

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER 1, 12.

VOLUME II.]

COBOURG, UPPER CANADA, SATURDAY, MARCH 23, 1839.

[NUMBER XL.

## Poetry.

### PASSION WEEK.

"They gave him to drink wine mingled with myrrh: but he received it not."—St. Mark, xv. 23.

"Fill high the bowl, and spice it well, and pour  
The dews oblivious: for the cross is sharp,  
The cross is sharp, and He  
Is tenderer than a lamb.

"He wept by Lazarus' grave—how will He bear  
This bed of anguish? and His pale weak form  
Is worn with many a watch  
Of sorrow and unrest.

"His sweat last night was as great drops of blood,  
And the sad burthen press'd Him so to earth,  
The very torturers paused  
To help Him on his way.

"Fill high the bowl, benumb His aching sense,  
With medic'd sleep."—Oh awful in thy woe!  
The parching thirst of death  
Is on thee, and thou triest

The slumbrous potion bland, and wilt not drink:  
Not sullen, nor in scorn, like haughty man  
With suicidal hand  
Putting his solace by:

But as at first thine all-pervading look  
Saw from thy Father's bosom to th' abyss,  
Measuring in calm presage  
The infinite descent;

So to the end, though now of mortal pangs  
Made heir, and emptied of thy glory' awhile,  
With unaverted eye  
Thou meetest all the storm.

Thou wilt feel all, that Thou may'st pity all;  
And rather would'st Thou wrestle with strong pain,  
Than overcloud thy soul  
So clear in agony.

Or lose one glimpse of Heaven before the time.  
O most entire and perfect sacrifice,  
Renew'd in every pulse  
That on the tedious cross

Told the long hours of death, as, one by one,  
The life-strings of that tender heart gave way;  
Even sinners, taught by thee,  
Look sorrow in the face,

And bid her freely welcome, unbeguiled  
By false kind solaces, and spells of earth;—  
And yet not all unsooth'd;  
For when was joy so dear,

As the deep calm that breath'd "Father, forgive,"  
Or, "Be with me in Paradise to-day?"  
And, though the strife be sore,  
Yet, in his parting breath

Love masters agony: the soul that seem'd  
Forsaken, feels her present God again,  
And in her Father's arms  
Contented dies away.

*Keble's Christian Year.*

### CHRIST ALONE WITHOUT SIN.

A SERMON, CONCLUDED.

Gladdened by this single ray of hope, gained from the knowledge that there is a Mediator between God and men, "the man Christ Jesus," I shall give a loose to my better feelings and principles. Though in enmity by sin to God, still I am in great want—in great spiritual destitution; death is near, and I am deprived of my earthly stays and wonted consolations: I will endeavour, then, to meet the mediation with the frankness wherewith it was proffered; I remember that the Mediator is man; I feel towards him as towards a brother; he draws me by the cords of a man, and I know what those cords are; for I was taught an incident from the days of old by one—now, I trust, sainted in the realms of heaven—which assures my heart in drawing nigh to him—for "Joseph could not refrain himself before all them that stood by him, and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud, and the Egyptians, and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live?" This exemplifies the undying love of brotherhood; and as I must give credit to the mediator for a fervency and extent of love equal to this, I again contemplate the man Christ Jesus, in anxious scrutiny for a feature from whence to gather hope; for if I be not reconciled to God by him, I and all my fellow-men have nothing but a revelation of tribulation and punishment to expect.

The case in the abstract reality may be different, but in my practical view of it—the one designed—I am wrought on by the Mediator being of my flesh and blood,—of the race of Adam, of the seed of the woman; and though also indeed the Immanuel, God with us, the Word made flesh,—and therefore if a mediation be effected, I anticipate favourable terms. But what terms can be favourable which violate the sanctity of the divine name? what terms unfavourable to God in the mediation would not also be speedily visited on ourselves? I am therefore again bewildered by the difficulty, even with the aid of this Mediator, of adjusting our concerns—the concerns of a world in disgrace with God.

In a matter of such vital importance let me consider well the matter, and in all its circumstances. Let me defer in my perplexed mood to the universal sentiment and belief of man; where ten million million fellow-sufferers have a common interest, let me listen to their general tone. And in advertent to that general assent, I learn that they all favour the idea of a mediation between God and man; that they all expect a Mediator; that they all act as if they had found some substitute for one,—the shadow of a probable reality.

For, when Pausanias, that intrepid Grecian commander, suffered his unresisting soldiers to fall beneath the wounds

of an enemy, whom, on the power of Heaven giving the signal, he easily vanquished, what was the important link in the chain of action? It was a sacrifice,—a sacrifice, indeed, not at first accepted, but finally a sacrifice, which rose to the dignity of a propitiation. Now whence arose the idea of that sacrifice and that propitiation? It was not confined to Pausanias: it extended over his whole country. It was not confined to that country: it had before prevailed in the kindred countries from which the first peoplers of Greece had proceeded. It was not restricted either by those bounds, but extended to every inhabited country of the globe,—to such a degree, that wherever you beheld man, there you might be sure you would find, in his relations to heaven, a sacrifice and a priest interposed.

The origin, then, of this abstract idea of sacrifice is the point which it concerns our anxious souls to ascertain.—When Pausanias and others relied—at the risk of their lives, and honour in their professions—on the sacrifice, neither he nor they could have believed that the whole virtue lay in the subject of that sacrifice,—sheep, or bullock, or whatever domesticated animal it might be. They were conscious that there was something lying below,—a principle, though not then developed—a source of virtue not then revealed.

I avail myself, in my anxious desire to find a Mediator between me and heaven, of this idea; I find in the man Christ Jesus the prototype of these sacrifices—the substance of those shadows. And I am confirmed in the correctness of my opinion,—an opinion in which I would not fain go wrong, for my eternal interests depend upon it,—by the words of the Apostle, describing the office and act of the Mediator, in my text,—viz:

4. That Christ Jesus gave himself a ransom for all, i. e. in the words of my article, "Christ, in the truth of our nature was made like unto us in all things (sin only except) from which he was clearly void both in his flesh, and in spirit. He came to be a Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as St. John saith, was not in him."

We, being sinners, lost in sin, the Mediator required to be pure and perfect and sinless,—the object of toleration and complacency with the higher covenanting power,—the object of veneration and respectful affection with the inferior party. On the purity, and unstained personal attributes of the Mediator essentially rested the efficacy of the mediation. Now to be sinless—to be of unimpeached purity and holiness,—is a matter in man which it is very difficult to conceive; which we labour to appreciate and understand; which is, as it were, a mystery and a miracle to us. For example, you, my reverend Brethren, watching in your pastoral care, may find an individual as it were on the morrow to all your knowledge blameless. But, apart from open, and positive, and implied sin, that individual has to go through the morrow's diurnal round of duty. Duties then we see, conflict: he has a parent, he has a wife, he has children, he has a benefactor, he has friends, and neighbours, and enemies—though enemies, still entitled to their due. A step in action is to be taken, on which these several parties have their respective claims. If he is dutiful to the parent, he is injurious to the wife—he is unjust to his children; or if he would serve a benefactor, he is in danger of violating the other relative duties. Such is the Gordian knot of difficulty in these respects, each successive hour, that men, with reckless desperation, seldom give themselves much trouble to determine in each advance. For men unfortunately do not in sincerity and seriousness aspire at being perfect characters. But the Mediator between God and men does assume this claim to utter sinlessness, and blame-worthiness. The man Christ Jesus is presented to us, without a single slightest deduction from his claim, as perfectly free from sin and blame—as perfectly entitled in every act and in the whole course of life to praise,—from man, and still more from God. We are awe-struck and astonished, not alone at the exemption from sin, but also at the positive virtue, and the immaculate piety; but he was the "Word made flesh." In him dwelt all the fulness of the Godhead bodily. He was God's beloved and only Son,—the express image of the Father.

An estimate of the purity of the man Christ Jesus it is requisite for us to establish in our minds, before we can come to appreciate the value of his efficacious Mediation.

Being thus pure—thus exempt from sin—thus approved in undeviating holiness,—still the perplexity remains, how could his mediation between God and men be effectual? How could he serve the eternal interests of men, in a way not derogatory from, but even, as was exigent, advancing God's glory? How could he maintain the honour and untangible name of God, and yet save the faulty race of men from the pit of destruction?

The very exhibition of his Apostolic appellation explains the whole difficulty. He was the one Mediator between God and men—the man Christ Jesus; and hence, for undertaking the mediation, failure itself would have been worse than death; hence, he gave himself a ransom for men. The whole difficulty is explained before we arrive at the actual denouement: the ransom of his self-offered life was implied, when the angel Gabriel announced the incarnation of God to the Virgin Mother.

For such being the relative position of God and men,—such the Mediator,—the case is stated, the conclusion is inevitable: it is inevitable on the established principles of human judgment in society. The event, I say, was inevitable; and I mention it only to point out the fatuity and the folly of unbelief; I point it out only in scorn of those pretenders, who affect to be wise by rejecting a belief in the fact,—a fact so obvious, that it was foreshadowed from the beginning—predicted with infallible persuasion of truth in the precise degree that the promises were known, and looked for from the day that Simeon took the child from his mother's arms till the sobs of that remembering mother broke forth at the foot of the cross.

The main point, however, is this,—that he, the only Me-

diator between God and men, the man Christ Jesus, gave himself a ransom for all men. He bought us with a price,—and that price was his own precious body offered on the bloody cross. In which however is to be included all those previous humiliations, all that round of painful self-denial, all those labours of love—that hungering, that thirsting, that contumely and unfair treatment, and those nights of prayer,—all these pretudes of the cross are to be included in the price paid for us. The sweat and the blood of the sinless being were given for us; but even then there was no ransom. Nor unless it had been the man divine—the man Christ Jesus, the one only Mediator between God and men—would the redemption have been effected. It is true that Reuben might speak unto his father, and say of Benjamin, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again;" it is true that man might be hostage for man; but here the ransom was not of one man only from the power of sin to the favour of God,—its scope was as immense as its object was holy: the blood of Christ cleanseth from all sin,—not only sin in the infirmity of individuals, but sin in the most lurid and revolting depth of dye.

The price which the man Christ Jesus, in his mediation, was to pay was his precious self. He yielded up his own life, at the hands of men on behalf of the doctrine he proclaimed: he suffered his body to become accursed, hanging on a tree: he endured the scoffs of sinners, and the ignominy of a crucifixion; and he descended into the arms of revolting death, and into the horrors of the lower parts of the earth. Doing this,—giving his inestimable person to these undeserved dishonours, out of love to and on behalf of mankind,—he satisfied the unyielding justice of the un-deceivable and immutable Father. That was the part of the mediation which had an aspect to God. And paying this price, as the man Christ Jesus, the reward in that quarter was, that all, who might be stamped hereafter with the impress of Christ,—i. e. imitating his life, obeying his precepts, and influenced by his doctrine, should have the benefit of his prevailing intercession. So that when any sinner, melted by the Saviour's love, and aided by the Saviour's grace, should try to struggle and extricate himself from the miry ways of sin, and die during the warfare,—that reclaimed sinner going to the bar of God for a final adjudication of state, and Satan on the one side objecting this, and fellow-men and good angels on the other objecting that,—while the great majestic Father might pause, Christ the Mediator and Intercessor would confess indeed for the disciple the sin, and confess the infirmity, but then he would point to the prints of his own hands and feet, and to the wound in his own side, and throw the mantle of his merits over the trembling candidate to shield him for ever from the wrath of God; while sprinkling his metaphoric blood upon him, he would renovate his nature, and render him for ever acceptable and beloved. And this not as in mercy from God, but as in justice. Such was the covenant of Mediation: there was love unutterable—there was mercy undeserved in originating and permitting that mediation; but the covenant once established, the man Christ Jesus asserts his rights before the essential justice of God, and the more rigid and unalterable that justice, the more assured and certain only is the final salvation of every man, for whom Christ, as for a disciple, intercedes.

The stock of merit here towards God is infinite, is undiminishable,—is now, and for ever will be unimpaired. The purchase of a Church, partly militant, partly in heavenly mansions, partly in futurity, is Christ's peculiar and undivided work,—a work of the whole honour, the costly honour of which, he is jealous with no inferior jealousy. He will have no competitor in this praise; he will impart the glory to no Simon for any bribe. And this, because there is none other name under heaven whereby men may be saved. Should angel or archangel, should pope or priest, should relic or affected prophet, claim ever so little a portion of the glory of this intercession, his frown and his judgments would ensue thereon: against such his red right arm of vengeance would teach him, as in church history we already see it has taught him, terrible things.

The man Christ Jesus, acting as Mediator, the sole Mediator, between God and men, gave himself a ransom for all. That is, in return for the condescension of his incarnation and lowly estate,—in return for those days of labour, and nights of watching,—in return for his assiduous teaching and divine revelation of most consoling and animating doctrines,—he claims, as in justice from us to him, and as in love and gratitude, that we enable him, in our individual respects, to keep his unimpaired faith with his Father. That we be actually wrought upon by the mercies which he extends to us, and the lowliness to which his divine and holy nature has stooped on our account,—that we open our minds and hearts to the reception of his mediatorial applications,—and that, as he knows what is in man, and has adapted his whole scheme to work upon us as men, by human motives and kindly sympathies, that we will act a human part, and as we imitate and love our fathers and mothers, and brothers and sisters, and familiar friends, catch their manners, and adopt their modes of thinking,—so that we will suffer the same humanity of nature to govern us with respect to him, who though a divine Benefactor and Saviour, yet presents himself to us as an elder brother—a pastor, guide and friend. While we do this,—while we believe and are baptized, and pray to and praise God with our lips, and honour him by a holy obedience in our lives, there will not only be shed abroad upon our hearts from him, by that Spirit which he has procured for us from the Father to sustain our infirmities, the most delightful serenity of approving conscience, and the most ecstatic hopes of good, inconceivable and ever increasing, in store for us,—but there will be a discharge from the adorable and blessed Father to him, so far as it applies to that part of the mediation. We acquit, by our discipleship and obedience, the benevolent Mediator of the responsibility to the Father which he had assumed on our account, and we aid at once

the Father, and the Son, and the Holy Spirit in an object, than which none could be dearer to them or evince greater love to us.

There is one God, and one Mediator between God and men—the man Christ Jesus,—who gave himself a ransom for all. For God would have all men to be saved, and to come to the knowledge of the truth. And yet while he would have all exalted to salvation, he will compel none. And this brings me to my last head, i. e. *To be testified in due time.*

Whether there is efficacy in these awful and important truths,—and what their effect will be upon the world will be proved by the actual experiment;—their truth and certainty being assumed, then it will be found that Christ at his death bequeathed to twelve apostles the ministry and labour of carrying on his scheme of love,—that these Apostles, by preaching and writing, caused an incredible and unexampled change in the visible, and in the moral, and in the spiritual world. And where all had been atheists or idolaters, had left even at the close of their own day many myriads of holy livers and Christian believers,—that in a century or two, kings even became the nursing fathers, and queens the nursing mothers of a holy religion, which the majority of their subjects had previously embraced,—that since that time, for fifteen or sixteen centuries, the mediation of Christ has been effectual, in coming divine Providence to enlighten the greater part of the countries of the globe,—and that by the facility of printing and the extension of intercourse it is probable, that the whole world will soon be converted, notwithstanding partial oppositions, and circumstances of inferior magnitude.

If we descend from the bright and extensive spiritual community denominated the Church visible, and which acknowledges Christ as the only prevailing name, the only Intercessor with God, and select here and there an individual from the mass, and weigh in the scales as to general intelligence, piety, virtue, happiness, usefulness in society, hopefulness and so forth, with the idolator, or the unregenerate person, or the infidel,—perhaps the efficacy of the mediation and ransom of souls by the man Christ Jesus will appear fully as vividly and impressively.

External danger to the general church of Christ may now be considered as past, on this globe, and from foreign attack of violence or oppression the individual christian has little to dread, so far as his soul's hope is concerned. But a secret poison lurks within the holy pale itself: another tempter is in another Eden, and tempts with specious promises the weaker disciples from the shield and protection of their God. And it was against such deluders that the remainder of my article was drawn up. For Christ indeed we glory in extolling as sinless,—"but all we the rest—although baptized and born again in Christ—yet offend in many things; and if we say we have no sin, we deceive ourselves and the truth is not in us." I shall not detain you by going at any length into this, for I conceive that the principles already advanced strike at the root of the error here condemned. The truth is, as Christ Jesus mediated from the beginning, so does he perpetually intercede. The more we improve in holiness and faith the closer do we draw to him, and the more do we perpetually need his beneficent acts of intercession; the brighter the light he throws upon us, the more clearly do we see our own spiritual deformity; the nearer we draw nigh to the palace of the great King, the more visible are the rags of our righteousness, and the more do we feel the want of a wedding garment. The air we breathe is not more constantly vital to our bodies than Christ's perpetual mediation and intercession is to our souls in every stage of our Christian progress. The lights were burning constantly in the temple of Solomon,—the fire never went out upon the altar,—there was a robed and ministering priest ever ready there, and a victim ever at the sacred gates; and yet the babe hangs not so dependently upon the nurse's breast, as does the disciple militant here upon the unceasing intercession of Christ, the Lord of glory.

But if these things be not so; if there be no God, or more than one God,—if there be no Mediator, or many mediators of diverse kinds,—if the man Christ Jesus were but Jesus son of Joseph and Mary,—if the giving himself a ransom for all were not even an act of more significance than the self-devotion of the Roman Decii,—surely, in the progress of time, this would have been testified. There would in eighteen centuries have, in that case, been other forms and principles of social life, and man would then have assumed many phases of being, and there would have been rival and excelling systems of religion to point to triumphantly against the Christian's hope. But nothing of this has happened; and what is more, nothing of the kind can happen. In early times brute force and tyrant persecution assailed the Church, built on the truths of my text: in the last century, the phalanx of philosophers, with most determined effort and embittered hatred, attempted to make an impression on the solid fabric of Christianity, but they failed, as signally as their predecessors; and their failure added another to the thousand persuasive arguments in favour of our holy faith.

No; let tyrants rage, the multitude deride or frown, and the infidel undermine and sap, this text written by the hand of an inspired apostle, once an ignorant persecutor himself, will remain imperishable in its truth, and increasing in its force. "For there is one God, and one Mediator between God and men—the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

May that sole and awful Mediator exercise upon me, his preacher, this day the benefits of his intercession, for the feeble and imperfect manner in which I have attempted to do honour to his name! may he pardon the deficiencies of my statement, as I have presumed to touch so sacred a subject!

May his prevailing intercession be with you, my reverend Brethren, before your God; enabling you to preach and inculcate effectually his faith, and to adorn his doctrine by your exemplary lives.

And on the rest of this audience, may the ransom of his



precious body and blood bring down from heaven, through the ready administration of that co-equal and divine Spirit, every blessing which a Christian ought to have; more eminently and particularly, charity among yourselves, faith unswerving in the efficacy and all sufficiency of Christ's atonement and redemption, and humility, whereby though believing and baptized, we may not think we have attained to the requisitions of God—we may not turn our eyes from the one Mediator, but may say with the Queen of Sheba,—"It was a true report that I heard in mine own land of thy acts, and of thy wisdom. Howbeit I believed not the words till I came, and mine eyes had seen it, and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men—happy are these thy servants, which stand continually before thee and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee to set thee on the throne of Israel."

#### WONDERERS.

We read in St. Luke, that our Lord "was casting out a devil and it was dumb; and it came to pass, that when the devil was gone out, the dumb spake;" and the populace that were witnesses of the miracle "wondered." They wondered, and there was an end of their speculations upon the business. They made no further inquiry, and their thoughts led them to no further conclusion than that the thing was very strange. These seem to have been people of that stupid sort, which abounds too much in all ranks of society, whose notice is attracted by things that come to pass, not according to the difficulty of accounting for them,—a concern which never breaks their slumbers,—but according as they are more or less frequent. They are neither excited, by any scientific curiosity, to inquire after the established causes of the most common things, nor, by any pious regard to God's providential government of the world, to inquire after him in the most uncommon. Day and night succeed each other in constant vicissitude; the seasons hold their unvaried course; the sun makes his annual journey through the same regions of the sky; the moon runs the circle of her monthly changes, with a motion ever varying, yet subject to one constant law and limit of its variations; the tides of the ocean ebb and flow; heavy waters are suspended at a great height in the thinner fluid of the air,—they are collected in clouds, which overspread the summer's sky, and descend in showers to refresh the verdure of the earth,—or they are driven by strong gales to the bleak regions of the north, whence the wintry winds return them to these milder climates, to fall lightly upon the tender blade in flakes of snow, and form a mantle to shelter the hope of the husbandman from the nipping frost. These things are hardly noticed by the sort of people who are now before us: they excite not even their wonder, though in themselves most wonderful; much less do they awaken them to inquire by what mechanism of the universe, a system so complex in its motions and vicissitudes, and yet so regular and orderly in its complications, is carried on. They say to themselves, "these are the common occurrences of nature," and they are satisfied. These same sort of people, if they see a blind man restored to sight, or the deaf and dumb suddenly endowed, without the use of physical means, with the faculties of hearing and speech, wonder; that is, they say to themselves, "it is uncommon,"—and they concern themselves no further. These people discover God neither in the still voice of nature, nor in the sudden blaze of miracle. They seem hardly to come within that definition of man which was given by some of the ancient philosophers,—that he is an animal which contemplates the objects of its senses. They contemplate nothing. Two sentences, "it is very common," or "it is very strange," make at once the sum and the detail of their philosophy and of their belief, and are to them a solution of all difficulties. They wonder for a while; but they presently dismiss the subject of their wonder from their thoughts. Wonder, connected with a principle of rational curiosity, is the source of all knowledge and discovery, and it is a principle even of piety; but wonder, which ends in wonder, and is satisfied with wondering, is the quality of an idiot.—Bishop Horsley.

#### THE CATHEDRAL CLERGY OF ENGLAND.

From the Address of the Dean and Chapter of Winchester to the Ecclesiastical Commissioners.

In past times, whenever an assailant of God's word, or an enemy to the Church of Christ, came forth into the field, there never has been wanting a faithful combatant to meet him, armed at all points and sure of victory. Whenever a great principle was to be illustrated, or an important truth to be established, there were always to be found men of piety and learning, and leisure, equal to the work. And whence did they come? From that class of labourers who were spending, and most usefully spending, their health and strength, their time and their talents, in parochial ministrations? From those who have no access to libraries, and no leisure to use them? Not from these; but, in the vast majority of instances, from the universities and cathedrals of the country—from those retreats of learned leisure, where, free from the anxieties attendant upon a narrow income, and from the incessant cares which belong to the cure of souls, they could give themselves more entirely to the higher walks of literature and theology, and pursue their admirable course without distraction.

It was by those very appointments, or by appointments of that class, which it is now the fashion to stigmatise as sinecures, that the giants of English theology were reared; and that they were enabled to give to their own age, and to posterity, their great and inestimable services. Had the founders of our church regarded, as alone worthy of attention, (to use the words of a learned Presbyterian of the present day) "mere menial and personal labour, with a total insensibility to the prerogatives and necessities of mental and intellectual labour,"—had there been no sinecures, as they are invidiously called,—no places of honourable retreat, where sacred learning could be prosecuted at leisure,—had all the clergy of former days been converted into working parochial ministers,—or had the members of cathedrals been so reduced in numbers as, by reason of the incessant claims upon their attention, to have no time for study or composition,—the greater part of the venerable names which adorn the annals of our church and country would never have been known. It was to the sinecures connected with the church, and in no mean degree to those of cathedrals, that we are, under Providence, indebted for our Cranmers, and Ridelys, and Jewels, and Whitgifts, and Hookers, and Davenants, and Halls, and Ushers, and Lightfoots, and Pearsons, and Cudworths, and Patricks, and Barrows, and Tillotsons, and Stillingfleets, and Pococks, and Fleetwoods, and Gastrells, and Gibsons, and Waterlands, and Sherlocks, and Seckers, and Butlers, and Newtons, and Balguys, and Lowths, and Horsleys, with

a multitude of others, who are the admiration of foreign churches, and the glory of their country, and will ever be regarded as amongst the greatest lights of the world; and we confidently appeal to them as witnesses on behalf of such sinecures as those for which we plead, and we claim them as never-dying advocates for our venerable institutions.

So strong is our conviction as to the importance of these "sinecures," that if they did not at present exist, we should hold it to be one of the first duties of those in public authority to create them; not for the routine of daily service, however valuable, but for the high and grand objects of theological learning and true religion. It is not unknown to the Commissioners that we are by no means singular in this judgment. They are aware that we here only adopt the sentiments of one of the most distinguished divines of the present generation, the brightest ornament of a church which is destitute of these bulwarks and appendages, and which lamentably feels the want of them. If it depended on Dr. Chalmers, the sinecures which are threatened with abolition in this part of the kingdom would re-appear in the Church of Scotland.

#### THE CHURCH.

COBOURG, SATURDAY, MARCH 23, 1839.

In an earlier stage of our editorial progress, we were occasionally favoured with a communication from an able correspondent under the signature of "Anglo-Canadian"; whose labours, if we do not mistake his identity, seem now to be transferred to the pages of our excellent contemporary the *Commercial Herald*. But whether we are right or not in ascribing to the same individual the communications with which we were wont to be favoured under that signature, and those excellent letters to the Hon. W. H. Draper which are now in the course of publication in the journal just alluded to, we can have no hesitation in ascribing to the author of both that sound discrimination and virtuous principle which become a Briton and a Churchman. In the second letter of this very sensible and judicious writer, is an observation to the effect that the efforts of those pseudo-reformers who have been the authors of so many calamities to the Province, have been uniformly directed to an infringement upon and abridgement of the prerogatives of the Crown, rather than to the defence and maintenance of the recognized privileges of the people.

It is very manifest that this is a species of encroachment quite in accordance with the revolutionary and levelling spirit of the age, when the salutary control of religion is dislikened, as much as the wholesome restraints of government are disregarded. The Christian therefore, not less than the statesman, is concerned to resist this unhappy bias of the times, and to interpose that influence which, in procuring a better respect for the principles of the Gospel, will check at the same time the heedless wantonness which would overturn or weaken the civil authority.

A government purely democratic is, in our humble conception, based upon a palpable fallacy,—the presumed integrity of the human heart, and the possession by mankind at large, in their collective capacity, of that virtue, impartiality and soundness which qualifies them for self-government, without the necessity of extraneous check or control. The theory of a despotism is grounded perhaps upon a fallacy equally positive and certain,—as presupposing in an individual the existence of perfections which, in the other case, are ascribed to communities. Under circumstances, therefore, where a fallacy so manifest and dangerous is presented to us in *limine*, it is obviously a dictate of prudence to procure in a government those safeguards, by a division of authority, which cannot exist where the power is indivisible and uncontrollable. An equipose should be established, by which the defects or encroachments of the one may be counteracted or prevented by the wisdom and caution of the other. It is pretty generally conceded, we believe, throughout the civilized world at large that in the government of Great Britain we are furnished with this happy equipose of power,—this balancing of prerogatives and interests,—by which the wholesome control of the many is secured, while the exercise of any capricious executive authority is guarded against.

Now, while we should very naturally feel a jealousy at the appearance of any encroachment upon the acknowledged privileges of the people, it is the duty of the true patriot to guard with an equal caution and zeal against any innovation upon the admitted and established prerogatives of the Crown. It is, we contend, as much the business of the Christian subject to defend the one as the other, and from more than the chivalrous feeling which is still happily associated with the name and attributes of royalty;—it should be done from a principle even of self-interest, because when, in the body politic, the balance of power is destroyed, confusion must soon arise and serious calamities follow.

We know not the extent of the chivalrous feeling which animates the Cabinet of the day, nor how far they are heartily desirous of keeping unsullied and unimpaired the glorious diadem of our beloved Queen; but many of their acts would seem to betray a lamentable disregard of the rights of the Crown which they are appointed to defend, without any corresponding addition to the privileges or the happiness of the people whom they profess to serve. They seem, on many occasions, but too ready to give a countenance to political projects which, if carried out, must certainly abridge the wholesome and constitutional prerogatives which pertain to the first estate of the realm.

Even in this country, their carelessness or their empiricism is working out the same results; and measures are wantonly proposed, or recklessly conceded which must ultimately destroy the actual supremacy of our Queen. To be sure, they have thus far evinced a manly show of resistance to the republican project of rendering our Legislative Councils elective, and seem to have detected the crafty scheme of cutting asunder our connection with the parent Empire by rendering her Majesty's Representative the tool of an Executive Council responsible only to the people; but here we are led to ask, why they should volunteer the surrender of an admitted and never disputed prerogative or rather property of the Crown,—the Casual and Territorial Revenue? Surely, any advantages which the possession of this revenue might bring to the Province, would not compensate for the inconvenience and detriment to the Crown consequent upon its surrender. And supposing that the offered gift should be accepted, it is fettered with such conditions as must render its acceptance not a little ungracious; while by the proposed transfer, the parties at present obliged or benefited by the fund must shift their gratitude from the Crown to the Parliament! Moreover, the very existence of conditions annexed to the boon, must become a source of future irritation and strife; and, in process of

time, the solemnity of a pledge may be forgotten in the anxiety to be freed from the irksomeness of an inconvenient incumbrance. The Crown have it in their power very materially to benefit the country by their own retention and administration of this fund, and in doing so to add to their hold upon the good-will and attachment of the people. The loyalty of the inhabitants is, undoubtedly, the surest guarantee of British supremacy in this Province; but there is no reason why any other cords which help to maintain our union with the parent country should be wantonly or needlessly cut asunder. Our impression, upon the whole, is, that the proffer of the Casual and Territorial Revenue to the disposal of our Legislature is a weakness begotten by that false liberality from which, like another Pandora's box, so many mischiefs have already emanated; and our hope is that in a becoming reverence for the barriers which encircle the royal prerogative,—in a patriotic unwillingness to trespass upon the allotted and long-settled precincts of the Crown,—in an honest desire for the preservation of the happy equipose which characterizes our mixed Government,—our loyal and enlightened Legislators will not accept the boon so rashly and unadvisedly proposed.

It is now matter of history that to Great Britain belongs the glory of having struck away the last fetter from the limbs of the slave:—the triumph achieved by the great and good Wilberforce has been followed up by the completeness of victory;—to the suspension of the base and baneful traffic in human beings has succeeded the emancipation of the descendants of those who, under that disgraceful and unchristian system, had been torn from their homes and consigned to bondage. Not only is every bondman free who sets his foot upon British soil; but in every remote dependency of the Empire, the practice and the name of slavery is now abolished.

We do not say that the manner of effecting this final emancipation of fellow-creatures who ought never to have been subjected to this thraldom, was characterised by all the wisdom and judgment which ought to be brought to bear upon a great and important experiment: perhaps in the excess of philanthropy, the bounds of prudence were overstepped; and in the laudable anxiety to be rid of a crying evil, the best means for its accomplishment were not studiously and cautiously devised. We are far from meaning, however, that the present is one day too soon for the extinction of this blot upon Christendom; no, the incipient measures for the ultimate extension of the boon of freedom should have been adopted more than a quarter of a century ago; and the victory of Wilberforce ought to have been followed up by the establishment of a system of training which would have qualified every existing slave for his future emancipation. The long neglect and delay of this duty incumbent upon a Christian nation, created an uneasiness which, in our more forward philanthropists, could no longer be borne; and so keen were the stimulants of public opinion, so overpowering the force of outward pressure, that our legislators, in their plans of emancipation, ended where they should have begun!

But the die is cast, and we must hope and pray for the best. British enterprise combined with British philanthropy will, under Providence, effect wonders; and we believe that when the vigour of the one comes to be fairly conjoined with the warmth of the other, we shall discover that the effects of the late hasty and undigested experiment of emancipation are not irremediable. Culture and discipline it is never too late to apply; and from their early and vigorous employment, this great theoretical boon may soon become what every Christian longs to see it, a practical blessing.

The following extract, taken from the *Naval and Military Gazette* of the 12th of January last, will serve to show that not only will this diligent culture be employed, but that when thus exercised it will be accompanied with satisfactory fruits. It affords, we conceive, some earnest that the moral standing of the long degraded African can be elevated, and that, by a gradation of disciplinary instructions, he may be rendered fit for the discharge of any office which may fall to his lot as a FREE BRITISH SUBJECT:—

"We learn from an old friend and correspondent of our Journal, that the great improvement of the black troops at Barbadoes, in their exercise and duties as soldiers, is solely to be attributed to the admirable and well digested plan for their organization and guidance, laid down by the Lieutenant-General commanding the Forces in the West Indies, and to the rigid attention with which it has been followed up. Sir Samuel Whittingham appears to have possessed an intuitive insight into the African character,—from fags and orderlies he raised them to the rank of soldiers—he pointed out and expected from them the same duty as that performed by the regiments of the line—he raised them in their own opinion—he made them of consequence—he roused their ambition—he held forth inducements for exertion,—and he has now brought them to what they are,—orderly, steady, attentive and trustworthy soldiers.

"Ignorant of the English language, torn from his native deserts, the child of nature, the wild untamed savage,—is changed into the quiet and well-disciplined soldier, to the well-behaved and orderly member of society, free from many of the vices that are the bane, the poison, which sap the roots of the British army! At first, the negro soldier learns by signs; he imitates what he sees performed by others; but the words of command soon become harmonized to his ears, and then he progresses rapidly in the knowledge of his exercise.

"Here, again, the Lieutenant-General adopted the most effectual and simple measure of speedily rendering the black troops effective soldiers; he mixed them with the European troops; he had all the guards equally made up of white and black soldiers—the latter are perhaps the best mimics in the world, and they rapidly followed the deportment, style and manner of the Europeans. By this wise and excellent plan, the West India regiments learned from seeing, more in one week than if they had been instructed orally for a year; they not only strove to copy but excel their fellow-soldiers of a lighter shade, and recruits of some ten months standing,—creatures who, a brief year ago, were feeding upon whatever prey Providence and their own exertion procured for them,—are now performing the garrison duty at the head-quarters of the command in a manner creditable to any troops."

Under the head of Parliamentary Intelligence, will be found a copy of the Resolutions agreed upon by the Committee of the House of Assembly, to whom was assigned the duty of recommending a plan for the final adjustment of the question of the CLERGY RESERVES. We cannot, of course, pretend to the legislative skill of the learned and able gentlemen who composed that Committee; but a slight acquaintance with the world and a little knowledge of human nature leads us irresistibly to the conclusion that, in the plan thus submitted, there has been a studied effort to make it as fruitful as possible of excitement and irritation, and to render perpetual and interminable any collision of opinions and interests which may at present unhappily prevail upon the subject.

To only one portion of this published Report is it possible for us to yield our humble approbation,—and that is, to the recommendation that the proceeds of this religious pro-

perty shall not be alienated to secular purposes, but retained, as was originally intended, for the spiritual instruction of the people. Had the Committee limited their Report to this simple declaration, it would perhaps have been better for their reputation!

This is not the time to enter into any minute examination of a document, which may never arrive at a more honourable notoriety than it now possesses; but should it chance to reach so respectable a stage of discussion as to be considered in a Committee of the whole House, we doubt not it will there receive a fuller and abler notice than we are perhaps qualified to give it.

Sometimes there are freaks of nature to be decried which, despite the melancholy feelings they awaken, will often excite our mirth; and perhaps, were it not so grave a topic, this freak of legislation would best be met by the ridicule which, from the strangeness of its combinations and the distortion of its features, it is so calculated to provoke.—The calculations of the utilitarian are, in this proposal, so strangely blended with the sublimer speculations of the Christian philanthropist, that it would be impossible to approach the discussion of its merits without an unseemly confusion of ideas. When the knowledge of "the way, the truth, and the life" is to be preserved to unborn generations, the present scheme brings into direct association with that holy aim the construction of our bridges and the improvement of our highways! Nay more,—in the system proposed, the advancement of the one is made, as it were, dependent on the progress of the other: if commerce should be brisk, and our highways thronged, the "beautiful feet" of our Christian heralds would be discerned in active prosecution of their calling; but if a blight should arise upon the traffic of the land, the sanctuary and its attendant servants must languish and suffer!

We can believe that in this, as in most other special committees, a division of sentiment existed amongst its members; and perhaps the least utilitarian and the most conservative amongst them, felt that the development to the world of something egregiously extravagant and pre-eminently absurd would most surely relieve them from the future responsibility of exposing its fallacies, and would best testify to the country the necessity of referring the question to some more dispassionate, and, under all circumstances, more satisfactory tribunal.

The period has so nearly arrived, at which it was required that the names of Subscribers to the proposed DIOCESAN Press should be communicated to the Secretary of the Managing Committee, that we beg to recall the attention of our Agents and readers in general to the subject. It will be esteemed a favour if such names shall be forwarded to the Rev. H. J. Grasett, at Toronto, on or about the first of April next; or where it may prove more convenient, they may be transmitted to ourselves.

We would beg to intimate, that the return of the Prospectuses containing the original signatures will not at present be necessary: a mere statement of the names of Subscribers to the Press, together with the amount subscribed, will suffice until further instructions may be conveyed. We are also authorised to acquaint our brethren and Agents that the procuring of fresh subscribers to the Press is recommended to be prosecuted even after the period above specified, in cases where such further exertions are likely to meet with success. But in every case, a statement of the amount of subscriptions on the first of April, is requested to be made known.

We would beg, at the same time, to request the particular attention of our friends—in cases where the intimation may be applicable—to that portion of our Circular which referred to the unpaid subscriptions to "The Church." The amount of dues outstanding is still seriously and inconveniently large.

#### ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES—A new church is intended to be erected at Hildfield, in Trinity parish, Coventry. One gentleman, it is stated, has given £2000 towards this object, and another has offered a piece of ground on which to erect the building.—*Berks Chronicle*.

The Sydney papers state, that on the 9th of July the foundation stone of a new church to be called St. Peter's church, was laid at Cook's river, by the Governor, Sir Geo. Gipps, accompanied by the bishop and a very numerous attendance of the inhabitants of the surrounding districts.

AN EXAMPLE WORTHY OF IMITATION.—One of the "grasping" clergy—we name him not, for he is one whose heart "disdains to make parade of its best feelings"—has, since the late rise in corn, requested the whole of his parishioners, in number amounting to nearly 400, to obtain their bread at the baker's, at two-pence per loaf below the market price, the reverend gentleman himself paying the difference. This, surely, is another illustration of the character of the "grasping" clergy.—*Northampton Herald*.

TESTIMONIAL OF RESPECT TO A CLERGYMAN.—On Saturday, the 5th inst., some parishioners of Bisley and Stroud presented the Rev. Thomas Keble, Vicar of Bisley, with a richly-carved bookcase of old oak, containing Benedictine editions of several of the Fathers. We subjoin the most interesting passages from the letter which accompanied the present:—"Reverend and Dear Sir,—It is a great gratification to me to be authorised to send with this letter, a bookcase, containing the works of the Apostolic Fathers, as well as of those four great ornaments of a later century, St. Basil, St. Ambrose, St. Chrysostom, and St. Augustin; hoping that you will accept them as a present from several parishioners of Bisley and Stroud, as a memorial of their respect and esteem. The circumstance of Stroud having formerly been a part of the parish of Bisley, and still paying tithes to Bisley, will excuse, it is hoped, some parishioners of Stroud having taken share in this expression of our united esteem; an esteem which has arisen not only from the exemplary manner in which for so many years you have discharged your more strictly pastoral duties as Vicar of Bisley, but also from the unwearied exertions you have uniformly made, and especially during the winter of 1836-7, to soften, and ward off as far as might be, those bitter and heart-rending trials to which so many of your parishioners and neighbours have been subjected, in consequence of the decay of the trade on which from their infancy they had been brought up to depend.—Ever, my dear Sir, yours most respectfully,

"THOMAS HALL."

#### THE CHURCH AND THE DISSENTERS.

From the London Times, Feb. 2.

To suppose that the established church does not possess the confidence of the more enlightened *Low Dissenters*, is a



delusion which, though laboriously propagated by the generality of sectarian preachers, can scarcely impose upon any person of ordinary observation. There is, we admit, a comparatively small number of lay Dissenters whose passion for congregational consequence compels them to vomit forth all manner of abuse against the establishment, which they know they could never exist in, except as unnoticed non-entities: but among the great body of quiet, comfortable, and pious individuals who attend dissenting meeting-houses for other purposes than to cut a figure as political and denominational leaders, the church is held in a degree of estimation much higher, we think, than she herself is aware of, or is sufficiently careful to cultivate. Our evidences of this fact are both numerous and conclusive. In the first place, from the trifling amount of marriage business done in the many Nonconformist chapels licensed for that purpose, it seems to be the opinion of these respectable persons that holy wedlock is not to be had at meeting. The system of superintendent-registrars is not in favour with them. The loveliest sex of puritans won't endure being pointed at as the super-intended of the young Mr. Thingumbobs; so, in nineteen cases out of twenty, they prefer to be regularly married at an episcopal altar. With this remarkable proof of the feeling entertained by the dissenting community towards a particular ceremony of the establishment, we may, secondly, connect another of a more general character, though equally decided and extensive in its practical range of operation—namely, the great number of dissenting parents getting up in the world, who send their children to boarding schools which regularly attend the sabbath services of the church of England. This is done, we know, on a very large scale, not only without the parents expressing or feeling the slightest scruple in regard to church attendance, but even with the knowledge that their families are thereby so weaned from Dissent as to petition in holiday time for the privilege of compounding the matter by going one half of the Sunday to the regular parochial worship—a state of things which indicates any thing, surely, rather than an unfriendly disposition to the established religion of the country. Thirdly, every body knows how very highly the domiciliary visits of a tender, faithful, and disinterested parish clergyman, who justly deems it his duty to exercise a pastoral superintendance over every family within his beat (irrespective of sectarian distinctions), are appreciated and exulted in by all right-minded Dissenters. They know that these are attentions in which cash has no concern; and, accordingly, if such attentions be kindly, discretely, and assiduously rendered, the truly religious Nonconformists are not only accustomed to speak of them with grateful respect, but, by contrasting them with the pew-rent fawnings and flections of their chapel functionaries, are frequently induced to give a permanent preference to the less sordid ministrations of the church. A fourth proof of the same sort of homage which many Dissenters pay to the establishment is to be found in the fact, that in their proprietary schools, such as at Pimlico and elsewhere, they generally confide the masterships to clergymen of the national faith; and, lastly, we are warranted to state, with a confidence which defies contradiction, that as soon as circumstances enable the more thriving Dissenting citizens to take a respectable place among church circles, a considerable proportion of them, from one cause or another, are in the habit of giving the meeting house the slip; their country residence is too far from it—they dislike driving their carriage on Sundays—their parish rector is an excellent and painstaking clergyman—so, away they repair to the established communion for good; and more than this, we are assured, on unquestionable authority, that the sons of divers respectable Dissenters—say, of pastors as well as laymen—are at this moment studying both at Oxford and Cambridge as candidates for holy orders in the church.

Now, for what purpose do we adduce these facts? Principally to show, that in spite of the misrepresentations of sectarian petitionmongers and pulpiters, who have obvious reasons for endeavouring to exaggerate their strength, there really exists among the quieter Dissenters (nine-tenths of whom, though they may dislike to dissolve their pastor by refusing to sign a parchment, have no desire whatever for church destruction) a latent feeling of friendship towards the establishment, which, in our humble judgment, is not sufficiently presumed upon by our national clergy, nor sufficiently turned to account by the application of those legitimate and winning influences, which, without the slightest compromise of church principles, would ultimately ripen that feeling into the most filial and beneficent affection.

Then, what are these influences, and how are they to be applied? It would be presumptuous on our part to attempt to teach those from whom, on sacred subjects, we are always glad to learn: but we may suggest, with the utmost deference, the still further prosecution of an earnest and indefatigable system of parochial domiciliary visiting throughout all the parishes of the land. This, depend upon it, is the only patent and talismanic key to English hearts, whether of Churchmen, Papists, or Dissenters. Disinterested and persevering kindness, brought habitually to a man's home under all sorts of discouragement, is what no human being can long or rudely resist. With that elevated discrimination and single-heartedness, which, in the absence of all impertinent intrusions or officious curiosity, manifestly seeks to engage mankind in a devout concern for their immortal interests, let every family in every city, town and hamlet, be regularly and affectionately visited, no matter what denomination they may belong to. The established clergy, accredited, commissioned, and upheld by the law of this realm, are the clergy of the whole nation. Every fireside in their parish is a part of their allotted charge. They have an official as well as a moral right, subject, of course, to discreet limitations, to seek admittance into every door, "whether men will hear or whether they will forbear." Painful repulses will occasionally, though not often occur; but these, compensated by a consciousness of dutiful exertion and cordial welcomes in other cases, will sooner or later be overcome by meek and patient endurance. Only let all the families of England be regularly invited to the dispensation of a free gospel in a free church, and eventually the universality of this habit of parochial visiting will establish it as a part of our social system, and cause it to work with the uniform beneficence of nature's general laws.

Summary of Civil Intelligence.

There have been no arrivals from England since the Liverpool: in the absence of any fresh intelligence from Europe, we offer to our readers an extract from a leading London journal on what, at the last accounts, was a very exciting subject in England:—

THE CORN-LAWS.

From the Standard, Feb. 5.

The anti-corn-law meetings fill the Whig-Radical news-

papers—but they fill nothing else. Whenever a large meeting is collected, the anti-agriculturalists are sure to be defeated by their Chartist friends, who, we rejoice to see, are becoming daily better and better informed of the real purpose of the agitation, and of the certain effect of its success should it prove successful. The working classes feel that they were cheated by the Whig-Radicals at the time of passing the Reform Bill; and they are resolved not to be cheated again. The late Mr. Sadler—who, because he was a far wiser and better man than the majority, was treated as a visionary when he opposed the Reform Bill as robbing the working classes of all real and even all virtual representation—was of course unsuccessful in forcing conviction upon the mad parliament of 1831; and the working classes, cheated into the illusive hope that "the bill" would give them all the power of the legislature—like the dog in the fable, deceived by the shadow—lost what influence they before possessed. The Chartists are, in fact, merely verifying Mr. Sadler's prediction—they are confessing that an unreformed parliament would never have passed a New Poor-law Bill, or threaten them with a rural police. These men, however, have still much to learn; and at the bottom of which as yet unacquired knowledge lies the truth, that they must be contented with only a share of political power, sufficient to protect their own interests and position in society; and this is all to which any order in the community is entitled. The next step in truth is the natural alliance of the working classes with the aristocracy. We trust to the anti-corn-law agitation to teach both lessons. It is a fact obvious to every one who has been in the habit of observing popular assemblies, that the members of the working classes are much better educated, much more intelligent, much more moderate and reasonable than the classes immediately above them. The clamour of "cheap bread," which means bread to-day and famine to-morrow, scarcely finds an echo among those to whom the difference of 10 per cent. in the price of bread can be an object of serious importance—the clamour remains with those who, by calling for cheap bread, think, and truly think, that they are calling for lower wages to their servants, and think also, but with less reason, that they are calling for larger profits to themselves. Let the working classes consider only the character of these men, and they will know how to appreciate the profession of their care for the interests of the poor. At a late meeting at Huddersfield, one of the Messrs. Baines, of Leeds, staunch supporters of the New Poor-law and of the factory system, made a speech, which we find noticed by the Morning Chronicle in the following passages:—

"Mr. Edward Baines, in answer to Mr. Binns' question, whether it would be possible for English workmen to compete with foreign workmen, observed that they did not compete with them, and must continue to compete with them, and the practical question now was, whether they could compete with them better if they had food at the same price as foreigners, or if their food cost (as it did now) nearly twice as much as that of foreigners? We were committed to the great race of competition with the world: we could not withdraw from it: this was no matter of choice: we must compete with foreigners, and we must beat them or perish. England was not surrounded with a wall of brass: we were a trading people. We manufactured 50 millions sterling of goods every year for the markets of the world: if we were beaten by our foreign competitors, that trade would be destroyed; and what would then become of the immense population of Huddersfield, of Yorkshire, of Lancashire, and other parts of England? "The workmen ought to understand that a repeal of the corn-laws, by creating additional trade, will furnish additional employment, and it would be strange if workmen were to be worse off under a prosperous than under a decaying trade."

Mr. Baines is mistaken; this country is under no necessity of beating the Continental manufacturers for an existence: her term would be short-lived were such the case; for sooner or later the Continental manufacturers must beat us in many fabrics; and if we send them annually five or six millions of our capital in exchange for the price of food, the wealth thus consumed, and the stimulus thus given to population, will greatly accelerate the era of our defeat.—Happily, in our own home market, and our colonial market, we have an assurance that our being beaten upon the Continent of Europe ought to be a matter of comparative indifference. The working men ought to know too that if a temporary increase of employment is obtained at the expense of an influx of persons seeking that employment, out of all proportion greater than the increase, their condition will be made only so much the worse.

The working people ought also to know that the interest of their employers is not their interest, and never can be. There is not a millowner in Manchester or Leeds who cares one farthing about the general and ultimate increase of trade; for they all well know that capital is so abundant in this country, that if the cotton trade, for example, were doubled, the number of mills would, after a little time, be doubled, leaving them only the same profits as at present, and subjecting them to that greater risk as to fluctuation which always attends an extending market; but in the depression of wages the employer has both a present and an enduring interest: that would augment his profits at once, without any further risk of capital, indeed, with a diminished risk of capital.

The working men ought to know, that if by any new channel of industry opened the demand for labour should equal the supply, the millowners would look upon such a happy event as the greatest calamity.

The working men ought also to know, that while the strength of the country is maintained, and the home market protected, whatever may become of particular trades, their labour will always be in demand.

NEW BRUNSWICK.

THE BOUNDARY QUESTION.

The following extracts comprise all that is latest and most interesting upon this important subject:—

From the Quebec Mercury, March 16.

LATEST FROM THE BORDERS.—Lieut. Thomas Hamilton, of the Quebec Volunteer Artillery, who arrived in town this morning, was the bearer of a letter dated Grand Falls, 12th March, from which we gather the following important intelligence from the "seat of war."

It was expected that an attack would shortly be made on the British forces at Tobique, and the Artillery, with the two field pieces, which was stationed at the Grand Falls had, in consequence, been ordered down.

A British settler on the Aroostook, had been fired at, and wounded, by an American sentinel.

The Provincial Parliament of New Brunswick has placed the entire surplus revenue at the disposal of His Excellency Sir John Harvey.

A serious difference has arisen in the American camp. It appears that the American troops, in their zeal to qualify themselves for shooting the "Britishers" erected two targets wherewith to practice, one of which represented Queen Victoria, the other St. Patrick and the Cross! It, however, unfortunately happened that the Yankees had overlooked the presence among their own militia of a number of descendants from natives of the land of the Shamrock, who, fired at the insult proffered to their patron saint, turned out; the result was a desperate conflict, and several wounded.

Volunteer Dragoons are stationed on the road from Fredericton as far as Major Gamble's at Madawaska, for the purpose of carrying despatches.

General Scott continued at Augusta on the 8th instant, and Governor Fairfield had not made any communication to the State Legislature on the subject of the proceedings at Washington.

A meeting had been held at Portland, Maine, at which the Mayor presided; it was there resolved to acquiesce in the advice given from Washington, and withdraw the troops from the disputed territory.—Portland being a seaport town, stands in a delicate position should hostilities with Great Britain ensue.

From the Quebec Gazette.

The generosity of the corporation of St. John, (N. B.) is deserving of admiration, in having appropriated the sum of £1000 for the support of the families of those militiamen who may be called from home, in consequence of the present emergency.

We perceive that the Finance Committee of the New Brunswick Legislature have reported that the probable amount of available funds during the present year will be £91,000.

We find it stated in the Woodstock Times of the 2d inst., that 1000 of the Mohawk tribe of Indians had volunteered their services to the Governor General to proceed to the Restook.

H. M. S. Crocodile had arrived at St. John, N. B., on the morning of the 2d inst., with 6 officers and 190 men of the 69th Regiment, under command of Major Brooks. They were to proceed to Fredericton as soon as the necessary conveyances could be procured.

The sum of £500 had been appropriated by the Legislature of New Brunswick for the equipment of a corps of Light Dragoons.

The papers state that the whole of the funds voted for the defence of the Province are immediately available.

From the Montreal Herald.

On the 26th ult. when the news of the American invasion reached Halifax, the Legislature was then sitting, and on the motion of the Hon. E. Dodd, seconded by Joseph Howe Esq., the House of Assembly suspended all business, and adjourned till five o'clock to obtain time for a committee to report the most effectual mode of co-operating with New Brunswick, at which time the committee appointed submitted thirteen resolutions, which were unanimously agreed to, with three hearty cheers, in which the strangers in the gallery heartily responded.

Never perhaps in the history of Nova Scotia has there occurred such an outbreak of deep impassioned feeling, as was given expression to when the committee reported their resolutions.

Notwithstanding the suddenness of the measures adopted by the House, when the doors were opened at half past five o'clock the lobby and gallery were filled to overflowing, by the crowds of inhabitants who had been waiting for admission. The report was then read, after some preliminary observation, by the Hon. Mr. Dodd, chairman of the committee. It consisted of a series of resolutions empowering His Excellency the Commander-in-Chief, to call out and embody Volunteer and Draft Companies of the Militia, to the number of 8000 men, between the ages of 18 and 45; and authorizing the expenditure of £100,000, if it should be required, to repel the aggression on the sister Province.

LOWER CANADA.

From the Montreal Courier.

The Albany Daily Advertiser asserts that Rouse's point on the shores of Lake Champlain, has been taken possession of by a party of British Troops and Indians, but we do not think that such is the case. The point commands the entrance to Lake Champlain and is a very important position in case of a war between Great Britain and the United States; it is situated about three quarters of a mile north of the 45th degree of latitude, but from our having the fortress of Isle aux Noix, the King of the Netherlands awarded it to the United States, and as they did not accept of the compromise made by him, it still belongs to Great Britain. The General Government of the States once commenced the construction of fortifications there, but desisted on ascertaining that it was beyond their bounds.

COURT MARTIAL.—On Thursday evening last, sentence of death was officially communicated to the following prisoners:—Louis Turcot, Frongois Xavier Prevost, Andre Papineau, David Gagnon, and Charles Rapin, all of Beauharnois. Desire Bourbonnois and Michel Longtin, were recommended to mercy. James Perrigo and Isidore Tremblay were acquitted. All of the St. Cesaire prisoners were found guilty, and sentenced to death; their names are Louis Bourdon, Louis Turcot, and Francois Guertin.

Information has been received of another incendiary outrage on the frontier, a house in Odeltown, close to the Line, having been set fire to on Tuesday night by a party of sympathizers.—Transcript.

UPPER CANADA.

HOUSE OF ASSEMBLY.

Wednesday, March 13.—A Bill to provide for the relief of the destitute and infirm was passed, and sent up to the Legislative Council.

The bill to amend the Boundary Line Commissioners' act was read the third time.

The amendments made by the Legislative Council to the King's Bench bill, were passed and sent to the Legislative Council.

Mr. Rutten reported an Address to his Excellency on return of Militia Commissions—read twice—third reading this day.

The bill to replace J. Campbell and T. Steward on the pension list, read second time; committed this day three months.

Mr. Aikman obtained leave to bring in a bill to amend the Court of Requests law; second reading on Wednesday next; 100 copies of bill to be printed.

The ejection law amendment bill was read the second time, committed; bill reported; third reading to-morrow.

The Legislative Council announced by message having passed the bill to amend the King's Bench Commissioners Law, sent up from this house.

The bill to regulate the Court of Probate was read the second time, committed, progress reported, sit again to-morrow.

Thursday, March 14.—The House went into committee of the whole on the subject of a Lunatic Asylum.

The Halton Road Tax bill was read the second time.

The chairman reported that the Committee had agreed to a resolution which he was directed to submit for the adoption of the House.

The resolution was put and carried as follows:—

Resolved, That there be granted to her Majesty the sum of one hundred pounds to enable her Majesty to grant the said sum of one hundred pounds, to provide for the annual salary of the keeper of the False Ducks' Light House.

The House went into committee of the whole on the bill to erect township halls.

On the question for receiving the report, the yeas and nays were taken,—yeas 21, nays 18, majority 3.

The Legislative Council passed the bill sent up from the Commons House of Assembly, entitled "an Act to render valid the late Elections for Aldermen and Councilmen for the town of Kingston," without any amendment.

On motion of Mr. Manahan seconded by Mr. Matthewson, Ordered, That 500 copies of the correspondence relating to the resignation of the Earl of Durham as Governor General, be printed in pamphlet form, with marginal notes, for the use of members.

On motion of Mr. Marks, seconded by Mr. McKay,

Ordered, That the despatch sent down to this House by his Excellency the Lieutenant Governor, relating to a grant of land to James Fitzgibbon, Esquire, as a reward for his services, be referred to a committee composed of Messrs. Chisholm of Halton, and Kearnes, with liberty to report thereon by bill or otherwise.

Friday, March 15.—The address to his Excellency the Lieutenant Governor, respecting the casual and territorial revenue, was read the third time and passed.

The address to his Excellency the Lieutenant Governor for certain information respecting the Court of Requests was read the third time and passed.

Mr. Marks from the select committee to which was referred the despatch from the Secretary of State, respecting the granting of lands to Col. Fitzgibbon, informed the House that the committee had agreed to report by bill, a draft of which he was ready to submit whenever the House would be pleased to receive the same.

The report was received and the bill was read the first time.

Mr. Thomson, from the select committee to which was referred the Election amendment bill reported the bill amended.

The report was received, and the bill as amended was read the first time.

Mr. Speaker reported that he had received from the Cashier of the Gore District Bank, in obedience to the orders of the House, a statement of the affairs of that institution, which was read:—Notes in circulation £90,403; Specie in vaults and in transitu £31548 14 9; Debts due to the Bank, £124,841 6 3; amount of reserved funds on Nov. 1st last £1917 3 5.

Mr. Sherwood, seconded by Mr. Rykert, moves that that part of his Excellency's speech which relates to the Militia Laws of this Province be referred to a select committee, consisting of Messrs. Attorney General, Gowan, Chisholm and Prince, with power to send for persons and papers and to report thereon by bill or otherwise.

The bill to appoint Police Magistrates in large towns, was read the second time.

The House went into a committee of the whole on the subject of a Lunatic Asylum.

The chairman reported that the committee had agreed to a resolution, which he was directed to submit for the adoption of the House:—

Resolved, That there be granted to Her Majesty the sum of five thousand pounds to enable her Majesty to erect a Lunatic Asylum in this Province, and that an additional assessment of one eighth of a penny in the pound be yearly levied and assessed on the rateable property in each and every District in this Province for the purpose of raising the said sum of five thousand pounds, and providing for the support of the said Asylum.

On which the yeas and nays were taken; yeas 30, nays 1, majority 29.

The following are the Resolutions submitted to the House by the Select Committee on the Clergy Reserves,—the Hon. W. H. Draper, Chairman:—

1. Resolved, That the lands set apart from time to time, as reserves for the support and maintenance of a Protestant Clergy, be sold in the same manner as other Crown lands in this Province.

2. Resolved, That the proceeds of past and future sales of any such lands be loaned to the Province at an interest of six per cent per annum, to be invested in debentures which may be authorised by the Legislature for the making and improving the Queen's public highways throughout this province; the interest on such debentures to be secured by tolls on such high ways, by a tax on the districts within which the outlay shall take place, and by such other means as the Legislature may deem fitting and proper.

3. Resolved, That the annual interest arising from such debentures be appropriated and divided under the authority and direction of the Lieut. Governor, in Council, in manner following:—

Not more than one fourth to the Church of England.

Not more than one fourth to the Church of Scotland.

The residue to such other religious denominations as the Lt. Governor in Council shall see fit, to be by them expended for the following purposes:—

The maintenance of public worship.

The erection of Churches or Chapels.

The education of persons for the ministry.

4. Resolved, That accounts of the expenditure of all sums granted, duly verified shall be, when required, rendered by the churches or bodies of Christians receiving the same, and that the Lieut. Governor be authorised to withhold further aid from any church or body of christians until previous grants have been duly accounted for.

5. Resolved, That annual accounts of the receipt and expenditure be laid before each branch of the Legislature.

6. Resolved, That a humble address be presented to her Majesty, praying that her Majesty will be graciously pleased to recommend to the Imperial Parliament the passing such enactments as may be necessary for carrying the foregoing resolutions into full effect.

BIRTH.

At Belleville, on the 20th inst. the lady of Edmonds Chandler Esq. of a son.

DIED.

At Toronto, on Wednesday the 20th inst. in the 73d year of his age, John Beikie Esq., for many years Clerk of the Executive Council of this Province.

TO CORRESPONDENTS.

From the several pieces of poetry on hand, original and selected, united to the present season of the religious year, we have published those which struck us as most appropriate. "Alvar" shall have an insertion.

List of Letters received to Friday, March 22:

J. Kent Esq. (5); Capt. Luard, rem. in full vol. 2; [the balance is paid over to "Christian Knowledge Society"] Rev. T. Fuller (2) rem: Lord Bishop of Montreal; R. Deacon Esq: Rev. R. D. Cartwright, rem.; Capt. Dobbs; Rev. J. Cochran; Rev. A. F. Atkinson, rem.



