Correspondence.

Young Men's Christian Association.—Seventh Lecture.

BY THE REV. DR. TWINING.

The seventh lecture of the course was delivered on Tuesday evening the 17th inst: the subject—*The Connection between Natural Philosophy and Revelation.* The audience was large, as usual, and deep attention gave evidence of the excellence of the lecture.

The Doctor apologised for his frequent absence during the season, but at the same time assured the friends of the Association that he felt a fervent interest in its welfare, and had prayed for its success.

He commenced by saying that the subject of his address might be contained in the simple question, **Are the discoveries of science in accordance with the Divine word? It has been denied;** but he could give an *affirmative* reply. God tells us that it is so, by the heavens above, and by the earth beneath our feet.

If we go back to the first ages of the world, we find that for many centuries the dogma prevailed of the eternity of matter. It was thought because man could not destroy a particle of matter it must be indestructible in its nature; and that therefore there could have been no time in which matter did not exist. This doctrine doubted the Scriptural account of the creation of the world. The question is settled, however, by Divine record. God formed all things by the word of His mouth; or, as we are told in the New Testament, by the Son of His love.

This great truth, which man never could have solved, is reiterated in the Old, and repeated in the New, Testament; but through the lapse of ages it might be forgotten or misunderstood. We find from the record of creation that there was one act of the creation of nature, and one act of the creation of Spirit, although *angels* were formed before the succession of spiritual existences was wrought by Divine Providence.

By the simple and clear declaration of Scripture of the work of creation, a blow is given to the erroneous doctrine of the eternity of matter.

There was an interesting explanation of the apparent inconsistency in the account of the creation of the light on the first day, while the lights in the firmament were not made until the fourth day. There must have been, therefore, a light independent of the sun. Philosophers, only one hundred years ago, would have said that the Sun is the centre and source of light, and without it must be total darkness; and reading of, the formation of light before the Sun existed they would have pronounced the account of Moses to be erroneous. And indeed it would be difficult for the philosopher to argue otherwise. Recent discoveries prove the consistency and truth of the Divine record, that Revelation is infallible, and only requires to be carefully studied to be understood. The declarations of Scripture are to be received as indubitable, and if science does not accord with it, it must be in its infancy. If we examine the original we shall find that the word translated 'light,' is not simply light as we understand it: it means electricity—light, not in certain particles, but a pervasive fluid filling all space. This theory was held ages ago, and was for a long time dropped, but is now resumed.

The book of Moses does not give us an insight into astronomy, and the account would seem to imply that the earth is the centre of our system. Not till Pythagoras was propounded the true theory; and we find that the sacred writer does not oppose this theory. In relation to us the planets perform certain offices, and would seem to be subservient; and we have to consider that the Divine record was not intended to teach us science, but to lead us in the paths of holiness, and to inform us of God's dealings with his people.

We find the promise of a Redeemer traced through every dispensation till the fullness of time was come; and it was for this great object of Divine compassion that the Scriptures were written and preserved.

He contrasted the vastness of the universe with the smallness of the earth, only a lesser planet in *one* of the systems. Notwithstanding its comparative insignificance, events have been enacted here which in their interest transcend all creation; for if

"Twas great to speak a world from naught
'Twas greater to redeem";

and this Redemption restores it to a position better than that from which it has fallen. Infidelity doubts the doctrine of the world's Redemption, because of the comparative unimportance of the earth in the great extent of the Creator's works. We know, however, but a small part of the scheme of Redemption. We know not how wide its influence. Every world may enjoy its effects. The contest between light and darkness must have some place for the scene of its struggle—it matters little where. The fate of great empires has often been decided in small and unimportant places. God's operations, in the first place, are not limited by time and space; and, in the second place, it is unimportant where the contest is decided. We know not, either, to how great a number of beings its blessings may be extended.

We may argue from analogy that other planets and systems are inhabited by beings like ourselves; and indeed we cannot estimate or comprehend the benefits which have resulted from the work of Redemption. We can only, while impressed with adoring wonder, devoutly exclaim: "When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?"

The lecturer now referred to the miracle which God performed by Joshua—the standing still of the Sun upon Gibeon. The *record* would be sufficient for us; but it is pleasing to find that the occasion is confirmed by concurrent testimony. The circumstance has been distinctly mentioned by those who did not possess the Bible—universal tradition is a witness to the phenomenon. In the original the words of Joshua are, "Sun, be thou dumb!" The command in the language of science would be, "Earth, stand thou still!" If Joshua had uttered the latter, the people, in their ignorance of science, would not have understood, and would not have been convinced. The effect of the real miracle, however, was to their observation as if the Sun stood still, or its motion so slow as to be imperceptible.

We were also directed to the circumstances of the shadow going backwards ten degrees on the dial of Ahaz. Some have supposed that the shadow went back independently of nature, but this is controverted by the fact of the king of Babylon sending to inquire of Hezekiah concerning "the wonder that was done in the land." The effect in both these miracles was the prolongation of the natural day. In the case of Joshua, the motion of the earth was suspended: in that of Hezekiah the motion was reversed. **It is a remarkable fact in the cases of Divine punishment of idolatry, that the objects of worship are made the instruments of destruction; and it applies to every form of idolatry.**

The lecturer here **gave an interesting** sketch of the history of **Sabeanism, or the** worship of the heavenly **bodies. He quoted** Maimonides, to shew its antiquity and prevalency among the earliest **nations. They** supposed that the stars were inhabited by superior beings—each orb presided over by a divinity who controlled all human events. Among the Canaanite nations they had their gods, Moloch (the sun) and Ashtaroth, and among the Egyptians Isis and Osiris. We find also our own ancestors, who named the days of the week after their deities, calling the first and second day after the Sun and Moon. We find that any deviation from the truth leads to idolatry and superstition.

While we have been led out of this darkness by the Gospel, we are not necessarily free from idolatry. We may have idols of our own; and it will be equally necessary for us to cast them "to the moles and to the bats," as the Apostle enjoins, "to turn from idols to worship the living and true God." If we do not, we may be assured that the object of worship will be the means of our punishment.

The foregoing is but an imperfect sketch of this very excellent lecture. The time occupied in its delivery was shorter than usual, though the lecture contained as much sterling matter as most do of thrice its length. The Doctor possesses a well modulated voice, and his enunciation is remarkably clear and distinct. The *best* feature of the lecture was its truly Christian tone. All must have been interested and instructed.

Halifax, Feb. 20, 1853. K.

Cornwallis Circuit.—Scot's Bay.

MR. EDITOR:—Since reading in a late number of your paper an account of the happy death of a member of our society here, I have thought that some circumstances connected with our branch of the Church in this place are worthy of reviewal, and therefore request a place in your widely circulated and popular journal, which I hope you will please grant.

Methodism at the Bay had only a few followers until within the past year, when the faithful labours of the Rev. T. Harris were blessed of God, and an interesting class of 16 members, chiefly heads of families, was formed. The greater number of these had been brought up in the belief that Methodism was not identified with Christianity—had no sympathy with it; that its mode of administrating one of the ordinances of religion was utterly unscriptural—that its subjects had no right or privilege to commemorate the dying love of the Redeemer of the world! But, in spite of all this, they continued to attend our meetings—there they felt the manifested presence of God—experienced the saving power of His grace; and were fully convinced that the Lord was with us of a truth, and without hesitation *evinced* the resolution to which Ruth gave *utterance*, "This people shall be my people and their God my God."

About ten of these had never received water baptism and they were of opinion that *immersion*, or sinking the body entirely under water, was essential to give validity to this sacrament. No marvel that they indulge such thoughts; the influence of early education is strong; and for years they had heard sounding, in soft but oft repeated whispers—"what good can a *little* water do?" &c., &c., and had heard the reiterated thunderings of stentorian lungs shouting—"This is the *only* way," until at length they were almost persuaded to believe that dipping under water and *salvation* were one and the same thing; that Baptism was really the "one thing needful,"—as it was the Alpha and the Omega of every sermon, and the substance of every conversation they were accustomed to hear. No wonder they attached so much importance to it, especially as other *modes* were repudiated, or held up to ridicule, and every person who did not believe in "much water" were regarded as little, if any, better than unbaptized infidels.

When the Rev. Mr. Taylor came to this Circuit, he of course soon became acquainted with these cases; the parties waiting for baptism were presented to him. He did not hurry the matter, but appeared to think that the Baptism of the Holy Spirit, which they had received, was as good a safe guard to prevent them from falling from grace as the plunging of the body under water. He, therefore, advised them to "search the Scriptures to see whether these things were so," and said something like the following: If immersion be the *only way* then I am not yet baptized myself—I wish to be right, and if you can, within a month or more, produce *one single instance*, from the Scriptures of the administration of Baptism *in that way* I will immediately submit to be immersed, or dipped, and then immerse you. This was very reasonable, and appeared to be satisfactory to all. He also appointed a time when he would meet them and learn the result of their Scripture research.

They read—they prayed—but all in vain: the looked for proofs would not come.—They read of baptisms *with* water, and plainly saw that God's way of baptizing *with* the Holy Spirit was by pouring—and not one instance of baptism *under* water could they discover.

It is true they were greatly surprised—nay astonished—because they had *heard* that the Bible was *full* of such proofs, and had been told that the word *sprinkle* was not in the Book! Perhaps they had flattered themselves that they would get the preacher under the water without much difficulty.

Their *former* faith certainly came by *hearing* but what they had *heard* they now found had not been by the word of God but by the word of man. This was very evident—the entrance of that Word gave light, and they became "Bible Baptists." They no longer wondered that an "union" of the advocates of immersion had undertaken to give a new version which would favor their views—for according to the authorized copy of the Scriptures, their position is untenable.

At the time appointed Mr. Taylor came to attend the meeting called for the purpose of learning the results of their investigations and the effect of truth in answer to prayer upon their minds. He requested them to state in turn their present views.—They did so, and in the presence of some Baptists, and the foregoing facts were elicited, all, without exception, distinctly declaring that their minds were completely changed in reference to the *mode*. In some cases the struggle that had taken place between the admitted truth and their former predilections and strong prejudices, together with the difficulties they had encountered from the opposition of the advocates of immersion, were presented in detail, while all acknowledged that the Scriptures do not teach that dipping is *essential* to constitute Christian baptism.

The next day, the Sabbath, these candidates were baptized *with* water poured upon them in the name of the Father, Son, and Holy Ghost. It was a solemn and affecting scene, and will be long remembered. It was good to be there! The candidates calmly kneeling in the presence of the congregation were requested to consecrate themselves anew unto God, and expect a larger baptism of the Holy Spirit. A sermon, shewing the danger to which young converts are exposed, together with the power of the grace of Jesus to sustain them, was then delivered, and immediately afterwards the Sacrament of the Lord's Supper was administered, members of other Churches being invited to partake with us. Pardon the length of this communication Mr. Editor, its insertion will, perhaps, be interesting to many of your readers.

Yours, truly,
OBED.

Letter from Chatham.

MR. EDITOR,—The good news from distant places, refreshing as cold water to a thirsty soul, is highly prized by your readers in these northern regions. The editorials lately have been to us replete with interest, and have drawn forth expressions of pleasing anticipation that this department will continue weekly to furnish a repository of **choice and seasonable communications.**—Knowing, as we do, the vast importance of revivals to our prosperity, and even continued existence, as a body, very grateful is the report from different Circuits of those gracious visitations which are properly denominated days of the right hand of the Most High; and which, received as the result of prayerful and well directed exertions, whether ordinary or special, afford abundant cause of hallowed joy, and matter of devout thanksgiving to our faithful covenant keeping God. And devotional feelings are also repeatedly quickened by the faithful record of the peaceful deaths of friends once known and loved, at whose family altars we have lived and worshipped, in whose referred testimony to the powers of divine grace to uphold the soul in spiritual life, we have from time to time rejoiced; and oh, to find that by that abounding grace they have endured and conquered—have passed triumphantly to the regions of immortality, and are forever associated with the redeemed worshippers before the Throne—is at once cheering to the heart and stimulative to faithful labor in a cause so holy in its nature, so potent in its operations, so satisfactory in its developments, so glorious in its issues. In this Circuit we are favored with the contrast of present times with days long since gone by, when many since removed by various untoward circumstances once crowded the house of God, surrounded the Sacramental table, lifted up their voices with strength and sweet consent, and exemplified their faith in the fundamental doctrine of the communion of saints: nevertheless, we have this consolation amidst our numerous trials and severe humiliations, that Jesus reveals himself in the midst of two or three assembled in his name; and that his word, administered to small but serious and attentive congregations, is not without effect, and as we confidently believe, shall not ultimately be found to have been in vain. It has pleased the Great Head of the Church so to deal with us as to compel us to relinquish our hope in man and to trust wholly in God, who, while he reminds us by the sickness, and removal by death or otherwise, of our standard bearers, that all flesh is grass, at the same time assures us that his word, like himself, its great Author and Theme, endureth forever.

Thanks be to God, some of the brethren of this District write very cheeringly of the doings of God their King in their respective sanctuaries. For instance, Brother Perkins at Nashwaak has been honored with the privilege of introducing a goodly number of souls into the kingdom of God; Brother Brewster is encouraged with the appearance and prospects of affairs at Fredericton; Brother Prince, agreeably to his wonted experience, is rejoicing in the spoils already won, and is animated to pursue such a course of aggressive movements on the strongholds and territories of the enemy as is likely to strike terror into the hearts of the foe, and cause the sons of God to sing the song of anticipated and ascertained victory; Brother McKeown is doing effective service for his adorable Master in the Burton Circuit; and Brother Daniels, emulous of a "Tongue of Fire," is concerting his plans, mustering his forces, and concentrating his strength, so as to repair the waste places, and build up the delapidated walls of Zion. Oh, that the Lord, the Spirit, may abundantly shed His influence upon His ministers and people through every Circuit and District of the Conference, that in the spirit of prayerful dependence upon God we may not only maintain our position with uncompromising fidelity, but swiftly increase in numerical and spiritual strength, so as gloriously to exemplify the faithfulness of God in the fulfilment of his exceeding great and precious promises of stability and faithfulness, and augmented strength, and personal and collective usefulness.

WM. SMITH.

Bazaar at Sydney, C. B.

MY DEAR SIR,—You will doubtless freely and cheerfully grant to me a place in the columns of your journal to record the pleasing and gratifying results of a Bazaar held in Temperance Hall on Thursday the 5th inst. A furnished Wesleyan Mission-house has for years been a desideratum in Sydney. The prominent item in Circuit accounts, of rent, and the unavoidable loss by wear and tear of removal or otherwise, and by sale of furniture, has long been felt a grievous burden to occupants of this Circuit. Eight months since, a few of our excellent and pious female members of Society met together for the purpose of considering what means could be adopted towards the alleviation, if not the removal, of this evil; and finally, after much thought and deliberation, resolved to hold a Bazaar. In accordance with this determination the ladies composing our congregation, with others interested in the undertaking, have held regular fortnightly sewing meetings from house to house since June last.

Much anxiety was felt on Tuesday and Wednesday, lest Thursday should be ushered in with a storm; but lo! the day to which so many eyes were turned anxiously and fearfully dawned bright and beautiful. Without exception, Thursday was the loveliest of those pleasant days, few and far between, which by their brightness and lustre have tended to disperse the darkness and gloom of this stormy tempestuous winter.

The Hall, tastefully decorated by the fair fingers of that sex, whose taste is always chaste and refined, looked like a Paradise in minature.

The tables devoted to the wares and occupying one end and side of the Hall, presented to the eye a pleasing variety, comprising childrens' clothes, Dolls and Doll's Furniture, Crochets, Braid and worsted work, with other fancy articles of endless description, from the tiny Needle Book to the rare and beautiful specimen of worsted work in the form of the "British Coat of Arms."

The refreshment table at the other end of the Hall fairly groaned under the weight of Cakes, Meats, and Delicacies of every description—displaying not only great tact in the cooking department, but also rare taste in the arrangement.

From 12 o'clock, A. M., when the door was opened until 10 P. M., when the Bazaar closed by singing "God save the Queen," the hall was thronged with visitors—and so rapid and prompt was the sale that but few articles were left for the hammer of the auctioneer in the evening.

I cannot, however, close this letter without sincere expression of obligation to all denominations, and especially to our friends of the Church of England, not only for their kindness and good feeling in cheerfully and voluntarily contributing money or labor and refreshments at the Bazaar, but also for their generosity in liberally opening of their substance upon the day of sale.

I am happy in being able to state that the nett proceeds of the Bazaar exceeded the sum of sixty-two pounds, not only providing, with other donations, a comfortable and ample supply of Furniture; but also leaving in the hands of the Committee a liberal sum towards the purchase of a Mission House.

J. HERBERT STARR.

Sydney, C. B., Feb. 12, 1857.

Provincial Wesleyan

THURSDAY, FEBRUARY 26, 1857.

Communications designed for this paper must be accompanied by the name of the writer in confidence.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions of correspondents.

St. John Subscribers.

The subscribers to the *Provincial Wesleyan* in the city of St. John N. B., who have had their paper sent through the Post Office to their respective residences, will please to take notice that after next week their papers will be addressed to the "Wesleyan Book-Room, 82 Germain Street," where they are requested to call or to send for them.

THERE was a period, not long since, when the advocates of Christian Missions, assailed by the sneers of the infidel and misanthrope, and by the countenance of the Church at large were compelled to establish and defend by argument the position they assumed. The spirit which impelled the disciples to our blessed Lord and Saviour into every accessible region of the earth to preach the Word had so long ceased to animate, their degenerate followers that when it returned to the breasts of a few of the chosen instruments of God and fired their hearts with unquenchable zeal for the salvation of the world lying in the arms of the Evil one, not only infidels, but devout men were, as on the day of Pentecost, "amazed, and said one to another, what meaneth this?"

By argument and Scripture the teaching and the motive of Missions to the Heathen has since that time been amply explained and abundantly justified. But we are no longer driven to rely on these alone. A glorious vindication of the enterprise is supplied in the success it has achieved—a success far, immeasurably, exceeding what the most sanguine mind could be justified in anticipating from the human agencies employed—a success not secured by human eloquence or human plans but vouchsafed in these instrumentalities by the Spirit of the Lord.

We are far from desiring to convey the impression that the grand object of the Missionary enterprise has attained, or even approached its consummation. Nothing could in fact be more fallacious than such an idea, as we have sufficiently proved when referring on some previous occasions to the present extent of the Heathen world. All that we mean to assert is, that when we consider the weakness of our faith, as evinced in the astounding disproportion of our contributions to the demands of the cause, we may well be lost in wonder that God has deigned to bless with such rich results, as have really appeared, our feeble efforts.

"The results of thirty of the Protestant Missionary Societies in Europe and America," says the *Methodist Quarterly Review*, "show what has been accomplished in the conversion of the Heathen. The present number of converts as far as ascertained falls little short of two hundred and fifty thousand, and the number of youth receiving religious instruction, from which the most hopeful results are expected to spring, amount to nearly two hundred thousand. The societies have mission in several departments in Western, Southern, Eastern and Central Asia, the Levant, India, Ceylon, China, Siam, Burmah, the Indian Archipelago, Australia, Polynesia, among the North American Indians, Greenland and Labrador, the West Indies and Guiana; and although as much has not been achieved as is desirable, yet the enterprise has been attended with a success, under the blessing of God, which evidently shows that Christian missions are not a failure. A work of preparation has been going steadily forward for ages, during which time the minds and aspirations have been following with wonderful influence, as though the Spirit carry, in the end it will come," and the sober, faithful and practical and intelligent have with our own dollars contributed. We confidently anticipate the approach of the time when "a nation will be born in a day," when "the North shall say to the South keep not back, and my sons from far, and my daughters from the ends of the earth," the Lord from the least to the greatest." The Churches of Christ have every encouragement to go in the work, in the confidence that the hand of God is with them, and that their efforts are not in vain. The Church of God has been aroused to a sense of her duty, and a final triumph in the conflict with the kingdoms of this world is the sure result.

A volume might be filled with such facts and statistics, illustrating the progress of missions in all parts of the heathen world. The missions of the Friendly Islands had, in a comparatively short time, been crowned with success, and the labours of Methodist missionaries, that island has been converted, and the whole population, from the king, who is a local preacher, down to the lowest of his subjects, are in the Wesleyan ministry. There are now one hundred and fifty in number, and have all been baptized into the power of Christianity. The Sandwich Islands are so far Christianized that idolatry has been abolished. The idols have themselves originated a demand for Missionaries to be sent to them; a Sandwich Island is necessary, and nothing but the most rapid increase of population can prevent that the condition of the people shall in every respect is infinitely better than it was thirty years ago."

The *North British Review*, in a late article on the subject, attaches importance "to the fact that the success of Missionary enterprise has been so variously distributed. Episcopalians have been permitted to plant Christianity at the head quarters of the Arian heresiarch, and to raise up a new Christian nation in New Zealand. Presbyterians, Independents, and Methodists, are the founders of the Christianity of Polynesia. Scottish Presbyterians stand in company with American Congregationalists and Presbyterians at the head of the highest kind of intellectual education in India. One of the most successful and interesting missions of large to the Baptists, who have also taken the lead in foreign vernacular literature. While the highest place in missionary honor must be reserved for the Episcopal Moravian brotherhood, who, while they have made themselves an apostolic history, have, as our high church friends inform us, neglected to continue in its due channel the apostolic succession. Yet, if outward or inward symptoms be any sign that men have been inoculated with the true primitive virus; if the signs of an apostle be much patience, and whatever may remain to modern times, of 'signs and wonders, and mighty deeds,' great evils conquered, ancient and long idolatries overthrown; if the best credentials that an apostle can bring be not a laborious historical argument, purporting to prove (what never can be proved) that the ceremonies were all duly performed at the ordination of every one of his predecessors, but an epistle that may be known and read of all men, because written legibly on the converted heart and ennobled life of an existing people, and signed and sealed by Him without whose spirit no epistle is complete—surely each one of the Churches above named may claim for their offering to Jesus, a drop or two of that precious fluid which (according to the bishop of Salisbury) converses largely into the organization of bishops and other English bishops. Human nature clings to its narrow exclusiveness, and will not confess how base and contemptible it is; but the Land of Providence rebukes its narrowness by a more impartial distribution of success."

From another source we take an extract exceedingly encouraging to us as a denomination:

"From the most authentic statistics, dating about two years back, we learn that the total strength of the evangelical missionary enterprise throughout the world, in foreign lands, comprises 2,945 missionaries; 11,807 assistants; and 601 Church members; 31 native institutions; and 59 printing establishments. The expenses of all these amount to $3,201,419.

"The various departments of Methodism support 900 ordained ministers in the foreign field. These are assisted by 8,226 local preachers, catechists, interpreters, school teachers, etc. Under the pastoral care of the Methodist Churches are 160,072 Church members, and 101,742 scholars in schools. On these foreign fields are seven institutions for training a native ministry, and eleven printing establishments. The amount necessary to support these agencies last year was $81,133.

"About one-third of all the missionaries of evangelical Christendom belong to the various Methodist Churches. They have about one half of the Church members and scholars, and one fourth of the printing establishments and native institutions. Yet this one-third of all the missionaries has been sustained on about one-fifth of the whole income. Thus the money contributed by our people accomplishes more in evangelizing the world than the same amount contributed by most others."

May this spirit of Evangelical enterprise and Christian economy never cease to be characteristic of our Church: but may our sense of duty to the perishing heathen be constantly deepening, and may its fruits be a hundredfold greater than they ever yet have been! That is a noble application of our great parent Missionary Society in England, which regards £150,000 as its attainable annual income. If the sum is to be granted, however, it must be by the vigorous co-operation of all its Colonial Auxiliaries. Let us resolve to contribute *our* share towards so desirable a result, and "God, even our own God, shall bless us."

Bible Revision—Dr. Cumming.

An English correspondent, says the *Christian Witness & Church Journal*, writes us that a lively controversy has been going forward for some weeks past, chiefly in the columns of the *Times*, respecting the proposal for a revision of the Bible, which has been occasionally mooted for some years past in English periodicals and religious newspapers, and was formally submitted to Parliament last session by Mr. Heywood. The most indefatigable of the *Times'* correspondents in opposition to the proposed revision has been Dr. Cumming, of the Scotch Church, Covent Garden. The worthy doctor never likes to let an opportunity of figuring in the correspondence columns of the *Times* pass unimproved, and he has kept off for some time into the present controversy with even more than his wonted zeal, though for the last ten days or a fortnight he has been silent. His silence is generally attributed to a rebuff which he received from a clergyman of the Establishment, who does not give his name, but writes under an assumed *nom de plume*, and who, though writing on the same side with Dr. Cumming, affirms that all that is of value in the doctor's argument is defective and unsound in scholarship, and false in logic, and that the really learned and logical the doctor has ignored, without acknowledgment, from a work which he (the Church clergyman) published many and many some years ago. "I do not," says the correspondent, "attribute Doctor Cumming's silence to this cause, however, as he is quite disposed to let any other man have the worst of it in a dispute, and I know that he has recently met in Scotland for the greater part of a week. But, putting personal squabbles aside, the question of revision has now been largely discussed for several weeks, both in town and country papers; and I have no hesitation in [illegible] and I am happy to be able to affirm it, [illegible] the point the balance of opinion [illegible] people is decidedly against any [illegible] in the manner proposed [illegible] English version of the Holy [illegible] Suppose Mr. Heywood's motion [illegible] the appointment to revise the sacred [illegible] the constitution of the commission would [illegible] difficulty. Mr. Heywood, as the author of the motion, would be entitled to demand that the Unitarians, whose views he holds, should be represented. The Church of England, of course, would be largely represented; and what a medley of heterogeneous views would be introduced into the commission from this source [illegible] The Evangelical section would, of course, [illegible] its contingent; but we should probably have also the Bishop of Oxford as representing the "slippery" High Church party; Dr. Pusey accredited by the more honest and outspoken Romanizers in the Establishment; and Mr. Maurice or Mr. Jowett on behalf of the disciples of the Rationalistic theory. Perhaps even the species of Church clergymen whom Mr. Cumming himself a Church clergyman, subdivides into the three tribes of Nimrods, ram rights, and fishing rods, would have something to say on the matter, in relation to those passages of Holy Writ which at present press hard upon the reverend votaries of field sports. Certain it is, that every nonconforming body of any importance would justly claim to be represented in the commission; and it would be difficult to show any good ground for the exclusion of Romanists from a body to which Socinians and Unitarians were admitted. I say nothing whatever of the difficulties which would inevitably attend the prosecution of the task proposed, by *any* commission, however constituted, in the compilation of a reformed original text in the first place, and the execution of an improved translation in the second. But is it not apparent that no version could possibly be produced which would meet the approval of all the representative sections composing the commission, but that, on the contrary, any version whatever that was produced would infallibly be denounced by them all? But, supposing it possible that a version **was produced which met the approval of them all, what confidence would the Church at large have in such a volume,** squaring as it did with **the views of the Socinian, the Rationalist, the Puseyite, and the Jesuit? And shall we, for such a result, reject the existing authorised English version, admitted, by all persons who have taken part in the controversy, to be incomparably the best that exists at all, and thus unsettle the faith of all the humble Christians of the land in the Bible, which has been the guide and solace of their fathers for nearly three hundred years;** the language of which is uttered by their children in the tones of lisping infancy, and **graven on the tombstones of their dead; and the** benign and sanctifying influences of which they have themselves so often proved in the closet, the family circle, and the sanctuary, and which they look still to prove through life and when **the last great change shall come? At such a** cost any new version, however improved, would be dearly purchased; but as the case stands at present, we should probably have to pay this heavy price for one in which the correction of a few verbal or literal inaccuracies, not affecting any important question of faith or practice, was vastly more than counterbalanced by the frittering away of the essence and spirit of the sacred text on the most vitally important points, by the false glosses and the metaphorical constructions with the use of which the disciples of the rationalistic school are so familiar."

Provincial Legislature.

HOUSE OF ASSEMBLY.

TUESDAY, Feb. 17.

HON. MR. JOHNSTON concluded his speech, which has been characterised as one of the most powerful ever delivered on the floors of the House. The peroration is reported in the *Morning Journal* as follows:—

The hon. member for Annapolis commenced by remarking upon the disadvantage of being compelled to rise a third time in the same closing address, and that in consequence he should leave many subjects unnoticed, and those he might allude to he would touch briefly.

He trusted the occasion of yesterday's interruption would not again occur. He had experienced and borne he believed with patience, like manifestations of popular disfavor. When they were directed against himself they gave him less pain then they now would when aimed at his opponents. They were calculated to injure essentially the cause; and were inconsistent with the freedom of debate necessary for a deliberative Assembly; and as it had been shewn that any member could clear the Gallery, he trusted no member would again be subject to any interruption.

He noticed that a Juror on one of the Trials against the alleged rioters had in a Letter in the *Morning Chronicle* of that day complained of his observations on that subject. It was evident his remarks had been greatly misunderstood, and he hastened to take the first opportunity to say he never had the idea that any of the Jurors on either Trial acted otherwise then conscientiously.

The hon. member then proceeded to say that the hon. member for Windsor (Mr. Howe) had given very conclusive evidence of the imbecility of the Governmennt when he said that he (Mr. Howe) had last Session had an opportunity to overturn the Government. Its hold on the confidence and affections of its supporters must have been small if one of its own officers, not then in the House, had influence enough to overturn it.

The hon. member for Windsor had shewn little regard for the constitutional rule or the privileges of the House when he threatened dissolution as he had done, and thus brought the Lieutenant-Governor before the House contrary to the acknowledged rule of Parliament. The hon. member for Annapolis had no doubt the hon. member for Windsor had taken an unauthorised license in the observations he had made; and that the head of the Government, whatever his views on the subject of dissolution might be, would not allow them to be used to influence debate nor communicate with the House except through a member of Government, which Mr. Howe was not.

Mr. Johnston then stated that he would conclude with a brief recapitulation, and he proceeded as follows:

If any doubt could exist as to the imbecility of the Government last winter, there is no room to doubt their weakness now.

Rebuked, threatened, ridiculed, before the whole people by two of their own officers—the Chief Railway Commissioner and the Queen's Printer—they meekly submitted. At the dictation of these two insubordinates, aided by some followers in this House, they are willing to purchase *leave to live* by the unworthy sacrifice of a political supporter on the poor pretence of an alleged offence of the same nature, but far less aggravated in degree than that perpetrated by those two Government officials and dictators.—Outraging by their conduct a portion of their firmest supporters, they now insult their understanding by charging them with dishonor in allying themselves with Protestant Conservatives of liberal principles and practice, and demanding that they shall remain bound to Protestant Liberals who have adandoned in their practice the liberal principles they have professed.

We are taunted on the alliance of Conservatives and Catholics as if one or both were tainted with political leprosy.

Sir, we are men, as *men* entitled to meet on the broad ground of a common humanity—our platform is

Equality of Civil and Religious liberty.

As *Christians*, I trust we are wise enough and virtuous enough to known how to enjoy civil freedom and political privileges without the sacrifice on either side of religious independence a blessing, without which the name of civil liberty were but a mere mockery.

As *Citizens*, we unite in valuing the free institutions of our country and in the determination to uphold them as they exist in Nova Scotia with inflexible integrity; and I trust neither of us can claim precedence the loyalty and reverence we bear our beloved sovereign as the head of the Empire, or in the love we cherish toward her as the brightest example of all that adorns, elevates, and ennobles her sex.

The loyalty of Irishmen has been questioned. I dare not assume the duty of their vindication when Erin's own gifted sons have so often fulfilled that office with an eloquence peculiarly their own, which I can never reach. I may, however, be permitted to say that it does seem harsh and ungrateful that any imputation like this should be ventured so recently after the names of Alma, Inkermann, Sebastopol, have been added to the scroll where Britain's glories are inscribed. While yet unmouldered lie, amid the heights, the precipices, the ravines of those now historic scenes, commingling in the same graves, the remains of Irishmen with those of their fellow-countrymen—men who, together met the common enemy, and when the battle fiercely raged, and death was rampant over the field and indiscriminately reaped the abounding harvest, knew no rivalry but who *foremost* should reach the deadliest strife—who *first* should pour forth his life in his country's service.

Heroic men! in their life [illegible] and sealing in death, the noble truth [illegible] "Dulce et decorum est pro patria mori."

HON. MR. HOWE followed Mr. Johnston, the *Morning Chronicle* says [illegible] which occupied upwards [illegible] hours in delivery, defended the policy of the Administration during the ten years they had been [illegible] ably reviewed the arguments [illegible]

DR. TUPPER addressed [illegible] speech aimed principally [illegible] was prevented from replying [illegible] journ.

WEDNESDAY, [illegible]

MR. KILLAM and Mr. C. [illegible] sed the House, on Wednesday [illegible] ministration. The Attorney General [illegible] but very forcible speech defending [illegible] the Administration, and described the [illegible] the Catholics joining the ranks of the Administration—the quarrel with Mr. Howe [illegible] and mysterious power had been brought into the Councils of the country—the Administration about to be formed resting on the Roman Catholics who were masters of the situation [illegible] would make their influence felt. Mr. Howe replied with a good deal of warmth, denying [illegible] he knew of any mysterious influence, whereupon there was a general titter round the House. Dr BROWN briefly explained why he was [illegible] to vote against the Government. Mr. Chipman replied to the remarks of Dr. Tupper [illegible] spoke on the subject of debate. He said the real issue was, shall Roman Catholics [illegible] province of Nova Scotia? They had [illegible] ance of power, and, by movements [illegible] the government first to one party and then to another. Many Catholic members came here to support the Administration, but the spring and the screw had been applied, and it was for the country to decide whether the Catholic Bishop or Sir Gaspard LeMarchant was to be Governor. Mr. McLELLAN followed, and argued the secession of the Catholics to the influence of their Church, and not to their political predilections. Several other gentlemen expressed a wish to address the Chair, but the House generally being anxious to bring the debate to a close, the division was taken about 7 o'clock, on Mr. Johnston's Amendment to the Address as follows:

"We thank your Excellency for the expression of pleasure in again meeting the Legislature in Session. We shall be guarded in the hopes which your Excellency entertains, that its deliberations may result in measures productive of the best interests of the Province should be realized. But to this end it is essential that Her Majesty's Executive Council should enjoy the confidence of this House. We, therefore, feel it to be our duty to your Excellency, and to the people we represent, to take the earliest occasion respectfully to inform your Excellency that the present Executive Council in your Excellency does not possess the confidence of this House, without which it is impossible that the public business can be successfully conducted, and the harmonious co-operation of this House with your Excellency in the administration of the Government be maintained."

The names of the Catholic members are in italics.

For the Amendment, 28; against it 22.

For—Mr. Whitman, *McKinnon, Fuller*, Marshall, White, Henry, John Campbell, *Robichaud*, Wade, *Bourneuf*, C. C. Campbell, *Bill, Martell*, McLearn, Thorne, Brown, Moses, Churchill, Killam, Wilkins, Johnston, *McFarlane, Fillon*, Bent, Tupper, McKeagney, *Stark*, Ryder—28.

Against—Financial Secretary, Rhinard, Lawson, McKenzie, McDonald, Bailey, Parker, Colbert, McLellan, Robertson, Chambers, Attorney General, Webster, Dimock, Solicitor General, Munro, Locke, Morrison, Davidson, Annand, Howe, Wier—22.

Upon the division being declared, the Hon. Attorney General rose and asked the House to adjourn over, as is usual under such circumstances, until 2 o'clock on Friday, which was agreed to without a division.

FRIDAY, Feb. 20.

The House met at half past two o'clock.—After a number of petitions had been presented the Hon. Attorney General rose and announced the resignation of Ministers. He accompanied this announcement with a few remarks explanatory of the reasons which had led them to adopt this course rather than advise a dissolution of the House.

The hon. gentleman, (the *Journal* reports) then gave a short retrospect of his political career, which had now continued for [illegible] years. He came in as the representative of the whole Island of Cape Breton, not then divided into 3 Counties as at present. He had had the honor of being the Speaker's chair. He had devoted more than half his time to the public business of the country—had five times been away from the Province as a Delegate charged with its important interests—three times to England, once to Washington, and once to Canada, to the great detriment of his private affairs. That he had ever been true to his political principles, on which since 1836, Responsible Government had been the polar star. That now when about to retire into opposition, (not a factious one however) he was proud to find himself surrounded by tried friends whose esteem he enjoyed, and who formed no mean minority. He concluded by suggesting that the address to the Governor should be read and passed, and presented to-morrow (Saturday) at 11 o'clock agreeably to His Excellency's appointment.

Hon. Mr. Howe then rose and read copies of his letter to the Deputy Secretary conveying his resignation of the office of Chief Commissioner of the Railway Board, and the answer expressing the extreme regret with which his Excellency accepted it. The hon. member made no comment.

Hon. Mr. Johnston then stated, that the Lieutenant Governor had that day [illegible] him the honor to send for him this day, in consequence of the resignation of his constitutional advisers, and had been pleased to request him to form a new Administration by handing in a list of such persons as he desired to associate with himself in the Government of the Province. His Excellency assured the hon. member in the most courteous manner, that he would always be found ready to co-operate with the new Government in whatever may promote the general prosperity of the Country. The hon. gentleman spoke in a very low tone of voice so as to be scarcely audible in a distant part of the hall [illegible]

The remainder of the day was occupied with mutual explanations between the Hon. Joseph Howe and Dr. Tupper.

When the House rose it adjourned until Saturday.

SATURDAY, Feb. 21.

The House met at 11 o'clock on Saturday, and with the Speaker at their head, the members went up in a body to Gov. House, with the Address to His Excellency the Lieut. Governor, who made a brief and suitable reply. They then returned to their Chamber, and immediately after adjourned over to Monday, at 3 o'clock, to give Mr. Johnson time to construct his Cabinet.

The House met on Monday, but the ministerial arrangements not being complete a further adjournment of the House took place to 3 o'clock on Tuesday.