

so evident as to induce this spirited gentleman to make such an offer, how criminal in the government not to *co-operate* with the people, and place beyond the reach of private aid so important and essential an undertaking! If Mr. McNab's offer was praiseworthy, why should not similar assistance from the Government be equally so? Is he more interested in the morality and welfare, spiritual and temporal, of the people? What good reason can be assigned for throwing these burdens on private generosity? And what more legitimate and useful method of employing the public treasure than by the erection of churches and parsonage-houses, and the establishment of glebes, where a large community well disposed, are unable, from their circumstances, to make the necessary provision? Through the zeal of a resident clergyman, the people are often reminded of their duty; they are daily witnesses of that lofty and ennobling charity—that constant intercourse and intimate familiarity with the poor—that untired exertion for their happiness, their welfare, their education, their improvement,—that household sympathy with their wants,—that tender controul over their conduct,—which renders the pastoral office, when properly sustained, the most interesting, as it is the most useful, to the whole community. As Mr. Bulwer remarks, it is a singular circumstance, that by far the two ablest defenders of ecclesiastical establishments have been a Dissenter and a Deist—the pious Dr. Chalmers and the philosophic David Hume. The aphorism of the latter, that where the support of the ecclesiastic depends wholly upon the people, he stimulates their zeal by all the quakeries of fanaticism, is daily verified, and indeed, my Lord, it would not be difficult to adduce sundry cases of extortion for dues, &c., on the part of some warm sticklers for the voluntary system, that were perfectly disgraceful. Mr. Bulwer has been long known as one of the most unflinching and zealous reformers in England, and yet an eloquent advocate for a legal provision for the clergy. Speaking of a parochial clergy, he says, “In penetrating every corner of the island—in colonizing every village—with the agents of civilization, in founding schools, in enlightening the magistracy, in operating unconsciously on the moral character and spiritual teaching, even of the various sects; in curbing, to a certain limit, the gloomy excesses of fanaticism,—in all this you behold the redeeming effects of an ecclesiastical establishment; effects which are sufficient, let us acknowledge, to atone tenfold for all its abuses.” But there are still other reasons, my Lord,

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