said, and truly of the great pressure of the new works, to the bursting of pipes, and the inconvenience of not a few, the pressure is of great service in time of fire; and Montreal has suffered so much from the opposite evil, we may be content to bear a little for a season, assured that all will be set right as soon as possible. We had a fire last week, which would have been serious but for the superabundance of water. It originated in a range of stables, and was confined to it. Four horses were burned, one of them a noble animal, the property of General Eyre, and greatly prized from the fact that he had come through the Crimean campaign unscathed.

Hitherto garroting, as we supposed was confined to the old country, where it has been the rage for some time, and to such places as New York, more recently honoured with that species of assault and robbery. Montreal has within the past week furnished proof that we are not behind the times in this department of rascality. A gentleman, partner in one of our largest mercantile firms, returning homewards last Thursday night about nine o'clock, was attacked by miscreants, who resorted to garrotting to effect their purpose, and succeeded in the act; although the booty gained was not much, some seven dollars. Mr. Empey was left senseless on the street, and is indebted to some passers-by for restoration to consciousness. At first he supposed himself stabbed, and the melting snow deceived him; but happily he has escaped without serious damage.

The Provincial Trade returns have been recently published. The total value of imports in 1856, was £10,941,787, being an increase over the past year of nearly two millions. The Custom receipts during the same year were £1,068,014, being £238,540 more than the preceding year.

A melancholy case of homicide occurred at Kingston a short time since. A private soldier named Dickson was shot by a comrade, and the verdict of "justifiable homicide" was returned. Dickson was under the influence of liquor in the barrack room at night; and had taken his loaded gun with fixed bayonet, and was chasing his roommates, with threats, thrusting at them, much to their danger. He had locked the door previously, and held the key. One, George Edwards, loaded his musket, and summoned him to surrender, threatening him with death if he did not. The shot proved fatal. Dickson expired in twenty minutes. What a curse this drinking is? Shall we never see its death? A friend at my elbow suggests that this sight is reserved for another generation. Be it so; it is our business to fight for it for the sake of coming times.

A. B.

Canada Correspondence.

Trouble in the Romish Church—Parliamentary Affairs—Grand Ligue Mission.

MONTREAL, March 2, 1857.

MR. EDITOR:—Those of your readers who peruse the *Canadian Correspondence* are by this time familiar with the names of Father Bruyere and Father Chiniquy; the former a ready defendant of papal claims, whose lucubrations are numerous and spread over the columns of many a newspaper; the latter at present, and for some time past fulminating against his Bishop, and giving utterance to sentiments which remind one of the intrepid Luther. It is of him that I would write today. In a letter recently published this eloquent and energetic priest thus writes: "The good coadjutor of Montreal does not like those noisy voices, nor I either. But he is ignorant of the laws of custom, that when the robber is in search of his prey on the highway, and seizes his victim, he makes the least noise possible. It is always the poor victim who screams with all his might, "murder, thief." It is not always polite, but what is to be done? Custom wills it thus. The awful exactions which weigh on the Catholics of Illinois will soon bring, if there is not a prompt remedy, a crisis more terrible than that of which St. Anne's is the theatre. Do not imagine that the French Canadians are the only ones who groan and are oppressed. Among the Irish and German Catholics of Illinois, there is but one cry of indignation and of unspeakable confusion at the slight of the public actions of the Bishop of Chicago." The foregoing is exceedingly good, but what follows is even better:—"Jesus Christ never said 'I send you to lie and to thieve; and those who shall despise your lying words, and shall be exposed to your extortions, you shall curse them, and they shall be cursed by me; and that those who despise you for this shall despise me.' Jesus Christ never said to his Apostles, 'I send you to preach my gospel to the poor; and the first thing you shall do will be to build a fine marble palace, and when you have not sufficient money to do this, you will sell the churches which the poor have built; you will carry off their property which they have gained by the sweat of their brows; you will drive the priests from their humble dwellings, and you will sell those houses, and if the priests and the people murmur you will excommunicate them, and to convince them that they are wrong you will quote this text of my Gospel "He who despiseth you, despiseth me."—Father C's people cleave to him, and it is impossible to forsee the result. They have published an appeal to the public in the United States and in Canada against the unjust and tyrannical conduct of Bishop O'Regan. At a public meeting held in Chicago about a month ago composed of French and Canadian Romanists they passed twelve resolutions expressing their want of Confidence in their Bishop, denouncing him, as a slanderer, a tyrant, a man unworty of his position, guilty of simony, and mercenary in his ecclesiastical over-sight; at the same time declaring M. Chiniquy deserving of gratitude for having been the first to stop the rapacious tyranny of the Bishop of Chicago, pledging themselves to give him all the support in their power; and resolving to send a copy of their resolutions to every Bishop and Arch-bishop in the United States and Canada, and also to His Holiness Pius IX.

Our Provincial Parliament was opened on the 26th ult., last Thursday, at Toronto, by His Excellency the Governor General.—Among the recommendations given in the speech from the throne, it is suggested that steps be taken to ensure greater efficiency in prison regulations. The present position of gaol affairs is strongly condemned. It is to be hoped something will be done. Our prisons are sinks of iniquity, and the entire absence of classification makes them schools of vice, in which the young are corrupted beyond hope of reform. Canada may be a great country, but it is sadly deficient in some of its provisions. A Juvenile Reformatory Institution is a pressing want of our Province. A Bill is promised which his Excellency "hopes will prove the first step towards admitting to the full rights and duties of British subjects the more educated and civilized of Aboriginal Indians yet dwelling on their own lands." From the concluding sentence of the paragraph devoted to this subject, the measure contemplated would seem to have a reference to the purchase of lands at present owned by the Indians." The Hudson Bay territory, a topic of interest, and connected intimately with the welfare of Canada, is referred to, and as the Imperial Parliament has it under consideration, His Excellency sent an agent—one of our Judges—to look after our interests. The general wish throughout the Province is that this territory be annexed to Canada.

The Annual report of the Grand Ligne Mission, recently issued, shows that the society, which is connected with the General Baptists, and has its field among the French Canadians, employed five ordained missionaries, three Scripture readers, and three colporteurs. The debt of the society is about $1,500. The income for 1856, including $792 borrowed money, was $10,582; and the expenditure a little over $10,400. Pleasing indications of good are reported from all the stations.

Many fears are entertained respecting our late unprecedented thaw. Its effect in preventing the farmers from coming to market is believed to be among the least important. The fall wheat stands a poor chance of surviving exposure to the frost, which has set in again, without snow to protect vegetation.

A. B.

The Intelligencer.

SAINT JOHN, N. B., MARCH 13, 1857.

A Short Sermon to Ministers.

He that goeth forth and weepeth, bearing precious seed, shall doubtless, come again with rejoicing, bringing his sheaves with him.—PSALMS 126: 6.

We rarely say anything in our columns to our brethren in the Christian Ministry as a class; we beg however, in the present instance, to offer a few thoughts for their consideration, in connection with the Scripture which stands at the head of this article. Its application by no means belongs to the Ministry *exclusively*, but in this sense we shall use it in the present instance.

1. *He that goeth forth.* This is the characteristic of every faithful minister of the Gospel. Not implying, however, that he is always a missionary or evangelist in the common acceptation of these terms; he may be a stated pastor, having his labours limited to a certain district or parish; but he nevertheless *goeth forth* in his work of faith, and labor of love. "Go," is the first word in the Divine Commission—"unto all the world"—into the lanes, and streets, and highways, and hedges. Wait not for men to come to you, but do you go to them; this is the Spirit and Commission of the Great Teacher.—It implies the embracing of every opportunity to do good, and teaching men by every lawful means, in the discharge of the sacred duty of preaching to Christ. *Go forth*—stay not at home when there is work abroad to do. Up and into the field, *sow or reap* as the case may require—to do both may not unfrequently be the every day labour of every faithful minister of Christ. Going forth leaves no room for idleness, it makes no compromise with the flesh, or it confers not with feelings; we hear a voice saying, "Go work in my Vineyard," and if we would receive wages we must GO.

2. *And weepeth.* This implies the *manner* in which we should go. Not indifferently and carelessly, not without anxiety, and deep interest in our work. The faithful minister is not unfrequently a man of *tears*—he WEEPETH! And why should he not? Who could stand amidst the ravages of famine, pestilence, and war, and not weep? Who has not wept at human woe? But what are these to the interminable misery that awaits a guilty world? What is sorrow here to the death that never dies? The worm will never die, the fire will never be quenched! Wonder not, O sinner, that ministers of Christ weep; but rather wonder that they weep no more! But there is more than even weeping implied in the manner of going forth. It implies earnestness, laboriousness, faithfulness. "Cursed be he that doeth the work of the Lord deceitfully." And he who professes to go forth in the Gospel Ministry, and yet lacks earnestness, fervency, and self-sacrificing zeal in his master's cause, is deceiving himself and others, and must incur the displeasure of God.

3. *Bearing precious seed.* This implies *sowing* also, as is expressed in the preceding verse, "They that *sow* in tears, shall reap in joy." Every man is bearing some kind of seed, and scattering it abroad; and what each sows, that also will he reap. "If he sows to the flesh, he will of the flesh reap corruption; if he sow to the spirit, he will of the spirit reap life everlasting." Every Minister in his holy calling is sowing seed; and O the importance of sowing the *precious* seed. It is not enough to go forth and weep—merely sowing tears—it is not enough that we sow seed, it must be the *precious seed*. Ministers may sow something else—false doctrine, discord, strife, bitterness, sectarianism, their own notions and opinions, and much else to injure, rather than help the cause of God. They may sow tares instead of wheat, and seed of corruption rather than precious seed. And they may be assured that whatever they *bear* that will they sow. They cannot bear cockle, and sow barley,—"out of the abundance of the heart the mouth speaketh." Oh! how much evil has been sown in the church of God! How have the seeds of error and corruption been scattered, followed by a harvest of ruin and death! "But brethren, we are persuaded better things of you, though we thus speak." Jesus himself said, "the seed is the word;" and Paul solemnly charged Timothy to "*Preach the Word.*" Whatever else we may preach, or whatever may be the result of our preaching, if we do not preach the Word, we are not *bearing precious seed*. This is the *burden* of every one of God's faithful ministers—it is as fire shut up in their bones, and they long to speak it.—Unto themselves it is precious—like Job, they "esteem it more than their necessary food;"—like David, they "hide it in their hearts"—it "dwells in them richly"—"To you that believe, he is precious." This is what makes the Gospel so precious, Christ is in it, and whatever we may preach, if Christ be left out, the word is not preached. Neither is it enough to preach *about* Christ, or about the word; we want Him who is the life, and the power. Where the word is not sown there will come up cockle instead of barley, and tares instead of wheat. Oh brethren in the ministry, do we *bear* this precious seed—is our burden *the Word of the Lord?* Is it unto ourselves "the incorruptible seed" "the Word of Life." Unless this is the case, we can never "hold it forth" to others. Alas! how many go forth without bearing the precious seed. Like Ahimaaz the son of Tudak, they run without tidings! (2 Samuel 18: 22.)

3. *Come again rejoicing, bringing his sheaves with him.* This will be the *reward* of the faithful labourer. He shall have a *joyful harvest.* Like the Apostle, he shall "rejoice in the day of Christ, that he has not run in vain, nor laboured in vain." Many discouragements have met him while going forth—many fears and temptations have assailed him,—often has he wept as he scattered the seed by "the way-side," on "stony ground," and "among thorns," as well as on "good ground." Often has he watered that with tears, which the birds of the air have plucked up, or the sun has scorched, or the thorns choked, as well as that which brings forth the harvest of a hundred, or sixty, or thirty fold. Often has he felt that he "laboured in vain and spent his strength for nought, yet his judgment was with the Lord, and his work with his God." He has been a "saviour of death unto death," as well as of "life unto life." The Minister of Christ should remember that the "precious seed" is not always a plant of *rapid growth.* It spreads its roots, before it shoots forth its branches—it "takes root downward, and brings forth fruit upward." Almost every *foul* seed grows more rapidly than it—neither need we wonder at its slow growth in so barren a soil as the human heart. It requires to be watered and nourished continually; and here is where we find abundant room for the exercise of that which is implied in the word weepeth. Much seed is lost for the want of care—many a tender plant has been left to die "because there was herd in the Stalls." The conversion of souls and their admission into the christian church, is only the buying of the labor of the ministry.—"Feed the flock of God" is the solemn charge which is bound upon every elder, and which can only be fulfilled by those "whom the Holy Ghost hath appointed as our heirs." Hence it is not only necessary that the seed be sown, but also that it be watered and nourished. Then will the harvest be joyous. One may labor and another enter into his labor, but in the end he that soweth and he that reapeth will rejoice together. Happy he whose work in the day of the Lord will endure the trial of fire—whose sheaves in the harvest will be jewels for the master's crown. "Here am I, and those whom thou gavest me" will be the joyful exclamation of every faithful minister of Christ in the day of God." Here are the souls whom I begat in the gospel—here is the flock, over whom thou didst make me an overseer." While unto such the Judge himself will say:—"Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." That! O that, will be joy indeed!

We add in conclusion a few supplimentary thoughts.

1. How solemn and awful the position occupied by the christian minister. How needful that he should "study to show himself approved unto God, as a workman that needeth not to be ashamed, *rightly dividing the word of truth.*" With the utmost care and anxiety he will do the work of the Lord only *imperfectly*, but Oh! *let him not do it deceitfully!* What he sows, that will he also reap.

2. We have assurance that faithful labour will not be lost. We may not see fruit as soon as we would desire, but there will be a harvest.—We may not always be in revivals, neither are we always doing the most good when engaged in these; but our duty is to labor faithfully and perseveringly, and not attempt to dictate to God the result which must follow.

3. We labor in different *fields*, humanly speaking, and in different departments of work. Let us not misunderstand each other on this account.—Solomon's workman at the temple differed greatly; one hewed the timbers in the mountains, another quarried stones from the hills, and another wrought in gold, and silver, and thus all pursued their respective callings, vastly different, but equally needed in building the Lord's house.—So with us, God has assigned to each his respective portion of work, and though our labor may be widely different, yet equally important in its proper place, and each part dependant for complete success upon the other. Let each then labor as God has appointed him, and not judge another man's servant, as long as he approves himself as *faithful.* The sluggard should be admonished.

4. In view of the glorious harvest that will follow the faithful ministry of the word, *let each do what he can.* Embrace every opportunity and means to be useful in the cause of Christ.—Set God's glory full in view, labor on, and leave the issue with him. And in order to this, may the Eternal Spirit baptize each of us anew, and anoint each of us afresh to the solemn work whereunto we have professed to be called!

☞ In consequence of being called away from the city about forty miles, to attend the funeral of a deceased brother, we are obliged to defer some favours from our friends until next week. Our paper will go to press during our absence.

BOSTON STEAMERS.—We are glad to announce the safe arrival of the *Adelaide*, yesterday morning. She has been repaired and thoroughly refitted and performed the voyage in admirable style. She brought rather more than the average amount of freight and Passengers, and returns this morning as notified in our advertising columns.—*Leader.*

News from our Churches.

We have pleasure in publishing the following letters. They present an encouraging state of things in the Churches to which they refer, and we trust will stir others up to vigilence, and labour in divine things, looking for the blessings of our Lord Jesus Christ.

WAKEFIELD.

ELDER C. E. BELL writes to us from Victoria, March 5th:—

"I have pleasure in informing you of the state of Zion in this place. I have been labouring with the Church here one half of the time since last August. We had an encouraging season through the fall, and the first part of the winter; after that there seemed to be a declension. We resolved to make an extra effort, and did so. A protracted meeting commenced two weeks ago last Wednesday evening, and the Lord has accepted our endeavours to promote his cause. The Church has been much revived and *fifteen* have been hopefully converted to God. Thirteen of these have put on Christ by baptism, and united with the Church. It is at present a day of encouragement and strength with us. I believe that if ministers and people would make extra efforts and pray earnestly for the advancement of God's cause, he would hear and answer to their satisfaction. Pray for us that our faith fail not."

TOBIQUE, AROOSTOOL, &C.

ELDER E. SEMAN writes to us an account of his labours in these places as follows, dated March 4th:—

"I think it my duty to inform you of my labours in the Gospel during the present winter. I took a tour up the St. John River last autumn, and found the Churches in a destitute condition, and at their request I engaged to spend my time and labour among them this present year. I engaged with four churches—the Tobique River church, the Portage church on the Aroostook, the Fort Fairfield church, and the church at the Holmes Settlement, (so called). With these I have been labouring since, with the exception of an occasional visit to other places. The Lord has owned my labours with them. You have some knowledge through a letter from Brother Ross of the prospect of the cause at Fort Fairfield. I met with them in their monthly conference and found them faithful; it was a day of much strength. On the Sabbath the Lord's Supper was administered, it was a season of great solemnity. Those pledged to Temperance are standing firm, and others are uniting with them. The Tobique church had been revived, and I administered the Lord's Supper to them, it being the first time it ever was administered in that place. There were but four to partake, but the Lord was present to bless. In the Portage church I found a few contending for the faith once delivered to the saints. Nine have since been added, some by baptism, others were baptized previously. The church at the Holmes Settlement, which I visited last, and which I have just returned from is in a prosperous condition. The Lord manifested his favour far beyond our expectation. A number have been converted between the ages of thirteen and fifty-seven. Last Sabbath I baptized five, and others will go forward as soon as I return there. On my arrival at home, (Wakefield,) where I now am, I could say as the disciples when asked if they lacked anything? And they said—nothing. The Lord was reviving his work here, and my two eldest sons had professed religion and were baptized the day previous to my return. The Lord is blessing the labours of Elder Bell here. On one of my visits to the church at Lower Perth, I baptized four, who with one other united with the brethren. They are striving to live. Pray for me that the Lord may bless my feeble efforts to advance his cause."

WESTMORLAND.

Elder G. A. Hartley writes to us from Taylor's Village, Feb. 25th:—

"Since my last letter to you I have spent the most of my time at Dover. I made one short visit to Moncton and Coverdale, and one to this village previously to the present. In my last I informed you of the very low state of the church in Dover, and now I am pleased to be able to communicate to you the encouraging intelligence, that God in His goodness has again blessed the church and people of that place with a season of revival. The many and earnest prayers that were offered up to Almighty God, who has said, "Call unto me, and I will answer thee," have in a great measure been answered. Truly God is good. The church is much revived, and many sinners have been enquiring what they shall do to be saved. A number have been hopefully converted, some of whom have come out very strong, and in the earnestness of their hearts have wept over and pleaded with their youthful associates, with whom they had so frequently gone to places of sin and folly, to turn from their unholy ways, and walk in the paths of righteousness. It was really soul-cheering to hear some of the young converts endeavouring to encourage those who were seeking for the forgiveness of their sins to "only believe in Christ," to "confess and forsake their sins," and then would exclaim in the fervency and gratitude of their souls—"O the *fullness there is in Christ!*" A large number of the youths, and some in more advanced life, have given evidence of being under deep conviction for sin. Some of those, who have not yet found peace, have expressed their hatred for sin, and also that they are determined if they die it will be in seeking religion. I have baptized seven, and God did truly, as on former occasions, own and bless the administration of that ordinance. The last three were baptized last Sabbath, and it was a day that will long be remembered in Dover. The Lord reigned. One of the seven resides in this village and will unite with this church. Eight members have been received in the church there, two of the brethren were formerly baptised. Those who have been added, I trust, will be useful members, and will seek to maintain and advance the worship of God, so that the world may see that they are truly the disciples of Christ.

Elder Hartt is up the river. I met with him and brother Wallace at Coverdale, they had just returned from the North River, where they had some good meetings, and they considered there was the prospect of a good revival. Bro. Wallace expected to have had baptism there last Thursday. Elder Hartt expected to remain at Moncton and Coverdale a few days; there appeared to be a general move upon the minds of the people at Coverdale when I was last there, and I hope by this time some have experienced religion. I intend going to that place again the last of this week.

There is nothing especial moving in this village, but the church stands very well. Very many are the enquiries made after you by the people in general, and the arrival of the *Intelligencer*, in many places, is looked for every week as earnestly as would be the return of some absent friend. I do hope that we are not forgotten in the prayers of our brethren.

Brother Dobson has been labouring with me the most of the time, whilst in Dover, he is now on a visit to the North River.

ELDER S. HARTT writes to us from Sussex on Saturday last, that he had just returned there from Westmorland, where he had left Brother Hartley, who was labouring successfully in the work of God. The cause in that region requires much more labour than can possibly be bestowed by one man. The churches are being revived and strengthened, and the labour recently expended has proved a special blessing. Brother Hart baptized *eleven*, in Coverdale, and could labour be continued there, he believes that many would be added to the church. Brother Hartley will continue until July, in Westmorland.

School Question in Prince Edward's Island.

The excitement created in Prince Edward's Island relative to the Bible in the public schools, a notice of which we gave some time since, resulted in a very large and influential Protestant meeting in Charlottetown, on the 23rd ult. At this meeting the whole Protestant population of the Island was well represented, and appropriate resolutions sustaining the Protestant sentiment of the people were adopted. We have not space for this in our columns this week, the following petition, however, which was agreed to by the meeting, and which is to be circulated throughout the country for signatures preparatory to its being presented to the Legislature, expressing the sentiments embraced in the resolutions:—

PETITION.

We the undersigned, inhabitants of a Protestant colony, and subjects of the British Empire, being convinced that no system of education, National or otherwise, can be good, or suited to the rational and immortal nature of man, which is not based on the Word of God, and being called on to pay by far the larger portion of the revenue for the support of the State and the maintenance of its public schools, and being unable to obtain for our children generally any other means of instruction than that provided by the Government who have taken into their hands the management of, and prescribed the course of instruction that is given in, the several schools, of which the Word of God forms no part,—humbly beg your Honorable House, now that the Education Act is about to expire, to take into consideration our wishes on this subject, especially if it be the intention of your Honorable House to frame any new law, or to make any amendment or alteration in the present Act.

We seek not to interfere with the rights or liberties of others, or in any wise to compel others to adopt a course of instruction for their children which we think it right to pursue with regard to our own.

We feel that we cannot any longer be a consenting party to the exclusion of the Word of God from our public schools,—a book which is the standard of our faith, and the source from whence all Christians derive those doctrines which make man wise unto salvation, and prepare his soul for the kingdom of God; and therefore humbly pray that your Honorable House will direct that the holy Scriptures be placed on the list of books now in use in the public schools, and that it be introduced into the Academy and Normal School; and that the children of those parents who desire it, or do not object to its use, shall have the privilege of reading a portion of Scripture the first exercise of the day after the opening of the school with prayer to Almighty God, and of being taught therein by such teachers as the parents or guardians approve of. We beg further to assure your Honorable House, that, in asking these things, we are actuated by no political motives, or with no desire to stir up strife or religious controversy, but simply with the view of promoting the peace and prosperity of the colony, and furthering the real and lasting interests of the people.

Affairs in Nova Scotia.

We published a few weeks since the circumstances connected with the railroad riots last summer in Nova Scotia, and the defeat of justice in the trial of the rioters, with an extract from a letter written by the Hon. J. Howe on the subject. Two other letters from Mr. Howe followed the one from which our extract was made. In one of these a servant of the Government was charged with corresponding with John Mitchell, the Irish rebel, in New York, in order to defeat the intentions of the British Government in the enlistment measure in the United States, during the Russian war. This servant was accordingly dismissed from office, and being a Roman Catholic, the Catholic influence of the Province was at once withdrawn from the Government, and handed over to the Tory party, of which Mr. Johnson is the leader, and the result was the defeat of the Government in the House, and the organization of a new one. This was accomplished by the Catholic party, who, though numbering but few in the House, yet hold the balance of power, and hence can crush or sustain whom they please. It is well known that Catholics the world over, care but little who is in nominal authority, so they can rule and promote their own interests, and their whole policy *is to acquire ascendancy in the States as a religious body!* This obtained, every vestige of civil and religious toleration will be annihilated, and British freedom and British law be crushed under the unholy dictation of a foreign ecclesiastical potentate. Rome has played a bold and dexterous game in Canada; she has commenced it in Nova Scotia; in this Province also the events of the last year have made her policy palpable; and even in the little Island of Prince Edward, she is endeavoring to crush out the religious element from public schools preparatory to her further work of aggression. It is to be regretted that men can be found who profess to be christian protestants, who for the sake of place and power will form an alliance with this enemy of the public weal, and lend to Rome their influence, without which she could not succeed in her warfare against the civil and religious liberties of the people. These will find that when she conceives it most for her own interest to abandon them, and sustain another party, she will do so. *She is notorious for inconstancy.* The events which have transpired in Nova Scotia, should awaken the friends of Protestantism in New Brunswick, and unite them in one bold front to resist all papal aggressions. The course which is now recommended to the people of the sister Province by the Hon. Joseph Howe is one which should also be adopted here, if we would be saved from the humiliation of Romish domination. From Mr. Howe's Pamphlet addressed "To the People of Nova Scotia" we make the following extracts:—

"Looking calmly round upon what has occurred in Nova Scotia, within the last twelve months, upon what has occurred in Canada, New Brunswick, Newfoundland, and Prince Edward Island within our own knowledge and experience: upon the very recent and palpable manifestations of an aggressive spirit on the part of the Papal power in all the Provinces, I have not hesitated to advise my friends to take higher ground than has ever yet been taken by any political party in Nova Scotia, and they have determined to take it boldly in the face of the country.

The Liberal party has performed its mission. The constitutional changes, and the public improvements of the country, attest its power and perseverance. The Conservative party have likewise done their work, in watching and restraining where dangers seemed to be apprehended. Neither of these parties can now give to Nova Scotia such a government as she requires.

The experience of the past, and the aspect of public affairs at the present time, have satisfied me that, so long as the Protestants of this country are divided, it must be ruled by a Roman Catholic minority. Had the late Government succumbed to what is known here as the Irish Brigade, it would have held the reins of power at this moment. Whenever the new administration ventures to imitate its independence, from that moment its fate will be sealed.

It is clear, to the eyes of the most ordinary political observer, that so long as Protestant Nova Scotia is divided, the Catholics must rule the country. For myself, I am so weary of this domination, that I have felt for some time that no personal sacrifice was light in comparison with the obligation that rested upon me to struggle for a more solid and reputable basis of civil Government.

Party considerations ought not to stand in the way of a "consummation so devoutly to be wished;" indeed recent events have convinced me that there is no solid basis for Party in this country, but such a Protestant organization, as will render the Government independent of Roman Catholic support. An Administration, resting upon an independent Protestant majority, will show, after what has occurred, in my judgment, vindicate the honour, and satisfy the public sentiment of this country. Such a Government can only be formed by the co-operation of Protestants all over the Province, who are content to labour in this cause, without reference to old party names, or by-gone differences of opinion.

Every public man whose confidence I share at this moment, (some with more and some with less reluctance) have been forced to this conclusion, and every one of them have consented to bury personal claims, and make any sacrifice rather than permit the Roman Catholic minority, by shifting from side to side, to rule the Province.

* * * * * *

I have felt it my duty, fellow countrymen, to thus plain and explicit. Those who think as I do, will, I trust, be prepared to act with me, irrespective of old party names, or of former differences of opinion.

A Committee has been formed here, composed of gentlemen who are disposed to labor in this cause. A correspondence will be opened with Protestants in all the counties, and in the adjoining Provinces. The Committee will be at once announced, and the co-operation of Protestant clergymen, and other influential persons, will, I apprehend, be cheerfully rendered. The guiding hand of Providence can alone crown our labors with success. Having discharged my duty to my countrymen, with fearlessness and fidelity, I confidently rely upon their sagacity, public spirit, reverently believing that He who has preserved to this land, so far, the blessings of civil and religious liberty, will not desert his own cause, or permit the Protestant interests and feelings of Nova Scotia to be trampled under foot."

Turk and Greek.

The Rev. H. G. O. Dwight, D. D., American Missionary at Constantinople, has written a letter to the N. Y. Observer on the subject of religious liberty in Turkey. He speaks of the exclusiveness of Russia in religious matters, and regards the freedom of the gospel, greater under the Turk than under the Russian Greek church. The following are the closing paragraphs in his letter:—

"As to the opinion that England and France did a very bad work in driving Russia from this land, and that it would have been better to have that Christian (?) power, than the present Mohammedan power, rule over the races of Turkey, I confess that I cannot subscribe to it at all. The Turkish yoke is certainly a very grievous one to be borne, and so also, from all accounts, is the Russian yoke, and I have been, in part, an eye-witness in their own country to its grievousness; but, for the Christian races of Turkey there is certainly, at present, the greatest religious liberty; and for the missionaries, unbounded freedom to go where they like, and preach to as many people as are disposed to come and hear them. But if the laws of Russia were extended over these regions everything would immediately be reversed. No proselytism would be allowed. No more could leave the faith in which he was born than any other, unless, indeed, it was to enter the Russian (Greek) church; and the whole missionary body would forthwith be ordered out of the country, never more to return.

True, God could bring them back. He could change the whole character and policy of the Northern despot in a day; but, so could he so can he change, in an equally miraculous manner, the whole government of the Sultan's feet.—But setting miracles aside, there is, in my opinion, far more of the true leaven of the Gospel to be found in Turkey, operating upon all classes, to encourage the hope of such a general change as we all desire, through the ordinary working of the truth and the mercies of grace, than exists in that great congeries of kingdom at the North, where the most revolting heathen rites are sanctified by the Christian name, and every attempt to propagate the truth of God is treated as treason against the State."

News of the Week.

☞ We publish this week the telegraphic despatches from the Legislature. No business of any importance is being done; the only measure brought forward, of any interest to the country, is a Bill by the Government to revive the old Election Law.

☞ W. H. Needham, Esq., is re-elected Mayor of Fredericton.

☞ We have recieved through the politeness of a friend at Head Quarters, the report of the Chief Commissioner of the Board of Works. Also, a Bill relating to King's College, published by order of the House of Assembly; but we have not yet had time to examine them.

FATAL ACCIDENT.—On Saturday evening last, a fatal accident occurred in the Parish of St. Mary's, York County, by which Mr. John Smith, of that place, was instantly killed. Mr. S. was engaged at work loading