THE CHRISTIAN VISITOR.

ST. JOHN, N. B., APRIL 9, 1863.

On Preaching.

This is a solemn business. The destinies of eternity are suspended upon its issues. Hence the necessity for great care on the part of our churches in relation to the young men who come forward as candidates for the sacred ministry. It is supposed by many that if an individual wishes to devote his life to the preaching of the gospel he has only to pursue, for a few years, a course of secular and theological study, and he is prepared for the work. Never was there a greater mistake. The successful preacher possesses elements of *soul power* that no amount of human training can possibly impart. The power to impress, mould, and guide other minds, through the medium of *speech*, is first of all a gift from nature's vast treasure house. What nature does for the individual designed for the ministry, grace consecrates to this high and holy vocation. It is the combination of the natural and the spiritual that gives to the man this *soul power*, without which he is the sounding brass or the tinkling cymbal. To encourage a man therefore to go to our institutions of learning as an aspirant for the ministry, in the absence of this two-fold preparation of which we speak, is to sin against God and his church, and to inflict a positive injury upon the man himself.

Do not imagine because we write thus that we would dispense with the aids which intellectual culture impart. Let these be enjoyed in ample fulness. The more multiplied the better; but never allow such culture to take the place of those higher qualities which nature and grace conjoined alone can impart. Dr. Church, of New York, has given us some excellent thoughts in the *Chronicle* on this subject. Thoroughly trained in the schools himself, and for many years a successful christian minister, he is prepared to speak from a protracted personal experience, and from a stand-point of extensive observation. He says:—

"We deem it one of the greatest calamities of extant Christianity, that so many who profess to teach it know not what they say nor whereof they affirm. They run into the ministry, into the pulpit, and into the pastorate, and when they get there they are like Ahimaaz, in confusion as to the precise nature of their message. They "saw a tumult" or the signs and indications of something to tell, but what it is, how to tell it, or wherefore they are sent, is not clear to their own minds, and how can they make it clear to others?

A large class feel that they are on a mission of theological reasoning, and that by ingenious processes, they are to work out all the knotty problems which pretentious minds have propounded about God, the Trinity, the nature of Christ, the texture of the soul, the logic of immortality, the philosophy of repentance, faith, justification, duty, and of things in general, and they set about and prosecute their task in the driest manner possible. Their carefully written essays are about as interesting to people in general as a treatise on the mathematics or abstract sciences. Another class feel that the first thing to be done is to dig deep into metaphysics and lay the foundation of moral obligation, that is, obligation to repent, love God, and do the duties enjoined in the Gospel. Till you have done this, and reasoned out the ability of sinners to do what the Gospel commands, these mistaken ministers fancy that the virtues and graces which they have come to inculcate can have no hold upon the consciences of their hearers. It is much as if a nurse going with food into a company of starving children delays feeding them, till she has reasoned out to their understandings how food becomes converted into blood and flesh and bones, and how clearly it is, therefore, their duty to eat. Some of these pulpit nurses never get through the task of settling the metaphysics of religion, and their people starve in the process of being taught that they *can* eat, *ought* to eat, and will die without eating.

Whether our theological seminaries are not perverted into instruments of giving this tendency to young ministers is a question. The very process of putting theology, or the matter of preaching, into a series of propositions or definitions has a tendency to withdraw attention and feeling from the spiritual truths under consideration to the forms of their presentation. The students in a seminary are too much like the workmen on the different parts of a steam-engine, some of whom make bolts, others screws, others polish the iron or brass, others adjust the wheels, and thus the several parts of the machine are distributed among them, when not an individual of them, perhaps, has any practical knowledge of it as a whole, or any power to operate it with a view to the purpose for which it was made. The greatest adepts in learning to preach are often the poorest preachers, because their skill was confined to reasoning out the several parts of the process, while they remained in total ignorance of its practical working as a whole. They do not know how to preach religion, though they can talk about a good many things concerning it.

The same difficulty attends theological science, as reduced to forms of systematic thought and careful definition, as that of poetry. Poetry is a good thing, and it is very desirable that we should have our American Shakspeares, Miltons, Homers, Virgils, and Hesiods. Some rich men feel this, we will suppose, to the extent of founding a school or college of poetry with its professors, libraries, poetical apparatus, and various appliances to turn out Miltons and Shakspeares by scores and hundreds. But will the thing work? Can poets be thus elaborated? There may not be the same difficulty in elaborating preachers, but still the cases are extremely similar. You get the forms and appendages of the thing, but the thing itself is not there. Your poetical machine works out a good deal about poetry, except its inspiration, without which it is all nothing. You make a man, all but the living soul, and in default of that what is it but crude matter, a mere empty show? So your theological machine works out preachers with all but the power to preach religion; and in default of that your efforts are a dead failure.

Religion! what is it? Is it reasoning, attitudinising, emphasis, and cadence, solemn sounds upon a thoughtless tongue-mouthing, mincing, and playing priest? Is it doling out by the hour the wares gathered up from books, from lectures, from logic, and from learning? Is it patching together a due amount of prosaic, poetical, philosophical, and *belles-lettres* extracts, and compounding them into a discourse as per receipe of the schools? No, the churches have already too much of this sort of feeding. They are starving under it. These cook book dishes, however artistically made, do not meet the cravings of the soul. They cannot allay the spiritual hunger of Christ's flock. Religion, soul-religion, heart-religion, religion of experience and of power, religion in "thoughts that breathe, and words that burn," is what spiritual men desire most of all when they go to church, and in default of it they retire like flocks from barren pastures, lean, hungry, and miserable.

The power to preach religion is not a thing of simple intellection. It cannot be wrought out by logic or by learning. It is not a thing of books, of lectures, of gymnastics, of art or of study; but of active communion with God, and of an inward feeling that the Holy Spirit has imparted to the consciousness truths of infinite moment, and has imposed on *me* the obligation of delivering them as things pertaining to the salvation of men. All the old preachers, Chrysostom, Ambrose, and Augustine, whatever their errors, had at least this one truth, that they were to their audiences God's ambassadors, charged with God's terms of peace and hope to the guilty; and their words were with the authority of a Divine commission, and not merely of logical acumen.—What they enforced, conscience had already made as clear as sunlight. Religion, in its practical working in the hearts of men, comes as a mandate to be obeyed; not as a problem to be wrought out. And when it is preached truly and forcibly it needs no adventitious aids. It carries its own conviction. And ministers mistake in supposing that God's truth needs their help to prop it up with logic and a thousand human inventions.

The old ministers of our own denomination used to depend upon the Spirit for success; but are we not prone to do it all and trust nothing to the Spirit? They had their good or poor times, their successes and their failures, as God was pleased to give or withhold His aid, and preaching was felt to be, not merely a human art but a Divine communication. They besought their people to pray for God's help as they expected it; and thus put themselves into the channel of an open door through which Divine influence could enter into the hearts of the people, or left their vocal organs to move and speak as the Spirit gave them utterance. We know this is a subject susceptible of great abuses and of much fanaticism—the fate of all our best things; but is this any reason for setting it aside as if preaching were merely a human exercise, and not at all dependent on an influx from God?

Let it not be supposed by these remarks that we undervalue intellectual training or research, the schooling of the voice and manner to public speaking, the efforts of individuals or seminaries to fit young men for the ministry; but only that these things are not complete in themselves, but only the means of giving more effective utterance to the monitions of the Word and Spirit of God. There are a class who damage the cause of religion as much by repudiating cultivation, as others do by depending upon it too exclusively in the work of preaching. Another class, in avoiding system in theology, and the dulness of prepared sermons, content themselves with rant and nonsense. They tell exciting stories, announce out-of-the-way subjects to catch vulgar minds, and create a fictitious popularity which soon ends in smoke, to the damage of serious religion. "Christ is the burden of every sermon which has genuine religion in it; if not in form, still in fact; if not in word, still in spirit. The preacher who evinces the spirit of his Master, whatever be the specific subject on which he speaks, may be said to fulfil Paul's purpose of knowing nothing but Christ and Him crucified. Paul talked about a great many things—his persecutions, his enemies, his shipwrecks, his false brethren, his appeal to Cæsar; and yet it is clear to perceive that devotion to his Master was the ruling impulse in him. So the specific subjects on which we preach may be infinitely diversified, yet they are covered by light from the Cross, as nature by the sunbeams."

From our London Correspondent.

The Prince of Wales and the Princess Alexandra of Denmark.

THE TRIUMPHAL PROCESSION THROUGH LONDON.

Dear Editor—Saturday, March the 7th, was in all respects a peerless day of enthusiastic and triumphant welcome. The greeting given to the young Princess was not only magnificent in its proportions, and impressive in its form, but almost overpowering in its depth, earnestness, and simplicity. The public anticipations of the event, which rose every day and every hour, until at last they reached a pitch of absorbing and unparalleled intensity, were, in fact, more than realised in the result. Happily the day proved, on the whole, propitious, the very elements having done temporary homage to the concentrated resolve of the people to welcome in person the royal bride. A heavy storm broke over the city on Friday afternoon, and deluged its streets on Saturday night, but gallantly furled its dark cloud banner during the festive hour of the day, nor threw it to the winds again before the Prince and Princess had retired from the public view. No storm, however, could have done much to diminish or retard that mighty wave of population that began at early dawn to roll in from the suburbs, and increased in depth and volume every hour, until it had not only completely submerged the whole line of march, but filled up every side street, every adjacent court and alley, every nook and vacant spot that promised a glimpse, however remote, with its mighty, irresistible, overwhelming tide of festive and tumultuous life. This heavy and continuous swell from below, seemed, however, to have been accompanied by invisible but incessant showers from above—the roofs and parapets above the whole line being as crowded as the streets. Every perilous coping stone, every prominent chimney stack, every "coigne of vantage" commanding even the most distant bird's eye view of the procession, swarmed with resolute and daring spectators. Such a broad, deep sea of crowded, eager press, such precipitous cliffs of festive, exulting life, extending without break or blank of any kind, mile after mile, from one extremity of the largest city in the world, to the other, was never witnessed before, and in the lifetime of the present generation is hardly likely to be seen again. It was a sight to stir the heart even of the most callous and indifferent spectators with unwonted emotion; and when, as the Princess approached, the one feeling of that mighty mass broke forth in voice and action, it was impossible for any to resist the passionate, sympathetic sweep of that overmastering impulse. It was the public and appropriate welcome given by a great nation to the young, the beautiful, and radiant bride of its first-born son. Never, probably, was such a welcome more heartily deserved, or more thoroughly reciprocated. The Princess Alexandra, in her progress through the metropolis, won the hearts of millions, not so much by her beauty, conspicuous as that is, as by her natural grace and animation, her frank and noble bearing, and the goodness of nature, the genuine kindness of heart that shone through every look and gesture as she acknowledged, with simple dignity and suppressed emotion, the rapturous greeting of her new friends. Public expectation, with regard not only to the personal appearance, the rare grace and beauty, but also to the high character and virtues, the amiable disposition, and many accomplishments of the Princess, had been raised to a very high, and perhaps, as was proved, to a perilous intensity. Her face, which long before had become perfectly familiar, excited universal interest, and powerfully helped to strengthen the prevalent impression. Every one had been charmed with the loveliness, the animation, and the reflective power of that fair young countenance, as seen in the familiar photograph, and all were prepared to admire and love the original. But where the exulting feeling has been raised beforehand in this way, there is some danger of reaction and disappointment when the moment of realisation arrives. It is enough to say, that after the experience of Saturday, the 7th March, there is no ground whatever for any fear of this sort. The Princess Alexandra has, in person, far more than realized all the hopes that heralded her coming; and if first impressions are to be trusted, she has already made a conquest over the hearts of her future subjects as rapid and complete as that so truly described in the celebrated despatch of the great Roman conqueror. Those who caught ever so transiently the impression of that bright, serious, girlish face, are not likely to forget it. They saw queenly dignity, blended with almost childlike grace, exquisite purity, depth, and naturalness of feeling, united to a native reserve, indicative of self-reliance and latent power. The intelligence of the Princess' expression is as striking and characteristic as the beauty of her features, and the loveliness of her complexion. With the sweet and radiant look of a happy and confiding nature, there is blended an element of noble seriousness and reflective power. We are fairly entitled, then, to hope and believe that she is peculiarly gifted with the qualities fitted to adorn the high station she will hereafter occupy. That station has not only its exalted dignities and honors, but its serious duties and responsibilities. How much in every household depends on the character and conduct of the lady at its head; how much in the humblest family, on the virtues and disposition of the wife. The same cares and duties and responsibilities belong to this sacred relationship in the higher and highest stations, which have besides other cares and duties not less momentous. The wife of the highest subject in the realm, who, in the course of Providence, may one day be King of a great people, occupies a position of peculiar honor, and also of peculiar responsibility. As in any other case, much, in the character and conduct, the habits and associates of her husband, will depend on her. If she is wise and thoughtful, as well as affectionate and devoted, she will naturally and rightly not only command his affections, but influence his judgment. She has been introduced to her husband's friends—the nation he may one day be called to govern—and the remembrance of their enthusiastic welcome, their united love and confidence, will hereafter prove the best stimulus and encouragement to the wise and faithful discharge of those highest duties. She has before her, too, the example of the Sovereign Lady who, during a quarter of a century of constitutional rule, has won the loyal respect and devoted affection of a whole people.

The marriage of H. R. H. the Prince of Wales, and H. R. H. the Princess Alexandra, of Denmark, took place at Windsor Castle, on Tuesday, March 10th, in St. George's Chapel. We were present, and had a fine view of them and all the Royalty on that day. But we cannot in this letter give you a description of the ceremony. We saw the illuminations in the evening, which were grand in the extreme.

Yours, &c.,

J. W. GOUCHER.

Harlington, Middlesex, March 20, 1863.

☞ The Officers and Teachers of the M. B. B. S. S., tender their most hearty thanks and best wishes to the Chairman, Speakers, and Choir, for the prompt and spirited manner in which they performed their several parts in the Concert lately held in that place.

☞ In our report of the "Railway Debate," we have copied freely from the *Head Quarters, Globe, Freeman*, and *Telegraph*.

For the Christian Visitor.

Donation Visit to Rev. J. H. Hughes.

MR. EDITOR—I am instructed to furnish for your columns some brief account of a Donation Tea Meeting, held at Harvey Corner on Tuesday last, for the benefit of Rev. J. H. Hughes. It was about the close of the first year of Brother Hughes' pastoral relation with the Baptist Church at Harvey. The meeting was designed as a tribute of the peoples' esteem and affection for their minister, and at the same time as a token of care for his personal comfort.

The tables were arranged in the school rooms adjoining the meeting house, and were richly and bountifully spread by ladies of the church and congregation. Tickets of admission were sold at a moderate price, and friends invited to come, bringing their gifts with them. Notwithstanding the very unfavorable state of the roads, which, we are informed, detained many who were desirous of attending, a goodly number came together. After a social and cheerful repast, all adjourned to the meeting house. Brother Hughes was called to the chair, and speeches appropriate to the occasion were delivered by the chairman, Rev. R. Tweedie, Mr. Gross, Mr. A. A. Bliss, and Rev. J. Pulcifer. After the speeches, the following address to the pastor was read on behalf of the church and congregation:—

ADDRESS.

Dear Brother—The period is drawing near which brings the close of the first year of your pastoral labors with the Baptist Church in Harvey.

That it has been a year of earnest, able, and faithful toil on your part, our hearts and our consciences bear willing testimony. You "have not shunned to declare all the counsel of God." All the powerful and soul-stirring motives of the gospel, its dread warnings, its sweet consolations, its sublime doctrines, its glorious hopes, have in their turn been presented for the awakening of the thoughtless, the strengthening of the weak, "the edification of the body of Christ."

That much of it has been a time of deep discouragement, we are also free to acknowledge. We regret to-day that our sympathy has been so weak, our co-operation so feeble, our zeal so inconstant, during the period of your labours among us. Nor are we forgetful that your ministrations have been rendered often amidst much bodily infirmity, as well as under the constant pressure of sore domestic affliction.

For the faithfulness and constancy with which, in the midst of all your trials, you have "sown unto us spiritual things" we cannot recompense you, but you "shall be recompensed at the resurrection of the just." And we desire to-day, dear brother, to rejoice with you in the blessed earnest of that coming reward which you are even now permitted to receive as you see the blessing of God resting upon your labours, and souls brought to the knowledge of the "truth as it is in Jesus."

We take this opportunity and this means of assuring you of our deep sympathy in your afflictions, our warm appreciation of your "labours of love," and our earnest prayers that those labours may be yet more abundantly blessed from on high. And, while fully realizing that your reward comes only from above, the members of the church and congregation under your ministry, in this and the adjoining localities, as a small token of their desire that you should also reap somewhat of their "carnal things," have come together to-day to ask your acceptance of the accompanying purse containing $60, and of other necessaries at the adjoining house, to the amount of $34. And may your and their Master and Lord abundantly refresh you and your afflicted partner in life, in body and in spirit, and make you yet more extensively useful in His cause and service!

To this address Bro. Hughes responded with earnestness and deep feeling. He spoke of himself as conscious of imperfection in his labours, yet desirous of being faithful to the trust committed to him. He assured the people of his warm attachment to them, and his most earnest desire for their temporal and spiritual welfare. He made reference to some of the difficulties attendant upon his necessarily residing at so great a distance, alluded touchingly to his domestic afflictions, and returned many warm thanks for the present and other tokens of sympathy and affection from the people of his charge. He concluded his address by expressing his willingness to continue his labors, his many anxieties of mind in the past for the spiritual welfare of his flock, his joy and gratitude in view of recent tokens of the Divine blessing upon his efforts, and his longing for yet further spiritual refreshings, and concluded by solemnly warning those whose minds had been recently aroused to religious inquiries against allowing any other interests to divert them from the earnest seeking for the "one thing needful."

After this address the meeting was closed with the usual formalities, and the people separated apparently well pleased with the evening's proceedings, and the manifest success of this effort for the breaking up of selfish habits and tendencies, and the promotion of kindly, social, and christian feeling.

By order of the Church,

J. E. WELLS, Jr., Cor. Clerk.

Harvey, March 28th, 1863.

Donation Visit to Rev. J. Irvine.

DEAR EDITOR—The members of the Hopewell Baptist Church held a Donation Tea Meeting at Hopewell Corner, to show their kind regards for their Pastor, Rev. James Irvine. The meeting resulted in presenting their beloved minister with over Thirty Pounds, mostly in cash.

Yours respectfully,

D. H. CALHOUN.

Hopewell Corner, March 28, 1863.

Donation Visit to Rev. J. Newcomb.

DEAR EDITOR—On the 17th inst. a good number of the members of the Baptist church and congregation, and also several members from the other religious societies, assembled at the house of the Rev. James Newcomb. The ladies prepared an excellent *tea* of which nearly one hundred persons partook. A purse was presented to the pastor containing forty-five dollars and fifty cents, and other valuable articles to the value of twenty-seven dollars and fifty cents more, making seventy-three dollars in all. Several addresses were delivered interspersed with music. The evening was spent very agreeably, and the friends separated feeling generally that they had had a good time. Great praise is due to the ladies of Moncton for their exertions and praiseworthy efforts.

ONE PRESENT.

Moncton, March 27, 1863.

Revival at Shediac.

DEAR VISITOR—Doubtless many of your readers will be glad to learn that God is blessing the Baptist Church in Shediac with an outpouring of his Spirit upon its members, and the community generally. About six weeks ago Bro. J. E. Hopper, B. A., came over and paid us a visit and preached for us. The church then gave him an invitation to labor with them a few weeks, which he has done, assisted by the Rev. W. T. Corey. Their united efforts for the establishment of the cause here have been owned and blessed of God. Bro. Corey before leaving baptized and gave the right hand of fellowship to seven persons professing faith in Christ. The Rev. W. A. Corey then came, and preached twice for us to good acceptance. On Friday last, Rev. Geo. Seely, of Salisbury, who is still with us, came to our aid, and administered the ordinance of baptism to two willing converts, and inducted them, with nine others, into the fellowship of this church, making in all eighteen since the work began. The interest still continues, and the prospects are encouraging. The church has given Brother Hopper a unanimous call to become their Pastor, with the expectation of receiving one hundred dollars from the Home Missionary Board to aid in making up his salary. Shall we get it or not? We consider Brother Hopper to be the "right man in the right place," and trust that through his labors the cause in this town, and adjacent neighborhoods, will greatly advance. We think we have made a good selection, and that in him some of our young ministers would find a good pattern for imitation. We desire an interest in the prayers of all God's people that the work may go on until large numbers may be brought to experience the love of God in the salvation of their souls.

Yours truly,

J. T. TOOLE.

Shediac, April 6th, 1863.

Nova Scotia.

We rejoice to learn by the *Christian Messenger* of the 1st inst., that several of the churches in Nova Scotia are enjoying the reviving and converting power of Jehovah the Spirit. Rev. R. D. Porter, writing from Hebron, Yarmouth, says:—

Dear Messenger—The Lord has been pleased to visit Hebron with a gracious outpouring of his Spirit. Refreshing was enjoyed by the church here in the observance of the Week of Prayer, and since then special grace has been continuously bestowed. The sluggish have been stimulated, wanderers have been restored, and the dead in sins have been made alive. Thirty-seven have been baptized, and three others received for membership, wait the administration of the ordinance. Showers of blessing have recently descended upon the churches also in the county. The town church has had additions at several times of late. Brother J. H. Saunders has baptized eight in West Yarmouth, where a work of revival deep and powerful, seems to have begun. Indeed, it might be said that unusual religious interest is enjoyed throughout the county. The year is a gracious one. May the Lord give continued prosperity to his own cause.

Rev. E. N. Harris speaks of favorable indications in Liverpool town and Milton. Rev. E. F. Foshay is expected to return to his former charge at Milton about the first of May.

Rev. William Hall, writing to the *Messenger* from Long Island, Digby, says:—

I baptized twenty-nine persons yesterday. Bro. Miller baptized thirteen in his church. The Lord is reviving his work wonderfully on these Islands. The conversions are so remarkable, the power of God so great, that it reminds me of the Day of Pentecost. There are no *cloven tongues of fire* to be seen, but the exercises of God's people and of awakened sinners are most marvellous—similar to the Revival scenes in the North of Ireland.

Another correspondent writes in reference to this wonderful work on the two Islands, and says:—

Last night forty young men and women kneeled down at once and begged for some one to pray for them, and thirty more at the same time were praising God. I do not think there will be less than one hundred added to the church.

NOTICE.—The friends of the American Bible Union who may be desirous to procure copies of the four gospels from the final committee, will find a supply at the bookstore of Messrs. Barnes & Co., Prince William Street, St. John, N. B., or at my house in Moncton. JAMES NEWCOMB, Agent.

NOTICE.—The Committee of the Education Society met on Thursday last, and after transacting business, adjourned to meet on Friday evening, April 10th, at half past 7 o'clock.

C. SPURDEN, Secretary.

Sudden Death.

It becames our painful duty to record the death of Mr. William Ansley, of this city, son of Mr. Robert Ansley, of Bridgetown, N. S. He was confined to his house but a few days, and no particular danger was apprehended until the day before his death, Monday morning last, when a sudden change came over him for the worse, and appoplexy of the lungs took place, producing vomiting of blood and water. All hope of recovery departed, and he spent the remaining hours in earnest prayer for a preparation for the spirit world. Rev. Mr. Smith was with him through Monday night, offering prayer in his behalf, and pointing him to the only remedy. We saw him a short time before he expired on Tuesday morning, and committed his precious soul to him who gave it, in earnest supplication. He was calm and resigned in his last moments, and departed this life saying, "Not my will but thine be done." May God sustain his sorrowing widow, and throw the mantle of paternal care over the four fatherless sons. Mr. Ansley was in the 38th year of his age.

Secular Department.

The Debate on the Inter-Colonial Railway.

As this Railway question is one of absorbing interest to every man, woman, and child in New Brunswick, we are desirous to place before our readers in the most condensed form imaginable, the substance of the arguments employed for and against the measure by the several speakers, who have addressed the House on the subject, from the commencement of the debate to the present time.

The Provincial Secretary introduced the matter on Thursday, the 26th ult. After referring to the several unsuccessful efforts made by the Provinces to enlist the sympathies and co-operation of Great Britain in the erection of this great work, he explained the nature of the present negotiations, and placed before the House, in a distinct light, the extent to which England would lend her support, and the conditions upon which that support would be given. He then proceeded to argue the question at great length, showing reasons why the people of New Brunswick should gladly accept the proposition tendered by England. 1st. No more favorable offer would ever be given. 2nd. By accepting that arrangement, New Brunswick would be able to build 240 miles of railways at the same expenditure she could build 60 miles under her own security without the Imperial guarantee. 3rd. The increase of the revenue as the result of the increase of the population and of business of all kinds. 4th. The great advantages of closer connection with Canada and similarity of tariff. 5th. He showed that on the increase of the products of the country as it grew in wealth the quantity of goods imported into it was diminished. Along with the building of the Railway a system of emigration would be encouraged. The Railway would pass through vast tracts of land fit for settlement; everywhere in England there were found people who would be willing to settle on a line of Railway. If such a scheme could, by judicious arrangement, be carried out, thousands and thousands of industrious people would be settled in this Province, and help to swell its revenue; and 6th. The Secretary dwelt on what he called a very important point. He supposed that if it was agreed that the Railway from Truro and that of Shediac should be continued, each to the boundary line, and New Brunswick and Nova Scotia joined together by a line 36 miles of which is in New Brunswick, it would take £360,000 to build it, on which, at 6 per cent., £21,600 would have to be paid; while with £14,000 additional, under the Imperial guarantee, New Brunswick could make a connection with, and build 240 miles within her own territory. He thought they would be madmen to reject this offer, whereby money could be raised at 3½ per cent., Canada undertaking five-twelfths of the burden, a great portion of the Railway built in New Brunswick, with the advantage of an expenditure of two millions within the Province.

Hon. Mr. Smith replied in opposition. 1st. He did not understand by the provisions of the Bill whether the Provinces or the British Government were to have the selection of the route. 2nd. There was no limitation to the amount of liability to be incurred by the Province in the bill. Instead of three millions, it might cost four or five. 3rd. There is a strong feeling in Canada against the measure. It was therefore premature for New Brunswick to legislate in this matter, and mortgage the revenue of the Province for two years without showing it would receive a *quid pro quo*. 4th. The productions regarding the European and North American Railway had not been verified. 5th. The hon. member then went into particulars of the commerce between Canada and New Brunswick, and to show how much the carrying of passengers and freight by the railway between St. John and Shediac, and by the subsidiary steamers between Shediac and Quebec, cost the Province. Taking up the passenger statement in the Railway Commissioners' Report, he found the total number of passengers carried on the railway in 1862, was 130,094. He then said he would take 6000 as the average of passengers carried the entire length of the railway between St. John and Shediac. The railway not having paid beyond working expenses, taking wear and tear into account, the Province had paid, beyond earnings, £60,000 for interest on debt, applying £30,000 of this to passengers, and £30,000 to the freight, (30,788 tons was the total amount carried between Saint John and Shediac), it was proved that the Province paid £5 a head for every man, woman and child, and about £2 for every ton of freight carried the whole length of the railway. The ordinary freight was 12s. 6d. per ton. With that knowledge, would they be willing to construct this railway, or were they prepared to do things on such a great scale as that? 6th. The railway would never pay. He showed how the whole business of Canada was concentrated now in Portland, which was her great outlet. Yet notwithstanding all the facilities that the Portland line of railway afforded to Canadian commerce, it only paid 2½ per cent., and so little was there for steamers connected with the line to do, that they had often to be sent to St. John for cargoes of deal. How then could this railway be a paying speculation? 7th. The speaker went into details to show the different amount of liabilities the three Provinces would incur by the contemplated railway. Taking the railway debt at three millions, the whole amount would be £3 10s. a head in New Brunswick, 10s. in Canada, £2 14s. in Nova Scotia. He thought if Canada hesitated to embark in this enterprise, New Brunswick might well do so too. The interest a head on the whole amount would be 2s. 9d. on New Brunswick, 5d. for Canada, and 2s. 2d. for Nova Scotia. Canada's responsibility compared with theirs was a light matter. He then went on to show how the money, principal and interest, would have to be paid outside the Province. For interest on the present railway they had paid £70,000 out of the country, equal to 6d. a head, and at the rate of £200 a day. Were they prepared to assume greater responsibility? This railway would cost the Province $2 a head. The whole amount of their revenue was $659,000, which would leave, after paying the other railway debt, $40,000 for all the expenditures of the country. The cause of their former prosperity has been they had spent their money in their own country. They ought to pause before they changed that salutary course. The hon. member then took up and referred to the memorandum of the Canadian delegates. He had been much struck with the manliness of the tone of that able document. He thought the manner in which they had acted entitled them to the thanks of these Colonies, and that they would be held in honorable remembrance by future generations. He defended at great length the attitude that Messrs. Howland and Sicotte had taken. He forcibly pointed out that in the present negotiations the principle that actuated all others had been ignored. Britain was not to contribute anything. The Colonies would be merely borrowers. He was not surprised that the Duke of Newcastle was pleased at the thought of getting a railway for nothing, or that he was nettled at the abrupt breaking off of the negotiations.

On Monday the 30th ult., Mr. Fisher addressed the House in favor of the Bill. He said with regard to the offer of the Duke of Newcastle, he had never hesitated a moment as to whether it should be accepted or not. When he had first heard of it, he said that it was the best offer they had received, and the best they would ever get, and if they did not take it, they would never get such another, and might give up all hopes of the railway in their lifetime. He proceeded to dilate upon the resources of the Province. Speak about this as a poor country; there were very few so rich or so able to bear debt. It was not the amount of debt, but the ability of a man or country to pay it, that must be taken into consideration, when the question of entering into great undertakings arose. They had vast tracts of fertile lands which this railway would open and increase in value. (Mr. Smith—"What were the lands along the St. Andrew's Railroad worth?") In one way not more than half a dollar, but after a certain period they were worth two dollars. They had extensive fisheries, valuable minerals. No coal had been discovered in Canada, but there was abundance here—riches every way, which only wanted the introduction of foreign capital, of which Mr. Smith had such an horror, to bring to light. Look at their country; let them put it through the provincial crucible, and see what it would be able to support. He had made a calculation and he had found that their cleared lands were worth £30,000,000; their mills £800,000; their sheep, neat cattle, swine and horses £1,386,000; their root crops £14,000; and the manufactures £7,000,000 or £8,000,000. He thought it a most important fact and one that had great weight with him, when he found that men like Hugh Johnston, Alexander Rankine, William Crane, John Wilson, (whose memory he warmly eulogized) men perfectly competent to look into the matter, had pronounced in favour of it. He was quite willing to follow in the wake of these great men. As an illustration of the advance the Province had made since 1822, he showed that the appropriation for schools in that year was £3000, while an equal sum was given for the cod fisheries and the bounties for grain. Assuming the Province had arrived at the *ultima thule* of its progress, that it had passed the Rubicon, he held that they might pay for the Railway by raising £20,000 by a proper management of the Crown Lands. He then proceeded to make light of the burden of taxation that the railway would impose, and show that natural increase alone, supposing all the arguments as to increase of revenue during its construction were fallacious, would pay for it. He then pointed to the great western country, to Chicago and Milwaukee, &c., and showed, though great debts had been contracted in those States for the construction of railways, they had conducted to a wonderful prosperity. This Province was just like those States, and like causes would produce like effects. It might be said the soil of those States was better than that of New Brunswick, but Providence equalized her benefits; she had given this Province a fine climate; her people were hardy, healthy, and robust; those western people were fever-struck and ague-chilled, haggard, yellow and emaciated. He would go back to times anterior, and show with whom the design of an Inter-Colonial Railway had originated. Mr. Fisher then gave a glowing account of the revolt in Canada, and the advent of Lord Durham (accompanied by Sir Charles Buller) who, with the prescient eye of a statesman, saw how the difficulties must be settled. By the introduction of constitutional Government he secured the liberties of the people and, solicitous to advance their material interests, and seeing the vast capacities of their country, he in his report—that imperishable monument to his name—recommended the construction of a railway that would bind the whole British North American Colonies into one harmonious whole. It would be impossible to keep these little Provinces together without some connecting link, and therefore the construction of the railway was absolutely necessary. He then depicted the wonderful future in store for the great west when a railway ran through British territory to the shores of the great Pacific; a great nation would arise, and with it great men, who would have a great field for their labours. Now little countries made little men. A British railway running through that vast country, would be like another navigable river—cities, towns, and thriving settlements would spring up on every side of it, just as—to compare great things with small—on the St. Andrew's Railway people were settling along the line; mills springing up, and a general impetus was being given to trade. He thought his learned friend, Mr. Smith, had by his speeches attempted, without just grounds, to frighten the people of the Province, by conjuring up fearful visions of debt, and prophesying irredeemable and everlasting ruin; all his visions and prophesies being merely elaborations. One of the reasons he had given for his resignation and his opposition to the railway was, that the people of the Province were terribly taxed, already paying £200 a day for the railway constructed. He then went into the question of the bye-road expenditures and the general taxation of Canada, compared with New Brunswick, to show that Canada, while indirectly taxed less than New Brunswick, was, without comparison, more heavily taxed directly than New Brunswick, and that therefore Mr. Smith's argument on the greatly smaller ratio of taxation per head in Canada, compared with New Brunswick, did not hold, and could not be a reason why New Brunswick should hesitate to embark in the scheme because Canada did. With regard to the sinking fund, he held any loan bill without a sinking fund would be essentially vicious. Every loan had the condition of a sinking fund attached to it. There was nothing objectionable in it. If the Province, after contracting the loan, was in a condition to pay something at the end of the first period of ten years, he thought it was best that it should do so. The hon. gentleman dwelt eloquently on the immense trade which would necessarily flow over the line. Three hundred millions of money had been spent in England on railroads, and in the nature of things very little more would have to be spent there, and British capitalists would propose a plan to expend their capital in the extension of this line. He finished at four o'clock. As a matter of course I have merely touched upon some of the points urged by him.

Mr. Cudlip followed Mr. Fisher, in opposition. He took up the bill, and the speech of the Hon. Mr. Fisher, who stated that we had all the acquisitions of civilization, telegraphs, &c., and he (M. F.) would now add another ornament, a mortgage. The Government he likened to a man fishing in an unknown stream, trying all manner of flies to catch the loose fish which swam in its waters. Our present debt, he said, is a million and a half; and while he is not opposed to railways, and believed that the present railway had done some good, he was not prepared to rush into any further expenditure for the present. He showed the number of emigrants that had arrived for a number of years past, and proved that the number had not increased since the railway was built, and even those that had arrived, did not settle on the line of railway, but went up to the head of the St. John and to the North Shore. It was true that the railway afforded facilities for bringing timber to the seaboard; but shipbuilders informed him, that under ordinary circumstances, they would rather purchase the Southern pine than use our own hacmatac. From statistics, he showed that the merchants of this Province owned more tonnage before the railway was commenced than they do now. The ground taken by the Hon. Mr. Smith, he considered the proper one, as to the drain of specie out of the country. This drain had not yet commenced, for there had been a large quantity of specie imported into the Province last year, which had been paid for by bills of exchange. If the railway were built, he did not believe that the traffic would come this way, for the people of Canada would not take the traffic from the Grand Trunk Branch to Portland, and send it down this way, and, judging by the distance, a barrel of flour or any other freight could be left at Portland at as cheap a rate as it can be at Riviere du Loup. Again, there would be no local traffic, but this had its redeeming feature, as there would be but two station houses required, one at each end of the line. Then as to the argument that we had coal to export to Canada, he could inform the Committee that coal is cheaper in Quebec than it is in St. John, while as to our iron, it is all exported at the present time to England, and we cannot produce as much of the article as is required. He was happy to say that it was a good article, and was worth £8 per ton, and we replaced it with an inferior article at £2 per ton. He maintained that the effect of contracting this debt would be to make us paupers and beggars. We have but £100,000 of specie, and about £100,000 more afloat, and that is about all the money we own. Then as to the selection of the route, he thought it should have been defined in the Bill, for if the British Government refuse to adopt the route which has been selected by the Provinces, we will not get the money to build a line of our own selection.

Mr. Stevens next addressed the House in favor of the railroad. In the course of his remarks he enquired. Now what guage shall we apply to ascertain with absolute certainty that the adoption of this scheme will be detrimental to our country? Are not the probabilities such as to cause us to hope the best? Have we not resources unbounded, and as yet undeveloped? Have we not our coals, our iron, our fisheries, our timber? May we not look for a diversion of trade from Portland to Halifax, where a continued open port may be found, and a continuous line of transit to Canada? May we not look for postal subsidies, for passenger traffic, for military transit, and the magic influences which follow in the track of every railroad over a fresh and vigorous country with such resources as ours, only wanting to be developed. We may lay it down as an incontrovertible proposition that there must be a certain risk in every undertaking, and we must be willing to incur it. The nature of that risk is another question; there is the risk of the gambler, who, in an hour by the throw of the dice, may recklessly lose his all; but there is the healthy speculation of the enterprising merchant, who, having counted his chances, makes his venture.

Seeing that there are probabilities of the railroad proving a benefit generally, making the present lines of railroad pay better, shall we be blind to the evident advantages collectively to be obtained in the settlement of our country, in the establishment of manufactories in the making available our numerous water privileges, in the branching out of several roads along the line of railroad, made necessary by the increased trade that will arise in the general development of our resources, and the magic influences which, in a new country such as ours, will be made to appear, when the mines, the fishing, the timber, the coal, the iron, and other resources of our country will be collected into use, by having an outlet for the demands that will be made? But in addition to what has been said, is there not a national aspect in which this question should be viewed; is there not a duty devolving upon us to the parent country? An offer is made by our own parent land, well considered by the ablest statesman who have the vital interests of our Colonies at heart, and who by their conditions, will not loan us the money unless like watchful creditors, we can satisfy them that our resources are sufficient to bear the debt, and have shewn a watchful care that the Colonies should not incur debt beyond their resources. Is their course in this matter not correct? Certainly it is, and have the Imperial Government not a right to ask the Colonies to contribute something towards facilitating the means of our defence in case of invasion? Our connection with England is one that is desired by ourselves, it is no commercial or pecuniary benefit to Britain—however once they were so, they are not so now; the policy of commercial dealing is now very different from what once it was at the first settlement of the Colonies; free trade is now the policy, formerly it was very different. Our connection, then is for our own benefit, and it is because of that connection that in case of difficulty, Britain expends her money to defend us, and she will be the last to desire a severance of union when the band that connects that union is one of loyal affection and free allegiance. What then, should we do when