

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 is there in 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 keener intellect: to that deep lethargy which withstands the strongest motives, and defeats the most touching exhortations: to those offering 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 emulいた 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 calamitously 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: Page and Article Title. Includes 'Poetry—Christmas Day', 'Documents in connection with the 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 be held in more resplendent light the promises of God; and to draw peaceful comfort from the contemplation of the privileges and rewards he is pleased to annex to faith in the Saviour's name.

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 incentive 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 meek 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 storms of the world howl on 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 obligations, 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 in 1650. 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 war, or the expediency of concluding peace. The charge of war was 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 ever accrued to the Colonies, and secured to them entire independence, and the preservation of 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 an 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 an 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 assemble at New York, and recommend an 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 an union of the Colonies till after the conquest of Canada, when, relieved from a formidable enemy, they were almost surprised to find themselves 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 to believe that ample proofs are still to be seen, that the momentary business was the adoption of a declaration of rights,—a petition to the King,—and address to the people of Great Britain, and an address to the other Colonies, inviting them to unite with their brethren in the common cause. A new Congress assembled in 1775, and it was resolved to raise an army and contributions in money, and in 1776 the Declaration of Independence was adopted, and Articles of Confederation were entered into, though not finally agreed upon, until the 9th of July, 1778. This confederation of union, however, and incident as it proved to be, far exceeded in its respect to the British Government, and was therefore enabled, with all its weakness, to bring the Revolutionary War to a successful issue. When left, however, to itself, without the help of external pressure, it was found totally powerless against the State Governments, and its 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. Such a Body 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 obliged to shelter himself under the wing of such a minister; and in such a case, the disposition of the British Government to alter the system, which it could only be effected where error could be evidently proved.

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. Such a Body 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 obliged to shelter himself under the wing of such a minister; and in such a case, the disposition of the British Government to alter the system, which it could only be effected where error could be evidently proved.

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 British 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, degenerate 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 in his neighborhood;—then to his county, as he aspires to a seat in the provincial legislature, 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 succession of 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 its natural level.

Colonies should be considered integral portions of the States to which they belong. Thus the Canada and sister provinces of North America, should be deemed the same as a county in England, and have their Representatives in Parliament. In such cases, 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 cases 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. The latter are cut off or highly valued, or to be insulated with the pounds shillings and pence, that may at times attend their protection and defence?

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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 in his neighborhood;—then to his county, as he aspires to a seat in the provincial legislature, 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 succession of 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 its natural level.

Colonies should be considered integral portions of the States to which they belong. Thus the Canada and sister provinces of North America, should be deemed the same as a county in England, and have their Representatives in Parliament. In such cases, 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 cases 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. The latter are cut off or highly valued, or to be insulated with the pounds shillings and pence, that may at times attend their protection and defence?

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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 French boots, shoes, &c. He has a razor 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? 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? From 25 to 30 per cent. Do you consider that a sufficient protection? 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. Oh, it is utterly inapplicable to the silk trade. No man in his senses would attempt it!

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 clothes 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. 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.

Perhaps we might. But these protecting duties are all against Free Trade.

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 cotton should be perfectly free. I think wool should be free of a tax on the staff of life. But manufacturers must be protected. We cannot exist without protection.

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 cloth and watch trade without ruining us all.</