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Whole No. 449.

Original Poetry.

To Emma.

Thy birth day Emma! my fair friend:
I would I had thy gift of song!
I would I had thy voice and tone,
And pour the thrilling lay along!
As thou hast often mine before,
With music sweet as strains we hear
Entranced long sweet in faded lore.

Or had I power to call for thee
A bouquet of the flowers I love,
Earth hath no gems so fair to me,
As I would bring from her wild grove,
Gems have no fragrance—their would bring
Back memories of thy childhood days,
A blessed hallow round thee fling,
Like sunlight on the morning's ray.

Vain wish!—no flowers, nor music mine,
With which to greet thy natal day,
But O! that I might give thee a prayer,
A prayer that thou,—a simple lay—
That sweet affection, those flowers,
May ever strew thy path below,
Hope charm with all her soothing powers,
Whilst to the better land you go.

May every earthly hope be thine,
And every purchased gift of Heaven
Contentment round thy home attend,
And every care be from us driven!
And when with love, and joy, and peace,
Thy heart's responsive echoes swell,
Thy dearth admits no increase,
Thou hast the prayer of—
—THADEUS.

St. John's, Nfld., Jan. 28, 1858.

Religious Miscellany.

The Waldenses.

Neander says, that "the origin of the Waldenses is to be traced to the reading of the Bible." In Piedmont, as well as at Lyons, or wherever they can be traced, they based everything upon this simple and sovereign authority. A mixture of superstition may be found in some of their opinions—still their faith was singularly pure. It closely resembled that of the primitive churches of later days. The mass, transubstantiation, the worship of saints and images, the doctrine of purgatory and of indulgences, the supremacy of popes and bishops, were all corruptions which they must perpetually oppose. "Once praying in the words of the Lord's prayer," said the Waldenses, "efficiency than the ringing of ten bells; yea, than the mass itself." They believed in a regular ministry; but they still maintained that every one had a right to instruct. They accepted the words of Christ: "whoever receives me, receives me who stand with me." They were not divided by sects, and their unity was based on the simplicity of the Scriptures. They said, "Among the Catholics, a teacher is rarely to be met who can repeat three chapters of the Bible;" whereas, among themselves, scarcely a man or woman could not repeat the entire New Testament in the vernacular language. Generation after generation continually fed their souls upon the truth of God. They did not live their own life alone, but strove to live the life of the Apostles and of the Son of God. They soared up day by day into the spiritual world to breathe his holy air, and therefore were prepared to bear bright testimony to their purity. In the noble lesson, "a document of uncertain date, but which gives a just picture of the spirit of the Waldensian Church, it is said: "If a man is to be found who neither curses, lies, swears, commits adultery, murders, possesses himself of others' goods, nor revenges himself upon his enemies, but who is a Waldensian, and should be punished." Enemies were compelled to acknowledge their purity. A knight of France, when asked by a bishop why he did not drive them from his dominions, replied, "We cannot do that, for we have grown up with them and have kissed them as brethren, we see them living in all honesty." "I allow," says a Serce Dominican, "in morals and life they are good, true in words, unanimous in brotherly love; but in faith they are incorrigible and vile." So simplicity were they trusted, that the Catholics, in the midst of persecuting wars, in order to save their children from the hands of their own soldiers, placed them among the Waldenses as in sanctuary. No passion, no desire of revenge, ever betrayed that holy trust. Centuries ago they were said to be orderly, industrious, chaste, masters of their own passions, free from falsehood and fraud. And an English writer, who visited the Piedmontese valleys in 1822, represents them as still retaining the same characteristics. Every slope of the mountains, every available recess in the valleys, was occupied by vineyards and orchards, or subjected to cultivation by those industrious and frugal inhabitants. Where no plough could be turned, men turned up the soil by the spade. Their homely cottages were neat and cheerful; their pastors intelligent and faithful. And a profound piety and faith, while it lifted up the heart as in a perpetual hymn, bloomed out in all beautiful, social virtues. Nor were more brilliant, if not higher qualities wanting. When religion becomes a living faith, it endows man with power, and makes him, in every faculty of his mind, a living soul. That inspiration awakens mind. A remarkable degree of intelligence is said to have characterized the Vauds peasantry. "Their great cry," one writer says, "is for books." The heart stimulated the intellect to noble aspirations. It quickened them also to heroic energy and daring. It has been said that the word "hero" is not to be found in the Bible.—Heroism, in the world's frequent use of that word, Christianity denounces and crucifies. But heroism in the true sense is the first and last and eternal result of Christian faith. This faith transforms the timid man into a lion, the miser into a benefactor, the slaver into a liberator. The Waldenses have been heroes both in action and in endurance. They took up arms to defend themselves

even in Rome. If that consummation should ever come, may the purity of its martyr days still remain, to give it an omnipotence which Rome can never win. May no degeneracy cause its prosperity to become the loss of its power.

Whatever the future may be, the past is secured. The prayer of Milton's muse has been answered. God has avenged his slaughtered saints. The inquisitors, with their arms and their racks, are losing or have lost its power in the dominions of Catholicism itself; while the Waldenses live in their mountain valleys, live in the thought, the faith, the life of reformed churches and nations. The justice of history is slow, but sure. For ages we say, "How long! O Lord, how long!" But at length the Lord gloriously comes. Christian candor may magnify the work of Dominic as it will, but it cannot save his name from deepening shame. Prejudice may obscure the name of Waldor or Claude, of the Waldenses both of earlier and later centuries; but they shall yet shine like the stars of heaven and warriors usurp the pages of history, and make it profane. But the world has a sacred history too. It has its gloomy roll of saints. As we study the past, they seem to come forth, bending beneath the cross, circled with martyr fires, crowned with piercing thorns, yet with tranquil faces, as they take their places in the upper sky, a sacramental host of God's elect, the moral heaven is filled with celestial rays. They come from every age and clime; and the pure and true who have known go up from our homes and our places of prayer to the service of man and God, to God, to join their blessed company. O blessed martyr, compass us about—the earlier and the later gone—and fill our hearts with your eternal life, and take us up into your own fellowship and rest.—*Christian Examiner.*

Jerusalem.

The gilded crescent of the Mosque of Omar still glitters in the morning and evening sunlight, upon the summit of Mount Moriah. The walls and dome which inclose and cover the "sacred rock," are still a standing memorial of the youthful conquests of Islamism, a sepulchral monument commemorating the fall of Judaism. From the consecrated area of the ancient temple both Jew and Christian are still barred, and to force an entrance is to rush upon certain death. What are present prospects of this dominant-religion, of Mohammedanism in the holy city?

From all I can learn, Mohammedanism is an effete and dead here as in the other portions of Turkey which we have traversed. Since the day I left Christian soil behind at Belgrade, and entered upon the Sultan's dominions, I have not seen, so far as I remember, one new mosque in the process of erection, nor one lately finished. I have seen unfinished churches, unfinished synagogues, unfinished convents, but no finished mosques. They all look as if they had been built by a departed people, and passively inherited by these later generations. Although in the most of them enjoy extensive revenues from their great landed possessions, they are allowed to grow as shabbily as the elements can make them. Very seldom is a piastre expended for repairs. Little interest is manifested in their religious exercises, except the ostentatious fanfares which are blown up in the most conspicuous places, and are extremely heavenly-minded, or let him see you attempting to look into the gate of the Mosque of Omar, and you would think him ready to die for the sanctity of his shrine; yet apart from these forms of exhibition, the interest of the Moslems in religion is almost imperceptible. None in Egypt shall present some religious phenomena different from anything I have yet witnessed in the great Mohammedan Empire. I shall not hesitate to pronounce the religion as dead in the heart-land of the Roman Empire. There were some circumstances in the history of this province which rendered the guilt of such a movement on its part exceedingly aggravated.

Its inhabitants were poor to the last degree of dependence. Their food, dwellings, we may say their lives, were so many a knife from the hamlet that they lived from hand to hand.

No want or need endured by the meanness of this was disregarded by him. He had even condescended to teach them such arts and inventions as were calculated not only to render present existence easy and delightful, but to elevate the mind and characterize it by a higher degree of refinement. But under all these and innumerable other obligations, these subjects rebelled.

It was not a mere murmuring against authority in some specified instance, but a bold declaration of independence. "We will not have this man to reign over us." Intelligence of this proceeding reached the king. One course was suggested to be before him. The rebels must be punished. A short time previous a few others had rebelled, and although high rank, intellect, and previously unblemished character, were in their favor, no alternative was offered but to lay upon all except the faithful. We had opportunity a day or two ago to witness the fanatic zeal with which they attempt to keep their holy ground unspotted by the touch of infidel feet.

Returning from a visit to the Jews' Walling Place, we were passing by the Cedron, and stopped to look at the interior of the court, and the yelling was raised by a dozen or two of men, women, and children, and although no attempt had been made to enter, they bustled up in a turbulent phalanx into the gateway, gesticulating so furiously and menacingly in the faces of our party, two of whom were ladies, that we narrowly escaped a "free fight." The temptation I assure you was very great, and I have a very distinct recollection of seeing Prof. G.'s umbrella go through some rather significant motions above the head of a bawling Ethiopian who was not only of the Ladies of the city, but of all the Catholics in the Holy Land. It contains forty or fifty Franciscan monks, half Italian, and half Spanish. It is the headquarters of the great monastic army which garries the "Terra Santa," and hopes to bring it over one day to popery. This army is styled the "Custodia Terra Sancte," and the commander-in-chief, "Guardians Socii Montis Sion et Preul Terra Sancte." This establishment dates back to the time of the crusaders, and there are little circles of native Catholics which have gathered around each of the twenty subordinate convents. Hence in Jerusalem, and throughout some thousands who belong to the Latin communion, and who receive alms from the convent. For many years, Rome pursued the ruinous policy of making the convents of Syria a sort of Bonaparte Bay, and allowed their superintendent to reside in Italy, but for some time past he has been compelled to reside in Jerusalem, and the monkish delegates have been selected with more reference to their missionary abilities.

Of the Armenians, Copts, etc., we could learn nothing of interest. They appear to be doing nothing, except enjoying their revenues, and watching jealously their respective interests in the cathedral of the Holy Sepulchre.

The few lines which remain of the space at my disposal in this letter, must be devoted to the latest born of the Christian sects at Jerusalem, the Protestant. The first attempt to spread the light of pure Protestant Christianity here in the city, was by a French missionary, made by our own countrymen, was with a design to Protestantize the Oriental Church, but to spiritualize and vivify it.—In the end it failed, and the field was abandoned. Meantime agents of the London "Society for the Spread of Christianity among the Jews" had come in, and were commencing their labors. In 1840, a well-meaning friend of the mission, Frederic Williams IV., changed the whole face of things by conspiring with the dignitaries of the Anglican Church to found an English bishopric on Mount Zion, he promising to furnish one half the endowment. The bishopric was founded, as all the world knows, the Sultan

A Serious Question.

The following powerful sketch appeared some years ago in a European publication, and was copied into the *Minister Magazine*, New York, Thomas Hastings Esq. editor.—It affords matter for much serious reflection.

A Province in the remotest part of a certain empire had rebelled against its sovereign. There were some circumstances in the history of this province which rendered the guilt of such a movement on its part exceedingly aggravated.

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No want or need endured by the meanness of this was disregarded by him. He had even condescended to teach them such arts and inventions as were calculated not only to render present existence easy and delightful, but to elevate the mind and characterize it by a higher degree of refinement. But under all these and innumerable other obligations, these subjects rebelled.

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Power of Religion in Death Illustrated.

Does a preacher wish to exhibit the power of religion in enabling its possessor to die in peace? He may cite Jacob, exclaiming death as his resting place. "I have waited for thy salvation, O Lord; or he may point to a Boardman in the jungle, witnessing the baptism of thirty-four of his beloved Karens, and then exclaiming, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Or turning again to the Scriptures, he may point to a Paul, as he gazes upon the grisly king of terrors, and exclaim—"O grave where is thy victory, O death where is thy sting." Or he may point to a dying Saviour, replying with feeble voice to the question, "How art thou?" "Almost well." To a Butherford, exclaiming "I feel, I feel, I believe, I joy, I rejoice, I feed on manna; I am sure shall see my Redeemer, and I shall be forever with him." Christ is mine and I am his! Glory, glory to thy Creator and Redeemer, O Lord! O for arms to embrace him! O for a well-tuned harp! Or to a Payson, with a body racked by inconceivable agony, and cheeks pale and sunken by disease, exclaiming, like a warrior returning from the field of triumph, "The battle's fought! the battle's fought! and the victory is won! The victory is won forever! I am going to bathe in a ocean of purity, and benevolence, and happiness, to all eternity!"

Creeds.

A very pious brother said to me the other day, in regard to a very severe affliction—the misconduct of a member of his family—that it had ceased to trouble him. On further inquiry, he said he believed he had in all integrity tried to do his duty to his child from infancy, that his efforts to bring the boy's soul to Christ had failed, and that his career he either had no reach on his own conscience, or was able to see his own faults laid on Christ. The long and bitter agony of a father's heart was now over. The color and complexion of all earthly things were indeed changed from that which they were before his fond hope was blasted; but his victory was complete. He could think, and talk of his woes, without losing for an instance the deep peace of soul which faith imparted. "Thy will be done," had become a glad utterance, and he could see that this particular disaster, seeing that his son had chosen a career of evil, was the best and happiest chasten and purify him. "They are the sword, the hand is thine."—"Our friend is a Methodist. Ah," said a worthy member of a Calvinistic Church, "that is my creed. You have come to that, I am glad to hear." My mind ran curiously off on the inquiry as to what is the actual difference between the Armenian and Catholic creeds. It seemed as if a little of both—a composite creed—was what men practically entertained. It looked as if a high Calvinist could never labor to persuade men to resist the suggestions of a deformed nature, and turn to the Lord. It looked as if a high Armenian could never forsake the core of his religious convictions, or the divinities will. Yet Calvinists do labour for souls, Armenians do acquiesce in the will of God. We find nobody fully carrying out his creed. We naturally infer that creeds are not very perfect transcripts of the constitutions of the soul. By a sort of linguistic weakness, or error, or ignorance, they mean, and do, a great many more than their own meaning. Men live and love to labor inside of the formulas of their creed, as freely and easily as they can think inside of their hats. The rim of the hat is not the outline of their brains, neither is the wording of their creed the limit of their Christian life. All the complements, faith and practice, and more for wisdom, as if you

Obituary Notices.

Mrs. MARTHA SQUIERS, the subject of the following sketch, was born at St. Andrews, N. B. in the year 1783. Her father, Capt. Hammond, was a true Loyalist, and commanded a British vessel during the war with our disaffected colonies in North America.

Having removed his family to the above mentioned place as a safe retreat from the Revolutionary struggle, his daughter's was the first female birth in that town.

After his disease, Mrs. Hammond moved with her children to St. John. It was there in the year 1805, under the ministry of the late Rev. J. J. Mendenhall, that Martha was convinced of her guilt and utter depravity, and was enabled to flee for refuge to the arms of her Redeemer, and to obtain mercy from a home in the dependencies of his fatherland. After their marriage they removed to the County of Carleton, where the family has since resided.

Mrs. Squiers' life was characterized by numerous afflictions, and during the last twelve months they were of unusual severity. Yet she felt assured that her heavenly Father was doing all things well. No murmur escaped her lips; but rather the language of devout prayer that the might patiently endure all the will of God.

She often spoke of death, not with alarm, but with hope. Anticipating the repose for a time of her body in the grave, she rejoiced to think that then her absent spirit would be united with her Redeemer, and that she would be able to stand, when the former should be raised again, "a glorious body," and both reunited, should be caught up to meet Him in the air.

Her death took place on Thursday the 10th Dec. 1857, and her remains were committed to the tomb on the following Saturday.

"Though dead she yet speaketh," and will long continue to do so, by the memory of her piety and example, in the hearts of her aged parishioners, who will treasure in large store of grateful remembrance, and will be high esteem.

Original Poetry.

The Starting Point of Virtue.

It is the poor man's Sabbath, which is the source of his week-day virtues. The rich may have other sources, but take a way the Sabbath from the poor, and you inflict a general desecration of character upon them. Taste and honor, and a native love of truth, may be sufficient guarantees for the performance of duties to the breaking of which, there is no temptation. But they are not enough for the wear and exposure of ordinary life. They make a feeble defence against such temptations as assault and invade the men who, on the rack of their energies, are struggling for subsistence. With them the relative obligations hold more singly upon the religious; and if the tie of religion, therefore, be cut asunder, the whole of their morality will forthwith go into unbeingment. Whatever virtue there is on the humblest levels of society, it holds direct of the Sabbath and of the sanctuary; and when these cease to be venerable, the poor cease to be virtuous. You take away all their worth when you take away the fear of God from before their eyes; why then should we wonder at the result of a very general depravity among them, if before their eyes we hold forth as the part of their earthy superiors, an utter fearlessness of God?—The humbler, it ought not to be expected, will follow the higher classes on the ground of social virtue; for they have other and severer difficulties to combat, and other temptations over which the victor's crown is placed. But the humbler will follow the higher on the ground of religion, only they will do it in their own style, and perhaps, with the more daring and lawless spirit of those who riot in the excesses of newly-felt liberty.—*Dr. Chalmers.*

Gospel Philanthropy.

Examine its history and you will find that even when Christianity has, for obvious reasons, produced but slender spiritual results, the inferior benefits which it has scattered have rendered its progress through the nation as traceable as the overflowing of a Nile in by the rich deposit and the consequent fertility which it leaves behind. This is a well known subject of devout exultation in many of the inspired epistles. The Apologies of the Fathers prove it, and the records of profane history unintentionally but abundantly confirm it. Various were the parts which it played in every age and wherever it came. The Roman Empire was rushing to ruin; Christianity arrested its descent, and broke its fall. Nearly all the tribes of Europe were sitting at a feast upon human flesh or immolating human victims to their gods. It carried them away from the horrid repast, and extinguished their unholy fires. The spirit of Christianity brooded over the chaotic mass, and gradually gave to it the forms of civilized life. When it could not sheath the sword of war, it at least humanized the dreadful art. It found the servant of sin and broke his shackles. It found the poor—the mass of mankind—trampled under foot, and it taught them to stand erect by addressing whatever is divine in their degraded nature. It found woman—half of the species—in the dust, and it extended its protecting arm to her weakness, and saved her from being trodden under man. Sickly infancy and infirm old age were cast out to perish; it passed by and bade them live, prepared for each a home, and becoming the tender nurse of both.

Yes! Christianity found the heathen world without a single house of mercy. Go, search the Byzantine chronicles and you shall find the public edifices of ancient Constantinople, and the other of ancient Rome, not a word is found in either of a purely charitable institution. Go, search the ancient marbles in your museums, question the many travellers who have visited the ruined cities of Greece and Rome, and descend and ransack the graves of Hercules and Pompeii, and say, if amidst all the splendid remains of statues and palaces—theatres—temples, aqueducts, and palaces—mausoleums, columns, and triumphal arches, you have seen a single fragment of a hospital, or a house of refuge for the indigent, or a refuge for human want, or for the alleviation of human misery. The first voluntary and public collection ever known to have been made in the heathen world for a charitable object was made by the Christians of Jerusalem for the poor saints at Jerusalem. The first individual who built a hospital for the poor was a Christian widow. Go search the lexicons for interpreting the ancient Greek authors, and you will not even find the name which divine Christianity wanted, by which to designate her houses of charity, but she had to invent them. Language had never been called on to invent such conceptions of mercy. All the asylums of the world belong to her.—*Sermon by John Harris, D.D.*

Creeds.

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Provincial Wesleyan

THURSDAY, FEBRUARY 16, 1855. Communications designed for this paper must be accompanied by the name and address of the author. We do not undertake to return rejected articles.

Brunswick Street Church.

The alteration and enlargement of the Brunswick Street Church are now complete. At a cost of about three thousand pounds, the extension and improvement of this sacred edifice, long contemplated by its trustees, and which have for some time past been regarded as a pressing necessity by the worshippers within its walls, have been most admirably carried into effect.

prophetic promise might be fulfilled in its enlarged area becoming the birth-place of many souls. The application of the subject included the privilege and the duty connected with their position—the privileges being the opportunity of enlarging a circle of influence which Christ has promised to fill—the duty, that of prayer and united labors for the salvation of souls, that the text may receive its full realization: 'The glory of the latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.'

Prince Edward Island Correspondence.

"Multa non offendunt que laudant." Mr. Editor.—Your classic mind will readily endorse the assertion quoted; but for the benefit of your many readers who will fail to perceive its meaning, let me repeat it in plain Saxon words.

THE BUILDING, which originally formed a square of sixty feet, has now received an addition of thirty-six feet, which has the advantage of rendering more elegant its proportions, whilst it adds so largely to the means of accommodation. The style of architecture was admirably preserved; but an entire change has been effected in the appearance and position of the pews on the lower floor.

Simulated by the interesting letters of your Bay State and Canadian correspondents, I too will try my hand in the way of your paper increasingly useful, by affording you the news from our sea-girt Isle of Prince Edward.

On Sunday morning last this sanctuary was crowded, and dedicated to the worship of the Most High. The day was favorable to a large assembly. The service at Gratton street had been given up that the congregation usually assembling there might meet with the brethren of the Northern Circuit on this pleasing occasion.

At an early hour the Church, which now comfortably seats about hundred and seventy persons, was well filled. The Reverend CHARLES CHURCHILL, A.M., conducted the opening services and delivered a heart-stirring discourse from the words: 'The glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts.'

For two hundred years glowed the meridian light; then a change, not a declension but a new dispensation, succeeded. The voice of prophecy was heard in the courts of the temple, Amos and Isaiah and Ezekiel and others uttered their prophetic predictions, and Haggai gave expression to the words of the text.

While thankful that they were again assembled in that place, and recognizing with grateful emotion the increased facilities it afforded for the worship of God by greater numbers, it was not his purpose to adapt his text to their present circumstances. He invited the auditory to contemplate and spread before him a wider field of vision. He proceeded in the first place to contrast the two temples, noticing the points of apparent inferiority in the second, and in the next place to dwell on the prophetic promise of its absolute superiority and advantages.

It is a notable fact, that when the great temple of Solomon was completed, it was dedicated to the worship of the Most High. The day was favorable to a large assembly. The service at Gratton street had been given up that the congregation usually assembling there might meet with the brethren of the Northern Circuit on this pleasing occasion.

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THE BIBLE IN THE SCHOOLS. In 1834, Dr. Martin Luther said, in an address to the Common Councils of Germany in behalf of Christian schools: 'The diligent and pious teacher, who properly instructed the young, can never be fully rewarded with money.' If we were to leave my office as preacher, I would next to that of a schoolmaster, regard the one nearest to me as the most useful and honorable vocation.

I should be chargeable with omission were I to forget the Establishment. Some time since Mr. Lloyd returned to England, and received an address highly eulogistic from his people. Mr. Fitzgerald, the pastor of the Presbyterian Church, did not fail to send him an address in which he congratulated him on his return to his native land, and he has been well marshalled with the armies of the living God in the morning of the resurrection.

With the winter has been opened to the public the different institutions designed to convey popular information. No longer lecturing for the sake of lecturing, among those given have been one on 'Mind,' by Mr. Barker, one by the Young Men's Christian Association, by Mr. Sutcliffe, one on 'Religion and Moral Self Culture,' by H. D. Morpho, and one by Mr. Sutcliffe, of the Free Church, before the University of London, in the latter part of the winter.

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THE "Bible Christian" Methodist Church has received a reinforcement in the person of Mr. Cephas Barker, a man of energy, but whose theology, it is said, sometimes approaches as near to Theodore Parker's, the Unitarian, as it does to that of the founder of Methodism.

The Wesleyan Churches appear to be awakening to the necessity of uniting efforts. Up to the present time they have taken the lead in the Bible movement. Dr. Kier of the Presbyterian Church has recently published a syllabus of a course of lectures to be delivered by him during the winter on Theology, before Divinity students. It contains, as might be anticipated, the distinctive features of his Calvinistic church, though in some degree modified.

The Baptist Church is not increasing on this island; among their Ministers Mr. Knox appears the only one who lays claim to literary distinction. He has recently published a work on Theology, which does not run in an opinion as to its tendency or merits. Mr. McDonald's Church is declining. This Minister has exerted a considerable influence over the minds of his people for years past, and you have an idea of him when I say, that he is an ultra-Calvinist, a Millennarian, and that he is irresponsible to Synod, Conference, Presbytery, or Bishop.

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improve their position, and assist their progress to decide the important question for the Colonies, which has been the subject of the Government, while, as yet, no public expression of opinion on the subject, and who would not authorise the Colonial Secretary of the Colonies to answer the enquiry of Nova Scotia desired by the people of Nova Scotia desired the charge.

We therefore considered that the question had been brought to a point, at which the next step must be to refer it to the Imperial Government, and the Hon. Hugh Bell brought the subject of the Imperial Government to the notice of the House, and enquired when the Legislative Council would be ready for the reception of a bill.

HOUSE OF ASSEMBLY. TUESDAY, Feb. 14. After several private petitions had been presented, Hon. Attorney General, asked leave to introduce a Bill on the subject of a Bankrupt Law, which would ask to be referred to a special Committee.

Hon. Mr. Howe called the attention of the House and the government to a letter which had been procured from the Hon. Mr. James King, on the subject of the County of Cumberland, who had been appointed to office under the late government, the salary attached to his office, and all correspondence connected therewith, also the papers relating to the dismissal from office by the late government.

Hon. Mr. Howe called the attention of the government to the case of Mr. Cates Lewis, of the County of Cumberland, who had been appointed from the office of light house keeper at Apple River in that county, and asked the government to bring down the papers connected therewith.

Mr. Chesbrough introduced a motion, for a resolution, for a communication in the Bay of Minas, in the case of Cape Breton, on the subject of a geological survey of the coast of the Bay of Minas, and a communication in the Bay of Minas, in the case of Cape Breton, on the subject of a geological survey of the coast of the Bay of Minas, and a communication in the Bay of Minas, in the case of Cape Breton, on the subject of a geological survey of the coast of the Bay of Minas.

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