

land. Two great meetings—in Huddersfield and Leeds—have come to almost unanimous resolutions in favour of this measure. The "Reformed victualers," as they mis-name themselves, are growing really alarmed at the prospect of being attacked and cut up in detail. They don't like the tactics being applied to their trade which it has applied for ages to the dearest interests of mankind.

Contributions continue to flow in for the Refugees and Reformatives established for the houseless poor. Every one feels, however, that preventive measures are those which practical benevolence most loudly demands.

The list of accidents by land and water evince small abatement. Horses in course of erection fall down, boilers burst, trains run in erratic courses, as they have done before, with danger and loss of life. The verdict on the Polytechnic accident does not criminally implicate any one, but reflects blame on the builder who repaired the staircase. A very melancholy event took place a week or day. Rev. J. Watson, Theological tutor in Hackney Independent College, in returning from New Cross at night to his own residence, while crossing London Bridge was struck in the face by the shaft of a cab and received frightful injuries, which ended in death on Sunday. He was highly respected for his virtues and abilities, and is interred this day in Abney Cemetery, Stoke Newington. He was engaged to deliver two lectures shortly in Hackney, the one on Bishop Butler's life and Writings, the other on "Quite at Sea." He was not a man with a great public reputation, but his excellencies are now becoming known to a wider circle than that which gathered around him when in life.

Dr. Campbell, editor of the "British Standard," has commenced the publication of a penny paper, "the British Ensign," which he intends should compete with the cheap literature of another kind. In this I am afraid he will be mistaken. It is not nearly so cheap as it would require to be for that purpose, and the articles are not of a class calculated by their own peculiar merit to give them a vast public circulation.

You are aware that the proprietors of Crystal Palace stock have been called upon to vote on the proposition to continue that building open after one o'clock on Sundays for their own resort. Their decision by 17,000 majority, is in favour of that proposal. The Palace or grounds cannot be open to the public without a new charter or an Act of Parliament. A deputation from the National Sunday League which seeks to open Museums, &c. on Sunday, waited upon the Bishop of London who treated them civilly but without extending them encouragement.

The proprietor of the " Wesleyan Times" has opened a room for a mid-day and evening prayer meeting. This example is being followed, Mr. Finney has entered on his revival lectures;—and Mr. Spurgeon pays a visit to America, but not to accept the offer of £10,000 for four Sundays in the New York Music Hall.

The centenary of Robert Burns' birth was celebrated in all parts of these islands on the 25th with great eclat. His faults were not hidden, but were contrasted with those great powers and glorious productions which have won immortality for the Scottish muse. The largest gathering was in the Crystal Palace, where the Prize Ode, as to which there was so much speculation, was read, and the author's name announced—Miss Isa Craig, a lady interested in questions of social science and reform. You will see the poem, and probably print it—so that I need not indulge in a lengthy criticism upon it. It has shining merits and some obvious defects—to the first of which the general public, and to the latter of which the reviewers, and the 620 unsuccessful competitors, will be most keenly alive. Burns' life is full of moral instruction, and is a beacon to young men of talent and genius, not to trust in nature apart from the all-ruling and transforming power of grace. Admiration for his greatness and admiration denied from his defects are compatible—and to surrender them is to offend against truth and justice.

We are reading with amazement of the accounts from your side of the Atlantic, describing the intensity of the cold. Since November we have had mild winter weather—much of it too mild. As I write the sun shines, and a light blue sky smiles upon the green grass below. Boisterous winds some days ago will have proved perilous to shipping, but in other respects we have had an exemption from boreal rigours. Snow has not fallen in the South of England, though the hills of the North are covered. Our principal fear is of drought, which has prevailed on several occasions in some districts, and has been a cause of more or less general complaint. The time does not seem at hand when, according to some speculations, our coasts will wear a deep fringe of ice and our busy marts become as deserted as Nova Zembla or Spitzbergen. Happy for us if we can resign both national and personal affairs into His hands who careth for us!

#### TURKEY.

The Turkish correspondent of London Christian Times, says:—"And now, to tell you in a few words my opinion of Turkey. I would say, that decay and inevitable destruction are inscribed on all the foundation-stones of the Government. A great deal of time and labour and expense have been employed by England and France to strengthen and beautify the upper parts of the building, while all its props and supports are gradually and silently crumbling to death! It is utterly impossible ever to reconstruct, in a durable manner, the Turkish Government, while its basis is the Mohammedan religion. This old and effete system has had its day, and it is powerless for good; and must perforce be done away. It is not only a question of time, but of degree, as to how long it will last. It is a question of the least possible consequence whether this or that particular race in Turkey will come to be the ruling power. If time enough is gained, the problem will be solved by the merging of elements now conflicting in the

one all-pervading and all-harmonising element of the Gospel, which knows neither Jew nor Greek, but only Christ.

I well know that to the mere statesman all this may appear as the idle dream of an enthusiast; but to the student of Providence, and the believer that Christ is all and in all in this world's affairs, in the mind of God, all is soberness and truth.

## Religious Intelligencer.

SAINT JOHN N.B., FEB. 25, 1859.

### The Christian Ministry.

ARTICLE IV.

The success of a Minister in the work of preaching the Gospel, will of course depend much on the proper disposal of his labours. Much is often lost by occupying too large a field. Men may by this means, be proselyted to their peculiar views, and be hindered from deriving benefit from ministers of other denominations; but the real prosperity of the cause of Christ will not be promoted, nor the true spirituality of the people increased. To occupy a small field well, is far better than to waste our energies in raising up churches that must speedily fall away, for the want of proper care. That there were men in the primitive age of the church, who laboured as evangelists, is certainly true; who went every where preaching the word; but it is equally true that those converted under their labours, were gathered into churches, over which there were proper overseers. Much labour is lost for the want of subsequent care; it proves to be seed sown on stony ground, or among thorns; whereas, if it was properly attended to, and the soil properly cultivated, a fruitful harvest would result.

That God by the Holy Spirit does sometimes lead His servants to fields of labour, where he designs to make them useful, cannot be contradicted; but it is also as true that there is generally a providential allotment of His servants, and which is as much the mind of God as the former. Where this latter is ignored, and the former entirely relied on, there will be found great danger of mistakes; and impulses produced through various causes, and not prompted by the Spirit of God, will be considered its infallible teaching. When this occurs the individual will be restless and unstable; frequently changing his place of labour, and very likely as often condemning himself, because he erred and did not find the right place. Much evil sometimes results from the disorderly manner in which ministerial labour is expended in churches and neighbourhoods; it not only prevents the regular ministrations of God's word from some other quarter, but it gives the people irregular habits, which are often very hard for them to abandon afterwards. Let every man, then, under the best light he can get, and with an eye to Divine Providence, choose his field of labour, let it be one church or more, but let it be so, more that he can well supply, and there let him devote his labours assiduously, and with a determination not to rest without seeing the work of the Lord prosper; and the result will be that he will be best in his labours. Let him not be discouraged, there is seed time as well as harvest, if he goes forth weeping, bearing precious seed, he will assuredly come again, bringing his sheaves with him. This should not by any means prevent occasional visits to destitute places; but rarely should two or more ministers be in the same place together.

Some ministers suppose their duty is performed by attending a couple of services on the Sabbath, and one or two more during the week, while they almost entirely neglect private instruction and family visitation. If the members of the church attend the public services, well; if not, they are seldom looked after. The Lord's Supper is seldom administered, and when it is, but little care is manifested in relation to who are the communicants. Some very worthy and sincere Christians may decline to want of a right understanding of the ordinance, while others, who should be kept back, may presumptuously push themselves forward to the "table of the Lord." Sometimes ministers think they have nothing to do outside of the church. If they can secure the sympathy and favour of a few of the leading church members, they are satisfied. This however is a very limited view of what it is to be useful. A minister of Christ to be useful must secure the confidence of those outside of the church, and labour for their benefit. They should not be treated with indifference, because they are not professors. Many of them may feel a deep interest in the religious welfare of the community. And no means should be left untaken, not contrary to God's Word, to instruct and draw in all classes, and make the service and worship of the Lord's house interesting and agreeable to them. By this means they may be won to the church and to Christ. Neither should any family or person be passed by, or unnoticed, because of their real or supposed opposition to religion. If there are those who are notoriously irreligious, the greater care and assiduity should be exercised to secure their confidence and win them to religion. His duty is to know no man only to do them good, and to earnestly seek the well-being of all by the use of all the legitimate means within his power.

### Fifth District Meeting.

The Annual Meeting of this District has just been held, pursuant to appointment, with the Second Church in Johnston. Saturday at 10 o'clock A.M., the house was well-filled, when Bro. Perry, the pastor of the church, opened the Conference meeting in the usual manner, and welcomed his brethren and sisters and friends in a manner that made all feel at home. The Lord was with us from the opening to the close of the session. The blessing of God was abundantly enjoyed in the Conference meeting. At 2 o'clock P.M., we met again to receive the reports from the Churches. Elders present—Merritt, French, Perry, McKenzie, Knollin, and Hartley, with several Licentiates. Bro. French was chosen to be the chair. Nearly all of the churches were reported, and principally by letter; with a few exceptions, the reports were very encouraging. Revels have been enjoyed in a number of the churches, and a spirit of encouragement seemed to characterize the meetings. Two churches

have been organized during the year, and were united to the District. One in Portland, St. John, organized by McLeod and Hartley, the other at Coles' Island, in the new meeting house, organized by Perry and Wallace. On Saturday evening, through the day on Sabbath, and Monday evening, meetings were held in both places, at the Narrows and the "Perry Meeting House" about three miles apart. Preaching on Saturday evening at the Narrows by Bro. McKenzie, on the Sabbath, by Hartley, Merritt and French; at the Perry Meeting House on Saturday evening, by Ratary, and on Sabbath by Knollin, Ratary, and Hartley. The C. C. Baptists very kindly offered the use of their new meeting house at the Narrows, in which Bro. Ratary preached, at 10 o'clock A.M. The houses were crowded, and the meetings unusually good. Bro. Merritt in his sermon on Sunday afternoon, spoke on the Ministry, and in describing preachers, spoke of them under four heads. 1st, An unconverted ministry, which he pronounced a curse to the Church. 2nd, An uncalled ministry, a pest to the church. 3d, An unfaithful, lazy, proud ministry, a burden to the church, and 4th, a called and faithful ministry, a blessing to the church and world.

Monday morning, met for the transaction of business, when Brethren Nobles, Dobson, and Flewelling met with us, in the fore part of the day, Brethren Flewelling, Barnes, Ratary, S. Downey, and Stockford, licentiates, related their calls to the ministry, and the success of their labours. Flewelling's and Barnes' licences were renewed. Ratary licensed, and Downey recommended to labour. A resolution was passed recommending the General Conference to increase the number of delegates from the several Districts to the General Conference. Other ordinary business attended to, and everything passed off harmoniously. Business meetings closed Monday afternoon. At the Upper Meeting House, where we attended ourselves, Bro. Noble preached in the evening, and we had a glorious meeting, saints shouted for joy, and many sinners were inquiring the way to Heaven. A good religious interest has been enjoyed in that community for some weeks past. Brother Perry has baptized twenty-five, the C. C. Baptist brethren the same number. The prospect is good, and we believe that many more souls will be converted in that place. Our esteemed Bro. Perry appears to be living in the affections of his people, and is truly engaged in the good work of God. We left for home on Tuesday morning better satisfied with the whole meetings than we ever let an annual meeting before. The union that prevailed, and the blessing that was enjoyed, made the session one of peculiar interest to ourselves. The next District Meeting will be held with the Church on the Bellisle. Delegates to General Conference are Brethren Asa Smith and Gilbert Perry.

### Zion's Church.

Ever since its establishment last August, this mission has been enjoying increasing prosperity, which under the blessing of God may be traced in some measure to the spirit of liberal Christianity which characterizes its course.

Its doors are open to all, and its pulpit is not invested with so much sectarianism as to exclude any preacher of righteousness as he loves our Lord Jesus Christ and seeks the salvation of sinners. The morning congregation is constantly increasing, and in the afternoon at 3 o'clock the Church has been found too small to hold those who desired admittance, and it is the intention to enlarge it as soon as convenient. There are indications of the presence of the Holy Spirit among those who worship at this Church; several have been happily converted and others are enquiring the way to Heaven.

Prayer meetings are held on Tuesday and Thursday evenings, and a meeting for converts and enquirers on Saturday evening.

The Sunday School is very prosperous, numbering about 140 Scholars and Teachers. It is hoped that the benevolent designs of the friends of this Church may be more than realized, and that through the favor of God and the labors of his people, a free Church and a free gospel may do much for the religious improvement of our city.

### Joining the Church.

The following truthful and graphic illustration of a Christian living outside of a church, is what we believe by H. W. Beecher. We commend it to the attention of some of our readers. Mr. B. says:—

People sometimes say, "I do not consider it essential to my Christian life that I should join the church. I can live just as well by myself." I have often compared a Christian trying to live alone, to a fruit-tree growing in a highway. Every man and boy who passes thinks he has a right to pluck the fruit thereon. Every ox and cow reaches up to browse upon the lower branches. When the road widens from the deep rut in the spring, the carriage-wheels cut off half the fruit-bearing. The hubs of cart-wheels graze it. It is bruised and scarred and barked; and though when it does have cherries they are real Black-Hearts, large and sweet, yet it has to spend most of its time in taking care of itself—in keeping itself alive, and so has little leisure left for fruit-bearing. So when a Christian stands alone outside of God's garden, the church, he has to spend most of his time in preserving his Christianity, in keeping himself out of harm's way, and can never have opportunity to bring forth those abundant fruits by which the Father is glorified.

### "Naked Truth."

The following explanation of the phrase "naked truth," was given, it is said by an eccentric lawyer in an address to a jury:—

"Truth and falsehood, travelling one warm day, met at a river, and both went to bathe at the same place. Falsehood, coming first out of the water, took his companion's clothes, leaving the other in the water, and went on his way. Truth, coming out of the water, sought in vain for his own proper dress, disdaining to wear the garb of falsehood. Truth started, all naked, has never overtaken the fugitive, and has ever since been known as 'Naked Truth.'"

### Romish : oppression of God's Word.

Romanism is a terrible tyranny, and in this respect it never changes. It is to-day in Aust, just what it was in the dark ages. The colleges and the press are in chains. "Freedom of religious controversy does not exist." A correspondent of the New York Observer writing from Austria, says:—

"The intolerance of the clergy is extreme. A merchant of Tyrol, on returning from his travels

had brought a Bible into his house. The curate learning this fact, went to the merchant, and demanded this copy of the Scriptures. On another journey, this same individual brought a second copy of the Bible. Then the priest not only seized the book, but the four children, and by the help of the police, put them in an orphan asylum, under pretence that their father was unworthy to direct their education!"

### Forgiveness.

The following anecdote not only illustrates the character of true religion, but also shows its power upon others when exhibited in our lives:—Near the end of the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plough. But the fortune of war is changing, and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman, "Now take your revenge upon your enemy." This was in accordance with the customs of the age; and the Turk supposing, as a matter of course, that he would be tortured to death, had already swallowed poison. When a messenger came from his Christian slave, telling him to go in peace, for he had nothing to fear. The Moslem was so impressed with this heavenly spirit, that he proclaimed with his dying breath, "There is no religion but that of Christ which teaches forgiveness of injuries."

When your mind hath been drawn aside, do not fret, or let yourself go down the stream of nature, as if it in vain to attempt to swim against it; but confess your fault, and calmly resume your former endeavors, but with more humility and watchfulness.

Natural quietude is the result of darkness; spiritual quietude is the child of light.

True religion is a thing, not fragmentary but continuous, not coming and going at separated and distant intervals, but existing always, moment by moment.

We read of a philosopher, who, passing through a mart filled with articles of taste and luxury, made himself quite happy with this simple, yet sage reflection: "How many things there are here that I do not want!" Now, this is just the reflection with which the earnest believer passes happily through the world. It is richly furnished with what are called good things. It has posts of honor and power, to tempt the restless aspirations of ambition of every grade. It has gold and gems, houses and lands, for the covetous and ostentatious. It has innumerable bowers of taste and luxury, where self-indulgence may revel. But the Christian whose piety is deep-toned and whose spiritual perceptions are clear, looks over the world and exclaims: "How much there is here that I do not want! I have what is far better: My treasure is in Heaven."

(From our Canada Correspondent.)

Cosborne, Feb. 12, 1859.

I have read with much interest the different communications and editorials which the attack upon Judge Wilmut has called forth, and for one I am much obliged to the writer of the editorial of Feb. 4th in the Intelligencer for its summary of the case as it stands before the public. Having resided long enough in a country where Popery is in the ascendant, to be able to appreciate its principles and comprehend its practice, I am the more surprised at the tenacity of the Roman Catholic Bishop in committing himself so broadly and unequivocally to the sentiment that Rome incites the duty of persecuting the Scriptures in the vernacular upon her children. Perhaps it would interest your readers to have the teachings of a Montreal organ of Popery on a subject involving the question at issue. This Witness, self-led True, does take the Bishop's stand, or rather, he insinuates the same thing, but he argues that the Scriptures are not the standard of appeal at all, in matters of faith. He sums up his argument in these words:—"In fact, if from history any one thing concerning Christianity is certain, it is this—That in its origin, it was not a Scriptural, but an oral religion; and that the true Church of Christ is older than the Christian Scriptures, and cannot therefore be bound to prove its doctrines from them."

Assuming the correctness of this position, the question at once forces itself upon the thoughtful mind, "of what use are the Scriptures at all?" and it would be very difficult to find a satisfactory answer. In vain we are told by an apostle that "all Scripture is profitable for doctrine," if our doctrines are not to be found in the Word of God. What a system of delusion must that be which in the face of history asserts its unchangeableness, and when asked to come to the law and to the testimony, declares itself above them!

The Montreal Religious Anniversaries, which came off with their usual success, have secured the accustomed notice in the columns of the True Witness. The speakers are described as "the greasy, sensual-looking men of God?" and the old cry of "what do these feeble Jews?" is heard. The speeches are spoken of as "characterized by the usual amount of imbecility, unvariance, and twaddle," and the following statement must be news to some of your readers, "Protestantism never thrived, never yet made any progress amongst a people whose morals were pure; amongst whom honesty, chastity, and temperance were held in estimation, whilst on the other hand, an impure and corrupt population always holds out prospects of easy triumph to the Protestant Missionary." "God shall send them strong delusion to believe a lie," says the Word of God, and with this reflection we leave the subject.

The Echo—the only Episcopal paper published in Canada—contains in its last issue an account of the visitation tour of the Bishop of Huron through the counties of Bruce and Grey. His chaplain, who communicates the account to the Echo, describes it as very interesting, and speaks of the kindness of a Methodist minister in opening his Chapel to the Bishop, and changing the time of service for his accommodation. I wonder that the incongruity of the thing did not occur to the mind of the writer; for that which was commendable in the Methodist minister, had been very improper in an Episcopalian. Let it be reported that a Church had been kindly put at the disposal of the President of Conference for divine service by an Episcopalian incumbent, and my word for it, the censure of the Bishop would not be wanting. Our ecclesiastical usages

and laws do fetter us most unpleasantly, and until we become freemen in the sense of recognizing no master but Christ, and as Christians as brethren, we must be content to wear the chain of sectarianism.

Quebec was taken in September, 1759, and it is proposed by some foolish person to keep its centenary. This would be most unwise, because although the French population have been greatly benefited by British rule, there is a national feeling which would be trampled upon by any celebration in honor of the event. These celebrations are generally occasions for sin, and the most active in getting them up are frequently the least patriotic. They furnish opportunity for frolic and pastime, and are seized for such purposes. Let us hope that good sense will preserve our British population from outraging the prejudices of their fellow-citizens in the manner proposed.

A paragraph is going the rounds stating that the Canadian newspaper press has 156 weekly papers, 33 tri-weekly or semi-weekly, and 20 daily, making a total of 209 periodicals in constant circulation. It would be interesting to know what number is enlisted on the side of Temperance, and religious truths.

It was reported that one of our Montreal merchants had purchased 10,000 barrels of flour in Liverpool for the Canada market at the low figure of fifteen shillings a barrel, and that the freight would be twenty-five cents additional. This report is now contradicted. Flour is said to be getting very scarce, and is in advance of fall prices with an upward tendency. It would not be surprising if we should be compelled to go abroad for provisions before another harvest is secured.

A man with a number of names, used according to his own discretion, has been for some time past victimizing the Christian public, but especially those of the Baptist persuasion, giving himself out to be a convert from Rome. He has been caught at last and lodged in goal in St. Catharines. He confesses his guilt, and, I presume, will receive trial in due course. He was not wanting in testimonials, and not a few of them were genuine. Too much caution cannot be used by persons who are requested to certify to the correctness of those who seek contributions from the religious public.

The Treasurer of the Canadian Literary Institute, (Baptist) cautions the public against a Dr. Barber who represents himself as an agent of the Institute, and has been collecting money professedly for it, but doubtless for his own pocket. It is to be hoped that the notice will put a stop to his fraudulent occupation.

The Hamilton Constables have been tried for illegally arresting Snow and handing him over to a Philadelphia officer. As there was reason to believe they only acted from a sense of duty, Judge McLean condemned them to pay a fine of £50 each, a sentence of which they have no reason to complain.

Several accidents are recorded, some of them of a very painful character. A Mrs. Harrison, whose husband left her alone while he was attending a "Threshing Bee" in the neighborhood, was found burned to death, the lower part of her body being reduced to a cinder, while through the open door dogs had discovered the body and torn it in a shocking manner. This melancholy event took place in the County of Huron. Andrew Cornell was killed by the falling of a tree, in the township of Beverly. He and his brother had been chipping together and had partially cut several trees. The wind had blown down one of these, and striking Andrew caused his death. Patrick Lappin was very seriously injured by the tender of a Locomotive on the Grand Trunk Railway near Quebec. He was in the act of crossing the track with a horse and sleigh. His horse was killed on the spot. A farmer in Kent wishing to save toll on the bridge across the Thames at Caatnam attempted to reach his destination via the ice, and with difficulty saved his own life, while his horses and wagon were lost. This was being "penny wise and pound foolish."

A. B.

## News of the Week.

### FREDERICTON CORRESPONDENCE.

FREDERICTON, Feb. 22, 1859.

Messrs. Editors.—The House of Assembly still continues the even tenor of its ways. Thursday last was noted for the remarkably religious feeling that pervades that body. Two o'clock being the order of the day to take into consideration a resolution introduced by Mr. McPhelin regarding regulations made by the Postmaster General prohibiting the delivery of mails on Sunday. Mr. McPhelin said the measures were only half measures, and while it pretended to do away with Sunday labor, it did no such thing. As the clerks had to be in the office to receive letters and make up mails they might just as well deliver them; but he could see no reason for half measures.

Mr. McLeall said the majority of the people in the province were against the desecration of the Sabbath by Sunday labor, and if the Postmaster General had only enacted half measures, it was a step in the right direction, and we should not think of going back, and moved as an amendment that the regulations of the Hon. Postmaster General having a tendency to stop Sunday labour, should have the concurrence of the House.

Mr. Read said he would go for any measures that would entirely put a stop to all carrying and working with mails on Sundays; but until that he would oppose all such half way measures. Mr. Read was highly delighted at the action taken to keep the Sabbath day holy, and was glad that the Postmaster General had so far proved his sincerity, which he heard some malicious persons had doubted.

The Hon. Postmaster General then addressed the Committee at some length, saying that he was pleased that his conduct in this particular had given such general satisfaction, and said he had it in contemplation to put a stop to all Sunday labour, and which would be done as it could be accomplished, which could not be done all at once. Most of the members who spoke were more than ordinary solemn faces on this occasion, which was animated by upon

by Mr. Gilmour, stating that honourable members so very religious on Sundays should show a little more at other times. Mr. McLeall's amendment was carried by a large majority. Those voting against it were Gilbert, Cudlip, McIntosh, Montgomery, McPhelin, Allan, Boisford, Read, and Brown.

Mr. Read introduced a Bill relating to the appointment of Parish officers in the County of Kent, authorising the sessions to make such appointment instead of electing the same. This Bill was opposed by many members, and will not likely pass. Considerable discussion arose upon Mr. Steadman offering a petition from Mr. Burts, relating to land damages for Railway purposes. Mr. McAdam hoped the Government would bring in a Bill to make each county pay its own damages. This feeling was expressed by many other members. On Monday the Bill introduced by Mr. Kerr was introduced to repeal the act relating to Bankruptcy. He said some method should be adopted when unfortunate individuals in business should have a release upon surrendering up all his effects.

Montgomery said he agreed with the remarks made by the mover of the Bill, but would not repeal the act unless some Bill was substituted in its stead. Mr. Tibbitts said if one honest debtor had been relieved it was worth preserving.

The Speaker said he opposed the Bill last year, and its subsequent operation had proved that he was correct, but advocated a law that would afford protection to the creditor as well as the debtor. It was a vexed question under the present law, whether after a debtor had got through by this act, and released by the Judge, a creditor could not sue, get judgment and carry execution upon the property of the debtor, his body only being relieved, and spoke of the incongruity of the act in general. Mr. Wilmut said the act was unpopular among his constituents, but thought that all commercial countries should have some law in reference to Bankruptcy, that men who had been unfortunate by shipwreck or fire or other unforeseen events, that he might not be cast into prison where he could do nothing for either his creditor or himself.

Mr. DesBrisay said something must be done either by a repeal or amendment; he considered the Government should have brought in a measure relating to debtor and creditor. The present law was a disgrace to the province of New Brunswick.

The Attorney General said he had not time to turn his attention to it. His whole time was taken up, and the only period of the year in which it would be possible for him to attend to any thing of the kind would have been the period when he was away. Had he not been compelled to go to England he might have turned his attention to it.

Mr. Chandler thought the house had too much good sense to say the law was absurd. He said it was last year concluded by all hands that a bankrupt law was necessary, and he, with other members of the House, had turned their attention to it, prepared a Bill, had it printed and circulated through the length and breadth of the land, and not a word of complaint had he heard. Unless a majority of the creditors agreed to a compromise, the insolvent could proceed no farther, and the whole thing fell to the ground. But he disagreed with the Speaker in reference to the discharge of the bankruptcy debts.

Mr. Lawrence said the question was the repealing of the bankrupt law. He objected to it because it was founded on injustice, and acknowledged by all that had supported it that it was not the law the country required. He said the act was all in favour of the debtor, and in its operations entirely against the creditor, and said it was one of the highest acts of the Legislature seldom to be resorted to, to give authority to a third party, to interfere in legal transactions between man and man. He said something should be done for those unfortunate in business, and he had compiled a Bill which he intended to offer to the House after this Bill was disposed of.

Mr. McLeod said he considered the law an absurdity in itself, and he would not acknowledge the right of either Legislature or the Government to interfere in the legal transactions between man and man. He believed no power on earth should step in and invalidate contracts made in good faith. Under the present act no man was safe that had debts scattered about the country, for one fraudulent debtor might bring to ruin many honest men. He should therefore go most heartily for its repeal, and would oppose the substituting of any other in its stead.

Mr. Gilmour thought we required an insolvent debtors law, but the present one was defective, and declared that where there was one hard, grasping creditor, there were one hundred fraudulent debtors. Progress then reported on the Bill.

The Bill to incorporate the Presbyterian Church of New Brunswick was committed this morning, Mr. Cudlip in the chair. Mr. McAdam who introduced the Bill, said the principle objection last year was its title. There were some objections relating to communications which had been removed from this Bill, that it might be agreeable to all in that respect, and surely they had a right to give themselves what name appeared most agreeable to them, not interfering with any, as there was no other corporation bearing that name in this province.

Mr. Montgomery was bound to oppose the Bill from no other reason than the title. He would not oppose it if the mover would alter one word—call it A Presbyterian Church of New Brunswick, instead of The Presbyterian Church, and he would not oppose it.

Mr. End thought they were asking too much when they asked to have their Church stamped with the sanction of law as the only Presbyterian Church of New Brunswick.

Mr. Wright and Mr. Mitchell opposed the Bill. The latter said it was not so objectionable as when before the House before, but he would oppose the title.

Mr. Gilmour advocated the passing of the Bill, declaring he would vote for it, believing that there was nothing incorrect about it, and regretted this discussion, as it might create angry feelings.

Mr. McMillan contended that the passing of the Bill did not interfere with the rights or privileges of any.