

part of a minister's habitation. Some of your correspondents call it, I think, his "work shop," that is the place when his library is kept, and his books are justly enough compared to working materials.

Now it occurs to me, that some other person, somewhere else, might just step into his pastor's library and look round and ascertain whether he has a complete set of the "Christian Review." It could doubtless be obtained through our good brother Editor. "Olshausen Commentary" will be a valuable addition, to any pastor's library, if it be not there already.

"Hackett, on the Acts," is an excellent commentary of that book. "Conybear and Howson's Life and Letters of Paul," don't fail to give to your pastor if he have it not. "Schaff's history of the Christian Church," also. Send him likewise if you choose "Curtis's Progress of Baptist Principles," and read it yourself too.

I know a pastor not a thousand miles from me, that would gladly receive "Alford's Greek Testament," to be plain in the matter, a place on my own shelf would most readily be made for this rather rare, and therefore rather expensive work. I do not know its cost. But I can not go on in my enumeration of valuable books. I could add a great many more, but perhaps I am writing to no purpose, then time, which is more valuable than money, will be spent to no profit.

Suffice it to say a good course of Theological reading is of great importance to a pastor, especially for a young minister. Now, good brethren, follow up tangibly these hints.

Yours in Christian affection,
D. McKEEN.
Lower Macan, Feb. 11th, '57.

For the Christian Messenger.
OBITUARY NOTICES.

Deaths of Children at Margaretville.

Messrs. Editors,
The bereaving calls of Providence ought to be recorded and regarded. Among these may be noticed an afflictive visitation at Margaretville, Wilnot, by which several families have been recently plunged into deep sorrow, through the prevalence of malignant ulcerated sore throat among their children.

This fatal disease made its appearance last autumn in the family of Mr. David Harris: and on the 30th day of Oct., his daughter Emma E. died, at the age of two years and 5 months; Nov. 4th, Mary Jane, a girl 5 years and six months; and on the 26th his son Asa Porter, aged 7 years and 8 months.

On the 18th day of Nov., Mr. John Clark's daughter, Sarah Jane, was removed by the same disease, at the age of ten years; and on the 26th, Charlotte, aged 11 years and 11 months.

In the month of December, Mr. Wm. Early had a daughter and a son taken away by it, in the course of a few days, while he was absent, being at St. John.

John Grimes, Esq., has also been called to part with his Son Elias, on the 22nd of January, aged 10 years, 11 months, and 19 days.

In compliance with the requests of the bereaved parents, I have preached on several of these sorrowful occasions. In some instances it was judged advisable to defer for a season. Having attended the funeral of Mr. Clark's younger daughter, at the time of her burial, I delivered a discourse at Stronach Mountain, January 11th, in reference to the death of the elder, Charlotte. As also that of George, infant son of Mr. Gilbert Baker, that died (probably of croup) Dec. 1. My text was Psalm xcvi. 1, 2. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him; righteousness and judgment are the habitation of his throne." On the 1st inst. I preached at Phinney Mountain, in reference to the death of Asa Porter Harris, from Job. 21. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

May these painful dispensations be sanctified, not only to the spiritual good of the afflicted relatives, but likewise to that of the community, and especially the youth, who are thus suddenly admonished to be also ready!

In different instances expressions uttered by each of the deceased as were capable of expressing their views and feelings, were consoling to the parents and other relations. From the only written statements communicated to me on this point, the extracts appended are taken.
Yours in gospel bonds,
C. TORREN.

Aylesford, Feb. 5th 1857.

MARGARETVILLE, Feb. 3rd, 1857.

"My son Elias was sick over two months. He never murmured or complained, although the last few days of his life his sufferings were beyond description.

"When he appeared to be getting well fast, and we had no doubt of his recovery, one day he called his mother to him, and told her, that he thought he should die, as he felt himself growing weaker. He shed some tears in view of what appeared before him; and desired prayer to be offered up on behalf of his soul. He confessed to his mother some naughty words he had uttered; and inquired if she thought God would forgive him. After this he frequently desired prayer and scripture reading, which he said afforded him great relief. He would sometimes pray alone, and sometimes mingle his prayers to God with those of persons who prayed with him.

"He said his sins were pardoned, and he was willing and wanted to die. He exhorted us all to live as we ought, and to come to heaven; where he said he was going. He continued to the last to pray and to praise God.

"These things have given us great comfort under this trying dispensation."

Yours in Brotherly love,
JOHN GRIMMS.

Rev. C. Tupper.

MR. FREDERICK ARMSTRONG.

Died at the Sydney Mines C. B., Mr. Frederick Armstrong in the 28th year of his age. He professed faith in Christ and was baptized 4 years since by Elder John Shaw, while on a missionary tour to this Island. Shortly after this circumstance he left for the United States when, like many others, he unfortunately formed acquaintance with men who reviled Christ, sneered at Christians and rejected a Revelation—sceptics in theory and worse in practice. Being naturally very lively and clever in conversation and argumentation, his company was sought and prized by this class, who were determined to make him their victim. Sickness however seized his frame, and in his affliction he resolved to return to his native home. After his return the writer conversed with him as faithfully as he possible could. He was evidently in a fearful state—almost a confirmed infidel; but he began to reflect on the memory of other days. Soon the Spirit, so long grieved returned and humbled him. He was led to the "foot of the cross" when it is to be hoped he found repentance and acceptance with his long suffering and merciful God. The short time he continued it was evident to all, that a remarkable change had come over him. Fear seemed to be taken away and death viewed rather as a friend than an enemy. A few moments before expiring, he called on an elder brother of his to pray and on hearing, exclaimed "How precious—how precious" and fell asleep in Jesus.

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep—
A calm and undisturbed repose,
Unbroken by the last of foes."

Com. by Rev. A. Shields.

MR. HANDLY CHUTE,

Departed this life January 24th, 1857, aged 66 years.

The early history of Mr. Chute was such as is common to others in our favoured land—subject to the same vicissitudes, difficulties and trials—and being one of the first settlers of Chate's Cove, in his native township of Granville, he became early inured to hardships and toil, and by patient industry and frugality, with the blessing of God, accompanying his efforts, was placed in comfortable circumstances, as regards the things of this life. Yet while engaged in the pursuit of earthly good, he did not as many do, forget God, and neglect His salvation. In early life he became deeply affected with a view of his sinful and lost state, which led him to seek an interest in that Saviour, who is able to save even to the uttermost. In him he found peace in believing, to him he dedicated his life, he early became a member of the Baptist Church, and laboured for its advancement. The Sabbath School found in him a steady supporter, his place was filled in prayer and conference meetings. The gospel received from him a cheerful support, his house was a "home" for its ministers and for the people of God in general. He evidently was a lover of good men, in fact he was "a good man and feared God above many." We do not say he was free from faults—far from it, he had many, over which he often mourned and confessed with a broken spirit. His last illness, and the only sickness he ever had, was short—two weeks from the time he was taken ill. He calmly fell asleep in Jesus. Through his sickness he was divinely supported. When asked by the writer a little before his death, what his views were of future glory, with eyes and hands raised heavenward, he exclaimed, "I feel Christ in my soul, the hope of glory." Surely may we say, "Blessed are the dead who die in the Lord."

Our departed brother has left an afflicted widow and a large family of children to mourn his removal. A large circle of relatives and friends are feeling sad, and all around are saying, "How we shall miss Mr. Chute."—well he has fallen asleep.

"Asleep in Jesus, blessed sleep
From which none ever wakes to weep."
—Communicated by Rev. P. F. Murray.

Brethren, it is easier to declaim, like an orator, against a thousand sins in others, than to mortify one sin in ourselves; to be more industrious in our pulpits than in our closets; to preach twenty sermons to our people, than one to our own hearts.—Flavel.

Provincial Parliament.

HOUSE OF ASSEMBLY.

SATURDAY, Feb. 14th.

HON. MR. JOHNSTON'S SPEECH.

Hon. Mr. Johnston commenced by reviewing the arguments which had been brought forward by various gentlemen during the debate. As his notes were very voluminous, he abstained from noticing many topics upon which he intended to touch, and to notice others but briefly. He first took a general view of the position of affairs, and proceeded to inquire whether the imputations about the proposed alliance had any foundation. He said neither the Catholics nor the Conservatives have created the occasion—no proof has been offered to support the view, that the alliance would be an unnatural one, with the exception of newspaper extracts, introduced by the hon. Attorney General. The Catholics have been impelled to their present position by the ordinary inducements of party, and not by the love of office. To sustain such a statement they must prove that there must necessarily be either a dishonorable subserviency or a dishonest sacrifice of principle on the one side or the other.

The honorable member for Windsor published letters which unavoidably brought him into collision with the Catholic body. The opposition occupied an independent position upon this question, and were looking on as spectators. As the inevitable disunion became more and more certain, he saw the Conservatives were about to be placed in a position to take one of two sides; move which way they would, it was certain they must ally themselves with the dominant party. Up to the time the resolution was moved, the opposition had done nothing but what might be proclaimed at the corner of the streets. He determined to preserve neutrality, until it was understood what were the feelings of the Conservative members when they arrived in town. In the course of the newspaper controversy, an article, signed "H. X.," appeared in the Chronicle of the 18th of January, of too significant a character to remain unnoticed—one which involved interests of great magnitude. With that view, an article appeared in the British Colonist, which he proceeded to read.

This was the only step taken that was not in strict neutrality. His own mind had been made up, influenced by his duty to party and also his duty as a citizen, he determined not to obey the summons put forth in the Chronicle,—to do so would be to sustain Mr. Howe in that which would have the effect of introducing the elements of religious strife into this country. He had not been seeking a union with the Catholics; it was not necessary, they had one common interest, and if they had made up their minds to oppose the government they would support a resolution against the government if the opposition brought it forward. Both parties were moving independently; when it was introduced he had no other reliance than the estimate he had formed of the course most natural for the Catholic body to pursue—he saw that an alliance would take place and that a union would be effected—it was inevitable. No man on the conservative side had given a promise—no man could give one. The two bodies have come together in mutual confidence, honor and integrity. If the vote passed in the affirmative, which he believed would be the case—that instant, they who support the resolution will form a party unchecked and unlogged by any promise, distributing office in accordance with principles of fairness and justice, and with a view to the general interests of the country.—When he heard the imputation that the alliance would be an "unholy one," he felt no small amount of indignation. If the resolution be not carried the opposition would very nearly if not quite divide the house, which would place the opposition in a much stronger position before the country than ever they stood before—he anticipated the successful result of the resolution. He felt that a deep injury had been done to the feelings and dearest affections of a religious body—and they must feel as all other bodies do when they are made the subject of wrong and outrage. The Catholics, from their weight and influence in the country, were entitled to be represented in the administration,—the time had arrived when one of their body should be at the head of a department—with the obligations and responsibilities of government resting upon his shoulders.

He could point to a time when the religious denomination to which he belongs rallied around the honorable gentleman from Windsor, in whom they not only had confidence as a public man, but in whom their affections were centred, and they supported him as freely and faithfully as the Catholics had done; but the honorable gentleman had the misfortune to quarrel with them, until at last the Baptists threw him off, or he threw them off, and stood just in the same position to them as he does to the Catholics at the present moment; and the Baptists, who had been taught to look upon Churchmen as their enemies, united with them. The same warnings were held out, that Dissenters and Churchmen would never unite, and if they did, it would not be of long duration. In the County of Annapolis the two bodies were thrown into a position in which they united and harmonised with each other, and its fruits are seen to this day. The same gentlemen representing three different constituencies have been returned at three several general elections in the County of Annapolis.—Is it necessary for there to be any sacrifice of principle in this union? If there is it must either be religious or political. When they meet together for the transaction of public business they do not meet to settle the principles of their faith or to discuss doctrinal points.

They come together with a common interest and would be united by a common bond of interest and sympathy—an alliance that would last. The objections urged by the other side necessarily impose an endless servitude on one side or the other. Upon what principle is it the Catholics can associate with Protestant Liberals without dishonor, and cannot do the same with Protestant Conservatives?

In reference to the remarks of the Attorney General with regard to Catholic ascendancy in 1827, he said he had nothing to do with the origin of the quarrel between Catholics and Protestants of those days—but when he found the position that quarrel assumed, he felt that his religious principles were touched, and he entered warmly into the controversy—perhaps he did wrong in doing so, but he acted from principle and did that which he believed his duty—and he would ask the Catholics who they would rather trust, those who felt deeply on religious matters, or those who would be guilty of subserviency in order to purchase political power. When the elections took place and his party were beaten, from that moment he had no cause to look upon the Catholics other than part of the Liberal party—and he met them on the floors of the house in public debate, where religious strife were entirely forgotten.

He read from the Acadian Recorder, in justification of this, where at the very next session after the election, he advocated a separate grant to St. Mary's College, and finally paved the way for the endowment of that College. He contended that the Chronicle echoed the opinions of the Presbyterian Witness, and that five of the departmental offices were filled by gentlemen of that denomination, viz: the offices of Attorney General, Receiver General, Solicitor General, Provincial Secretary, and Financial Secretary. The Church Times in 1847, was edited by Mr. Gossip, and he is opposing the Catholics now in that paper. The hon. Attorney General had set the example of referring to our newspapers, and stirring up the religious feuds of the past. He would not follow his example farther; it is a most hateful task. It is not impossible for parties, supposed to be naturally antagonistic to be joined amicably together for a common purpose. He then proceeded to see whether there was anything in their political views to prevent the union. Responsible Government is not in danger.

The hon. member stated that having shewn that there was nothing in the religious opinions of the Conservatives to forbid an alliance with the Catholics; he would now show that there was no thing in their political views. He referred to the Elective Legislative Council Bill, Municipal Incorporation Act, Simultaneous Polling Act, Universal Suffrage, &c., to show that his party had always entertained liberal principles—and asked who had introduced Denominational Colleges? He himself was the man who had fought for years for this measure, the effect of which had been the grant to St. Mary's College. He advocated liberal measures because he conceived it necessary to enlarge the popular principle to counteract the concentration of power in the hands of an oligarchy.

The hon. Attorney General has asked, "What job has the government perpetrated?" Why hon. Atty. General himself is a job, for in order to obtain the office of Atty. General Mr Uniacke had to be removed, which led to the displacement of John Spry Morris, at a retiring allowance of £300 a year. He could not call that anything else but a job. The pensioning of the Master of the Rolls was another job. The opposition thought he should be transferred to the Supreme Court Bench; but as a vacancy was anticipated, and it was required for a political supporter of the Government, they preferred saddling the province with a pension of £400 a year. Judge Haliburton retired, Mr Wilkins was elevated to the Bench, the Solicitor General was transferred from £150 to £700 a year, and the hon. Gentleman from Colchester from nothing to £150. But the worst job of all was the dismissal of Mr. Condon. It is no fault of the Catholic body that they should leave a party when that party had abandoned its principles—he could not gratify the curiosity of members who wished to see the lists of the new government, simply because no promise had been made. They were dealing in an atmosphere above promise. He next reviewed hon. Mr. Howe's letters—he contended that the editorial in the Catholic did not contain anything sufficient to justify Mr. Howe in the course subsequently adopted by him; but on the contrary it contained sentiments which ought to commend themselves to the religious feelings of every man. The hon. Mr. Howe has assumed a right which ought to belong to no man—that to scoff or jeer at the religious rights and ceremonies of any denomination of Christians. Everyone has the right to differ upon doctrinal points, but it would be subversive of all freedom of discussion to concede to any one the right to vilify or scoff at the religious tenets of any particular denomination, as it excites the bitterest feelings of our nature.

The hon. gentleman then referred to the railway riot trials, and went into detail on the subject, to show that these men could not have been guilty of the charge brought against them, and for which they were tried. He also said he saw nothing wrong or offensive in Mr. Condon being present, advising these men on their trial when he believed they were innocent. Again—with regard to his conduct in reference to the Foreign Enlistment, he could see nothing wrong. The hon. gentleman here referred to the reasons given by the Attorney General for Condon's dismissal; and said he could find nothing in them to justify the course pursued. And with regard to the telegraph sent by Mr. Condon to the United States, he thought it was what any man would have done who believed a number of his countrymen had been