

# New Brunswick Baptist

## AND CHRISTIAN VISITOR.

The Organ of the Eastern and Western New Brunswick Baptist Associated Churches.

Published on WEDNESDAY.

Glory to God in the Highest, and on Earth Peace, Good Will toward Men.

[For Terms see First Page]

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**Rev. New Brunswick Baptist and Christian Visitor—For 1861.**  
Will be enriched by regular contributions from the  
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" I. WALLACE, A. M., Pastor of Carleton,  
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" T. TODD, Missionary—Financial Agent  
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" D. NUTTER, of Liverpool, Me.  
The Pastors of the different churches, and  
other valued brethren will keep the New Series  
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to be addressed, "N. B. Baptist & Visitor  
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### Poetry.

**The time for Prayers.**  
When is the time for prayer?  
With the first beams that light the morning sky,  
Ere the sun's rays begin to glow,  
Lift up thy thoughts on high;  
Commend thy loved ones to his watchful care!  
Morn is the time for prayer!

And in the noon-tide hour,  
If worn by toil, or if sad cares oppress,  
Then unto God thy spirit's sorrow pour,  
And he will give thee rest;  
Thy voice shall reach him through the fields of fair;  
Noon is the time for prayer!

When the bright sun hath set,  
While eve's bright colors deck the skies;  
When with the loved at home again thou'rt met,  
Then let thy prayer arise;  
For these who in thy joy and sorrows share,  
Eve is the time for prayer!

And when the stars come forth—  
When to the trusting heart sweet hopes are giv-  
ing;  
And the deep stillness of the hour gives birth  
To pure, bright dreams of heaven—  
Kneel to thy God—ask strength life's ills to bear;  
Night is the time for prayer!

When is the time for prayer?  
In every hour while life is spared to thee—  
In crowds or solitude—in joy or care—  
Thy thoughts should heavenward flee;  
At home—at work—and with loved ones there,  
Beid thou the knee in prayer.

### Miscellaneous.

**ON A REVIVAL OF RELIGION.**  
BY REV. D. NUTTER.

The title of this article is the shame of a Christian and the Christian Church! Do not be alarmed, my brother, I am no heretic. Do not make me an offender for a word. We have many things to be ashamed of, and some of them of much less importance than that which I speak. Let us look at a church that needed a revival. Christ wrote to a church (Rev. iii. 15-18) thus: "I know thy works, that thou art lukewarm, hot: so because thou art lukewarm, I will spue thee out of my mouth." Now this was the reason why they needed a revival of religion; and was not this a shame to them? So the Saviour thought when he said (ver. 16), "I caused thee to buy of me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

dant means and privileges are enjoyed, and that the produce, comparatively, is of so little effect. True, we have recorded in our religious papers, revivals here and there. But, alas, how short and how far between! Are there not many churches in this Province who have not had a revival for years? others not for months; and even these revivals have often been short and of little effect!

The design of the gospel-ministry is to convert the world. But do conversions take place as fast as the community increases? If not, how long will it take to convert the world? One reason why revivals and conversions are no more general than they are, is because, in most of our churches the pastor's attention and energies are diverted from his legitimate work. A minister of the Gospel, located in any place, ought to have the influence of every member in his church with him, labouring and praying for the salvation of souls. It is when "Zion travaileth that she shall bring forth." Now every one in the Church, who is in a low state of religion, takes so much from the efficiency of the pastor.—

But this is not the worst of the case; for in most churches the pastor has to labour and spend his energies and time, not in labouring for the conversion of sinners, but in keeping the church in order. There are often so many conflicting interests and disagreements to be adjusted and settled amongst brethren in the church, that the minister is so perplexed that he is, in a great measure, unfitted for that more important department of his office, which relates to saving souls! Should there ever be a discord in the church which Christ has purchased with his blood? If the same mind that was in Christ pervaded the hearts of his people, there never would be.

What a different state of things there would be in every community, were the churches in those places living up to the spirit of their religion, "coming up to the help of the Lord, to the help of the Lord against the mighty." Instead of settling down upon our lees, and growing lukewarm, and expecting the minister to carry on the whole work, religion in the church and out of the church, every redeemed soul, male and female, should feel that there is an awful responsibility resting on them, and that there are many souls within the sphere of their influence for whom they should feel a deep interest. Brethren, it is high time to awake out of sleep! The world is lying yet in wickedness; God is calling you all to put on the whole armor of God, and multitudes of lost, impenitent, sinners, are hastening to destruction!

A revival of religion always begins in the hearts of individuals; and, consequently, every one should examine himself as to his own state. We take it for granted that all Christians attend worship on the Sabbath; that they contribute money to sustain religion at home and to extend it abroad. But these may only be a commutation with conscience, offered in lieu of severer and more self-denying services, which would tell far more effectually on the general prosperity. What have we of the life of faith? of spiritual and heavenly mindedness? of victory over the world, and deadness to it? of Christian charity? of practical self-denial? of the master-spirit which never bends to expediency? of the anticipation of eternity, and the patient waiting for Christ, all of which are enjoined in the word of God, and are susceptible of Christian attainment. Instead of this, how often do we see a religion without any depth of feeling, or any power of principle, or distinctness of character, a sort of spiritless orthodox, a mere exemption from gross immorality and fashionable amusements!

All this shows how greatly we need a revival of religion, and how unprepared we are to aid it, until we first feel it in our hearts. How, then, should we pray with the royal Psalmist, "Restore unto me the joys of thy salvation, and uphold me with thy free spirit; then I shall teach transgressors thy ways, and sinners shall be converted unto the Lord." I do not overlook the fact, that the work of reviving religion in our hearts, in the church, and also in the world, is God's work. "It is God that worketh in us both to will and to do his good pleasure." And so it is to give us fruitful seasons, and bless the labour of our hands. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchmen watch in vain." And what then? Shall we dismiss the labourers and disperse with the watchmen? Who ever thought of such a thing?

For what purpose did God organize his Church? Was it not for mutual edification and comfort, and also for the combining of their gifts, energies, and labours, in building up and enlarging the visible kingdom of God on this earth? And if this work belongs to the church, it must be done by interesting itself in the work. If the Church is in danger of forsaking her first love, we must exhort one another; set the first example of prayer and engage to rouse her from her lethargy, and engage all her members in the important labours of love, for which God has quickened them from a death of sin to a life of righteousness. We are all stewards of the grace of God; and it is always required of a steward that he be found faithful. Christians are labourers, and Christ bids them go work in his vineyard. How much, then, we need a revival of religion!

No one knows the importance of a revival of religion, except those who have had the care of a christian church, and have passed through a season of revival and a season of declension with it. This minister will often feel in his inmost heart to say, "O Lord, revive thy work in the

Heaven.  
When we speak of the deep and permanent repose of heaven; when we enlarge on the manifestations of Deity; when we declare that Christ, as "minister to the sanctuary," will unfold to his Church the mysteries which have perplexed them; when we gather together what is gorgeous, and precious, and beautiful, in the visible creation, and crowd it into the imagery wherewith we designate the final home of the saints; when we take the sun from the firmament, that the Lord God may shine there, and remove all temples from the city, that the Almighty may be in the sanctuary, and hush all human minstrelsy, that the immense tide of song may roll from a thousand times ten thousand voices—we speak only the words of truth and soberness, though we have not compassed the greatness, nor depicted the loveliness of the portion which awaits the disciples of Christ. If there be one passage of Scripture which we venture to put into the lips of the redeemed men in glory, it is our text; in this instance we may be confident that the change from earth to heaven will not have made the language of the one unsuited to the other. O, as the shining company take the circuit of the celestial city; as they "walk about Zion, and go around about her," telling the towers thereof, marking well her bulwarks, and considering her palaces, who can doubt that they say one to another, "as we have heard, so have we seen in the city of our God?" We heard that "the wicked cease from troubling," and now behold the deep, rich calm. We heard that here we should be with the Lord, and now we see him face to face. We heard that here we should know, and now the ample pages of universal history are open to our inspection. We heard that here, with the crown on the head, and the harp in the hand, we should execute the will and hymn the praises of our God, and now we wear the diadem, and make the melody. They can take to themselves the words which the dying leader, Joshua, used of the Israelites, "not one thing hath failed of all the good things which the Lord our God spake concerning us; all have come to pass, and not one thing hath failed thereof."

So, I may refer you to Phillip, who when he learned the Saviour's worth, went and labored to bring Nathaniel, and labored not in vain.  
But, do you say I am too feeble; too insignificant; what can I do? Listen for one moment. Christ never had a disciple to whom He did give one talent. To confute this plea of insignificance, He says that He has chosen base things, and things that are not, to bring to nought things that are, that no flesh should glory in his presence! Yes, He says, "I will take a worm and thrash mountains! Do you say 'I am but a female; what can I do?' The woman of Samaria was but a female; yet she succeeded in bringing a large company of her townsmen to Jesus. And many a Sabbath School scholar has been successful in bringing hardened sinners, even Infidels, to the feet of Christ.

This subject is so important that my Christian brother or sister will excuse me if I urge this duty more earnestly. It is a soul we want saved. And we want you at least to have one of those precious jewels in your crown of rejoicing in the day of the Lord Jesus! What, then, is a soul? It is an immortal being that will live for ever and ever, that emanated from the Deity, when God breathed into man the breath of life, and he became a living soul; it is susceptible of the highest attainment in knowledge, even of God and divine things; it is capable also of the highest enjoyment, even to the being filled with all the fullness of God! It will, if saved, enjoy more happiness than all the men on earth, and all the angels in heaven have since creation began, enjoyed! But how is this? Why will it live on, in one eternal round of existence, which will outrun all the ages of time, and consequently outweigh all the felicity which has, as yet, been experienced by all the creatures of God from the first dawn of their existence!

On the other hand, imagine, if you can, what will be the amount of misery of a soul cast out from God, and abandoned to endless woe! And when you have seriously examined these facts, say, What is the worth of a soul? And in comparison with this value, what is the toil and labour and sacrifice you are asked to make, in the comparison? Do not then say, with Cain, "Am I my brother's keeper?" Yes, in a sense, you are his keeper, just as the Samaritan was neighbour to him that fell amongst thieves. If Paul was a debtor to the Jew and to the Greek, to the wise and unwise, every Christian is a debtor to all men within his influence, to the amount of his ability and opportunity to do them good. If no one had ever felt an interest for your soul, would that not be your condition? You would be not in your sins, an enemy to God, an heir of hell, hardened in iniquity, and ruined for ever! Oh, then, my Christian brother, awake to your solemn responsibility, and receive these arguments and admonitions, and labour and pray for a revival of religion.

Union Among Baptists.  
The Freeman (London) speaks of a project on foot to unite the General and the Particular Baptists of England, and adds—  
"The truth is—and it cannot be too often repeated—Baptists need to be more united. For years and years we have been by-words to the people for our hair-splitting and our divisions. Who has not heard the story of the Scotch Baptist Church, which has divided and again divided, until the original Church consisted of a man and his wife, who at length separated from each other? We would not libel our body so much as to say, that this is a type of what is true generally. But have we not separated from each other too much? Have we not been far too prone to elevate our Shibboleths and our Sibboleths into terms of Christian communion? For ourselves, we agree with an eminent preacher of our body, who has said only recently, that 'we are not enough Baptists,—we are Open Communions, or Strict Communions, Hyper-Calvanists, Semi-Calvanists [or, he might have added, non-Calvanists at all.] but our distinctive character is too little manifested, and our principles too seldom explained. If we could but unite, as Baptists, in this one object of spreading truth concerning Believers' Baptism, we might tell upon our age and time. We need not be less decisive on other topics, because more distinct upon this; we should not be less earnest in the evangelization of the world, because more intent upon the enlightenment of the

Church." This witness of Mr. Spurgeon's we hold to be true. We believe the reason why Baptists have been so feeble as a denomination, is that they have been so little denominational. Not that we need become sectarian. God in his mercy save us from that error! But why should we not speak boldly forth the teachings that we have received from the Master? If He have given us a truth, is it for us to hide it in a bushel or under a candlestick? Rather should we speak it from the house-tops! And this truth is especially important for us to teach and to preach. It is the truth that church is seeking for and wanting. It is the truth that would be found most destructive to many of the most fatal errors of our time. Sad will it be, if, by our divisions, or by our indifference, we deprive the world of a truth which it so much needs.

For the rest, we can but express our earnest hope, that this mark and evidence of our Christian Union will be given to the churches of England. Not for the sake of our views as Baptists only, but for the sake of our common Christianity, union is desirable. This great world is waiting—panting—for the Gospel. While we are settling our differences with each other, thousands are perishing for the lack of the knowledge of that on which we are all agreed. Be it ours as Baptists to set to our brethren the example of Union; and He who prayed that his people might be "one," will not fail to recognize and to reward our sympathy with Himself.

**Come Now.**  
"Come now, and let us reason together, saith the Lord;" "Come now," you have sinned long enough; why should you harden your hearts by longer delay?  
"Come now, no season can be better. If ye tarry till you're better, ye will never come at all."  
"Come now; you may never have another warning; the heart may never be so tender as it is to-day."  
"Come now; no other eyes may ever weep over you; no other heart may ever agonize for your salvation."  
"Come now, now, now, for to-morrow you may never know in this world. Death may have sealed your fate, and the once filthy may be made filthier still."  
"Come now, for to-morrow thy heart may become harder than stone, and God may give thee up."  
"Come now; it is God's time; to-morrow is the devil's time. To-day if ye will hear his voice harden not your hearts, as in the provocation, when your fathers tempted Me and proved Me in the wilderness and saw My works."  
"Come now. Why delay to be happy? Would you put off your wedding-to-day? Will you postpone the hour when you are pardoned and delivered?"  
"Come now; the bowels of Jehovah yearn for you. The eye of your Father sees you afar off, and He runs to meet you."  
"Come now; the church is praying for you; these are revival times."  
"Come now. Is heaven a trifle that thou must needs lose it? What! is the wrath of God which abideth on thee no reason why thou shouldst labour to escape? What! is not a perfect pardon worth the having? Is the precious blood of Christ worthless? Is it nothing to thee that the Saviour should die? Man, art thou a fool? Art thou mad? If thou must needs play the fool, go and sport with thy gold and silver, but not with thy soul. Dress thyself like a madman; wear a mask, paint thy cheeks, walk through the street in shame, and make a mockery of thyself, if thou must needs play the fool, but why cast thy soul into hell for a joke? Why lose thy eternal interests for a little ease?—C. H. Spurgeon.

### Bereavements.

When death breaks in amongst our children, there is made a great grief, and we, poor parents! can only look, and feel, and weep. The place well known amongst the rest is empty; the place at the table is empty; their place in your prayers is empty; and the face which met you at the door, with all its little news, meets you no more. Bitterness gathers on my heart, and I must stop.

Your little David was lovely and singularly beloved. Be thankful that you had such a child. Be thankful that you had him so long. Be thankful that the Lord did not consult you how long the loan should be continued. His precious gifts might receive damage in our fond and foolish hands; for this cause, the Father of mercies, in great tenderness, takes them and hides them from us, but at the same time lays them up, to be brought forth, and restored as a new source of great joy, at the meeting of the spirits of just men made perfect. "I will go to him," said the man, and the mourner, after God's own heart.

There is something exceedingly mysterious in the early death of the finest children. Nevertheless, we may not charge God foolishly. You know well, how, sometimes, you would take the little object of your fond regard, out of the hand and eager grasp of your dear little child, not in stern severity, but to allure its greater willingness to come to yourself. God dealth with us as with children; he snatches from us, it may be in the bud, the finest specimens of our nature, around which the fondness and the hope of our hearts cling, not because he would cast us off, but that he may the more effectually win our thoughts and our hearts to himself here, and the more easily reconcile us hereafter to be likewise over with the Lord.

**THE RECIPROCIITY TREATY, AND ANNEXATION.**  
There come to us constantly from Washington reports that the Reciprocity Treaty is to be attacked at the earliest possible moment; and very recently, some pungent resolutions passed by the Legislature of New York were submitted to Congress, in order that action might be taken thereon. As nothing can be done

towards abrogating this Treaty until after March, 1865, it is somewhat premature to be agitating the matter just now; that it is alleged to be part of the policy of Mr. Seward, who expects to be a candidate for the next Presidency of the Federal States, to keep this question before the people, in the expectation that it will assist him in his canvass.

The Hamilton (C. W.) Spectator has the following able article on this matter:—  
"We regret to learn through a channel perfectly reliable, that the Administration at Washington is favourable to terminating the Reciprocity Treaty at the expiration of the ten years agreed upon—that in 1865. The motives for this policy are scarcely creditable to the statesmen of a great nation. It is avowedly a part of Mr. Seward's system of tactics, in furtherance of his publicly expressed design to annex these Provinces to the United States. It is fresh in the recollection of our readers, that the now Secretary of State of the United States, when 'stamping' for the Presidency last autumn, took occasion at a public meeting, at St. Paul, to state explicitly his views in regard to British America. He then said, in alluding to these Provinces, 'let them go on and prosper, they will by and by make fine States.'"

"Mr. Seward is, no doubt, a man of great foresight in relation to the affairs of his own country; but we take issue both on his policy and prediction in reference to this country. When he carried out the policy of the Government of Washington, and that policy he has declared will be, in relation to the second States, to enforce submission. But Mr. Seward is far too clear and shrewd a man to believe that this can ever be done. Let Congress vote the 400,000 men and the \$400,000,000 asked by the President, and the attainment of that object will be no nearer than it was when the 'irrepressible conflict' began. Everybody but those engaged in the conflict, and whose blood and brains have become heated, has long ago arrived at the conclusion as to what the end will be. The United States may, and probably will, maintain their supremacy both on land and sea, but they cannot conquer submission to the rule of the central Administration at Washington. The armies of the Union have thus far—after three months of blistering and burning and burning—been unable to penetrate twenty miles (scarcely a day's march) into any of the second States. Why if we turn to the last great war in Europe, between France and Austria, we find a series of great battles had been fought, and peace conquered by the French Emperor, within the time that has elapsed since the capture of Fort Sumter. And yet Americans, that the United States had its army to create. We reply, so had the Confederates, and they had no navy, and far fewer resources. But we are not arguing this question so much as pointing out the policy of the Administration at Washington in regard to ourselves.

"That policy we have said, argues a foregone conclusion on the part of the President and his Cabinet, that they will ultimately have to make peace with the Confederate States, or a Sovereign and independent Power, hence they aim at acquiring as a set-off, the vast tract of this continent—larger by far than all the once United States, and full of resources, and having a great future before it, known as British America. Mr. Seward, having cast longing eyes over this godly heritage, has set his heart upon its acquisition. He possibly contemplates making this question the stepping-stone to the next presidency; and by giving notice to terminate the Reciprocity Treaty, he will, according to his plans and calculations, have the iron at the right heat, to hammer away with effect, in 1864. Indeed we have been assured, that he even hopes to have us begging for admission into the Union before the present Administrative term expires. His irresistible engine is to be, the shutting us out of the markets of the Union, in fact, to starve us into amenable; and perhaps as yet ignorant of the loss he has sustained in the defeat of his allies, Messrs Brown and Dorion, and the annihilation of the power of the faction, of which these worthies were the leaders. But like other great statesmen, Mr. Seward may still hope to use this defeated party to accomplish his objects. He may hope to strengthen them, by creating dissatisfaction amongst our people, by shutting us out of the markets of the United States. It therefore becomes us to take a serious view of the question.

"Let us suppose the treaty ended, and our commercial intercourse with the Union suddenly reduced one half. What will be the consequence? Such an event must now be regarded as almost certain, and it becomes us seriously to consider, what answer to make to this question. If we shall have taken measures to establish, or rather to re-establish, the trade by way of the St. Lawrence, we shall be able to avert the effects of the disastrous effects of being shut out of the American markets. Let us act like a people guided by a well considered forecast of probable, if not certain, great changes in our commercial relations with neighboring nations.

"We have no doubt, our own great apathy in regard to our natural resources, and our ability to establish a foreign trade by our own great highway to the ocean, which possesses at least equal, if not superior advantages, to the route through New York. We have allowed the Americans to monopolize almost our entire carrying trade, when we should have been our own carriers, and have competed for a large proportion of the trade of the Western States. What has hitherto been a matter of duty, as well of interest, may soon become one of patriotism. The question of 'direct trade' should no longer be allowed to remain a subject of newspaper discussion. We call upon the merchants of Canada to give it a practical turn. The highway is open, and all that is required is, to build ships of proper capacity, and suited to the route. Meantime, we can assure Mr. Seward, that the people of this country possess too much spirit to be driven into a sacrifice of their allegiance, and self-respect, by so ungenerous a step as is threatened. If he is foudling his policy on information, or suggestions communicated by the aspiring leaders of a disappointed and defeated faction in Canada, he had better reconsider it before attempting to put it in force."

UNION OF THE NORTH AMERICAN COLONIES.  
The Quebec Chronicle appears to favor the idea of a confederation of these lower Provinces, considering that such a proceeding would be absolutely necessary prior to their Union with Canada.  
There are very many beside the Hon. Mrs. Howe who are in favor of a Union of New Brunswick, Nova Scotia, and Prince Edward Island, as the whole three combined would form but a small Colony; scarcely exceeding thirty millions of acres in area, or 600,000 souls in population. That these three Colonies should each have a separate Governor, with an Executive Council, Legislative Council, and House of Assembly, with a complete staff of officials, is really verging on the ridiculous, and fully bears out the idea of Mr. Russell of the Times, who said it was very like placing a sea-going steam engine in a birch canoe!

The Chronicle says—  
"The tone of the New Brunswicker's remark that Mr. Joseph Howe has resolved to 'ignite' Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland, in favor of a union of those Provinces, leaving it to Canada afterwards to give in her adhesion to that federation, would lead any one to imagine that the honorable gentleman feels some disappointment at not having been able to bring about a Union of all British North America. This, however, we think, cannot exactly be the case. Mr. Howe has probably resolved, at last, to act in accordance with the views of men of mature judgement in all the colonies as well as in the mother country. When His Excellency Sir Edmund Head was Lieutenant Governor of New Brunswick, one of his despatches treated of the subject of a Union of the Provinces, and he therein took the ground, as a preparatory step to accomplish this object, the Lower Provinces ought to unite among themselves. Cape Breton once a distinct colony, is now united with Nova Scotia—Prince Edward Island shews symptoms of coalescing with New Brunswick—and if the three gulf colonies then effect a 'fusion,' they will have accomplished a great part of their political destiny which we believe to be consolidated together with the rest of British North America into a single rich and powerful State. The chief ground of objection to a general Union which we have heard raised in the Lower Provinces is that they would be in danger of being swamped if brought into connection with Canada. And on the part of this Province we may say that the chief reason why but little interest has been taken in the subject by the mass of the people is, that the Lower Provinces are not generally regarded as important enough to take much trouble about. With the gulf colonies united—their little treasures thrown into one—their census published in a single volume—their representatives meeting in one Legislature—their Crown Lands and minerals as well as their trade and navigation matters each brought under the control of one office and collectively exhibited to the world—their own people would feel more self-confidence, and Canadians better appreciate their importance. Again, with a common organization, the Lower Provinces would be able better to cultivate and develop that commercial intercourse with Canada, which is increasing now, but not with the rapidity desirable, hindered as it is by the differences in the customs regulations, and the currency of each of the colonies. It will be seen that we do not expect a very speedy accomplishment of a consolidation, but until there is a more important trade between Canada and her sister settlements, it would be of little use to consummate a political Union. And even were there a brisk exchange of commodities between the countries on the River and the Gulf of St. Lawrence, we should have no Union rest until the free trade of the people had led them to regard it as politically desirable and necessary. For the country we desire to see grow must not be one merely in the books and on the maps of the geographers, nor be viewed as a mere Inter-State partnership by the minds of the people. It must be a Nationally whose various sections are strongly bound together, ready to fall asunder, as the United States of America have done, under their first trial. We differ from many of our contemporaries, especially in Western Canada, in looking to the Union, of British North America as a cure for local political evils. If we have serious governmental difficulties, and if the interests of Upper and Lower Canada are so diverse that they cannot be made to harmonize under our present form of government (assertions which we take to be random statements of politicians of small calibre), we certainly cannot cure these evils by forming a confederacy; they might be smothered for a time but they would re-appear and endanger the whole fabric. The popular instinct, which has found expression at the recent elections, and unsented those who desired to exchange the British for the American constitution has therein shewn itself true to the progress of the country. Were it not for this instinct, we should almost despair of seeing a strong Union established, but we trace its working not only in this case but in many. It makes all the colonies feel an aggression against one of themselves as an aggression against the whole, whether it be an intrusion by France on the fishing grounds of Newfoundland, or the questioning by a British Board of Trade of the right of Canada to regulate her own Tariff. It is causing the people of all the Provinces to gravitate together. It animates them all with the desire, everywhere expressed, for an Inter-colonial Railway, a work which the presence of British troops here, who may want to be supplied and reinforced in winter, will doubtless tend to hasten. It renders them all willing to combine to inaugurate a system of common steam intercourse with Europe, which, planned by Mr. Sydney Smith, our Postmaster-General, will soon have to be carried out far more extensively than at present. And it will eventually bring forward the men, even if we have them not now, who will weld the whole of the British possessions on this side of the Atlantic into one of the greatest nations of the world."

UNION OF THE NORTH AMERICAN COLONIES.  
The Quebec Chronicle appears to favor the idea of a confederation of these lower Provinces, considering that such a proceeding would be absolutely necessary prior to their Union with Canada.  
There are very many beside the Hon. Mrs. Howe who are in favor of a Union of New Brunswick, Nova Scotia, and Prince Edward Island, as the whole three combined would form but a small Colony; scarcely exceeding thirty millions of acres in area, or 600,000 souls in population. That these three Colonies should each have a separate Governor, with an Executive Council, Legislative Council, and House of Assembly, with a complete staff of officials, is really verging on the ridiculous, and fully bears out the idea of Mr. Russell of the Times, who said it was very like placing a sea-going steam engine in a birch canoe!

The Chronicle says—  
"The tone of the New Brunswicker's remark that Mr. Joseph Howe has resolved to 'ignite' Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland, in favor of a union of those Provinces, leaving it to Canada afterwards to give in her adhesion to that federation, would lead any one to imagine that the honorable gentleman feels some disappointment at not having been able to bring about a Union of all British North America. This, however, we think, cannot exactly be the case. Mr. Howe has probably resolved, at last, to act in accordance with the views of men of mature judgement in all the colonies as well as in the mother country. When His Excellency Sir Edmund Head was Lieutenant Governor of New Brunswick, one of his despatches treated of the subject of a Union of the Provinces, and he therein took the ground, as a preparatory step to accomplish this object, the Lower Provinces ought to unite among themselves. 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