

The Christian Visitor.

A FAMILY NEWS PAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, Editor and Proprietor. "Glory to God in the highest, and on earth Peace, good will toward Men."

GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, MARCH 10, 1858. VOL. XI.—NO. 11

BAPTIST HISTORY THESE LOWER PROVINCES.

CHAPTER VIII. most parts of
County of Yarmouth.

The incidents connected with the early hours of Father Harris Harding in Yarmouth, are still remembered by some of the aged pilgrims, who were converted at that period. They now live, though bowed under the infirmities of fourscore years, to revert to those days of God's power in the salvation of the perishing, and to speak of those thrilling scenes in which they mingled a "long time ago." Whatever else they may remember, they vividly remember the day of their espousals to Christ, as well as the instrumentalality by which they were led to embrace the Cross; and many still speak of Mr. Harding as their spiritual father. It appears that almost as soon as he began to preach Jesus in that section of the country, there were indications of a work of grace in the hearts of some of the community; and although the inveterate hostility of opposers may have been a source of discouragement to both preacher and people, the interests of a vital godliness prospered, and from time to time, there were accessions to the religious fraternity of *New Lights*, as Father Harding converts were then called.

There were frequent revivals in various localities for several years, and many were led to praise God for the saving efficacy of rescuing grace. Meanwhile, Yarmouth was occasionally visited by Edward Manning, Joseph Crandall, and Thomas Handley Chipman, who came to strengthen the hands and confirm the New Testament doctrines that Father Harding was engaged in preaching. These servants of Christ, at that day, had not all embraced the sentiments of the Baptists, as they are now understood and practiced; but they, nevertheless, were sound in those evangelical views of divine grace, which are the glory of the denomination. There was a diversity of opinion among them, respecting ecclesiastical organization and church ordinances and usages; but notwithstanding this disagreement as regards the externals of religion, they were united in sentiment in all things pertaining to the spiritual life of believers. The contra-depression—and the necessity of the new birth, were the prominent themes of their preaching.

In 1806, there was a general awakening, which extended to all parts of the county that was settled by Protestants; and this revival occurred after there had been a considerable period of spiritual darkness and declension. Preacher and people alike were discouraged. While the spirit of wickedness appeared to triumph, and the unregenerate were growing more hard in their impenitence, the faithful were mourning in secret places, and sighing and crying for the prevailing "abominations of the land." At length, one Sabbath, as Father Harding was preaching, his soul kindled into a flame of evangelical fire, and with all the faith of a prophet, he announced that a day of mercy and salvation was about to dawn upon the inhabitants of Yarmouth. This declaration of the impressions of his mind took the congregation by surprise; and while scoffers mocked, even genuine christians, hardened by unbelief, listened to his words with distrust.

Before he left the house, however, his own faith was shaken—a cloud of chilling and dismaying darkness overshadowed his spirit—and he would fain have recalled the words he had uttered. A burden rolled upon his mind, and to increase it, one of his most valued lay brethren addressed him thus:—"Brother Harding, what have you said to-day? You have predicted a reformation—the times were never darker—and there was never less prospect of a work of God in the place. If your prediction is not verified, what will gossayers think and say? I wish you had spoken with more caution."

Of course, the remarks of this good brother fell heavily upon the ear and heart of Father Harding; and the ensuing week was to him a season of deep trial, if not of despondency. On the next Lord's day, he went to his congregation with a heavy heart, determined however, to be more circumspect in his utterances; but before he concluded his sermon, light again broke in upon his mind, and he expressed himself with more confidence than before, that a revival was at the door. The amen of his discourse was scarcely spoken, when his startling and cheering cry of "what must I do to be saved?" was heard in the midst of the congregation. This cry, heard on earth, was also heard in heaven; for it was shortly succeeded by deliverance. The overhanging cloud of mercy had opened, and a mighty shower of salvation was descending upon the people. Some survive, who will remember that petecostal meeting, when backsliders were struck with a penitential sense of their spiritual declension, and persons, previously indifferent to religious matters, were deeply and thoroughly convinced of their sins. It was verily a day of Jehovah's power.

Professors, who had wandered far from God, in "the dark and cloudy day," confessed their transgressions with streaming eyes, and implored forgiveness, and multitudes

awakened for the first time from the sleep of sin, were crying for mercy. The good work spread like a fire from one settlement to another, and a large number of the surrounding community were brought under its overpowering and sanctifying influences. Even many, whose hearts were not changed for the time, were solemnized, and others that had previously scoffed and opposed, admitted that it was the Lord's doing, and it was marvelous in their eyes. Meetings were held almost every day for several weeks and even months. Zion traveled, and sons and daughters were born, and added to the family of Christ. During this day of spiritual brightness and salvation—this "day of joy and gladness," Father Harding had little repose; for day and night he was constantly engaged in telling the story of Calvary, and the people had ears to hear. When not engaged in public, he visited from house to house, talking to family circles of Jesus and the resurrection. In his evangelistic excursions from place to place, he held converse with almost all he met, with regard to their souls' welfare. He, with tears in his eyes, entreated, expostulated, and thus strove to win souls to Christ. These warm, earnest and full-hearted addresses to individuals were often effective; for his words of truth were clothed with power. In this way, many were brought to the Cross. The servant of the Most High, was emphatically "instant in season and out of season." No opportunity of doing good to the souls of men was neglected. In the case before us, ministerial zeal and faithfulness produced the same results that they produced in the days of the Apostles, and in all succeeding ages.

During this revival, there was no doubt a great amount of boisterous excitement; and excesses occurred that were to be deplored. It was, nevertheless, a genuine work of grace, as the pious lives of the converts for many years clearly evinced. A few, who professed faith, may have fallen away; but the most of them grew in grace, and became strong and living pillars in Zion. The changing circumstances of after days did not weaken their attachment to the holy cause which they had espoused; but as they increased in years, they increased in faith, exemplifying the perpetuity of vital godliness in their regenerated souls. Religion to them, through all the pilgrimages, was "a pillar of a cloud by day, and a pillar of fire by night," and it was their joy and their triumph in the trying struggles of death.

In this revival scene, there was no sectarian zeal, and the pride of denominational ascendancy had no influence upon the spirit of the time. There may have been discordant views as respects outward ordinances; but in spirit the converts were much united; for brotherly love rose superior to peculiarity of opinion with respect to externals. Minor considerations were all absorbed in the great idea of oneness in Christ. In the spiritual character and moral aspect of the community, a great change was wrought, which was even admitted by the ungodly. Many, who were not savingly brought to a knowledge of the truth, were convinced of the reality of heart religion; and none but the most stereotyped formalist dared to deny the divine character of this work of grace among the people.

Father Harding, in his latter years, often spoke of an extraordinary season he enjoyed during this revival, in preaching from the words: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds has come, and the voice of the turtle is heard in our land." The text itself was certainly figuratively descriptive of the blessed effects of the work of God, which was then progressing in the surrounding country. For some time, secular employments had ceased to occupy the undivided attention of the people when this sermon was preached; and as Father Harding surveyed the changed appearance of the community, and contemplated the visible goodness of God, it is no wonder that his heart overflowed with love, gratitude and praise. While this work of grace extended over the whole Township of Yarmouth, a similar manifestation of divine mercy was being experienced in the adjoining Township of Argyle.

Father Harding, however, was not the only servant of Christ who laboured successfully in this revival. Others came to help him in his work of evangelization; while the angels of Heaven rejoiced over the repentance of now-made converts. A number of them became happy recipients of church ordinances, and if, in these respects, there was a lack of uniformity in sentiment and practice, there was at least sincerity of purpose, as well as union of spirit. Some, for a time, still as heard to the Pedobaptistic views, while others, having clearer perceptions of New Testament injunctions and examples followed the Lord in all his appointed ways.

HEATHDALE, British Borneo.
Nov. 10th, 1857.
My dear Dr. Tupper—Your letter of June 11th, 1857, has been received. In compliance with the directions it contains, I have the pleasure to inform you that two men of marked piety and intelligence, and supported from the fund contributed by the Churches in Nova Scotia and New Brunswick, are now actively employed in the good work of preaching among their countrymen the "discreetable riches of Christ." Their names are Ko Oung Dan, and Mung Shong, both baptized by myself. The former is situated

at Saing Dan—a considerable village up the river, and the centre of a district containing many large and populous villages and towns—the latter is with me at Heathadah at present. It may be interesting to you to know something about the history of these two brethren—Ko Oung Dan, aged about sixty, has been a Christian for more than thirty years, and is a living witness of the efficacy of tracts and portions of Scripture to awaken, and with the aid of the Spirit, convert the soul of man. He received some tracts from Dr. Judson, who stopped at his village on his way to Ava. The seed fell upon good ground. Long dissatisfied with idolatry, and the silly fables of the Buddha—he felt that the atonement of Jesus Christ suited his case—just met his wants—and from that to the present time he has enjoyed a faithful belief in the Lord Jesus, a timid man—dwelling in the midst of idolaters—with but one other who had "like precious faith" for a companion, from year to year, for a third of a century past, his light has been increasing, and now he declares boldly, though not without having to endure much contumely and reproach—the way of salvation to all, to the proud bigot in yellow robes, and to the humblest inquirer after truth. Mung Shong has been converted since our arrival in the country. When his father, who was the first to gladden our ears, after we reached Heathadah, by giving manifest evidence of regeneration, was baptized. Mung Shong, though naturally of an amiable disposition, was very bitter in his bitterness was that of a man who has peace of mind in trusting in his own righteousness—but yet shows the nature, pride, and enmity of the heart in refusing that which has given peace and joy to others; he continued there for many months—but he was observed to spend much of his time part from the rest of the family—and the New Testament was his constant companion for did he "search the scriptures" in vain. He found light where before all had been darkness—and unhesitatingly obeyed the Saviour's direction and complied with His gift of love. "If ye love me, keep my commandments," and was baptized in presence of a large concourse of scoffing Burmans—among whom were many of his former companions. His presentation of the truth is always simple, and always to the point. Such are the men who will be supported by the churches in Nova Scotia and New Brunswick. May they feel that they have only planted in giving of their substance—and if they wish to see the fruit, must water—must "pray the Lord of the harvest."

These two men will require all the funds so far given, (\$200) but I intend to occupy many more as I can procure, on the strength of the remark in your letter to the effect that \$600 per annum will probably be contributed. With kindest regards, believe me ever yours faithfully,
ARTHUR R. A. CRAWLEY.

Pray for your Preacher.

Every Bible reader must have noticed how frequently the Apostle Paul in his Epistles requests the prayers of God's people for himself as a preacher. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel." Besides the frequency of this request there is an intensity in it that indicates how much he felt the need of such prayer. "It is prayer, always; it is all prayer; all kinds of prayer, in the closet; the family, the social gathering, the great assembly; it is prayer that watches for the answer; it is persevering prayer, that Paul requests for himself, when he preaches. But why this great need? Other orators do not solicit from their auditors such constant aid. The Apostle was not slow of speech, and yet he would have Christians pray that utterance might be given him. He was not cowardly; he endured more for the sake of the gospel than any other man ever did, and yet he desires prayer that he may open his mouth boldly. Demosthenes could speak boldly without any such assistance. Moreover the Apostle was inspired so that he could feel no weakness or fear as to the truthfulness of what he spoke; he knew it could not be controverted, and then as he spoke for God, the responsibility of his message would not rest upon him. Why then such apparent trepidation, such solicitude for the prayers of Christians to aid him in his preaching? It is very plain why they should be in a prayerful frame to get the most profit from his preaching; it is plain why they should pray God to incline the hearts of sinners to receive the truth he preached. But why such anxiety for prayer that he should have utterance and boldness? We cannot account for it from any human or personal considerations.

Whenever a preacher arises in the spirit of Christ to deliver a message from God, there is a pitched battle between the kingdom of Christ and the kingdom of Satan. The powers of hell are most alert whenever such assaults are made, and then there they assemble for the conflict. On one side are Christ, his people and all good influences, on the other Satan his emissaries and all evil influences. And as in carnal warfare the leaders are picket marks, so the man who stands in the fore front of this spiritual contest will be the first mark for Satan's fiery darts.

The first effort is to make the preacher feel afraid of his audience. If he arises timidly feeling that he has no hold upon them, but rather that influences are coming back upon himself instead of going out from him, if he feels that he has no control over his hearers and dare not look them fairly in the eye, Satan has gained the victory. The audience becomes listless and restless, the preacher becomes weak and abashed, his gun is spiked, his sermon is lost. But at times the preacher rises with perfect boldness; he feels that his audience are at his control; he can look them in the eye, and Satan too; his heart is strong; he feels sustained by superhuman power; his words sink into the hearts of the people instead of rebounding upon him; the victory is gained for the truth. Every preacher who has had any experience of God's grace in his heart, and has preached any thing that took hold upon these spiritual powers, has passed this ordeal both in victory and in defeat.

Now was not this the reason why the courageous Paul besought Christians to pray that he might have utterance and boldness? He knew that the forces of evil would be gathered around to intimidate him, and he knew he could not frown them down alone, and hence he asked Christians to help him beat back these powers of darkness. It is for this reason that every Christian congregation should make fervent prayers for the preacher of God's word, both before the service and during its progress. In this contest between good and evil influences every Christian soldier has a part to fill, a prayer to offer in faith and in perseverance. A preacher can tell whether his people are praying for him. If a volume of prayer is going up around him, as he preaches, he seems to be held up, perception and utterance are given him, he can venture out where he would not otherwise think of going. The sight of a person at prayer, or the answer of a sympathetic eye darts an electric fire into the soul, which quickly returns in the impassioned utterance and mighty strength. Oh! what a holy boldness it is when the preacher stands behind the cross and feels the consciousness that he is speaking for God! The fear of man is taken away; his message he must deliver, and he does deliver it without any fear of the consequences. By God's aid in answer to prayer, he has the mastery of his audience. He is very bold; and yet it is not the boldness of self-confidence, but of God's truth in him.

If Paul had such imperatives need of prayer those whom Christ has appointed to preach the same gospel must have a likely necessity. If Christian congregations would thus engage themselves, the preached word would have much more power. For many persons think they are to be mere passive receivers of the truth with the privilege of criticizing and complaining all they please. If they give heed to this truth they will find something else to do.

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HOUSE OF ASSEMBLY.

From our Fredericton Correspondent.

FRIDAY Feb. 26th.
After the reading of the Journals, the following Bills were read a second time.
A Bill to amend the act to incorporate the Nashawak Book Company.
A Bill to increase the representation of Charlotte County.
A Bill to amend an act entitled an act to regulate the Election of members to serve in the General Assembly. This Bill contemplates changing the representation in some of the Counties. It contemplates that the Counties of York, St. John, Westmorland, Charlotte, Northumberland and Kings shall have an equal number of representatives; and Queens, Kent, Gloucester and Victoria an equal number; and Sunbury and Albert. City of St. John two, and city of Fredericton one, the number of representatives for each County are not inserted in the Bill; the object is to equalize the representation, and increase it if the Assembly choose.

A Bill introduced by Mr. McLellan to prevent the use of poisons, for the destruction of foxes and other animals passed; the arguments urged in favour of the Bill, were that far taken in that way was of no value, and further that domestic animals were destroyed by it, as animals after taking the poison, fled to barns and haystacks, and the hay became so impregnated with the poison, that oxen and cows had died from the effects of it.

A Bill passed to enable the Trustees of Mount Allison Wesleyan Academy to establish a College, this Bill caused no discussion. I thought it a bill of considerable importance, as it gives the power of conferring degrees, it appeared to me that it ought to have remained over until the Government introduced their educational Bill. No doubt for the credit of the institution, care will be taken to confer degrees upon none but those who are qualified to receive them, but it appears to me that a Provincial institution will before long be established of such a nature that it will supersede the necessity of the Bill just passed. A Bill to alter the time of the sitting of the Circuit Court in Westmorland, Albert and Charlotte. Mr. Gillmor was anxious to have the sittings of the Court in Charlotte the same as formerly existed, but the change of the sittings of the Courts in other places,

made it necessary to have it held on the first Tuesday after the fourth Tuesday in April, the mover was afraid it might interfere with farming operations, but it could not be avoided. Some other Bills passed of minor importance. At 12 o'clock the Bill to incorporate the Synod of the Presbyterian Church of New Brunswick, was recommitted and a lengthy discussion ensued, in which nearly every member present took part, those opposed to the passing of the Bill lost ground in the second discussion, nearly all who were opposed to the Bill, acknowledged the claims of the parties applying, and seemed very willing to grant the Incorporation, but said the applicants must change their name, a suggestion which I am sure the parties making the application would not do, or any other body of Christians possessing the right spirit. The time when the church receives names selected by the State, has passed by, at least in New Brunswick.

Mr. Lewis voted against the title of the Presbyterian Bill when it was first before the committee, but during the second discussion, he stated that upon more mature reflection and information received, he had changed his mind, and now thought the Bill a just one, and he had much pleasure in giving it his support. As Mr. Brown appeared to understand the history of the different denominations of Presbyterians better than any other person who spoke upon the question, I give a more lengthy report of his speech.
The Surveyor General in the course of the debate took a brief view of the progress of the Church of Scotland in this Province, from the first congregation in Saint John, to the time of the dis-ruption in Scotland, when there were about sixteen congregations all united and flourishing. It was then that some of the ministers went home "to take charge of the deserted watchtowers of Zion," and others favoured the Free Church movement, and the establishment in the Province was almost "snuffed"; this was unwise and unnecessary, as there was no question of patronage to differ about. Since that time the establishment had rallied, and comprised several Presbyteries and a Synod. In the Act of Incorporation on the Statute Books, this body was denominated, the Church of Scotland, "The Kirk of Scotland," and "The Established Church of Scotland." True they were all known as Presbyterians, but there were several other Presbyterian bodies besides them. There were the adherents to the "Solemn League and Covenant," called "Cameronians," and others in connection with a church in Nova Scotia, and all these had their distinctive appellations. But this body seeking to be incorporated was not connected with any of the others, they had four Presbyteries and a Synod, and had for some years conducted their affairs under the title of the Presbyterian Church of New-Brunswick, a title which had been adopted by no other church. Acts of Incorporation had been freely granted to all other churches without exception, where the members were agreed among themselves—but here was a bill opposed by the members of another church. One member had said that the applicants were actuated by pride, arrogance, and vain-glory, in the choice of a name—another would call them the "Free Church," and another "the Church adhering to the Westminster Standard"—this could not be done, and if it could, would imply that all other churches were in bondage, and it was well known that all Presbyterians professed to adhere to the Westminster Standards. He had hoped that, all those churches, professing, as they did, one creed, would soon be united in one body, but this opposition, and especially the Position just presented, would have a tendency to widen the breach. He trusted, however, that after such a full discussion, the spirit of intolerance would disappear, and the Bill would be allowed to pass.

A Bill to amend the Act relating to the Carleton Water Works passed in Committee. It seemed to be a bill of considerable importance, but there was no discussion upon it, as all the members for the City and County of St. John were agreed.

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SATURDAY, 27th Feb.
Mr. End's Bill to allow aliens to hold lands, &c. in this Province, and other privileges, underwent some discussion, but progress was reported without any decision.
Considerable debate arose from a motion made by the Attorney General, that the order of the day for the consideration of Connell's Bill to withhold grant to King's College, be suspended, to give time for the Government to introduce their Education Bill, when the whole subject could be considered together. The Attorney General stated that he would be prepared with another Bill to remedy evils existing about the College, but he wanted the general subject of Common Schools to be discussed first, and he would not discuss it until Mr. Mitchell opposed the suspension of the order of the day, because he thought it was high time the Education Bill was introduced, as the Session would be short; he feared, there was some understanding between the mover (Mr. Connell) and the Attorney General, that this Bill be allowed to lay over.

Mr. Connell replied, denying that any thing of the kind existed, and that he was perfectly sincere.
Mr. Steadman spoke excellently and warmly in this subject of King's College. He said this was a matter about which he had deep interest, and so had every person in the Province who was subjected to taxes, in the

extravagant maintenance of an Institution so useless in its practical working, and so exclusive in its general government. He (Mr. S.) was surprised to see the Executive endeavouring to avoid the responsibility with regard to this great infliction of evil. The Attorney General should not introduce a Bill as a member for York; but he held that he should prepare a measure as Attorney General of this Province, which the whole Cabinet should agree to, a mistake their position on the result. If it was not advisable to incorporate it with a general Common School arrangement—let it be a separate and distinct measure.

In the present depressed state of the public finances, he (Mr. S.) felt that it was the general expectation of the people of the country, that some new and more effective mode of attack be made upon the present College system, than that provided by this annual offering of the Hon. member from Carleton (Mr. Connell) which his Hon. colleague (Mr. Smith) had so often supported, which had effected nothing, which could not now effect anything, (as the other branch always reject it) and which, he had almost said, was not really intended to effect anything, beyond affording a pleasant opportunity for some Hon. members to make long speeches on an obvious evil about which the popular mind was very properly sensitive. But while some were making political capital of this matter, the people were suffering, and he (Mr. S.) was anxious that some remedy should really be applied, even if the chance for making long speeches should be thereby removed. If this were made a government measure and properly prepared, there could be little doubt, the influence of the Government, could carry it through both branches of the Legislature without much difficulty. If they could not, he (Mr. S.) hoped some government would, before this long standing evil should remain an infliction on the people.

A Bill relating to St. John or Carleton Water Works next passed as recommended by Committee.
This being Saturday the House adjourned early, 3 1/2 o'clock.
More business than perhaps ever before noticed in the same time.

MISCELLANEOUS.

"Tis vain to seek in men more than a man."
THE Sermons of Spurgeon, taking the three volumes together, have reached a sale in this country of 150,000 copies.
THERE are forty-six emperors, kings, princes, grand dukes, and dukes now reigning in Europe.
THE Methodists have already thirty itinerants and several local preachers in Kansas.
Two hundred and sixty-eight coroner's inquests were held at St. Louis during the year 1857.
Your own family should be a picture of what you wish other families to be.
It is said that the revenue of the French Government from tobacco alone is \$16,000,000 annually.
The Hazelocks are of Danish descent, and were for many generations settled in Great Grimsby, in Lincolnshire, England.
MR SPURGEON'S new Chapel is to cost \$100,000. With all the collections that have yet been made, only a fourth of this amount has been raised.
A late traveler, in speaking of Austria, says that one-half of the people are under arms to keep the other half in jail.
JOS. GILLOTT, of Birmingham, Eng., makes over 150,000,000 steel pens a year.
It has been calculated by Professor Bache, that the waves of the sea travel at the rate of six and a half miles a minute.
Never complain because you are not so well off as your neighbors.
The London Times explains the commercial crash in England to the existence of commercial frauds, and the prevalence of fictitious papers.
A hen pecked husband says that instead of himself and wife being one, they are ten—for she is 1 and he is 9.
A newspaper in one year is worth a quarter's schooling to a child.
SALT LAKE.—This sheet of water is said to be about three hundred miles in circumference. There are two large mountains in its centre.
"Never put off till to-morrow what should be done to-day."
ALTHOUGH there are about 40,000 words in the English language, no single author, however voluminous, probably uses as many as 10,000. Our common spoken English hardly extends to 5,000.
New York Baptists number churches 212; ministers 738; licentiates, 90; members, 83,926; baptisms 4,326.
DURING the year 1857, no less than 403 persons, nearly all children, died in Boston of scarlet fever.
We see it stated that there are about one hundred baptized members in Rev. H. W. Beecher's church, Brooklyn, N. Y.