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sion Merchant and Ship Broker, Water Street, St. John, N. B Central Fire Insurance Company Agent at St. John. Dec. 4. GEURGE THOMAS.

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Hold fast the form of sound words."-2d Timothy, i. 13.

For the Christian Visitor. EDUCATION.

Mr. EDITOR-Knowing that you have now in your possession, if it has not miscarried, a part of my answer to the former article of "One of Many," I write with some degree of diffidence.

You say, "a few more such christian replies" as the last "will put [me] all right." I admit that I have not been long a member of the Baptist body, my membership dating from August,

When it pleased God to call me to a state of salvation, I felt it was my duty to become a member of some Christian denomination. I "conferred not with flesh and blood" about the matter. I took the New Testament and, after studying it carefully and prayerfully, came to the conclusion that among christian denominations the Baptist churches were nearer in their faith, doctrine, practices, and church government to not to be wholly omitted; and a minister is teach that doctrine. What, then, may we not those of the New Testament than those of any other sect. I have never yet doubted the correctness of my conclusion. I hope to attain no higher honor in this world than that of being a christian of the Baptist denomination, and am jealous of everything which I think militates against the welfare of that body. Since my connection with the denomination I have carefully considered its. status in these Provinces, and I can assure you I have not hurried to my conclusions. What I have written has commended itself both to my reason and my conscience, and you are quite wrong in thinking that "One of Many" can change my views by his extremely fallacious special pleading.

"One of Many" takes three statements of mine and separating them from their relative context, raises a syllogism of his own, and then proceeds to show its fallacionsness.

He says, "the Fathers were the men for the day in which they lived." He might have added with equal truth -or any other day, past, present, or to come. He speaks as if all our wildernesses were traversed by good roads, all our valleys filled up, all our mountains and hills levelled, all our crooked places made straight, and our rough places plain. This is not the case. There are climb, rivers for them to ford, and at times trackglad for them, and our deserts shall blossom as the rose. What does "Hoboken" say, in the last issue of the Messenger, about Cape Breton? Hear him .- " Will not the President of the [Methodist | Conference on the day of accounts come bearing on his shoulders Ship Harbour and other places [in Cape Breton] given to the Baptists, saying, in the name of his brethren, here are we and not only what thou hast given us, but much also that thou hast given the Baptists." He says in another place, "If the gospel is knocked down to the highest bidder, the rich will be filled, while the poor will be sent empty away—a sad reversal of the gospel plan." Does he mean that Baptist Ministers in Nova Scotia preach only to the rich? I am afraid that he does, and that his remarks will apply to many other places in Nova Scotia besides Cape Breton, where the Fathers planted the gospel standard. I will leave the rest of his article to speak for itself. It is a sad fact that those places where the people are poor are seldom visited by the ministers, and that ministers will not now go forth to destitute places until they are assured by some missionary body that they shall be paid. Does this sound like progress. In looking over the Minutes of the Nova Scotia Associations you see a large number of churches that have not been heard from, and on

inquiry find many of them have lost their visibility. Does this look like progress.

"One of Many" produces numbers to prove that the churches in Nova Scotia are in a prosperous state. He goes back to the first planting of the denomination in the Province, and comes down to 1846, dividing the time in two periods of eighteen years each. His figures to prove second period. This he knows is not the case. Many of the Fathers lived through his second period; during all that time the denomination had an impetus given to it by their christian

energy, activity, and picty. During the last eighteen years, if I am correctinformed, the increase in the Nova Scotia nurches has been less and less each year, and has at last got down to nothing. As to the present state of the denomination, let Dr. Cramp speak. In his report on the state of the denomination he says-"The small amount of increase this year, smaller than in any previous year since these reports began to be issued, is a melancholy fact," &c. I could fill your columns with similar quotations from other good authorities.

"One of Many" next refers to the church at be so far warped from the spirit of the Gospel by Horton. His first period with this church, I his miserable Pædopaptist theories. think, embraces the time when the Nova Scotia churches were distracted and dismembered by the Communion question. If I am correct (I have no certain historical data to refer to), this would account for the decrease in that church, as well as the small increase in the denomination during the same period. I have never denied that Academies and Colleges have an effect on the particular places in which they are located, and I do not doubt that Horton has been bene-

fitted, at the expense of the whole denomination. et clear of the want of direct proof of the utili y f those institutions, but it will not answer. The effect of light and heat on vegetation can be shown by abstract reasoning. The beneficial effect of Acadia College on the denomination is not self-evident and cannot be proved. We cannot take "One of Many's" ipse dixit as proof. "One of Many" has for the second time in his ast paragraph tried to get in a feigned issue. He would much like to get me to say that "reli-

SAINT JOHN; N. B., THURSDAY, DECEMBER 15, 1864.

For the Christian Visitor. THE BAPTISMAL QUESTION.

NO. V. THE TENDENCIES OF PEDOBAPTISM -PART IL

& A false position. I proceed to a farther remark. Infant baptism faces what it represents as a divine ordinance n a false position. It involves an ESTIRE DISLO-CATION of baptismal rites. It reduces baptism to exalts it. Its evangelical advocates, indeed, try to Scotland. Its standards are evidently drawn with their hopeless flounderings while thus engaged; sacramental efficacy. And yet it seems to me and no case is more notable here than that of Dr. that they are not wholly free from its taint;

& Something bad.

There are some who treat baptism as an empty eremony. It is a form for giving names to chil-Iren. It is a preliminary to church-membership. spiritual danger. As to the church of England, But otherwise it is a matter of small consequence. while her articles abound in evangelical truth, it And so it is neglected year after year; until at cannot be denied, as Spurgeon has lately shewn at large, that her Liturgy and Catechism plainly requested to pay a domestic visit and there is a expect, among the masses even of Protestant wholesale sprinkling of children in the house, countries when Reformers and Reformed Churchfrom the ripened adult down to the budding babe, es hold double language in regard to the doctrine What religion is there here? How much of re- of sacramental efficacy, and the practice of those igion is intended? The whole affair is clearly churches directly goes to give effect to that lannore of this world than the next-a something guage? that may well provoke the rebuke, " Who hath required this at your band?"

& Something worse. the words of Whitfield; who, in commenting iii. 5; as though that text taught a necessary conupon John iii. 5, employs this language :- " Does nection between baptism and salvation. From baptism? YES? where it may be had. But for who could find it in his heart to withhold the not tell." Then there are the words of Wesley: practice of infant baptism has kept alive the error be washed away by baptism." I would add to error. Upon its basis they rear their glory. From these the following, from the pen of the excellent them it has spread far and wide, while it is the Mathew Henry :- "Baptism wrests the keys of acknowledged doctrine of all the ancient Eastern the heart out of the hands of the strong man churches. And to this day the overwhelming armed, that the possession may be surrendered to majority of those who practice infant baptism are engraved upon the breast-plate of this great High | tismal regeneration. Priest. We are baptized into Christ's death. That is, God doth in that ordinance seal, confirm, and make over to us, all the benefits of the death of Christ. When we were polluted, and exposed, then regarded, pitied, taken up, washed, adorned, taken into covenant, adopted into a good family! And was not that a time of love !-love yet in these Provinces mountains for ministers to sealed, love insured, preventing love, unmerited love!" These last expressions, with many more less wastes for them to pass on snow shoes, before to the same purpose, are quoted and appoved by our solitary places shall be Dr. Williams. Then there is the language of Dr. of all meani paptism, as a golden chain let down from heaven. is my only ground of hope as a perishing sinner. Am I a baptized person? Then I have the enightening, instructing, and comforting influences of the Spirit of promise, exhibited for my use, with superadded evidence and certainity. I was then [being baptized] added to the church, that I might be saved. I was then constituted a visible member of Christ, that I might be conformed to Him. was then put in the way I should go, that when grown up I might not depart from it. I was then

visibly engrafted into Christ, that I might bring forth much fruit, and thus be found his approved disciple." And to crown the whole, there is the signal passage quoted in part heretofore :- " Am 1 still waiting for more powerful inducements [to self-dedication]? Behold another inducement presents itsell; one that may well fill me with verlasting wonder! JEHOVAH gives Himself to me. Astonishsng conveyance! "I will be thy God ! ' says he. He confirms it with his Does the Lord by covenant grant, make

over his glorious self to me as my portion? This sue an upright, straight-forward career. There is surely an irresistible motive. What sort of a grant is it? Not an imaginary or a feigned, but Church of England. These protest vigorously a real and sincere grant. I may venture, I would against the doctrine of baptismal regeneration venture, ten thousand souls, were they mine, ou And yet they use formulas which certainly seem the sincerity and truth of it. If it be not a truth to contain that doctrine. They do as Rome does. that I, as a baptized person, am privileged with this covenant grant, 'I will be thy God !' then I may question whether the sun ever shone upon Britain on a summer's day.'

& Conflicting elements.

The language here extracted, extraordinary as what he wants should show an increase in the whole of the pamphlet from which it is taken. last eighteen years in proportion to that in his And yet its author, apart from his baptismal views, was deeply imbued with the spirit of evangelical piety. Insomuch that, even in the matter of baptism, he betrays a happy inconsistency with the very sentiments for which he so earnestly pleads. Thus in one place he assures his readers, that those "who suppose a real communication of spiritual blessings constantly attendant on the ordinance of baptism are under a mistake." And in another he exclaims, " Alas ! how many ignorant and slothful [baptized] professors must one day take up this bitter lamentation, 'The harvest is past, the summer is ended, and we are not saved!'" It is surely to be lamented, that a man who, under the influence of a correct evangelical bias, could atter warnings so salutary, should yet have allowed himself, as has been shewn, to

& Booth's Sarcasm.

So far indeed has he been warped by these theories, in the estimation of Booth, that he felt himself justified in giving a highly sarcastic, but entrance, not too severe representation of their practical the soul-working. Thus Booth writes:—"Still farther to of light. expose the pernicious tendency of our author's doctrine respecting the character and privilege of every baptized person, we will suppose that infamous ancient, Simon Magus, immediately after which their souls are turning. How many are "One of Many" takes a very ingenious way to his baptism, to have adopted my opponent's lan-et clear of the want of direct proof of the utili y guage, mutatis mutundis, and said; Am I a baptized person? Then . . . I am a member of the visible church; a visible member of Christ; visibly engrafted into Christ; espoused to Christ, and under the wing of divine Majesty Am and under the wing of divine Mijesty . . . Am of their loving sympathy would expand to new life I a baptized person? Then I am adopted by the heavenly Father. I am a fellow-citizen with the saints, and of the household of God. The blesslast paragraph tried to get in a feigned issue. He would much like to get me to say that "religion and education are incompatible." All the finesse of the whole faculty of Acadia College could not draw such an admission from me. My communication now in your hands will set him region that point.

In the paragraph tried to get in a feigned issue. He would much like to get me to say that "religion and education are incompatible." All the finesse of the whole faculty of Acadia College could not draw such an admission from me. My could not draw such an admission from me. My communication now in your hands will set him remembering the hidden, sometimes hopeless, amount of the passage of a bill regarded by many as containing to one further than the point of the tries, hand words of a cheerful teacher, who remembering the hidden, sometimes hopeless, amount of the passage of a bill regarded by many as containing to one furtifiless, even before the fruit is set. Oh, how many, enjoying the multitude lights to knowledge when addressing himself to me. And I he plessing are scaled to me. And I he pless of salvation are directed to me by name. Paragraph tried to get me to say that "religion and education are incompatible." All the principles; for true conservative principles; for true conservative principles; for true conservation of conservative possage of a bill regarded by many as containing to offer the one of the mount of the passage of a bill regarded by many as containing to one of the mount of the passage of a bill regarded by many as containing to one of the mount of the passage of a bill regarded by many as containing to one of the mount of the passage of a bill regarded by many as containing to one of the mount of the passage of a bill regarded by many as containing to one of the mount of the passage of a bill regarded by many as containing to one of the mount of the confirmation are sealed to me. And the passage of a bill regarded by many as containing to one of the mount of the confirmation are sealed to me. The

& Something atterly deplorable. But now let us look in other directions. There

THE STATE OF THE S

are Luther and Melancthon. The former speaks of baptism as that which "works in us the remission of sins; delivers us from death and the devil; and bestows eternal life upon all those who believe on the word and promise of God." The latter writes thus :- "The baptism of the little ones is not in vain. Yea, it is madness to affirm, that the little ones can be saved without thing of naught, or unduly and mischievously the sacraments." Then there is the Church of escape this dilemma. It is melancholy to mark a watchful eye to the exclusion of the doctrine of while the national administration of what are deemed to be divine ordinances tends directly to lull a salutary self-suspicion to sleep, and beget and nurse a self-confidence fraught with deepest

§ Genealogy of baptismal Jegeneration. The heresy of baptismal regeneration, it is well known, has come down, with many an error be-This is bad. But worse remains. There are side, from a wide-spread misinterpretation of John not this verse urge the absolute necessity of water this misinterpretation infant baptism at first arose; how God will deal with persons unbaptized we can- sacrament of salvation from the poor babes? The -"If infants are guilty of original sin, in the fro a which it at first sprang. The Greek and ordinary way they cannot be saved, unless this Roman churches have notoriously nursed this

Him whose right it is. In baptism our names are the advocates and patrons of the doctrine of bap-& A predicament. Thus it is that infant baptism either degrades the ordinance of baptism to a thing of naught, or clothes it with a mysterious, magical, soul saving power. Men evermore vacillate between these two extremes. They seek to avoid the latter, and fall back upon the former. Yet, if baptism be really a thing of naught, can it have been prescribed by our all-wise Lord? Is it not insulting element of triffing introduced into religion deeply detrimental to its proper efficacy ? If however, by way of avoiding this extreme, men go about to shew what, in point of significance and utility, infant baptism really is, they are already on the highway towards Rome. It is an ordinance administered to mere babes. It is not in the nature of things that it should produce in them any appreciable change. If then, men attempt to set forth what it works without claiming for it that it works regeneration, they get into a labyrinth of explanations, and distinctions, and refinements, and metaphysical subtleties, from which there is no escape without the abandonment of the unauthorized rite, or the admission, if in ever so small a degree, of the Romish dogma of sacramental efficacy. Under the pressure of logical necessity, many men do really, by this path, find their way to Rome; while those who stop short of Rome find their footsteps yielding and slipping beneath them; and hard indeed is it, between their regard for evangelical truth, on the one hand, and their sacramental leanings, on the other, to pur-

> what they call baptism to unconscious babes, they also do as Rome does; and yet they neither say as Rome says, nor intend what Rome intends. Thus there obtains, both within the Church of England, and without it, a singular conflict between evangelical theories, on the one hand, and an unevangelical practice on the other. And so reason is corrupted as well as religion. Nor will it be otherwise until the corrupting element of infant baptism is forever purged away. J. D.

WHERE THE LIGHT CAN SHINE ON HER The cloth had been removed, the lamps lighted was heard in the family councils.

Suddently a little sob caught the mother's ear, and folding him closely to her heart, she whis-

pered: What's the matter, darling-what does my little pet want ? 'I don't want Annie to sit over there, where the light can't shine on her, sobbed the affectionate ittle fellow, whose quick eye had observed her entrance, and whose fine instinct had detected the soul loneliness of one beyond the circle, out

How many such there are in this world, waitwhich their souls are turning. How many are longing for some great work of benevolence which shall illustrate their love to God, who yet are forgetting, perhaps, some gentle little sister, or timid shrinking brother, sitting in the dark corner of their home, who, beneath the kindling warmth

It will be unnecessary for me to extend this correspondence. I see no reason why I should abandon a single position I have taken. You may think, Mr. Editor, that in some instances I have spoken too freely. My excuse is that I am an unsophisticated country boy, and know of no other use for language but to convey my ideas. The case appeared to me not to admit of light remedies. I have therefore used the actual cautery and the trenchant blade.

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Barrist.

Town. . [And then] he confirms it with an oath, and remedies it with bis seal. If, then, it be not a light of human love, take some weary, petulant truth, that I, as a barrized person, am privileged with Jehovah being a God to ME, it may be justly questioned whether the sun has ever shown upon Samaria on a summer's day. Now all these properties and honours are conveyed by a divine deed of gift, which is directed, signed, scaling fibre a seed-grain of knowledge—take, I say, and the trenchant blade.

The case appeared to me not to admit of light of human love, take some weary, petulant truth, that I, as a barrized person, am privileged with I have taken. You all the properties and honours are conveyed by a divine deed of gift, which is directed, signed, scaling fibre a seed-grain of knowledge—take, I say, such a little one up into the light of human love, take some weary, petulant truth, that II, as a barrized with his seal. If, then, it be not a light of human love, take some weary, petulant truth, that I, as a barrized with his seal. If, then a light of human love, take some weary,

shall only satisfy one cager question to suggest sition in the Lower House of the Nova Scotia whom Christ died.

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love, even the light of divine truth, which cannot the county of Colchester, after a warm contest, shine on those hopless beings down in those and again at the general election in 1855, also dark cellars, and crowded lanes and high after opposition. In 1856 he was appointed So attics, unless it be brought to them. Let us go licitor General in Mr. Young's government, and forth oftener, and gathering such into our Sunday- on appealing to his constituents was returned by schools, put them where the light can shine on acclamation. In 1857, on the secession of eight and influence, and better than all, in heaven-our and resigned. own home, where the Lamb is the light thereof. Stimulated by our efforts for those at home, we

THE LATE CONFERENCE AT QUEBEC. Sketches of the Delegates.

[Continued.] THE NOVA SCOTIA DELEGATES.

Among the most able and eminent of the delegates from the maritime Provinces is the Hon. Charles Tupper, M. D., M. R. C. S., Edin., Provincial Secretary and Premier of Nova Scotia. Dr. Tupper is a son of the Rev. Charles Tupper, D. D., and was born at Amherst, in the county of Cumberland, Nova Scotia. He is an alumnus of Acadia College, in that Province; took the degree of M. D. at the University of Edinburgh, and obtained the diploma of the Royal College of Surgeons of Edinburgh in 1843. Returning to America after completing his studies in Scotland, he practised his profession in his native place. He entered public life in 1855, when he was returned to represent the county of Cumberland with Mr. A. McFarlane, in the conservative interest, in opposition to the Hon. Joseph Howe and Mr. S. Fulton, the reform or liberal candidates. On the change of government which took place in Nova Scotia in 1857, Dr. Tupper was tendered and accepted the office of Provincial Secretary, and in this course he was heartily supported by his constituents. At the general election in 1859, he was again elected for Cumberland, together with Mr. A. McFarlane on the beral side, that county under a new law returning of Canada and New Brunswick. three members. In 1860, the government being to him to say, that he has appointed a rite void defeated in the House of Assembly by a majority of two. Dr. Tupper resigned office and resumed the practice of his profession in the city of Halifax, where he has resided since 1857. At the general election last year the Province was swept by the conservative party, the government suswith Messrs. McFarlane and R. Donkin-all in W. Johnston, now Mr. Justice Johnston, was called upon to form a new administration. Dr. Tupper was again appointed Provincial Secretary in the room of the Hon. Mr. Howe, and on appealing to his constituents was re-elected by acclamation. Upon the elevation of Mr. Johnston to the bench, Dr. Tupper succeeded him as leader of the administration. During the time ne was in office from 1857 to 1860, a measure was carried in the legislature by which the monopoly of the mines and minerals of the Province was removed, and they became the property of the government. A representation bill was also passed, to a large extent equalizing the franchise n the several counties, and re-arranging the constituencies in such a manner as to transfer the exclusive privileges of small townships to the whole constituency of the counties in which they They say as Rome says. And yet they do not were situated. After returning to power in 1863 really believe in what the language they em-Dr. Tupper introduced an educational bill, which ploy, strictly interpreted, would seem fairly to involve. So of evangelical Pædobaptists whe are not of the Church of England. In administering

> Measures also passed the legislature during the session of 1864 providing for the registration of births, marriages, and deaths, and for the extension of the Provincial railways to Picton, Annapolis, and New Brunswick-both measures regarded with much interest by the people of the Province. In 1858 Dr. Tupper was sent by the government of Nova Scotia a delegate to the British government on the question of the Intercolonial railway; and since then he has been a supporter of the union of all the British North American Provinces. As long ago as 1861 he deli-vered a lecture in St. John, N. B., upon the invitation of the Mechanics' Institute, of that city, disfranchise them. The means by which this upon the political condition of British North America, in which the union was strongly and ably urged, as the most effective means of advancing the common interests of the Provinces. As will be seen from this sketch, Dr. Tupper has been a life-long conservative, having entered the political arena in that character, and supported it ever since. His conservatism is not antiprogressive. It has not prevented him urging reforms where he saw them to be necessary, nor kept him in the beaten track of politics, when to strike out in a new path would lead to improvement and increased public goods By some indeed the conservative party in Nova Scotia would be called advanced liberalism, if not downright state of affairs is that they have a legislature in radicalism; for it has largely extended the fran-chise, and like the Sanfield Macdonald party in economy in the public expenditure. To advo-cate these, however, should not be considered innave resisted extreme radical opinions, have left no proper means untried to increase the prosperity of the country. He is a good speaker, forcible in his argument, happy in his illustrations, and elegant in his delivery. Such a man could not fail to attain to a prominent position among his countrymen, and we are not surprised to learn that the Conference obtained valuable assistance in its deliberations from his well-stocked mind and intimate knowledge of colonial politics.

union of Nova Scotia, New Brunswick, and P.

to confer upon that subject with delegates from

the other Provinces, passed both branches of the

both New Brunswick and Prince Edward Island.

ADAMS G. ABCHIBALD. The Hon. A. C. Archibald, leader of the oppo-

of Prince William and Church Streets SAINT JOHN, N. B.

REV. I. E. BILL. Editor and Proprietor. Address all Communications and Business Letters to the Editor, Box 194, St. John, N. B.

The Christian Visitor

Is emphatically a Newspaper for the Family. It furnishes its readers with the latest intelligence,

another and another, you will rejoice in the legislature, is the second son of the late Mr. wondrons look of intelligence which chases all Samuel Archibald, and was born at Truro, N. S. petulance from the brow, while your grown of re- on the 18th of May, 1814. He was educated at ward shall be the love of that young heart for the Pictou Academy, then under the manage. ment of the late Rev. Dr. McCulloch. He studied But, oh, there is a light better than the light law in Halifax, and was called to the bar in 1839. of knowledge, better then the light of human In 1851 he was first returned to Parliament for them, make them feel there is a place for them gentlemen representing Roman Catholic constiin our churches, in our hearts, in places of trust tuencies, the government was placed in a minority

Mr. Archibald wes for several years chairman

of the House committee on mines and minerals, will take, by the way, their eloquent gratitude, and in 1856 drew the report adopted by the comwhile we reach forth our hands still further, that mittee and the House, setting forth the terms on the God-given light that we enjoy many shine on which the Province was willing to settle the vexed heathen lands upon which now the blackness of question respecting mining lands, which for twensin and ignorance is resting .- Sunday S. Times | ty years had been the subject of agitation in the country. Under a grant from George III. to the Duke of York, all the mining lands in the Province were held by a company known as the General Mining Association, which worked only a sufficient number of coal mines to supply the demand at high rates. The company's charter included even the gold and silver mines of the Province, a very unusual privilege; and its exclusive possession was looked upon as an intolerable monopely. The committee, of which Mr. Archibald was chairman, recommended that the company should have possession of a certain limited extent of mining land-sufficient, however, for it to work for many years to come-and that the remainder should be held by the government of the Province for the public benefit. This report was adopted, and a monopoly got rid of which was felt to be highly injurious. This was in 1858. Two years afterwards gold was discovered in the Province, and the people had then especial reason to congratulate themselves that the exclusive privileges of the M. Association had been removed.

Mr. Archibald, since his entrance into public life, has been closely identified with the liberal party, taking independent action, however, on some particular measures respecting which he differed from some of his political friends. He has carried through Parliament a large number of measures for improving the administration of public affairs. Last year he introduced, and with the assistance of the government, carried through a bill for restricting the universality of the franconservative, and the Hon. Mr. Young on the his chise, and placing it upon a basis similar to that

ROBERT BARRY DICKEY.

This gentlemnn, who has gained an extended eputation as a member of the conservative party of Nova Scotia, was born at Amherst, in that Province, on the 10th of November, 1811, his father being Mr. Robert McDown Dickey, M. P. taining an overwhelming defeat. Dr. Tupper He was educated at King's College, Windsor, was returned for Cumberland by acclamation, studied law in the office of the present Chief Jus-with Messrs. McFarlane and R. Donkin—all in tice Stewart, C. B., and was called to the bar in the conservative interest. In consequence of the 1834. He entered the legislature in 1858, when decided disapproval and want of confidence ex- he was appointed a member of the Legislative pressed by the country the government resigned Council. He had never offered for a constiimmediately after the elections, and the Hon. J. tuency for the Lower House, but outside of Parliament had taken a somewhat active part in politics, chiefly as an opponent of the general railway policy of the Hon, Joseph Howe, then Premier of the government.

As a member of the Legislative Council, Mr.

Dickey was mainly instrumental in causing the

defeat of Mr. Howe's government in 1863. That government introduced a bill which materially restricted the franchise, previously so liberal as to be tantamount to universal suffrage. The conservative party did not declare themselves opposed to the bill, but were anxious to defeat it as a means of expelling the ministry. The measure passed the Lower House and was sent to the Council, when Mr. Dickey very dexterously proposed as a rider that it should not go into operation till after the next ensuing general election. which was to be held that year, the Parliament having expired. He eleverly urged that it was unjust to disfranchise any class of people without became law, providing for the support of comtheir consent, and the country should have an mon and superior schools by assessment. The opportunity of passing its verdict upon the bill government instituted the policy of a legislative before it became law. This amendment was carried, and on the bill being returned to the Lower E. Island; and a resolution introduced by Dr. House members were forced to accept the amend-Tupper, authorizing the appointment of delegates. ment or run the risk of incurring the serious dis-pleasure of their constituents. They consented to the amendment, and the government was Nova Scotia legislature unanimously; and similar placed in an awkward predicament. They had resolutions were carried in the Parliaments of to go to the country and ask the suffrages of the very people whom they proposed to disfranchise, while the conservative party, by a very skilful movement, avoided the disagreeable consequences that the government had had to submit to, and yet did not commit themselves against the principle of the bill. It was made the chief ground of attack upon the government that they wished to disfranchise the voters without testing the matter before the country. But these tactician re-presentatives made the issue between them, not whether the principle was a just one or not and one which should be adopted, but whether the parties interested should not have a voice in deciding the fate of the ministers that proposed to was brought about were certainly admirable as a piece of political strategy, but whether they were entirely defensible on the ground of honesty we leave others to determine. The result is well known. The parties whom government proposed to disfranchise controlled the election, and the whole country was literally swept by the conservatives. The ministry had not a leg to stand upon, and to avoid the fate which stared them in the face on the meeting of Parliament, they resigned office. The conservatives came into power, and the franchise is the law of the land—to take effect at the next general election, three years Nova Scotia elected principally by people who, under the existing law on the statute-book, Canada, made a rallying cry of retrenchment and have no voice in the conduct of public affairs, and no representation in Parliament.

Mr. Dickey was the means of preventing the church in that Province, to erect an ecclesiastical court, having powers distinct from those of the ordinary legal tribunals of the land. When the bill was introduced into the Legislative Council, bill was introduced into the Legislative Council, Mr. Dickey alone opposed it, but his vigorous arguments finally brought over to his side all the members of the House except four. The bill was accordingly thrown out. Mr. Dickey also took a prominent part in the mining legislation of 1858 which settled the vexed question of the control of the lands of the Province.

(Genchaion of N. S. Delogates was week.).