

# The Christian Visitor.

REV. I. E. BILL, RELIGIOUS AND DENOMINATIONAL EDITOR.

VOL. XIII.

THE KING'S HIGHWAY OPENED AND CLEARED.

A SERMON.

DELIVERED ON SABBATH MORNING, JANUARY 8TH, 1860, BY THE

REV. C. H. SPURGEON,

AT EXETER HALL, STRAND LONDON.

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

—Acts xvi. 31.

4. "But," said another, "I do think sometimes I have a little faith, but I have so many doubts and fears. I am tempted every day to believe that Jesus Christ did not die for me, or that my belief is not genuine, or that I never experienced the regenerating influence of the Holy Spirit. Tell me, Sir, can I be a true believer in Christ if I have doubts and fears?" My answer is simply this, there is no Scripture which saith that "He that believeth shall be damned, if that faith be mixed with doubts." "He that believeth shall be saved," be that faith never so little, and even though it be intermingled with multitudes of doubts and fears. You remember that memorable story of our Saviour, when he was on board a ship with his disciples. The winds roared, the ship rocked to and fro, the masts strained, the sails were rent, and the poor disciples were full of fear—"Lord save us, or we perish." Here were doubts. What did Jesus say when he rebuked them? "Why are ye fearful?—O ye of no faith? No; 'O ye of little faith.'" So there may be a little faith where there are great doubts. There is light at eventide in the air; even though there is a great deal of darkness, yet there is light. And if thy faith should never come to noon-day, if it do but come to twilight, thou art a saved man. Nay, more, if it doth not come to twilight, if thy faith is but starlight, nay, candlelight, nay, a spark—if it be but a glow-worm spark, thou art saved; and all thy doubts, and all thy fears, and thy distresses, terrible though they may be, can never trample thee in the dust, can never destroy thy soul. Do you not know that the best of God's children are exercised with doubts and fears even to the last? Look at such a man as John Knox. There was a man who could face the frowns of a world, who could speak like a king to kings, and fear no man; yet on his dying bed he was troubled about his interest in Christ, because he was tempted to self-righteousness. If such a man have doubts, do not expect to live without them? If God's brightest saints are exercised, if Paul himself kept under his body lest he should be a castaway, why, how canst thou expect to live without clouds? Oh, my dear man, drop the idea that the prevalence of thy doubts disproves the truth of the promise. Again believe; away with all thy doubts; sink or swim, cast thyself on Jesus; and thou canst not be lost, for his honor is engaged to save every soul that puts its trust in him.

5. "Ah," says another, "but you have not yet hit upon my fears." I used when I first knew the Saviour, to try myself in a certain manner and often did I throw stumbling blocks in my path through it, and therefore I can speak very affectionately to any of you who are doing the same. Sometimes I would go up into my chamber, and by way of self-examination, I used to ask myself this question—*Am I afraid to die?* If I should drop down dead in my chamber, can I say that I should joyfully close my eyes? Well, it often happened that I could not honestly say so. I used to feel that death would be a very solemn thing. Ah, then I said, "I have never believed in Christ, for if I had put my trust in the Lord Jesus, I should not have been afraid to die." I do not doubt that there are many here who are saying, "Sir, I cannot believe that Jesus Christ will save me, because the sight of death makes me tremble." Ah, poor soul, there are many of God's blessed ones, who through fear of death, have been much of their lifetime subject to bondage. I know precious children of God now; I believe that when they die, they will die triumphantly; but I know this, that the thought of death is never pleasing to them. And this is accounted for, because God has stamped on nature that law, the love of life and self-preservation. And again, the man that hath kindred and friends, it is natural enough that he should scarce like to leave behind those that are so dear. I know that when he gets more grace he will rejoice in the thought of death; but I do know that there are many quite safe, who could die triumphantly, who, now, in the prospect of death feel afraid of it. I remember my aged grandfather once preach a sermon which I have not forgotten. He was preaching from the text "The God of all grace," and he somewhat interested the assembly, after describing the different kinds of grace that God gave, by saying at the end of each period, "But there is one kind of grace you do not want." After each sentence there came the like, "but there is one kind of grace you do not want." And, then, he wound up by saying, "You don't want dying grace in living moments, but you shall have dying grace when you want it." Now, you are testing yourself by a condition in which you are not placed. If you are placed in the condition, you shall have grace enough if you put your trust in Christ. In a party of friends were discussing the question, whether if the days of martyrdom should come, were we prepared to be burned. Well, now, I must frankly say, that speaking as I feel to-day, I am not prepared to be burned. But I do believe if there were a stake in Smithfield, and I knew that I were to be burned there at one o'clock, that I should have grace enough to be burned at one o'clock; but I have not yet got to a quarter past twelve, and the time is not come yet. Do not expect dying grace, until you want it, and when the time comes, you may be sure you will have sufficient grace to bear it. Cast out that stumbling-block then. Rest thyself on Christ, and trust a living Christ to help thee in thy dying hour.

6. Another most grievous perplexity to many a seeking soul is this—"Oh, I would trust Christ, but I feel no joy." I hear the children of God singing sweetly about their privileges. I hear them saying that they have been to the top of Pisgah and have viewed the promised land, have taken a pleasant prospect of the world to come; but oh, my faith yields me no joy. I hope I do believe, but at the same time I have none of those raptures. My worldly troubles press heavily upon me, and sometimes even my spiritual woes are greater than I can bear." Ah, poor soul, let me cast out that stone from thy road. Remember, it is not written "that is joyful shall be saved," but "he that believeth shall be saved." Thy faith will make thee joyful by-and-by; but it is as powerful to save thee even when it does not make thee rejoice. Why, look at many of God's peo-

ple, how sad and sorrowful they have been. I know they ought not to be. This is their sin; but still it is such a sin that it does not destroy the efficacy of faith. Notwithstanding all the sorrows of the saint, faith still keeps alive, and God is still true to his promise. Remember, it is not what you feel that saves you; it is what you believe. It is not feeling but believing. "We walk by faith, not by sight." When I feel my soul as cold as an iceberg, as hard as a rock, and as sinful as Satan, yet even then faith ceases not to justify. Faith prevails; as truly in the midst of sad feelings, as of happy feelings, for then, standing alone, it proves the majesty of its might—Believe, O son of God, believe in him, and look not for ought in thyself.

7. Then, again, there are many that are distressed because they have blasphemous thoughts. Here, too, I can heartily sympathize with many. I remember a certain narrow and crooked lane in a certain country town, along which I was walking one day while I was seeking the Saviour. On a sudden the most fearful oaths that any of you can conceive rushed through my heart. I put my hand to my mouth to prevent the utterance; I had not that I know of, ever heard those words, and I am certain that I had never used in my life from my youth up so much as one of them, for I had never been profane. But these things sorely beset me; for half an hour together the most fearful imprecations would dash through my brain. Oh, how I groaned and cried before God. That temptation passed away; but ere many days it was renewed again; and when I was in prayer, or when I was reading the Bible, these blasphemous thoughts would pour in upon me more than at any other time. I consulted with an aged godly man about it. He said to me "Oh, all this many of the people of God have proved before you. But," said he, "do you hate these thoughts?" "I do," I truly said. "Then," said he, "they are not yours; serve them as the old parishes used to do with vagrants—whip them and send them on to their own parish. So," said he, "do with them. Groan over them, repent of them, and send them on to the devil, the father of them, to whom they belong—for they are not yours." Do you not recollect how John Bunyan hits off the picture? He says, when Christian was going through the valley of the shadow of death, "There stepped up one to him, and whispered blasphemous thoughts into his ear, so that poor Christian thought they were his own thoughts; but they were not his thoughts at all, but the injection of a blasphemous spirit." So when you are about to lay hold on Christ, Satan will play all his engines and try to destroy you. He cannot bear to lose one of his slaves; he will invent a fresh temptation for each believer so that he may not put his trust in Christ." Now come, poor soul, notwithstanding all these blasphemous thoughts in thy soul, dare to put thy trust in Christ. Even should those thoughts have been more blasphemous than any thou hast ever heard, come trust in Christ, come cast thyself on him. I have heard that when an elephant is going over a bridge he will sound the timber with his foot to see if it will bear him over. Come thou, who thinkest thyself an elephant's sinner, here is a bridge that is strong enough for thee, even with all these thoughts of things—"All manner of sin and blasphemy shall be forgiven thee." Throw that in Satan's face, and trust thyself in Christ.

Ever-living Intercession, bring down plenteous blessings on our land.

Another feature of this great awakening is the hopeful conversion of some most abandoned characters. Among these we here and there find some poor ignorant Romanist brought into the fold of Christ. Let me give one example. During the progress of the Revival last September, a Roman Catholic girl was stricken at a meeting in a small town in the county Down. Her brother heard of it. He was a notoriously ungodly man, much addicted to drink, and constantly using profane language. By travelling as a kind of pedlar through the country he earned his bread. Immediately on hearing of his sister being "stricken," he set off for the neighbouring town, where she lived, about four miles distant, swearing all manner of things against the Revivalists. When he reached the house where his sister was lying, some pious people were with her, praying and striving to point this poor girl to the Saviour. He would not allow this blaspheming brother to go into the room where she was, but taking him aside, some of the company spoke to him very solemnly and affectionately about his own soul. After a little he walked home again, seemingly much affected by what he had heard. On reaching his house he was quite overpowered by a sense of his sin and guilt. I think it was the following day—the Sabbath—that (what is very unusual in similar cases) this poor conscience-stricken sinner went to speak to his priest. The priest told him to "mind his duty," and by all means to avoid the "Revivalists." On his way home from his visit to the priest, a neighbor met him, and invited him to go with him to some meeting. He went. The Word took deep hold upon his heart. It seemed to be to him "the day of salvation." From that night till a few days ago, when I heard of him, this once wild and profligate man has given good evidence of being "a new creature in Christ Jesus." He never touches strong drink of any kind. "Not one profane word has since been heard out of his lips. From Sabbath to Sabbath he and his children are regularly found in an adjoining Presbyterian church. In his house—not long since the scene of revelling and drunkenness—a prayer-meeting is kept up every Thursday evening. Knowing that this man could not read, a friend of mine asked him: "But, William, how do you get on at the prayer-meeting when you cannot read?" "Well sir, you see," he replied, "some of us can read, and some of us can sing, and some of us can pray, and so we just manage it between us."

Being well acquainted with his former drinking habits, especially at any festive season, his Roman Catholic neighbors had been saying: "Well, if he holds out through Christmas, we'll believe in it." Well, by God's grace, he has held out through Christmas, and New Year, too, and I trust he will hold out to the end—"For God is able to make him stand."

Such cases as that which I have referred to, we hope, produce a strong impression on the neighborhood where such persons have been known—especially among the Roman Catholics. Although the number is comparatively few who have in this Revival been brought out of Papal darkness, yet the striking and affecting way in which they have been led so immediately and thoroughly to break off all connection with Rome is every way calculated, by the blessing of God, to arouse and to urge on a spirit of earnest inquiry among the millions of our people who are still held in the iron grasp of the Man of Sin. Yet never, probably, was the Romish priesthood making more vigorous and determined efforts to bar their people from all approach to light and truth. But we must labor on, and pray on, and wait on, "till the day break, and the shadows flee away." As it is with you, so do we feel it to be with us. The fierce language and despotic deeds of the South seem to us at a distance to indicate the consciousness of a desperate cause. So with the priests of Rome. The Papacy is tottering to its base. An hour may bring news of the downfall of the throne of the Holy Father. No wonder that their wrath is great.

We watch the signs of the times. Many an eye and many a heart in "the old country" is wistfully turned to your present position of affairs in the States. God prospers the free, the loving, and the true! The friends of liberty have a hard but noble mission to fulfill. Thousands and tens of thousands of brother Christians in these far-off lands cease not to pray for you. May the day soon come when over all your land the fetters of the slave shall be broken, and "the oppressed go free!"

ZETA  
Belfast, Jan. 20th.

DAILY PRAYER-MEETINGS.  
(Reported for the Examiner.)

THE SLEIGH RIDE.

The Concert of Prayer for Colleges on Thursday of last week, imparted a peculiar interest to the daily prayer-meetings of the week. Many requests for prayer were directly, or indirectly, connected with that day of prayer.

A young member of the New-York Union Theological Seminary said, that two years ago he was a member of one of the New-England Colleges, Amherst, and on that day of prayer for colleges a few students gathered for prayer, while others went on sleigh-rides into the neighbouring towns. He spoke of going beyond the reach of the religious influence of the day. They gave it out that they were going on "a bendy," and expected to have "a good time generally." So off they went in which sleigh, with mirthfulness "to the brim," to think how well they would escape from the presence and influence of those who were gathered and gathering that day, to pray for the conversion of young men in College. They said if any were disposed to pray for them, they hoped they would "have a nice time of it," while they themselves would also have a nice time at—, naming a certain hotel in a certain town. These six students were among the wildest young men of College. While they were away, they were made the subjects of special prayer by their fellow-students in that Thursday prayer meeting. Prayer was made, that every one of them might be convicted of their sin, in putting such an affront upon the Holy Spirit, and their conduct manifested, and that they might be brought to unfeigned repentance. At evening those six young men returned, disappointed and distressed. They had not had their "good time generally," as they anticipated. They had not found what they sought in their one day's dissipation. They returned very much dissatisfied. They had had a miserable day of it. Their story is soon told. Every one of those six young men was overtaken by the Holy Spirit, and after periods of distress of mind, varying with the individuals, every one was converted, and led to devote him-

self to the spread of that gospel, whose power they treated with so much contempt. "Oh! the power of prayer," said the speaker. "How it prevails with God! Why, we cannot fail. Only we can say—Even so, Father, for so it seemeth good in thy sight." With that day of prayer a revival commenced in College. It went on for months with steady power, and about sixty were hopefully converted from among the impenitent students, while the graces of Christians were greatly increased, and many, as a consequence, devoted themselves to the gospel ministry.

PRAYER FOR SONS IN COLLEGE.

A gentleman arose who spoke with emotions so deep, as almost to prevent his speaking at all. For years, he said, he had been in the habit of attending upon the concerts of prayer for the conversion of young men in College. He had always felt a deep interest in this matter. But this morning he awoke long before it was day, with a heavy burden of desire and responsibility upon his heart. He now had a son in the Freshman Class in College. He had heard it said that few young men, who finish their College course without conversion, are ever converted afterward. What if his son should go through College, and come out into the world to enter upon some profession a hardened, impenitent young man! He is now moral and amiable. What if he should never be anything better, to say nothing of the risk that he might be something worse. "Oh!" he said, "this day of prayer is clothed with an importance to my mind which it never had before. He wished to cast himself upon the help of all God's children, that they might help him to pray; and now he knew how to sympathize with those who send their requests here for prayer, that God would pour out his Spirit upon the Colleges of our land, and convert all the impenitent young men in them, and prepare them for usefulness in the church and world."

THE AWAKENED FIREMAN.

A young man arose and asked for prayer in his own behalf. He was very earnest. "Oh!" said he, "I am a poor, miserable sinner. I am a lost and guilty man. I belong to the fire department and have got far—far away. I cannot tell how I came to fall away into so much sin. I kept on going down and down, lower and lower, until I neglected religion altogether. I gave up going to church—gave up all concern for myself. I cannot tell how I became awakened. But here I am, and I have two young men here with me, who are in the same anxious state I am in. They belong to the same company. I want to ask prayers for them, too, as well as for myself. We came together here to-day to this meeting, because we did not know what else to do, or where else to go. Oh! if Christians only knew how often men come in here weighed down under a burden of sin, they would pray for them as they do not now, and many a one would be brought to Jesus at once." There was a peculiar earnestness in his manner which touched all hearts, and several prayers went up for the conversion of the fireman.

YOUNG MAN CONVERTED.

The young man, who represented himself to be a fireman, stating the number of the company and the district to which he belonged, arose on the day after, asking for prayer, and said he had found a peace in believing in Jesus, since the preceding day. He hoped that now he had enlisted under a new Leader, and he should endeavor to follow Him whithersoever He might lead. The burden on his mind was all gone. He received Jesus for all he needed, and he now rejoiced in him with great joy, as able to give him the victory over sin, and bring him from under its dominion and power. He said there were several awakened young men in the fire company to which he belonged, and now he carried a burden on his heart for every one of them. Some were with him here, and others were not here. "Pray, said he, 'for my unconverted companions, with whom the Spirit of God is now striving.' And he sank down upon his seat amid many tears.

Correspondence.

For the Christian Visitor.

YARMOUTH, AND EXTRACTS OF LETTERS TO A SEA CAPTAIN.

The first Church is holding on its way under the faithful ministrations of Brother Angel, who has arranged for a series of meetings for the next week. The second Church is in harmony, having had extra meetings which were owned of God, an account of which appeared in the "Christian Messenger." Brethren Martell, Angel and Sanders rendered important service to the cause.—We had several seasons of Baptism, the largest number at one time were sixteen. Cheggogin and Ohio Churches greatly need refreshing from the presence of the Lord. The Church at Deerfield has had some revival, and its Pastor, Brother Stubbert, has baptized ten or twelve. Beaver River and Chebogue Churches are in very great want of Pastors. O that the men whom God would delight to honor might come without delay, for the fields are white unto the harvest.—The Tusket Church esteem their Pastor, Brother Martell, very highly, in love for his work's sake.

I pass to furnish an extract or two from letters handed me last week by one of our God-fearing and soul-loving Captains. His last voyage to the old country, as well as his brother's, of like precious faith and calling, was attended with most happy results to the people in several Scottish ports.

At a recent meeting in my Church this brother C. gave some account of a work of grace at Ardrossan. He made mention of one night meeting of five hundred in a grain loft, which was continued till near morning; and the fruit of which in part, was the conversion to Christ Jesus of sixty souls. But to the extract of a long and instructive letter from the pen of James S. Sellan, Jr., who has resolved, by the grace of God, to abandon business that he may preach the gospel of Jesus.

"Conglen House."

MY DEAR BROTHER,

I was delighted to learn from the very kind and

interesting letter which I received from you last week that you arrived safely in America. I did not know until we parted how much I was attached to you or what a blank your absence created. During the fortnight I was in Ireland my spirit was very much refreshed with the interview I had with the young converts there, and I felt when we offered up our united supplications at the throne of grace, that I was enabled to pray as I had never done before.

The night you left Ardrossan my sister Maria and I (as soon as the prayer meeting in Mr. Stuart's Church was over, which was about 2 o'clock in the morning,) went down to the Docks with the expectation of seeing you once more, but alas, we were disappointed, for you had just sailed. Before I left A. the Spirit of God was poured down in a mighty manner, and hundreds of men, women and children who had been fighting under Satan's van, placed themselves under the banner of the Cross. Very few of those who professed to have found Christ as their Saviour, have relapsed into a state of sin and worldliness; but nearly all, so far as I know, have lived most consistent christian lives until now.

The day I left Ardrossan two hundred of the young converts met me in the Parish Church to listen to a farewell address. Mr. Stuart, in their name furnished your brother (another pious, talented and devoted ship master from this port) and me with handsome copies of the Holy Scriptures. In each was a mark. In your brother's was the "ANCHOR OF THE SOUL;" and on mine were the words—

"Happy day, happy day,  
When Jesus washed my sins away."

After your brother and I had spoken to them successively, the doors of the church were thrown open to the public and the place was presently filled at a few minutes past 3 o'clock on Monday.

When the second meeting had been most earnestly exhorted, we had a most affecting scene.—Many of the converts were weeping and it was a most difficult thing to part with them.

About one hundred of them accompanied me to the train, singing the hymn, "One is kind above all others," at the Railway Station. I have received several letters from them since then, and have been very much cheered with the good accounts they send of their own spiritual condition, and that of the others, who have given their hearts to the Saviour. It is a very wonderful thing too, that those who have embraced the salvation of Jesus the readiest have been the veriest outcasts of society. I remember of being at a female house of Refuge one day, and I addressed the company, when about eighty of the inmates were awakened and cried aloud for mercy to the Lord Jesus. Forty of them had been most abandoned characters, and some thought there could be no mercy for them, as they had worn themselves out in the service of Satan. Nearly all, that day, found peace in Jesus. I believe many of those poor creatures will go into the kingdom of heaven, when professing Christians who merely have had a name to live while they are dead, are left out."

The following is an extract of a letter from the Seaman's Chaplain of Greenock to the same Captain, who with his brother had been rendered very useful there.

"MY DEAR BROTHER,

I was disappointed yesterday on hearing that your ship is in London and yourself at home. I have opened the Chapel for revival meetings every evening, and it has not been in vain. Above one hundred souls have been converted to God, and some of them the most notorious characters.—Our Chapel is crowded Sabbath evenings, even all the passages are crammed to the doors. I meet the anxious at the Reading Room after every meeting. Among the first converted was a sailor from Halifax, N. S., G. W. How truly blest he left this port! A good many carpenters and sailmakers are converted, and prayer meetings in dwelling-houses are now being held by forty or fifty young converts from the Bethel. The papers have honorably noticed your brother's valuable labors in A. and S."

Yours, &c., D. B.

FROM OUR FREDERICTON CORRESPONDENT.

Fredericton, March 3d., 1860.

Messrs. Editors.—The reign of harmony seems to have been ushered into the Assembly; during the last week some seven or eight members have been absent which has had the effect of delaying the business of Committees,—but I invariably observe it at when there are, say thirty members present, the business of the country is the most speedily done. A number of Bills passed both branches of the Legislature last week, incorporating certain Mining Companies in the counties of Westmorland, Albert, Gloucester and Charlotte; and there is little doubt but the mines and minerals of New Brunswick will prove to be a source of wealth to the people, and certainly it is very much to be desired that some new sources of wealth should be discovered, when we consider the large debt which is being fixed upon us, in consequence of our public works. That debt must be increased in extending the European and North American Railroad to the frontier of Maine. More than that the Province may not be able to do, for a few years, less than that the Government would not be justified in doing, since they have commenced and expended so much. The St. Andrews and Woodstock line is waiting to receive this line from St. John, so that by the uni-

ted energy of the friends of both, they may extend up through Carlton and Victoria to the Canadian Boundary, and long before they reach that point, the enterprising people of Canada, will be hastening on from the River De Loup to meet them; but it is my duty, rather to inform you of doings in the Assembly, than to anticipate the future progress of Railways.

It will be interesting to your readers in Charlotte County to know that an Act has passed, incorporating a company known as the Le Tete Mining Company. I had two small specimens of Copper ore handed me by a person from that locality, which specimens were handed to Dr. Robb, of this City, who kindly examined and pronounced favorably upon them. If the quantity is sufficient, I feel assured that the quality of the ore is rich enough to base a commercial enterprise upon. Mr. End has introduced a Bill, which, to a limited extent has been discussed,—containing an important principle, that of abolishing Property qualification in representatives. Only a few members have yet given an opinion on this Bill, but out of the House, by the members, it is very generally condemned. So soon as I heard the title of the Bill, I was impressed with the correctness of the principle,—it was adopted in England in 1858. As the law now stands, unscrupulous characters will have no great difficulty in evading the law by obtaining a fictitious qualification, while the honest man, in whom the electors might safely confide, cannot serve them for want of it.

I am satisfied that property is by no means necessary to secure that independence of character which is needed in a Legislator. It has been quite too much the practice to legislate so that wealth, instead of intelligence and virtue, should hold the power. Money exercises quite enough influence at elections without any further protection, in our representative institutions, and in my opinion it is interfering with the freedom of choice in electors to require a property qualification. When a community is in a position to choose a representative, it is the proper judge as to the qualifications most needed. By these remarks I wish not to be understood as holding loose opinions in reference to that protection which is due to every man in the possession of his property and every other right. This bill is not likely to pass.

The Agricultural board has recommended that the sum of £2,500 be appropriated for the purpose of importing stock of the finest breeds from England and the United States. The Secretary said no provision had been made for such a grant, but thought £2000 might be furnished for that purpose. The Government, I am sure, hardly anticipated such a request when the bill passed last year. Our agricultural interests are of great, no doubt the greatest importance of any in the country, and every encouragement consistent with our limited revenues and the rights of other branches of industry, should be given them, but I very much doubt the propriety or the justice of taxing other branches of industry, in which men fail to arrive at that independence which farmers do, in order to further the interests of agriculturalists.

The medical Bill passed at the last session, is undergoing a sort of revision, the effort at present, is to allow Homeopaths the same privileges of other physicians.

I have not seen the Bankrupt Bill prepared by the commissioners during the recess, but I believe it is now being printed and contains 22 sections. Some resolutions have been moved for reference to the public printing, the sum paid for that service last year is nearly £4,000. It appears an enormous sum, I think it ought to be reduced. The Heads of the departments seem determined to make books, I think all the information necessary for the public could be given at much less expense, (that is only a matter of opinion,) but the Government ought not to pay more for advertising, than they realize from the sales, which in some instances I fear is the case.

HOUSE OF ASSEMBLY

FREDERICTON, March 7th.

Cudlip asked to be excused serving on the railway committee, and he was excused, and Wright appointed.

The bill to amend the law respecting sea and river Fisheries agreed to. The bill gives authority to fishery wardens to act outside the counties for which they are appointed. There was a discussion upon the importance and protection of the fisheries, and opinions were expressed that the Government should take the control and protection of them.

Wilmot moved the House into committee upon the Saint John Water Commissioners bill.

Tilley moved in amendment to take up the adjourned debate on Gray's resolution. The amendment was carried 19 to 17, and the debate upon Gray's resolution resumed. Several members spoke, Gray and Tilley at length, the resolution was lost 26 to 13.—Yeas—Gray, McPherson, Lawrence, Williston, Botsford, Allan, McPherson, Scovil, Vail, Gilbert, Wilmot, McIntosh, Desbriais, Montgomery absent. The Committee of supply passed votes for Legislative expenses. Judicial expenses and collection and protection of revenue, without opposition.

FREDERICTON, March 8.

McPherson's resolution for appointment of a Law Clerk to prepare bills for the House &c., passed.

McPhelin moved End be appointed. McIntosh amendment that shall not be a member of House—not decided, feeling seems in favour of End.

Lewis introduced a bill to give power to Prince of Wales Coal Co., and Victoria Oil and Coal C.

THOMAS McHENRY, SECULAR EDITOR AND MANAGER.

THURSDAY, MARCH 15, 1860.

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