

period of their coming into office on the 24th of February till the 24th of June, when they quit- ted it, and that as many questions might be asked, and explanations required by the Assembly as to these acts, and especially as to the expenditure of money, would be exceedingly in- convenient that M. de Lescazes should be absent at such a moment. Supposing this story to be true, it would merely show that the present powers disapproved of the absence of M. de Lescazes as at all, but it does not account for his passport being refused to England and granted to M. de Lescazes.

**BREKERS' LETTERS OF PARIS.**

The rigorously abstinent state of siege is now absolutely relaxed, and each of the traders' people of Paris are not bankrupts have reopened their shops and bureaux. A notice has been sent to the theatres and places of public amusement by the police that they are authorized to reopen. The theatres, however, show no intention of responding to this.

The Committee of Inquiry into the insurrection having represented that they would not conclude the inquiry for a fortnight, the city is to remain in a state of siege till the 25th instant.

The issue of the late insurrection, the presence of a strong garrison, and the expulsion of its members from the Government, had reassured the Assembly and given it a freedom of action which it had not ventured to exercise at any time since its convocation on the 4th of May. It now dares to manifest its true sentiments in favour of a strong and firm government, and against the perpetual anarchy of the Democratic and Social Republicans.

The greatest embarrassment is produced by the enormous number of prisoners arising out of the late insurrection, which now exceeds 10,000. It is said that of those who have been examined, already grounds have been elicited for prosecuting 2,000. It has been ascertained that at least 4,000 persons either constructed, carried, or fought against the defenders of order, or committed assassinations.

One of the French papers proposes to incardinate the principal streets of Paris, so as to get rid of the paving stones, which are so convenient for making barricades.

We read in the *Republiquant du Peuple*, "the Society of the Rights of Man remained aloof from the late insurrection. It numbers 35,000 men, and reserves itself for the future."

**THE PROVINCES.**

The Provinces are represented to be in a very excited state; bodies of workmen are pillaging the different country houses and arresting travellers on the high road. The rebels are said to be raising their heads, and proclaiming about Lyons and Villafraña in bands, crying "Vengeance! we will revenge the death of our brethren."

A letter from Lyons, dated in the afternoon of Tuesday, the 27th ult., says—"we are not yet without disquietude as to the disposition of the workmen. The Vozages have still seven pieces of cannon at the Cote Bousse, and will not give them up. General Gassier has given them till this evening. It is learned that this disarming will cost dear. The general has received unlimited powers. He believes that he can count sufficiently on the army not to have need of the National Guard. The aspect of the city is tranquil at present."

**IRELAND.**

On Tuesday last a party of police were stationed at the "Temple-bar" where they arrested Mr. M. O'Connell, and several other persons to effect an entrance. It appeared on inquiry made by the Commissioners, that they held a warrant for the arrest of Mr. John Martin, on a charge of what the parliament is pleased to call felony. Mr. M. O'Connell, if arrested, he tried during the sitting of the Commission of Oyer and Terminer, perhaps a few years after his arrest, and thus he transacted without any opportunity of making his defence. He has therefore, wisely resolved to submit the police spies until the sittings of the Commission are ended.

Valley Gogarty has been found guilty of drilling and training, and sentenced to be transported for seven years; English to be imprisoned for two years, and several others for twelve months. They are mere youths.

The funeral of the late celebrated Tom Steele took place in Dublin, with every testimony of respect. The Lord Mayor and the greater part of the Corporation were present; and the Messrs. O'Connell acted as mourners. In accordance with Mr. Steele's last wish, his body was deposited near the remains of his deceased friend and leader, Poor Tom Steele has carried with him to his last home the pity and respect of all political parties.

The Dublin correspondent of the *Times* writes thus to head quarters—"Rivley as matters go, there seems to be no doubt that before the harvest is fit for the sickle, we shall have the realization of Mr. Smith O'Brien's plan carried out to the letter, and that the country will be governed by one hundred thousand men, with arms in their hands, trained and disciplined to enter upon any desperate undertaking which may be dictated by either the folly or wickedness of the leaders of this insane movement."

The Belfast *Vindicator* says that in Ulster the shout "Tenant-right or Repeal," is changing into "Tenant-right and Repeal." "No provisions must be sent out of the Country—no corn or cattle parted with, while there is a fair of rent at home," is heard in every hut; and every grown man from Smeeth's Hill to the Giant's Causeway is cultivating the society of pikes and guns as the best form of argument that hungry men can use against the invaders of their homes and plunderers of their right.

The Cork *Examiner*, speaking of the Protestant Repeal organization, says—"The formation of Protestant Repeal Lodges in every city and town in Ireland, will be a great fact in the history of that era devoted to the achievement of Irish independence. When every locality in Ireland shall have its organized club and its Protestant Repeal Lodge, shall any man outside the walls of bedlam tell us that Freedom's battle has not been fought and won, and that the legislative independence of Ireland is not secure?"

**RE-APPEARANCE OF THE POTATOE BLIGHT.**—We deeply regret to learn from correspondents that the disease which we work its way out by degrees.—*Kilenny Moderator.*

**LATER FROM DUBLIN.**

From the second edition of the *European Times* we have the following—"The people seem suffering pretty much as usual. There is some talk of Uddle being likely to come into our hands without much trouble. Conflicts in Goomsoor are for the present over. Throughout Ludia tranquility prevails. Trade is still dull, but somewhat less so than formerly. Lord Falkland assumes the reins of government on the 1st instant. The Hon. Mr. Clerk left for Suez on Saturday last; two of his staff, the Hon. Captain Jocklyn and Captain D'Arcy, followed by this evening's packet."

**NORTHEAST ITALY.**

It is reported that the Austrians are concentrating their forces at Trieste, near Venice, and that the Italian army is threatening to march upon Verona, we know very little of the progress of the war in Northern Italy. The rumours about the Piedmontese King and the Austrian Emperor, appear to be entirely without foundation.

on Verona, we know very little of the progress of the war in Northern Italy. The rumours about the Piedmontese King and the Austrian Emperor, appear to be entirely without foundation. Letters of the 29th ult. from the camp of the King of Sardinia, state that an operation of any kind had taken place. The line occupied by the Piedmontese army remained the same from Rovoli to Goito, with the right advanced to M. de Verbelli and Villa Franca, in the plain of Verona. The Allies had not been crossed in force, nor had a bridge been established, but small parties were sent across in swing boats. The king had been indisposed for two days, and councils of war, which should have been held, have been postponed on that account.

**PALMA NUOVA TAKEN BY NGUENT.**

The troops of Gen. Nugent have entered the fortress of Palma Nuova, which was surrendered by capitulation on the 28th ult. The Italian troops belonging to the Venetian Provinces were to be sent to their homes; the volunteers from Venice were to be allowed to return to that city; and the Piedmontese were to be dismissed on their parole not to serve against the Austrians for a year.—None of the inhabitants were to be punished for their past conduct. The Austrians found a large quantity of cannon and warlike stores in Palma Nuova, and the fall of that fortress has opened the direct road between Vienna and the Venetian Provinces.

**AUSTRIA.**

**THE ITALIAN NEGOTIATIONS BROKEN OFF.**—The *Spencer Gazette* quotes the following letter from Vienna, of the 29th ult.—"The negotiations opened with Milan for the conclusion of peace, are said to have been broken off. Austria is determined not to give up the Lombardo-Venetian kingdom, unless Italy should take charge of a portion of the Austrian debts, amounting to 100,000,000. The Provisional Government at Milan will not submit to this condition, nor will the Austrian dominions. The Provisional Government even claimed the Italian Tyrol."

**HUNGARY.**

**WAR AND CHOLERA.**—PESTH, July 5.—The Turkish Envoy arrived here last night, and has to-day had a conference with our Prime Minister, Rathyany, which lasted several hours, the object of which probably was the new relations between Hungary and the principality of the Danube. A bloody engagement has taken place at Weiskirchen between the Germans and the Hungarians. Letters from Bucharest of the 15th, announce that all political affairs are suspended on account of the cholera, which has raged there with violence for the last five days; since the 7th of the month about 160 persons had been attacked daily, of whom 50 had been carried off.

It has been found necessary to decree a general closing of the courts of law throughout Moldavia and Wallachia, in consequence of the fearful ravages which the cholera is making in these principalities.

**PRUSSIA.**

**A CONSTITUTIONAL MONARCHY.**—The new Ministers have declared in their programme, that they desire the permanent establishment of a constitutional monarchy, and that they are, therefore, partisans of two Chambers, and advocates of the principle that the two Chambers possess equal legislative power.

**DENMARK.**

**AN ARMISTICE WITH GERMANY.**—A letter from Hamburg, July 4, says that an armistice of three months has been agreed on, as follows:—

- 1. The Swedes to withdraw from the Danish Territory.
- 2. The Germans to withdraw from the part of the Duchy of Schleswig-Holstein, called Schleswig.
- 3. Schleswig to remain neutral ground.
- 4. The blockade by the Danes of German ports to be raised immediately.
- 5. The vessels captured by the Danes to be released after settlement of the act of contribution levied on Jutland by the Prussian army.

**MOOLTAH.**

The Bombay Times of Friday, May 12, contains the following details with reference to the late disastrous event at Mooltah:—

"On the first news reaching Lahore, Lieut. Edwards, who had some 4,000 or 5,00 Sikh troops at his disposal on the northern bank of the Indus, some twenty miles to the north, was directed to move on Mooltah; and arrangements were made for a demonstration from Lahore. In consequence of the distance the beleaguered party suffered little from the guns that played upon them from the fortress, and had strong hopes of holding out. On the 29th, Kian Singh, seeing the enemy approaching *en masse*, requested Mr. Agnew to state what was to be done. He was ordered to decal to his soldiers—the infantry to rescue their fire till the assailants were close upon them. Instead of this the Lahore troops opened the gates and to a man joined the rebels, the Englishmen, seeing matters desperate, cut their throats to save themselves. Mr. Agnew had hardly time to bid farewell to the British soldiers, when he was rushed upon by the armed multitude. He determined to keep them at bay; his pistol misfired, and he received a blow across the forehead, which he felt by a volley of matches. The two unhappy officers, with the apothecary who accompanied them, were now literally heaved to pieces, and their heads and mangled limbs sunk up around the towers and ramparts of Mooltah. The Bahawalpore detachment might have been in time had the Sikh army proved Lilliputian, but as it was not, they were hurriedly retired for orders. On the receipt at Lahore of the tidings that the members of the mission were to march on the last night, were directed to wait. It was evident that the insurrection was more formidable than had been supposed, and would require longer time for its suppression than had been anticipated.

There was a rumour, arising in all likelihood from the state of mutiny in Mooltah, and whatever, so far as we can judge, a shadow of foundation, that Mr. Munro, from Kohat, Kanah, and Khat, from Ludhiana, together with no one knows how many Marcees and Boogies, were to pour down on Saude and annihilate us. Matters seem to give some promise of improvement in the Nizam's dominions. The ruler and resident are on terms; that is something. The people seem suffering pretty much as usual. There is some talk of Uddle being likely to come into our hands without much trouble. Conflicts in Goomsoor are for the present over. Throughout Ludia tranquility prevails. Trade is still dull, but somewhat less so than formerly. Lord Falkland assumes the reins of government on the 1st instant. The Hon. Mr. Clerk left for Suez on Saturday last; two of his staff, the Hon. Captain Jocklyn and Captain D'Arcy, followed by this evening's packet."

**CHINA.**

Our advices from Hong Kong are to the effect that Italy has already cost much blood. Spain is on the verge of civil war. Denmark and Germany are embroiled and are mistaking their allies. It is rumored that a Russian invasion of Prussia will be the next news. At Berlin there have been repeated collisions between the people and the military. In various portions of the Austrian dominions, insurrections have only been repressed by blood and violence. Prague and Pesth have been the scenes of atrocities that cannot be recited. Throughout Hungary a war of races threatens to match in savage ferocity aught that is recorded. Such is the political state of Europe, and Cholera is hanging a vulture-like on her borders, watching till famine shall supply her victims, while we are carelessly sitting in the midst of peace and plenty, how ungrateful for undeserved blessings! how unmindful of consequent responsibilities.

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If we could exhibit in one terrific panorama the torn and mangled condition of Europe, it would be only the opening scene of troubles be- neath which this earth at present is groaning. Ill- starred Mexico devastated by an invading army whose retreating footsteps still linger upon her coasts, is agitated even by a revolution whose objects is to reject the offered peace. The Republic is delivered over to anarchy. General Paredes is gathering around him all the desperate and unprincipled; he has taken possession of the Mint, already he holds some of the strongest military positions, and the troops of the government are deserting in masses. In Yucatan the conflict continues, and great terror everywhere prevails. The accounts given elsewhere of the affairs at Mooltah must awaken anxiety on behalf of our fellow-subjects in the East. And the state of trade in the West Indies, the scarcity of provisions, and the social disorders that seem to prevail, are not less alarming in that quarter. All this is within what is considered the pale of modern civilization; we make no reckoning of rapine and violence beyond it. But we turn for a moment to the British Islands, and even there, though the shield of Protestantism seems to overshadow our land and its institutions, what sorrows and troubles mingle with National mercies!

The effects of the commercial crisis through which we have passed, from which we trust we are rising, are felt in all their bitterness amongst the working classes. Political discontent and social heart-burnings have been provoked and cherished, and desperate efforts have been made to drag the unshuffled masses into the wild of evolution. In Ireland, highland and lowland, every escaped from the horrors of famine and pestilence, insubordination and revolt have been openly advocated, and every thing has for months worn the aspect of a volcano ready to belch forth flames and lava. We have said nothing of the position of morals and religion, but in the midst of such agitation and turmoil where can the reflecting mind find repose except in the precious thought that "the Lord reigneth." We know not how, but we are assured that in some way or other, light will break forth out of darkness, order out of confusion. Beneath the strife and storm the marvellous purposes of Divine Mercy are silently working. It may be through such scenes of trial as earth has never witnessed, but assuredly the glorious truth is advancing to a triumph; and over all the wreck and ruin of evil, Jesus will stand, the conqueror.

In the United States there is a very singular state of affairs, and however silently and safely, a revolution of another description is actually advancing there. The party organizations which two years ago ruled every thing, are virtually annihilated, and preparation is being rapidly made for a division of parties upon altogether new grounds. Between the two great political parties into which the people of that republic have hitherto been divided, there has never been any great difference of principles. Men and measures, certain leaders and certain questions of policy, rather than any important principles, have been their rallying points, and it has astonished strangers to see how much heat could be elicited from so small distinctions. Henceforth there will be a great principle at issue. It will be the struggle on which the civilized world will look with interest. It will be the conflict of liberty and slavery, to be contested inch by inch on every foot of the land of Washington. In two years or less this will be the question at issue in every public movement, down to the election of the petty constable and pathmaster. It is a question in which every prejudice and passion will find play, and in which ultimately there will be a great and desperate local struggle, terminating not in the dissolution of the union, but in the emancipation of the slave. This question will exercise a powerful and controlling influence upon the approaching Presidential election, already a committee of the Senate, composed equally of Whigs and Democrats from the north and from the south, have attempted most audaciously to throw it out of the present contest. This committee reported a bill for the organization of a Territorial Government in Oregon, California and New Mexico; and they endeavored to compromise the disputed point, by providing that "if any question on the subject of slavery arise, it is to be left to the decision of the judiciary of the United States." This proposal is spoken of in the United States as "Cowardly and pusillanimous in the extreme, to take so important a vital question out of the hands of the representatives of the people, and throw it upon the shoulders of the judges." It is how- ever, significant of the state of public sentiment. The canvass of the different candidates does not appear to proceed with customary activity.

The more independent journals speak out loudly against the absurd and oppressive retaliatory postage on English letters, and expose the folly of seeking to be avenged on the English post-office by taxing the people of the United States. Canada to be sure suffers inconvenience, but the burden of the imposition falls upon themselves. An act of reciprocity between the United States and Canada which we copied last week was passed without opposition. We observe—"The Canal Bank of Albany," with a circulation of \$190,000, and debts to individuals amounting to \$50,000, and to the State of New York \$68,000, has stopped payment. The directors and officers were largely indebted to the bank, and the whole circumstances are disgraceful. The total

amount of specie exported from the United States during the current year is \$7,705,870.

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We should not omit to mention the partial failure of what was intended to be "the greatest monster meeting ever convened in Canada." O'Connell, a man who has made some noise in New-York in connection with the Irish repeal agitation and "sympathy-with-Mitchel" meetings, visited Montreal as a deputy from the "New-York Irish Republican Union," and an attempt was made to get up a great public meeting to hear his address. The meeting was held in the open air. No more than 600 attended. It is not likely that O'Connell was able to arouse, and at last a shower of rain dispersed the gathering. O'Connell has left Montreal in disgust, and will carry with him the assurance that Canada is not the spot where sedition thrives.

In this connection we may express our astonishment and regret that the British press should be so ready to take up and magnify reports of discontent and disaffection in this Province. In late papers we observe the extravagances of Papeineau and his associates quoted and commented upon as if they were for indications of the state of public feeling. It is difficult to understand how such an impression could be gathered from Canadian journals of any party. It may be an illustration of the proverb, "Better hang a dog than give him an ill name." People will learn by and by to do justice to the loyalty and order of Canada.

**UNION.**

There is strength and attraction in the very sound of it, and the heart cannot be in a healthy state that is not alive to its attractions. Especially when used with reference to the followers of Christ, to be indifferent to it, is self-evidently to betray an utter absence of the spirit of Christ. It will be seen at once, not only how much it is consonant with the spirit of the gospel, but of low vital consequence it is to the advancement of the gospel; when it is observed that in our Lord's great intercessory prayer, he pleads as a crowning evidence of his divine mission, not for miraculous displays or supernatural aids, but that his followers may be one. On the other hand, strife and division are clearly traced to the absence of christian principle and the influence of unshuffled passions. As a question of policy, as well as a question of principle, there is not even room for discussion as to the desirableness of union. It is only as we are closely and cordially united that we can be strong for the accomplishment of common end. Any approach to disunion is not merely a loss of strength to the common interest, but a positive hindrance and a positive testimony against the truth. The history of the eighteen hundred years during which christianity has wrestled with the powers of darkness in this world, is the proof of this position.

But when we have gone thus far we have stated only one side of the question. And it is necessary to admit that there may be a great defect in the statement. For after all, union must be salutary or injurious according to the principles on which it is formed, the parties between whom it is formed, and the objects which it has in view. If the cause of Christ has suffered by discussions on the one hand, it has benefited no less by unholy alliances, combinations

and conformities on the other. Separation in certain circumstances may be as obligatory as union is in others, and if it is on the one hand a duty to forbear one another, it may on the other become a duty as imperative to contend earnestly for the faith, and to withstand a brother beloved to the face. It is necessary therefore when we plead for union that we do not lose sight of truth: truth for the principle on which we unite, truth for the object we prosecute.

It might be instructive to examine some of the popular modes of advocating what is called union, and try them by this rule, but our present limits require rather that we should briefly exhibit some views of the scriptural grounds of union, especially with reference to the position of our denominational affairs. The general rule which will be universally allowed by those who acknowledge the rights of conscience and private judgment is, that no man shall be required to unite with any man or body of men, in any religion or for any object, at the sacrifice of the truth for God. It must be admitted on the other hand, that any man professing Christianity who holds himself in separation from other Chris- tians on any other basis than the word of God is a schismatic. For his doctrinal and practical views of God's word he is responsible to God. Every man is bound to know the truth which God has revealed for his salvation, and to ob- serve all things whatsoever Christ has commanded. That is a matter of solemn accountability. No man, no body of men, can relieve us of that responsibility, and consequently no body of men can claim that we should forego our convictions, and trample upon what we believe to be the authority of the Lord. Neither can we in the exercise of this freedom deny it in all its extent to others. Who- ever from his views of expediency and policy, or from a preference of certain persons and opinions, maintains a division in the church, is guilty of a schism. But whoever foregoes or abandons his firm convictions of the faith and ordinances of the gospel for the sake of union, tramples on the authority of the church's King, and is guilty of treachery to the truth. To carry out these views is the farthest removed possible from uncharitableness, for fully acknowledging our own responsibility, we freely acknowledge the right of others. Looking round the Christian world with such views, we have no need to seek a compromise of principle in order to the recognition of a common brotherhood. It is a selfish and uncharitable spirit which is constantly trying to compromise man's various convictions in order to his unity, and which sets the ban of uncharitableness upon everything that cannot be brought over to its particular grounds. We may acknowledge a man's participation in the faith, the hope and the spirit of the gospel, and only esteem him all the more highly for his firm and conscientious adherence to the authority of the Redeemer, which will lead to different conclusions from ours, as to the institutions of the gospel.

In practice there is to be little if any about carrying out these views of peace and love with all who love the Lord Jesus, and who are willing to yield to others the right which they claim for themselves. There is an embodiment of these views in a simple and salutary rule which needs to be illustrated and enforced in our day. "Whereas we have already attained to us walk by the same rule, let us mind the same things," which is just to say, "to the full extent to which you can unite without the sacrifice of truth, seek together the promotion of common ends, and a further Christian fellowship, but not one step farther." In accordance with this rule it is evident that Christians of various denominations can unite with each other in various relations and for various objects. With some we can unite, for example, in the prosecution of moral reforms, with others in the dispensation of the English Scriptures, with others in the translation of the Scrip- tures into foreign tongues, with others in the publication and distribution of tracts, &c. And in all such enterprises we must make common cause to the full extent that we can do it without sacrificing principle. For example—an Epis- copalian may and ought to co-operate with a Presbyterian in the dissemination of the word of God, but he would have no right to demand the Presbyterian's co-operation in circulating tracts advocating those views of church government which he believes to be in harmony of the will of God. And so vice versa. The application of this principle to the various relations of Chris- tian life is easy. It guides us in church fellow- ship; and the steps from that to its application to a denominational union cannot be mistaken. There are scattered throughout this province, a number of Baptist churches, professing to maintain the primitive laws and ordinances of the gospel; and it is proposed that, for the advocacy and advancement of the truth which they hold in common, they should enter into an organized and active alliance. According to the rule laid down, that union must not be sought at the sacrifice of the authority of Christ in his own church. Any proposal which treats the laws and ordinances of Christ as a matter of indifference or neutrality—any proposal to make these laws subjects of compromise must at once be rejected. By the bulk of Baptists that rejection has already been declared. It is not too much to say that the rejection of every compromise will be persevered in. The little handful who plead for that compromise may find their opportunities to obstruct and annoy; but one thing is settled, a union on their grounds can never be effected. There may be on some questions a want of that full confidence which more intimate acquaintance alone can mature; it may be in some quarters the leanings of old friendship, and the influence of old associations, which it is hard to sever; and there may be here and there, few and far between, discontented spirits, who must always be in opposition, who will play into the hands of the advocates of neutrality and compromise;—but the great body of Baptists, from the East to the West, have, we believe, prayerfully purposed that on grounds of strict and decided principle, they will unite. There is not power in faction to frustrate that purpose. We must rise above the reach of clamour and jealousy. A great work is to be done; we cannot fritter away time and energies in petty squabbles. Let us not worthy of the design, to cement

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The time is advancing when active effort will be called for in promoting the signature of petitions to the Legislature, on University Reform, Clergy Reserves, and some kind of subjects. It is important that there should be something like concert of action, and as the *Examiner* has been foremost to move on the Clergy Reserve question, we avail his promised copy of a brief petition.

We have a few of the *Examiner's* more lengthy petitions, giving an outline history of the subject, and a list of names. These will be forwarded to the office by party visiting London.

We should not omit to mention the partial failure of what was intended to be "the greatest monster meeting ever convened in Canada." O'Connell, a man who has made some noise in New-York in connection with the Irish repeal agitation and "sympathy-with-Mitchel" meetings, visited Montreal as a deputy from the "New-York Irish Republican Union," and an attempt was made to get up a great public meeting to hear his address. The meeting was held in the open air. No more than 600 attended. It is not likely that O'Connell was able to arouse, and at last a shower of rain dispersed the gathering. O'Connell has left Montreal in disgust, and will carry with him the assurance that Canada is not the spot where sedition thrives.

In this connection we may express our astonishment and regret that the British press should be so ready to take up and magnify reports of discontent and disaffection in this Province. In late papers we observe the extravagances of Papeineau and his associates quoted and commented upon as if they were for indications of the state of public feeling. It is difficult to understand how such an impression could be gathered from Canadian journals of any party. It may be an illustration of the proverb, "Better hang a dog than give him an ill name." People will learn by and by to do justice to the loyalty and order of Canada.

**UNION.**

There is strength and attraction in the very sound of it, and the heart cannot be in a healthy state that is not alive to its attractions. Especially when used with reference to the followers of Christ, to be indifferent to it, is self-evidently to betray an utter absence of the spirit of Christ. It will be seen at once, not only how much it is consonant with the spirit of the gospel, but of low vital consequence it is to the advancement of the gospel; when it is observed that in our Lord's great intercessory prayer, he pleads as a crowning evidence of his divine mission, not for miraculous displays or supernatural aids, but that his followers may be one. On the other hand, strife and division are clearly traced to the absence of christian principle and the influence of unshuffled passions. As a question of policy, as well as a question of principle, there is not even room for discussion as to the desirableness of union. It is only as we are closely and cordially united that we can be strong for the accomplish- ment of common end. Any approach to disunion is not merely a loss of strength to the common interest, but a positive hindrance and a positive testimony against the truth. The history of the eighteen hundred years during which christianity has wrestled with the powers of darkness in this world, is the proof of this position.

But when we have gone thus far we have stated only one side of the question. And it is necessary to admit that there may be a great defect in the statement. For after all, union must be salutary or injurious according to the principles on which it is formed, the parties between whom it is formed, and the objects which it has in view. If the cause of Christ has suffered by discussions on the one hand, it has benefited no less by unholy alliances, combinations

and conformities on the other. Separation in certain circumstances may be as obligatory as union is in others, and if it is on the one hand a duty to forbear one another, it may on the other become a duty as imperative to contend earnestly for the faith, and to withstand a brother beloved to the face. It is necessary therefore when we plead for union that we do not lose sight of truth: truth for the principle on which we unite, truth for the object we prosecute.

It might be instructive to examine some of the popular modes of advocating what is called union, and try them by this rule, but our present limits require rather that we should briefly exhibit some views of the scriptural grounds of union, especially with reference to the position of our denominational affairs. The general rule which will be universally allowed by those who acknowledge the rights of conscience and private judgment is, that no man shall be required to unite with any man or body of men, in any religion or for any object, at the sacrifice of the truth for God. It must be admitted on the other hand, that any man professing Christianity who holds himself in separation from other Chris- tians on any other basis than the word of God is a schismatic. For his doctrinal and practical views of God's word he is responsible to God. Every man is bound to know the truth which God has revealed for his salvation, and to ob- serve all things whatsoever Christ has commanded. That is a matter of solemn accountability. No man, no body of men, can relieve us of that responsibility, and consequently no body of men can claim that we should forego our convictions, and trample upon what we believe to be the authority of the Lord. Neither can we in the exercise of this freedom deny it in all its extent to others. Who- ever from his views of expediency and policy, or from a preference of certain persons and opinions, maintains a division in the church, is guilty of a schism. But whoever foregoes or abandons his firm convictions of the faith and ordinances of the gospel for the sake of union, tramples on the authority of the church's King, and is guilty of treachery to the truth. To carry out these views is the farthest removed possible from uncharitableness, for fully acknowledging our own responsibility, we freely acknowledge the right of others. Looking round the Christian world with such views, we have no need to seek a compromise of principle in order to the recognition of a common brotherhood. It is a selfish and uncharitable spirit which is constantly trying to compromise man's various convictions in order to his unity, and which sets the ban of uncharitableness upon everything that cannot be brought over to its particular grounds. We may acknowledge a man's participation in the faith, the hope and the spirit of the gospel, and only esteem him all the more highly for his firm and conscientious adherence to the authority of the Redeemer, which will lead to different conclusions from ours, as to the institutions of the gospel.

In practice there is to be little if any about carrying out these views of peace and love with all who love the Lord Jesus, and who are willing to yield to others the right which they claim for themselves. There is an embodiment of these views in a simple and salutary rule which needs to be illustrated and enforced in our day. "Whereas we have already attained to us walk by the same rule, let us mind the same things," which is just to say, "to the full extent to which you can unite without the sacrifice of truth, seek together the promotion of common ends, and a further Christian fellowship, but not one step farther." In accordance with this rule it is evident that Christians of various denominations can unite with each other in various relations and for various objects. With some we can unite, for example, in the prosecution of moral reforms, with others in the dispensation of the English Scrip- tures, with others in the translation of the Scrip- tures into foreign tongues, with others in the publication and distribution of tracts, &c. And in all such enterprises we must make common cause to the full extent that we can do it without sacrificing principle. For example—an Epis- copalian may and ought to co-operate with a Presbyterian in the dissemination of the word of God, but he would have no right to demand the Presbyterian's co-operation in circulating tracts advocating those views of church government which he believes to be in harmony of the will of God. And so vice versa. The application of this principle to the various relations of Chris- tian life is easy. It guides us in church fellow- ship; and the steps from that to its application to a denominational union cannot be mistaken. There are scattered throughout this province, a number of Baptist churches, professing to maintain the primitive laws and ordinances of the gospel; and it is proposed that, for the advocacy and advancement of the