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The Protector and Christian Witness, GEO. T. HAZARD, PUBLISHER.

BOARD OF WORKS BILL. In the House of Assembly, 6th April, 1867.

A Bill to provide for the establishment of a Board of Works.

Ordered, That the further consideration of the above Bill be postponed until the next Session, and that the Bill be printed in the Examiner, Inspector, Protector and Advertiser, newspapers.

WHEREAS It is deemed expedient to provide for the more efficient management and superintendence of all Lighthouses, Bridges, Wharfs, and other Public Works and Buildings in this Island, by the establishment of a Board of Works, as hereinafter mentioned.

Enacted, That the Lieutenant Governor or other Administrator of the Government for the time being, in Council, shall appoint a Board of Works, to consist of a Chairman, and not more than five other members, to be chosen from among the persons residing in this Island, and shall be called 'The Board of Works.'

The Board shall appoint a Clerk, at a salary not exceeding twenty per annum, who shall hold office during the pleasure of the Board.

The Board shall have power to make and alter bye-laws, rules, regulations, orders, and resolutions, for the better management of the Board, and for the better execution of the duties of the Board.

The Board shall be empowered to borrow money, and to take and sell any lands, tenements, and hereditaments, and to do all such other things as may be necessary for the better management of the Board.

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visions seen at tomb. In the midst of this "falling away," Patrick appears, bearing his testimony, with many others, to the simple truth, in opposition to the errors which had gradually crept in.

Another legend professes to account for the selection of the shamrock as the National emblem. When the saint landed in Wicklow, and began to preach to the pagan natives; they received him, as has been said, with disfavour; and their anger was so much excited by the doctrine of the Trinity, that they went about to treat him with violence, when St. Patrick, stooping down plucked a spray of shamrock from the sod at his feet, and exhibited it to them as an illustration of the mystery.

Downpatrick is famous for the great number of Christians who were converted to God, as he tells us in the work called his "Confession." "There it was," he says, "that the Lord brought me to a sense of the unbelief of my heart, that I might, even at a late season, call my sins to remembrance, and turn with all my heart to my Lord, who regarded my low estate, and taking pity on my youth and ignorance, watched over me before I knew Him, and so sent to discern between good and evil, and counselled me and comforted me as a father doth his son."

Patrick was now an earnest Christian, and gave himself in the spirit of true piety to prayer "without ceasing." He writes again, "When I had come to Ireland, I was employed every day in feeding cattle, as frequently in this day I used to have recourse to prayer, and the love of God was thus growing stronger and stronger, and his fear and faith were increasing in me, as that in a single day I would baptize as many as an hundred persons, and in the night almost as many."

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evangelical tone and spirit, might be those of any true Christian, and the number of the Church of Ireland in our own day, and manifest that he held the essential truths of Protestantism. If we do not find him protesting against the erroneous doctrines now inculcated by the Church of Rome, it was because the Christian of that day was yet ignorant of the ignorance and darkness of the great mass of the pagan natives. It will be remembered, also, that the greater part of "the blasphemous fables and dangerous doctrines" of which modern Romanism is composed, had their origin or their development hundreds of years after the period we have been examining. We have already alluded to Patrick's reverence for the Word of God, and his appeal to it alone as the ground and foundation of Christian doctrine. In establishing his statements, he makes no reference to tradition, or the command of the Church, but to the Scriptures only; and Joceline his Romish biographer mentions, that it was Patrick's custom to read the Scriptures every day, and to meditate on them for days and nights together. We have seen, also, how very far he was from countenancing the Romish notion of meriting grace or salvation by works, justly ascribing to God the gift of present ability and of the future reward, and the attainment of the future reward, from the following passages from his writings further strengthened on this statement: "I was as a stone which lies in the deep mire, and the life who was mighty came, and in His mercy raised me out of it. He hath exalted me, and placed me on the top of a wall. What shall I say, or what shall I promise to the Lord? I possess no strength but what He has given me;" and, "From God have I received to be what I am."

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landed for half a century, and had been encouraged and conformed to by successive Governments. But though it had also been conformed to by successive Parliaments, no Parliament had ever yet ventured to give its legislative sanction and positive assent to the doctrine of the monopoly.

There had been for a long time a growing sentiment in this country and in India that the whole of this traffic, from beginning to end, was altogether illegal.

Lord Shaftesbury proceeded to state his own reasons for considering it illegal, referring, especially, to the Act of 1833, which declared that the East India Company should cease to be a commercial company. He had at first intended to move an address to the Crown for a commission of inquiry; but he had intended at another time to move a resolution condemning the trade; he, however, had finally thought it most advisable to move that their Lordships refer the question of the legality of the trade to the decision of the judges.

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