheap wooden railroad should be laid down to connect Backville, Westmorland, Fort Lawrence, Ansonia, and part of Dorchester—the richest and most extensive agricultural district in the Province, and containing over ten thousand inhabitants—with the St. John and Shediac Railway.

Another incendiary attempt occurred at Yarmouth on the night of the 3rd inst.

Joseph Oxner, aged 22, and Frederick Smith, aged about 24 years, were accidentally drowned at La Have, 6th inst., by the upsetting of a boat.

The New Brunswick and Canada Railway and Land Company have received another grant of 30,000 acres of land from the Government, beside a promise of 20,000 acres more in May. This will make a total of 90,000 acres obtained within twelve months.

It is anticipated that 7000 men will come home this year injured from India, and the Government are preparing every available accommodation for them.