

your own indifference? Who will quench for you the consuming fire of Divine vengeance, kindled against your sins, and prepared for your destruction? Is a tragedy death a thing never heard of? What yearning for which is not marked by this melancholy distinction? What campaign is closed without hurrying thousands to an untimely grave!

Let us suppose, however, that your days will end naturally and without sudden violence. Have you never stood by the bed of death? Think you that the dying man is in a meet state for meditation and reflection, when he is already in the grasp of death's messengers, who herald his approach? When he is writhing under those piercing and intolerable pains which drive the soul from her natural functions: to that drowsy listlessness which paralyzes the most vigorous mind and the keenest intellect: to that deep lethargy which withstands the strongest motives, and defeats the most touching exhortations: to those recurring wanderings which conjure up phantoms and chimeras, and fill the soul with a thousand quaking terrors? Brethren! shall we always take pleasure in deceiving ourselves? Mark, deluded Christian! mark, I implore thee, this pale extended frame; gaze on this shattered structure, a corpse indeed, though still heaving with the pulses of life; and tell me,—Where is the mind so commanding as to collect itself in these mournful circumstances, and to accomplish its wild projects of conversion!

Again, let us imagine—and God grant the supposition may be realized—that by a peculiar favour of Heaven, you are visited with one of those sicknesses which conduct to the grave by unperceived decay, divested of the horrors which accompany rapid dissolution: will you be more disposed by it to conversion? Are we not ourselves, day by day, the sorrowing witnesses of what transpires on these occasions? Friends, family, self-love, all conspire to give us a favourable opinion of the disease, so long as it is not the subject of despair. Whilst we do not believe that the term of our existence has yet arrived, we continue to defer the convenient season for conversion. After having denied to God the four days of health, we will also grudge him each soothing intermission of our malady: we will prescribe to him a fixed time for the surrender of the breath of life, when it is even now trembling on the verge of our lips. We hope for life, and this hope kindles desire; and desire of days settles deeper and deeper our love of the world, and this is enmity against God. Disease meanwhile steals on apace; wasting sickness pursues its sure career; the body loses its strength, the spirit its fortitude; and death overtakes us ere we are fully satisfied that we are mortal.

Lastly, place yourselves in the happiest circumstances; on a bed of death, tranquil and peaceful; without confusion, without delirium, without stupefaction: suppose, too, that you have abandoned every fallacious hope of returning to the world; that you are conscious your departure is at hand. I ask you,—Is not the mere thought of death, the conviction that in a few brief hours you will lie beneath the folds of the valley,—is not this alone sufficient to perplex your reason, and deprive you of that freedom which is indispensable to the prosecution of the great work of salvation? He who has lived absorbed in the pleasures of time, engrossed by his cares, and the slave of his customs; can he behold without convulsion and agitation his designs rendered abortive, his hopes dissipated, his projects disconnected, the fashion of this world passing away, the judgment set, the books opened, and his soul summoned before the tribunal of the Judge of all the earth?

We have often had occasion to observe, when solacing the last hours of the dying, that those who are afflicted with the greatest bodily pain, are not always the most distressed in mind: however agonizing may be their pangs, this anguish engages the entire faculties of the soul, and on this very account the sufferers are precluded from fixing their attention on the object which is to them the most appalling,—the shadows of approaching dissolution. "But he who feels himself sinking beneath the stroke; who eyes his conqueror face to face; without being distracted by any physical convulsion; he who in this situation beholds death unveiled in all its terrors, not seldom endures torture more exquisite and penetrating than any external throes.

Need I recount the number of occupations which this fatal hour brings in its train! Medical skill must be obtained; consultations must be held, all human ingenuity must be exerted to sustain the tottering fabric of mortality. The claims of posterity demand attention; the last will and testament must be drawn up; the world will extort its tribute of regretful sighs; we must bid farewell to our family; take an affectionate leave of friends; *escape from ourselves*. Is it a time then, amid so many affecting scenes, and tumultuous emotions, to examine religion, to review the actions of a life which is hastening to its close, to restore property dishonestly acquired, to repair the dishonour callously attached to a neighbour's reputation, to perform the offices of repentance, to search the heart, and to estimate duly the motives which incline us to righteousness. Brethren! when we devote our energies unimpaird to this momentous work; when we surrender to it all our inclinations, and all the strength of an intellect in its vigor, unaffected by the incursion of disease; when we yield up our whole life: it is all too little. How, then, I enquire, can this great labour be achieved by a spirit absorbed, distracted, and confused?

THE CHURCH.

COBourg, FRIDAY, DECEMBER 22, 1843.

CONTENTS OF THE OUTSIDE.

Table with 2 columns: First Page, Fourth Page. Topics include Christmas Day, Conveyance of Land of Real Religion in England, A Death-bed Repentance.

The Church, with maternal affection and care, provides for her children seasons of rejoicing as well as days of mourning. At particular times, she calls upon them, with tender but authoritative voice, to view with more than wonted seriousness, the dark picture of their sins, and the sufferings of an incarnate Deity of which they were the cause; and such a contemplation we are called upon to pursue with livelier acts of penitence, with deeper expressions of contrition and sorrow.

And it is well thus to break down the carnal temper, and subdue the waywardness and worldliness of the natural heart,—to check the high aspirations of earthly promise and hope,—and bend the spirit to a more befitting tone of humble and fervent piety.

But the Church, too, in the desire and effort to retain the followers of their Divine Master in humble and trustful subjection to his laws and will, seeks not to crush, but to give a right direction to the natural affections of the human heart; not to choke up the fountain of feeling, but to purify and give healthfulness to its streams. And so we have our joys, as well as sorrows, in our spiritual warfare: we have, at peculiar seasons, the love of God presented to us in more than wonted terms of encouragement and hope. We are taught, as on the day of Christ's Nativity, to behold in more resplendent light the promises of God; and to draw peculiar comfort from the contemplation of the privileges and rewards he is pleased to annex to faith in the Saviour's name.

CHRISTMAS, then, may well be a season of rejoicing to the militant pilgrim,—as presenting the first indication of the realities of truth which, after a long season of shadowy figurings, it was the will and purpose of God to reveal to the world. This by St. Chrysostom was justly termed the most venerable, and the mother of all Festivals; and he best responded the voice of the whole Church of God, from the beginning, in hailing it with peculiar joy and welcome.

We are assured, by the most credible and satisfactory evidence, that the "mystery of godliness," which the Apostle applies to the Incarnation of the Son of God, was celebrated by the primitive Christians at a very early period, and that a certain season was appointed for the solemnity. The commemoration of this holy season can be traced, with historical accuracy, to a very ancient date,—ancient enough to warrant the conclusion, that it was contemporaneous with the first preaching of Christianity itself. There is a beauty and propriety in the act of gratefully solemnizing an event so calculated to awaken our deepest love and veneration as the appearance of the Son of God in the flesh, which would engage the attention of the Christian Church probably long before other observances of comparatively inferior interest would be established. We may claim for it, indeed, the authority of some Apostolic ordinance,—included, it is to be believed, in those institutions so frequently alluded to by St. Paul, without being formally or directly explained, as being familiar to those to whom the allusions were made,—one of the many things to be done "decently and in order," which the Apostle was continually inculcating, without feeling it necessary particularly to detail.

St. Chrysostom records the practice of his own day, and what is more important, the custom of previous ages,—when he states, that the day which we call Christmas was of great antiquity, and had been for a long time celebrated in the Christian Church; that it was famous and renowned from the beginning, from Thrace to Gades in Spain. And this testimony, it must be recollected, was borne about the beginning of the fifth century. Gregory Nazianzen and Basil,—both of whom flourished in the fourth century,—supply the same evidence, not the less valuable for being indirect; namely, the fact of their composing sermons for the occasion. This circumstance proves not only the prevalence of the custom, but the religious object to which the festival was devoted. This was, the furtherance of holy meditation upon the great work of human redemption; to which end it was very desirable that discourses, like those we have mentioned, should be delivered, embodying a practical application of the sacred theme, and imparting aids and stimulants to suitable reflections.

It appears from the writings of Ammianus Marcellinus, a pagan historian, compared with the statements of Zonaras upon the same subject, that the emperor Julian, to conceal his apostasy from the Christian faith, when he did not as yet deem it expedient to divulge the heathen predilections upon which, at a later period, he openly acted, took part, on one occasion, in the celebration of our Lord's Nativity. This incident occurred in the fourth century; and we find, moreover, that Diocletian, the great persecutor of the Christians, who abdicated the imperial purple in the year 304, is stated to have caused the doors of a church in Nicomedia to be closed, where some Christians had come together for the purpose of commemorating, in the usual manner, the Nativity of Christ, and the whole edifice along with the assembled worshippers was reduced to ashes. The record of this barbarous transaction has been quoted by Nicephorus and Baronius from the ancient Martyrologies; and while it illustrates the character of the persecutions to which the Christians were at that time exposed, it incidentally but satisfactorily establishes the great antiquity of the festival of Christmas.

These are considerations which deepen and sanctify the celebration of this great festival of the Church; but the most powerful incitement to its devout observance must ever be, the work of redemption which, after the long age of types and figures, was then in reality begun. We shall welcome "merry Christmas" then, not for its worldly associations,—not for the terrestrial joys which ancient custom has made it to yield,—but more for its spiritual refreshments, its likeable comforts to the weary soul. While, like the multitude who spread branches in the Saviour's way, when weak and lowly he entered into Jerusalem, we adorn our sanctuaries and crown our altars with festive boughs, the heart will participate in the welcome which we tender, and the soul will respond to the invocation which the lips pronounce,—"Hosannah to the Son of David"—blessed is he that cometh in the name of the Lord!—While winter's chillness withers not their greenness, but their verdure remains, contrasting cheerfully with surrounding desolation, may our affections to the Lord who bought us never wither nor decay; but while the tender buds and wither up and its frosts nip the tender buds and wither up the plants of earthly promise, may love to the Saviour,—an abiding and imperishable feeling in the heart,—fresh and vigorous even when the sullen decay of death comes on, surviving the corruption of the cold and lonely grave, and carried on and continued through the ages of eternity.

On our first page will be found the commencement of an article on the "Present Aspect of the Church," which, not less from the force of its reasoning and the elegance of its style, than from the great importance of the subject which it discusses, has created much sensation in the Mother Country. The interest it has excited is not a little enhanced, too, by the celebrity of its reputed author,—a gentleman well qualified, from the great extent of his acquirements as a scholar and a statesman, to treat upon any subject, but peculiarly well fitted to do justice to the difficult and delicate points which are embraced in his able Review.

If all our readers shall not be found to coincide in the correctness of every position which this excellent writer assumes or defends, and if some may fancy that his bias in favour of particular views in theology detracts, in some degree, from the fairness and efficacy of his strictures and statements, it will be conceded, we feel assured, by all, that in kindness of temper and gentleness of spirit, the present work of Mr. Gladstone is not to be surpassed. We hope, indeed, that, from the power of reasoning and the sweetness of Christian feeling that it evinces, it will disarm many prejudices against the views, we cannot say of doctrine, but of ecclesiastical polity, which are entertained by those who are striving for the better and wider resuscitation of Church principles, and at the same time prove an effectual caution to the few who, probably with the purest intentions, are too rashly outstripping popular opinion, or rather popular prejudices, upon these great points. We shall continue the publication of this Review next week, and we solicit for it a careful perusal.

It was not necessary that our respected contemporary of the Niagara Chronicle should call our attention to the letter of the Rev. C. B. Gribble, recently published in his journal, as a copy of it was transmitted to ourselves. With every disposition to exercise towards Mr. Gribble and his friends the utmost courtesy, and, if in our power, the utmost kindness, we beg very respectfully to say that we must adhere to our intention, already expressed, of not interfering in a matter with which, as public journalists, we have nothing to do. A satisfactory result, which it must be the desire of all should be brought about, would be marred rather than advanced by our interposition as the conductors of a public paper; an interposition, we may beg to add, which would savour of obtrusiveness and presumption, when the question, as Mr. Gribble himself intimates, is in the hands of the proper ecclesiastical authorities.

We request attention to the documents on our last page, which we publish at the suggestion of the Committee of the Diocesan "Church Society." The information which these documents contain is what, we are aware, has been anxiously inquired for in many cases; and we understand several copies in pamphlet form will shortly be ready for sale at the Depository of the Church Society at Toronto. We have no doubt that the wider diffusion of this information, will materially advance the beneficial services ren-

dered by the "Lay Committee" of that valuable Society, as well as further its general interests.

The Report of the Society for 1842-3, is now in the course of distribution.

The Stockholders of the Diocesan Press will perceive that another instalment of Five per cent. is called in,—payable on the 10th of January next.

We beg to inform our Subscribers in the Prince Edward District, that an Agent from this office will, in the course of next week, call upon them for the amount of their respective dues,—which we should feel greatly obliged if they would be prepared to pay into his hands.

OBSERVATIONS.

ON THE POLICY OF A GENERAL UNION OF ALL THE BRITISH PROVINCES OF NORTH AMERICA. (Originally published in the Cobourg Star, A.D. 1839.)

LETTER VIII. FORMER UNIONS.

An attempt to form an union of the British North American Colonies, is by no means new: on the contrary, it was familiar to us which now form the United States, not as matter of speculation but of actual practice. The first project of this kind was made among the New England Colonies in 1643, to protect themselves against a formidable combination of the neighboring Indian nations, assisted as they were by the Dutch, who were their avowed enemies. A sense of impending danger suggested the policy of this consideration, and articles of union were adopted in May 1643, by the Colonies of Massachusetts, Plymouth, Connecticut, and New-Haven. These provinces entered into a perpetual league of offense and defence, and agreed to be bound by all just occasions, both for preserving and propagating the truth and liberties of the Gospel, and for their mutual safety. Each Colony retained its full sovereignty in all matters except those which were common to the whole, and managed by two Commissioners, annually chosen by each State. The number of Commissioners was eight; and three-fourths, or six, possessed the power of binding the whole. Such measures were approved of by a smaller majority, were referred to the Legislature, and were adopted by the Colonies. If on any extraordinary meeting the whole number of Commissioners could not assemble, four were empowered to determine on war and call for the respective quotas of the several Colonies but fewer than six could not determine the justice of the charge of war to be borne by the Colonies respectively in proportion to the male inhabitants of each between 16 and 60 years of age. Each Colony raising their quota as they pleased. This union was the greatest benefit which the Colonies were ever able to derive, and entirely disconcerted the plans of the Indians and preserved the general peace. The league was continued upwards of thirty years, when a dissolution of their charter and a new arrangement of their boundaries took place.

Nearly a century elapsed before any other project for a union was suggested; but at the commencement of the troubles previous to the French War of 1755, the Earl of Holderness, then Secretary of State, wrote a circular to the Governors of the respective Colonies, ordering them to assemble in the month of August, at New York, and recommending a union among themselves for their mutual protection and defence. The plan was to form a grand Council to be chosen by the Provincial Assemblies, which Council, together with a President General to be appointed by the King, was to be authorized to raise money, and also to raise money from all the Colonies for the common defence. Obstacles were thrown in the way of this plan, both in the Colonies and in England, and after much discussion it was finally abandoned. A scheme was soon after proposed, viz. that the Governors of all the Colonies should be invited to meet at a general meeting, to be held at New York, and to recommend a union among themselves for their mutual protection and defence. The plan was to form a grand Council to be chosen by the Provincial Assemblies, which Council, together with a President General to be appointed by the King, was to be authorized to raise money, and also to raise money from all the Colonies for the common defence. Obstacles were thrown in the way of this plan, both in the Colonies and in England, and after much discussion it was finally abandoned.

There were no further attempts at a union of the Colonies till after the conquest of Canada, when, relieved from a formidable enemy, they were almost surprised, and held in check, they began to unite in conspiracies against the mother country. This result had been already foreseen by men of penetration, who stated long before the peace of 1763, that the true policy of Great Britain was, not to expel the French from North America, but to establish a clear and distinct boundary between the Colonies and the thirteen Colonies. It has indeed been long fashionable to praise the American Revolution, and the blood shed with which it was attended. But believe that ample proofs are still to be seen, that the momentary success of the Colonies in their revolt, the conduct of the French and the war, is deemed worthy of approbation. It is doubtless in many respects blameable and shortsighted; but it presented no sufficient cause for insurrection; and was far more conspicuous for its weakness and want of vigor, than for its strength and success.

In 1765 some steps were taken towards an Union on account of the passage of the Stamp Act, and Commissioners were appointed from nine States who met in October of that year, and adopted a declaration of rights and grievances of the colonists and a petition to the King and each House of Parliament. It was likewise ordered that the several Colonies should appoint special agents who should unite for a redress of grievances. All this being done, they adjourned. On the passage of the Boston Port Bill in 1774, delegates from all the Colonies met in Philadelphia, and entered into a declaration of rights and grievances, and a petition to the King and each House of Parliament. It was likewise ordered that the several Colonies should appoint special agents who should unite for a redress of grievances. All this being done, they adjourned. On the passage of the Boston Port Bill in 1774, delegates from all the Colonies met in Philadelphia, and entered into a declaration of rights and grievances, and a petition to the King and each House of Parliament. It was likewise ordered that the several Colonies should appoint special agents who should unite for a redress of grievances. All this being done, they adjourned.

The differences between any of these Unions and the one here proposed are many and important. Among others, it may be mentioned, that in the former Unions, the Colonies were not united in a single body, but were represented in the House of Commons, as it is now ready and correct information respecting every one of the Colonies; and it is from the want of this knowledge that most of the errors committed by the British Government in regard to their dependencies have arisen. If the Colonies of a Colonial Board were added, composed principally of persons who had resided in the different Colonies, with freedom for all their Representatives to sit and vote at this Board, and that all measures respecting the Colonies should be first discussed and prepared at this Board, and all events reported upon, before they were introduced into the House of Commons, a system would gradually rise up and become consolidated of a steady and permanent nature, which could not fail of producing general satisfaction and tranquility, and the utmost protection to person and property. Such a Board would not be marred from its fixed and established principles of proceeding by the Secretary of State, whose business it would be to preside at its deliberations: for as that officer would be frequently changed, he would in general be liable to shelter himself under the wing of such a Board; and in any case, already expressed, of not interfering in a matter with which, as public journalists, we have nothing to do.

It is not intended that the general union shall interfere with the Local or Provincial Governments: because in new countries like the British North American Colonies, their resources and peculiar capabilities cannot be fully developed without leaving certain powers with the authorities more immediately on the spot. Living in the confines of civilization, the inhabitants of the more remote parts of Upper Canada for instance, might feel little sympathy for the Colony, were it only known that at all events reported upon, before they were introduced into the House of Commons, a system would gradually rise up and become consolidated of a steady and permanent nature, which could not fail of producing general satisfaction and tranquility, and the utmost protection to person and property.

It is therefore a happy feature of the Constitution that every Colony has its independent Government, in respect to its internal policy and regulation, and to watch over and become the depository of its local interests. The multiplied details of so many improvements could never be clearly understood or undertaken by the General Government. But township and county meetings, district assemblies, and then the Provincial Legislature, increase the rallying points, without which the principle of rational liberty might be too much weakened.

Had we no local administration which immediate recourse can be had in all the minor difficulties, incident to the progressive settlement of the wilderness, we should feel ourselves too remote from the scene of action to experience its immediate influence, and not be sufficiently affected by the political proceedings of the General Government, to consider them paramount to the sectional interests of our own vicinity.

Political life grows fainter in proportion to its remoteness from the seat of legislation; and the energies of the people instead of being roused by the necessity of action, degenerates into passive acknowledgment of the protection of the ruling power. This is more or less the case in every country except Great Britain, and the United States; and the principal reason of their little progress in the acquisition of true freedom.

The general Union would by degrees generate a national character. Every township has its meetings and proceedings, so as to give it much liberty as is consistent with good order. The counties and districts are aggregates of townships and parishes. The Province comprehends the whole, and the general government in regular and beautiful gradation and opens the way to every inhabitant to attain political eminence. If a man desires distinction, he begins at home; he makes himself acceptable to his neighbors, and then to his country. He begins, and through it, to that of the general union. He begins humbly in his native place—acquires influence around him—attains the dignity of representative, and if found worthy he is in time promoted to the dignity of a member of the general government. He is thus prepared, by a long course of political education, to take a share in the public affairs of the country.

It was in this way that the present United States became a fit for self-government. So far was the mother country from keeping them in restraint, that with the exception of trifling taxes, which she desired to impose for their defence, she left them in the enjoyment of a liberty which might be termed almost licentious. So much was this the case, that the State of Connecticut continued to be governed under a long and unbroken reign of independence; nor did it sink from its high moral altitude, or fail to maintain an influence notwithstanding its smallness, equal to that of the greatest State, till a democratic change in its constitution, reduced it to insignificance.

Colonies should be considered integral portions of the States to which they belong. Thus the Canadas and sister provinces of North America, should be deemed the same as a county in England, and have their Representatives in Parliament. In such case, possessing the same laws and institutions, and enjoying the same rights and privileges, they would fully participate in all the feelings and glories of British subjects, and a reverence for a moderate monarchy would be so far from being weakened among them, that it would daily become stronger by the opportunity of contrasting their happy enjoyment of life and property with the growing anarchy of the Republic.

And are such Colonies to be treated slightly or discarded? This would be as wise as to discard Ireland, Scotland, or Wales; as well as already being proved that the British American Colonies are as necessary to the wealth, security, and grandeur of the Empire, as so many English counties. And should the period arrive to render it expedient for Colonies of such magnitude to prefer an intimate alliance to the continuance of a united independence, it might be easily brought about by a mutual benefit.—For by the time that such a change was beneficial, a wise policy will have produced such an identity of interests—so many kind pledges—such intimate connections between the inhabitants—such a community of laws and institutions, and language, that the proposed alteration would be attended with no hostile feelings.—There would be a quiet separation of the powers of government followed by an intimate alliance. Ministers might lose something of patronage, but the nation would be no loser. A long nursing time is however required, to bring about such a happy result. In such case Great Britain would be the natural ally, and the United States the ally of the new empire. For to them such a power as these Colonies would form, must become a powerful check—possessing on the one hand the most effectual means of annoying their commerce, and far greater success for a formidable navy; and on the other hand an increasing land force in the interior war, either defensive or offensive. The Canadian Provinces enfilade the north western boundary of the United States as completely as the Maritime Colonies their sea board.

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Canadian Ecclesiastical Intelligence.

COLBORNE, DISTRICT OF NEWCASTLE.

At a meeting of the inhabitants of Colborne and its vicinity, convened for the purpose of adopting measures for the erection of a Church in that village, held on Saturday the 16th instant, J. K. Keeler, Esq., being called to the Chair, and John M. Grover, Esq., appointed Secretary, it was

Resolved 1.—That it is expedient that a Church, in connection with the Church of England, be erected in the town of Colborne.

Resolved 2.—That the Church be erected on the north-east angle of lot number thirty-one, in the first concession of the township of Crumach.

Resolved 3.—That a subscription be entered into forthwith, for the purpose of raising funds for carrying into effect the object of the foregoing resolutions.

Resolved 4.—That the following persons do form a Committee for carrying out the foregoing resolutions into effect, and that any five of them do form a quorum:—

Table listing names and amounts: Messrs. J. A. Keeler, F. B. Spalding, H. Rattan, G. W. Burrell, D. Gilchrist, W. G. Bidwell, A. Yerrington, Don. Campbell. Total £205.

TESTIMONIAL TO THE REV. F. L. OSLER.

To the Rev. Featherstone Lake Osler, M.A., Clergyman of the Church of England and Ireland, West Gwillimbury, Tecumseh, &c. &c.

Rev. and dear Sir,—We, the Ladies forming the congregation of the Church of the Township of West Gwillimbury, being desirous of testifying our grateful sense of your arduous and zealous endeavours to promote the welfare and administer to the comfort and spiritual wants of the several congregations committed to your charge, respectfully request your acceptance of the accompanying good &c. &c.

While we gladly embrace the earliest opportunity, since your return, to express our attachment towards you, and to acknowledge the many valuable services rendered us, as our Minister, we cannot but regret our inability to do so in a more public and costly manner; and in our unequalled approbation, yet we trust that the motive which has induced us thus to assure you of our respect and esteem, may enhance the value of our humble offering.

May the Almighty may continue to prosper your laudable efforts to encourage virtue and promote piety and Christian love amongst us, and that you may enjoy every domestic happiness, and long continue to administer to our spiritual wants, is our fervent desire and prayer.

JANE ARMISTEY, CHARLOTTE OSLER, FRANCES GINTY, West Gwillimbury, Dec. 13, 1843.

REPLY.

My dear Friends,—During the six years I have been permitted to labour in these Townships, so kind and affectionate a regard has been shown to me, and so much from those committed to my charge, that I needed not this fresh token of your good-will to convince me of your regard; and yet I highly prize it. In my estimation, the gown, scarf, bands and gloves, with which you have so kindly presented me, are very valuable; and when I wear them, as I purpose constantly to do in West Gwillimbury Church, shall feel encouraged to persevere in striving before you the whole course of God; and whilst I would have you love the Church more and more, and to rightly value the privilege of being her members, to remember that the great object of the Church is to set forth Christ, and point to Him as the only way, truth and life, for perishing sinners.

The duties connected with the extensive charge committed to my care have indeed been arduous, and several Clergymen, instead of one, would be required properly to fulfil them. They could not, therefore, but be imperfectly performed, yet has my every endeavour for your good been received with affection and respect, and greatly have my hands been strengthened by the kindness which I have experienced from you. I have, therefore, been enabled to leave a few months since, in order to recruit my health by a visit to my native country, on parting with you I felt that the tie was indeed strong which bound the Minister to his people; and the numbers which would escort me many miles on my journey, notwithstanding the inclemency of the weather, proved that

the feeling was reciprocal. But when, after an absence of six months, I received your joyous greeting at Holland Landing,—when I found so many waiting to welcome me, I felt that I was again at home, and that whilst strength was afforded me, I must strive to labour for your good.

And now, dear friends, permit me to remind you of your influence in your respective families is great, and having most kindly presented me with a gown, &c., in which to officiate in your Church, let me, whilst wearing it, have the satisfaction of observing that you, and those over whom your influence extends, are never kept from Church by any thing but urgent necessity. Then together let us offer up our prayers, and look forward to that Heavenly Temple where all who believe in Christ shall enter and dwell for ever.

Accept, dear friends, my best thanks for your kind gift, the manner in which it has been presented, and your wishes and prayers for my domestic happiness, of which God has indeed given me a large portion.

Ever believe me to be, Your faithful, affectionate friend and Minister, F. L. OSLER.

To the Ladies of the Congregation of West Gwillimbury Church.

[It gives us the highest satisfaction to publish the testimony which is furnished in the above, to the high sense which is entertained of the zealous and efficient services of a fellow-labourer of well known devotion to his Master's cause, and not less to the kindly attention which he has bestowed on the flock amongst whom it is his satisfaction to minister.—Ed. Ch.]

From our English Files.

FREE TRADE, A VERY FINE THING—IF YOU CAN GET IT. (From the Nottingham Journal.)

TO THE SHOEMAKER.

Are you in favour of Free Trade? Certainly Free Trade must be a good thing. Is there any duty on foreign boots and shoes? To be sure there is. How could we exist without it? Have you any objection to taking off this duty? Take off the duty on foreign boots and shoes? You must be insane to think of such a thing. Why, as it is, there is a Frenchman now in Regent-street, Le Hocq, getting over hundreds of dozens of boots adapted to the weather. He has ran away with a good many of my customers already. The duty ought to be doubled.

TO THE GLOVEMAKER.

What is your opinion of Free Trade? I am quite in favour of Free Trade. How do you find business just now? We are sorely pressed by the competition with French gloves. But you are protected by a duty? Of course we are. Would you expose us to an open competition with the French? Then you are not prepared to consent to the repeal of the duty on gloves? We could not carry on business for a month without the protecting duty.

TO THE SILK WEAVER.

Will you favour me with your opinion on Free Trade? How can you doubt? Free Trade is a grand principle, and ought to be carried out. Certainly. What is the present state of the silk trade? I am happy to say, that after a period of considerable depression we are now steadily reviving, and our people well employed. Very glad to hear it. What is the amount of the protecting duty in favour of British silks? Barely sufficient. In good times we can just manage to hold our way against the French competition. What would be the effect of repealing that duty? How can you ask such a question? The whole silk trade of this country would be ruined, and every man employed in it be thrown out of employment.

TO THE TAILOR.

Are you in favour of Free Trade? I am for freedom in every thing. Good. Is there any duty on foreign-made clothes? A duty on foreign-made clothes. Why, would you have those who make silks allowed to send their clothes here free of duty, and no protection given to the hard-working tailors of England? We should have half the London people getting their clothes made in Paris. Perhaps we might. But these protecting duties are all against Free Trade. Take off as many of them as you please; but as to allowing foreign coats and trousers to come in free of duty, it would be infamous.

TO THE CLOCK AND WATCH MAKER.

Have you ever considered the subject of Free Trade? To be sure. Everybody talks about it just now. What is your opinion about it? It is a very good thing, with certain limitations. Pray explain yourself. I think coin should be perfectly free. It is a matter of a tax on the staff of life. But manufacturers must be protected. We cannot exist without protection.

TO THE COTTON SPINNER.

Then you think that the principle of Free Trade can only be partially applied? I am quite sure that you can not apply it to the clock and watch trade without ruining us all. Are you friendly to the principle of Free Trade? Every enlightened member of the community is so. What is the state of Cotton Manufacturers at present? A greatly improved one. We have had a long period of depression. Your branch of manufactures has attained great importance. It is the most important in the kingdom.

TO THE FUNDRAISER.

What is that protecting duty? Ten per cent on cotton yarn, and 10 to 20 per cent on cotton manufactures. Then it would not be a safe thing to remove that protecting duty, even to advance the principle of Free Trade? You must not be so much to attempt it. Remove all restrictions from trade; but above all things protect your cotton manufactures.

TO THE FUNDRAISER.

What is your view of the Free Trade question? I think it delightful. I rejoice in seeing this great principle brought into discussion. What do you live upon? The interest of my money in the Funds. How is that interest paid? Out of the revenue, of course. Are not the import duties on goods great restrictions on trade? Extremely so. Most burdensome and abominable.

TO THE FUNDRAISER.

Have you any objection to see the interest on Consols reduced from three to two per cent, in order to carry out this great principle of Free Trade? What! reduce the interest of the public debt! disgrace the national honour! Sir, you are a wild theorist! Carry out your principle of Free Trade by all means; but above all things, secure your revenue.

Colonial.

THE GOVERNOR GENERAL.—As we anticipated, the British spirit of the Colony is rising in its might to support our true-hearted Governor in his maintenance of the Prerogative of the Crown. In this our loyal District, a most numerous and most influential Meeting was held in the Court House on Tuesday last, when a series of resolutions expressing the determination of its inhabitants to stand by His Excellency in the present crisis, were passed with acclamation.

We give below a few of the cheering replies of the Governor General to the addresses which have already been presented to him:—

REPLY TO THE ADDRESS OF THE CITY OF TORONTO.—I beg you, Gentlemen, to accept my warmest thanks for your cordial and loyal address.

I shall ever remember with lively gratitude the generous assurance of support which you have brought me at this important period.

It is a great satisfaction to find that you concur with me in believing that I may rely with confidence for the successful administration of the Government on the good sense and loyalty of the people of Canada; and my zealous endeavours will ever be directed to promote their happiness, and to secure the welfare of this Province, under the maternal protection of our beloved Sovereign.

It is a source of great joy and comfort to me to communicate with hearts like yours, sympathizing with my own in love and loyalty to Her Majesty, and attachment to the Mother Country. Under the influence of these feelings, and in the enjoyment of all the cherished rights and privileges of British Subjects, there is great ground to hope that Canada will be a prosperous and happy country. Nothing can more contribute to this blissful result than concord in all parties, and an earnest desire to adopt and encourage the mutual conciliation and harmony of the Province, in the assurance that such is the spirit by which you are actuated.—British hearts and liberal dispositions are naturally in union.

REPLY TO THE ADDRESS OF THE TOWN OF KINGSTON.—Accept, gentlemen, my cordial thanks for the generous motives which have induced you to come forward in the present state of affairs, to assure me of your confidence and support.