

public morality, political economy, and the safety and comfort of the domestic fireside. I am of opinion that the reasons for the enactment of a law prohibiting the traffic in intoxicating liquors are abundantly sufficient. You may forbid the traffic in bad meat, you may forbid the sale of ordinary poisons by the general trader, you may pass a law to abate a common nuisance, you may legislate for the prevention of epidemics, you may forbid the sale of liquors to the Indian, in fact you may trim and lop the minor evils of society, but this all-prevalent evil, this most powerfully pernicious agency you must not touch.—I cannot subscribe to this doctrine, Mr. Speaker."

THE CLERGY RESERVES.

Our readers will learn from the secular papers, that the Bill, which has been for some time before the Imperial Parliament, for investing the Colonial Legislature with the disposal and control of the Clergy Reserves, and all the funds derived from them, has recently been passed by the House of Lords, and would receive the Royal assent without delay. The only condition of any importance attached to this boon—if we may so call it—is, that the salaries of existing incumbents, paid from the funds, shall continue to be so paid during their incumbencies. In the Act of 1840, under which the Reserves and their proceeds have been administered and distributed of late, there is a claim, pledging the Imperial consolidated fund to make good to the established Churches of England and Scotland, the sums which they were at that time receiving, in the event of any deficiency occurring in the Reserves' fund. It seems to have been intended to repeal this claim by the present Bill, but the prelatial influence which compelled its insertion in 1840, has still proved sufficiently strong to preserve it in force. The law officers of the Crown, however, have given it as their opinion that this cause will give no claim on the consolidated fund, if the Reserves were secularized, as it is termed. If this opinion is well founded, the existence of the provision is of no consequence whatever: but were it otherwise, and were the British Government to find itself bound to continue in perpetuity an annual endowment of £7000 or £8000 to the Church of England, and of £3000 or £4000 to the Church of Scotland, trifling, comparatively, as these sums are, we have no doubt but that it would turn out that a most serious error had been committed, and that the roots of civil and ecclesiastical strife had thus been still left in our soil. But we do not entertain this view of the matter, and think we may safely give up such fears.

The stage at which this measure has arrived is, however, but the *beginning of the end*. The final adjustment of it remains, of course, with the Provincial Legislature, and as a new election will, no doubt, precede, the community will once more be agitated to its centre by this controversy, which has so long distracted it. But there is no small comfort in the thought, that this is the last struggle, and that when it is over, the country and the churches will have rest from the troubles arising out of the question of State endowment; for we cannot doubt but the issue will be the entire alienation of the Reserves from ecclesiastical purposes.

Some of the official promoters of the Bill in the House of Commons, we observe, argued, in opposition to its adversaries, that it was by no means certain that the secularisation of the Reserves would be the result of the measure. How far the doubt thus implied was founded on well considered and authentic information, we cannot tell—but this we will venture to say—that should there be any other issue than what we regard as certain, matters had far better been left as they were—for any other would inevitably entail on the Church and on the State, another period of strife, more bitter and hopeless than the past, to the unspeakable detriment of every interest amongst us. In the depth and earnestness of our convictions, and as lovers of the peace of Zion, and of our adopted country, temporal and spiritual, we say, God forbid, that the doubts of these gentlemen as to the final adjustment here, should be realised. With the theory and principles of what we understand as voluntarism, we have no more sympathy now than at any former period of our course; neither are we practically so enamoured with the charms of the voluntary support of the ministry, as to be blind to the difficulties with which it is attended in the existing state of the Church. But, on the other hand, when it is manifest that State endowments, as in our case, can only be enjoyed at the expense of civil peace and prosperity, and of charity and confidence and co-operation and hopeful prospects of union among the several sections of the evangelical Church, we find it difficult, without imputing very unworthy motives, to understand how any man, or number of men, can be induced to ask or take or retain such ill-omened advantages. There is moreover an element in the system of State endowments, as it is, and practically must be applied in this country, that renders it peculiarly offensive and injurious, viz., the indiscriminate support of truth and error, evangelical religion and anti-Christian superstition. Surely these are considerations of much weight, which demand the most serious attention of all concerned, at this crisis. If Church rulers will disregard them, we trust the Christian people will take the matter into their own hands, and rid us at once of this miserable bone of contention. We shall soon have to revert to this subject.

THE AUTHORESS OF "UNCLE TOM'S CABIN"—RECEPTION IN BRITAIN.

The latest newspapers announce the enthusiastic reception which was given to Mrs. Stowe in Liverpool and in Glasgow. At the former place an address was presented to her at a breakfast-party, by the Rev. Dr. McNeile, which was replied to in suitable terms by Professor Stowe.—At Glasgow, large soirees had been held in honor of her;—at one of those Dr. Wardlaw stated that he had just received a notification from London, that the sale of the *Key to Uncle Tom's Cabin*, was amazingly rapid. The publisher had scarcely got the work from the press, when he had sold 20,000 copies of it, without supplying a single copy to the trade.—(Tremendous cheers.)

We subjoin the speech of Professor Stowe, at

Liverpool, in reply to Dr. McNeile's congratulatory address—for the sake of some valuable and authentic information contained in it, as to the state of feeling in the American Union, on this subject, and the influence of the popularity of Mrs. Stowe's works in England.—

"Professor Stowe rose and said—If we are silent, it is not because we do not feel, but because we feel more than we can express. When the book was written we had no hope except in God. We had no expectation of reward, save in prayers of the poor. The surprising enthusiasm which has been excited by that book all over Christendom is an indication that God has a work to be done in the cause of emancipation. The present aspect of things in the United States is discouraging. Every change in society, every financial revolution, every political and ecclesiastical movement, seems to pass and leave the African race without help. Our only resource is prayer—our only trust in God. God surely cannot will that the unhappy condition of this portion of his children should continue forever; and God, we know, does what he wills. There are some intimations of a movement in the southern mind. A leading southern paper lately declared editorially that slavery is either right or wrong. If it is wrong, it is to be abandoned. If it is right, it must be defended. The *Southern Press*, a paper established to defend the slavery interest at the seat of government, proposed that the worst features of the system, such as the separation of families, should be abandoned. But it is evident that with that restriction the system could not exist. For example, a man wants to buy a cook; but she has a husband and seven children. Now, is he to buy a man and seven children, for whom he has no use, for the sake of having a cook? Nothing on the present occasion has been so grateful to our feelings as the reference made by Dr. McNeile to the Christian character of the book. Incredible as it may seem to those who are without prejudice, it is nevertheless a fact that this book was condemned by the leading religious newspapers in the United States as antichristian, and its author associated with infidels and disorganisers. And had it not been for the decided expression of the mind of English Christians, and of Christendom itself on this point, there is reason to fear that the proslavery power of the United States would have succeeded in putting the book under foot. Therefore it is particularly gratifying that so full an endorsement has been given the work, in this respect, by eminent Christians of the highest character in Europe; for, however some in the United States may affect to despise what is said by the wise and good of this kingdom and the Christian world, they do feel, and feel it intensely."

RED RIVER MISSION, AND MR. BLACK.—Letters have been received from the Red River, up to the end of March. Of their contents a full account will be given in our next. In the meantime we thank our friends who have sent us some money for the churches at that station.—Mr. Black is in excellent health. All goes on well; and the materials for the erections are all collected, and the work pretty well on. Mr. Black has been discouraged by not hearing from Scotland and from Canada so frequently as might have been wished. We know of at least two letters on their way to him, and these may be in his hands by this time. We shall send Mr. B's letter to Scotland, that the Colonial Committee may see the importance of an immediate appointment to that interesting field. The letter is addressed to our lamented friend, Mr. Burns, whose death proves daily a severe blow.