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Whole No. 175.

Song of a Spirit entering Heaven.

Home at last! Home at last!
From an earthly shore,
For oh! I've joined the ransomed band
Who passed on long before,
Here each tear is wiped away,
By God, the Holy One,
There's naught but songs of joy and praise,
Round the Eternal's throne.

The pure in heart! the pure in heart!
Robed in spotless white,
Have won their stary crowns of joy
All gloriously bright,
And some I loved so long ago,
Who left me sad and lone,
I met amid the Heavenly host,
Within Our Father's home.

Safe at home! Safe at home!
Oh! let the echoes go,
To soothe the hearts that mourn me yet,
In that first home below.
I'm safely sheltered in His fold,
Who was for sinner's slain,
Through Him I've won eternal life,
For me to the slain.

Safe at home! safe at home!
From the earthly shore,
I bless and praise Thee, Oh my God,
For ever, ever more!

Baltimore, October, 1852.

Political Economy.

A BRANCH OF PUBLIC EDUCATION.

Lecture delivered by the Rev. Dr. Evans, Chief Superintendent of Schools, before the Mechanics' Institute, Toronto, on the 12th March, 1852.

(Concluded.)

4. The last reason which I shall urge for making Political Economy a branch of public education is, that some acquaintance with it is requisite to a just estimate of the value of the different kinds of labour, and a right appreciation of the services of the various professions which are essential to the production of wealth and the progress of civilization in any country. That able political economist, Mr. S. SENIOR, has well defined labour to be "the voluntary exertion of our bodily and mental faculties for the purpose of production." Very little observation and reflection are sufficient to inform us that there is rude, simple, or uneducated labour, and educated labour—that there is physical or bodily and mental or intellectual labour, and, as is commonly the case, both of these united—that these several kinds of labour enter into the production of almost every article of wealth; and finally, that their productiveness greatly depends upon the intelligence and moral habits of labourers themselves of all classes, and upon the character and institutions of the country. In the production of nearly every article, there is a three-fold process, namely—the theory, the application, the execution,—comprehending as it has been well expressed by Dr. WATLAND, in his lucid and comprehensive exposition of the elements of Political Economy:—*Industry of discovery, or investigation; industry of application or invention; and industry of operation.* In the first place, then, we have the philosopher or man of science, investigating, discovering, and unfolding the laws of nature; secondly, we have the inventor, applying these laws in the several departments of practical life; thirdly we have the operative labourer, giving effect to all useful discoveries and inventions; and I may add, lastly in word, but first in order and importance, we have the teacher of religion and morals, and the relation which we man in all his pursuits and relations—we have the instructor in letters and arts, to train the mental and corporeal faculties of man for all the employments of human skill and labour; we have the surgeon and physician, to repair and mitigate physical misfortune, to alleviate suffering, and to restore the wasted strength and prolong the life of man for his wonted labours; we have the lawyer and jurist to secure the fruits of industry; we have the civil ruler, the legislator, the departmental, and various subordinate officers of government, for the protection of life, liberty and property, and the numerous vital interests of man as a social being.

Now each link in this vast chain of human labour, is connected with every other link of an order of Providence stamped upon the conditions of the nature, and the destinies of man, and each particle or kind of labour possesses a value according to its cost and its tendency to promote the great objects of human industry. That there is a difference in the value of different kinds of labour, is clearly the common sense of mankind, as is evinced by the occurrence of every day life. No man thinks of placing the same value upon the labour of a gate keeper and of a master farmer in agriculture; or the labour of a hod man and master-builder in architecture; or of a messenger and manager in a mercantile establishment; or of a monitor and head manager of a school, or of a cryer and judge of a court; and similar distinctions in the comparative value of different kinds of labour suggest themselves in a thousand examples that might be adduced. To explain the philosophy of the distinction, the principles on which they are founded, and the extent to which they may be justly and beneficially applied—in the distribution of the fruits of human labour, or the payment of wages falls within the province of political economy. And from ignoring this important subject, the most absurd and injurious errors prevail and are every day propagated. It is, indeed, admitted that the value of two pieces of cloth is not the same, if the more labour has been bestowed upon the one than the other—that an ounce of gold and of silver is not of equal value, since the former has cost sixteen times more labour than the latter—that each farmer, tradesman, or merchant, should be compensated for the capital he invests, the expense he has incurred, the risk he runs, as well as for the personal labour he performs in business; yet how is this obvious principle of justice between man and man, this obvious principle of prudence in the social progress of any people, been discarded and outraged in the discussion of economical questions in this country. It has been attempted to reduce all kinds of labour to about the same value—to place edu-

ated labour on a par with uneducated labour;—contending that the Lawyer or Physician who has invested the capital of the many hundreds of pounds, and many years of labour to qualify himself for his work, is entitled to no more for a day's labour than the man who has not spent ten pounds or a year's time in preparation for his work—that the teacher of youth who has spent years and means to fit himself for the duties of his office, is entitled to no higher remuneration than the day labourer who has never spent a penny or an hour in preparation for his employment;—that the wages of the Judge of the land and of the chief officers of state, imparting the result of long and expensive labour, of rare attainment and talent, should be less than the receipts of many an ordinary tradesman. In as far as this spirit prevails in any community, society will not advance beyond a certain point—educated labour, and especially the higher branches of it, being inadequately compensated, will be abandoned for more remunerative pursuits, and mediocrity, materialism, littleness and meanness will ultimately become the characteristics of the rulers and institutions, the sentiments and feelings of a people. In the application of the true principles of political economy to the support of civil government, Dr. WATLAND, the able American author already quoted, remarks as follows; and his remarks are equally appropriate to every situation requiring the best qualifications, from that of the humblest country school master to the President of a University, or the head of a Government.

"Economy requires, that precisely such talent should be employed, in various offices of civil government, as may be necessary to insure the discharge of the duties of each office, in the best possible manner. Many of these offices, can only be discharged successfully, by the first order of human talent, cultivated by learning and discipline, and directed by incorruptible integrity. Now it is certainly bad economy, to employ inferior talent to do badly, that which can only be done well by the first order of talent."

"Hence, the salaries of judicial, legislative and executive officers, should be such as to command the services of such talent as the duties of each office require. It is most unparliamentary, to give to a judge such a salary as will command the services of nothing more than a third rate lawyer; and it is mean to ask an individual to do a service for which he is not qualified, at a lower rate than that at which he would do it for an individual."

"In answer to this, it may be said, that by bestowing large salaries upon the officers of the Government, we present temptations to avarice. But, I reply, the reduction of salaries by no means diminishes the evil. Were emolument to be reduced, there would always be a contest for office. The only question then is, whether we shall have the contest between men of high, or between men of low character; between those who are capable of serving us for our advantage, and those who are only capable of serving us to our disadvantage. Were the most important trust in the Government to command no higher salaries than the wages of day-labourers, there would be as great a competition for them as at present; only that the contest would be between day-labourers, instead of being between men of professional ability."

Political economy also shows that those very employments and professions which are least appreciated by the blind and unparliamentary partisanship above alluded to, have ever been the most contributors to the material and intellectual interests of mankind. The man of speculative science, the man who spends his days in his study or laboratory, is looked upon by this kind of partisanship as a public consumer instead of a public producer; clergyman, physician, and lawyer, are held up as public consumers, instead of as being contributors to the public weal, equally, at least, with other classes of producers in the community. It has been said there is no need of such professions; let every man be his own clergyman, his own physician, his own lawyer. Apart from other considerations, the imprudence and error of such sentiments may be sufficiently shown upon the economical principle of the division of labour. With equal if not more propriety might it be said, let every man be his own schoolmaster, his own shoemaker, his own tailor, his own blacksmith, his own plough and wagon, and cabinet-maker, his own cloth and cotton manufacturer, his own grocer, and mail-carrier. Scarcely is any man so destitute of all notions of economy, as not to see that the production of every article, by each man employing himself to his own, and exchanging the products of his own labours for such of the products of the labours of others as he may require—that it is far better for the farmer to sell his grain in the market, and buy his shoes and pay the postage on his letters, than to undertake to make the one and carry the other; and so with each of the other numberless employments of human life.

And are the more difficult, and therefore higher professions to be excepted to the general rule? If it is cheaper for a tradesman to buy his bread with the products of his own mechanical labour, than to spend time in attempting to grow grain for himself—if it is cheaper for a man to employ a schoolmaster to teach his children, than to employ his own time in teaching them himself, and probably teaching them very badly—it is not cheaper as master for a man to employ a surgeon to amputate or bind up a broken limb, than to spend time in learning, or attempting to do it himself? And when attacked by disease, is it not cheaper for a man to procure books and spend time in attempting to study the physiology and diseases of the human system, and their appropriate remedies, or to employ a physician who has devoted his life to the study and practice of such subjects? And in the disposal of his property, in the recovery of debts, or in the question whether Mr. Harrison is as good a man as any in the church."

"That may be, but it is hardly worth while to ask a man to join the church, when there are better men out of it, than there are in it."

"I do not ask you to join the church. I only ask you to consider your ways, to repent of your sins, and to believe in the Lord Jesus Christ."

"This have you talked with Mr. Harrison on this subject?"

"No, I have not seen him recently."

"I wish you would talk with him first."

"For what reason?"

"If you can get him to seek religion, a great many others would follow."

"But you say he is already a good man, why do you not follow his example?"

"He don't belong to the church, and don't talk as you do. He is content to do right, and let others do as they please. He is not interfering with other people's liberty. He is not for sending every man to hell who don't think and act just as he does."

"You talk very strangely. No one wishes to interfere with your liberty. No one aims the right or desires the power to send you to perdition. To advise and entreat one to attend to his own highest interests, to avoid perdition, is certainly not interfering with his liberty."

"Why don't Mr. Harrison exhort people? He has a better right to than most of those who undertake it."

"I cannot answer for Mr. Harrison, I have my own duty to attend to, not his; and my duty is to entreat you for Christ's sake to be reconciled to God. I want to see you happy. I want to see you in a position to bring up your children in the fear of the Lord. I want to see you with a good title to heaven. Remember, my friends, that every one must give account of himself to God. In the judgment day, you will not be asked what I did, or what Mr. Harrison did, but what you did on earth."

"Some impression was made on Mr. Sales by the solemn remarks thus addressed to him. He remained silent, and when Mr. Carman left him, a tear stole down his cheek, and he said to himself, 'I suppose I have sinned against the subject, but I have so much to do.'—He wiped away the tear—and there is so little difference between those who are in the church and those who are out of it, that—good Mr. Harrison I am glad to see you? Mr. Harrison at that moment entered the shop, and Mr. Sales' mind was filled with the impression made by Mr. Carman's parting words. He had forgotten. Mr. H. had known his business, but Mr. Sales was little disposed to attend to it. 'Have they been to see you?' said Mr. Harrison.

"Who?" said Mr. Harrison.

"Why, the church members. The church has appointed committees to visit all the sinners in the place. Carman was here this morning, and I told him to begin with you, that if you would fall in with them, the rest of the members of the evening would be for the authority of your name. There are those who think you have done more harm than you could if your life had been less blameless, and your opposition to religion open. It is not for me to judge. It is a case for you to settle with your Redeemer. He did not die for you in secret. He did not convert you in secret, if you have been converted. He will not admit you to heaven by a secret way. There is but one way, and that must be travelled openly without fear. Consider the matter well. Get a full view of the greatness of your sins, and get pardon for them all. If, having spread out your case before God, you find acceptance with him, his people will not reject those whom he receives. Having offered prayer, he will be the first to congratulate in order to hear or tell some new thing."

"They seem determined to make a noise," said the keeper of a shop in which half a dozen were assembled.

"They have drawn in some of your customers," said Mr. Jenks and Scott, who had been to meeting three nights running.

"It was time they went somewhere beside here," said another. The shopkeeper was not pleased with the remark, and muttered something about the undesirability of having his customers go to meetings.

"The movement on the part of the church had made an impression, and a series of evening meetings were held in the lecture room. They became the subject of remark, especially in these places where men were left the remainder of the evening at the disposal of the Divine Spirit."

In regard to the character of his influence, it was sometime before he was fully convinced that it had been such as was reported by the minister. But he was convinced, and was contented to go to Sunday school, and to attend to his other duties, and to confess his sins, and to urge them not to suffer their souls to be lost in consequence of his sins.

When he offered himself for admission to the church, he made full confession of his sins, and of his unbelief in the divinity of Satan. Subsequently, his influence was decided and good; but he felt that he could never atone for the insensible or undesignated influence he had for so many years exerted against religion.

How contented to serve God in the liberty of Satan. Subsequently, his influence was decided and good; but he felt that he could never atone for the insensible or undesignated influence he had for so many years exerted against religion.

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"I used to read those passages, but I persuaded myself that they did not apply to me. But I was wrong, all wrong, and I see it now, that God has laid his hand heavily upon me."

"How did you use to feel on communion days, and when you read the commandment, 'Do in remembrance of me?'"

"I used to feel bad sometimes, very, but I got round the commandment in some way. I don't see how, as things appear to me now."

"Satan is always ready to help those who are resolved to get round the commandments of God. A resolution to get round them is an invitation to Satan to come with the aid of his devices."

Mr. Harrison wept as these sins were thus pressed home upon his conscience. It was the minister's purpose to make him feel something of the greatness of his sins. He was never afraid of making men feel too keenly the enormity of their sins. Hence, instead of ministering comfort, as it was often expected by those who sought his counsel, he often sent them away with heavier hearts than when they came to him.

"Did you ever consider what your influence was, while you were thus striving to be a Christian in secret?"

"I was very careful never to give any countenance to sin."

"You never did it designedly, but you did it most effectively. You were a large influence referred to again and again by sinners when they have been urged to repent. Your course has to my certain knowledge been commended in the grog-shop, and your name has been the watch-word with those who strove to keep men from coming to the hearing of the Gospel on those occasions when special services have been held."

During the effort that was made a year ago, a brother told me, that Mr. Sales could have been driven out from his rampart of excuses, and brought to those evening meetings, but for the authority of your name. There are those who think you have done more harm than you could if your life had been less blameless, and your opposition to religion open. It is not for me to judge. It is a case for you to settle with your Redeemer. He did not die for you in secret. He did not convert you in secret, if you have been converted. He will not admit you to heaven by a secret way. There is but one way, and that must be travelled openly without fear. Consider the matter well. Get a full view of the greatness of your sins, and get pardon for them all. If, having spread out your case before God, you find acceptance with him, his people will not reject those whom he receives. Having offered prayer, he will be the first to congratulate in order to hear or tell some new thing."

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