

and become an object of desire, and extend rather than diminish, while the Missionary is elsewhere occupied in the like labours of love. Such a mode of proceeding I recommend as far more effective than a mere appointment for the service and a sermon, and then hurrying to another settlement, perhaps many miles distant. This is truly to build up the Church; it collects her children; it prepares her people for the holy communion to which perhaps they have been long strangers; and it gives leisure to prove that her teaching is infinitely preferable to the teaching of the sects around us, both for time and eternity.

But in establishing Travelling Missionaries in the different Districts, and carrying out even with moderate efficiency the other objects of the Society, much larger means than we have hitherto obtained, must be placed at our disposal. An annual sermon or two, and private subscriptions from the more generous and opulent of our people, will be found inadequate to meet our requirements. We must, therefore, have recourse to the ancient usage of the Church, and in all our congregations lay up weekly a portion of our substance as an act of holy worship and a sacrifice of sweet savour unto God. In doing this, we have the sanction of the Scriptures and the practice of the primitive Church. Let then a collection be made every Sunday in the congregations of this Diocese, and let such a portion of the whole be transmitted to the Treasurer of the Society quarterly or half-yearly, after providing for the poor and local religious wants, as may appear a fair and just proportion to sustain the general objects of the Society, and it will be returned seven fold into your bosoms. Such collections will gradually increase in amount; for our people will soon feel that to contribute to the necessities of the poor and the support of true religion, is as much a part of their Sunday duty, as prayer and praise. Not that we are to lose sight of donations and subscriptions where they are to be obtained, but the Offering presents a sanctified opportunity to the poor as well as the rich, to give according to their ability to the treasury of the Church.

There are in this Diocese, I feel well assured, 160,000 souls attached to our Communion; and were each to contribute only one penny per week, it would amount to more than thirty thousand pounds: but suppose one half too poor, or only now and then to give their penny or half-penny, we should still have fifteen thousand pounds—a sum which would enable us to double the number of our Clergy, and establish more than one hundred Schools. Moreover it is the property of Christian benevolence to expand, so that the same persons would from month to month enlarge their donations as they became more and more convinced that it was a religious service. Now if the offerings actually made in the Diocese, be far short of the smaller sum, it is because we have not yet acquired the true spirit of Christian charity,—a deep and prevailing impression that all we have belongs to God, and should be largely devoted to His service. But this spirit will be produced and increased when our alms are given in the house of God, and under the awful sense that we are more immediately in His presence,—when they are given with His words and admonitions sounding in our ears, as the appointed and appropriate means of promoting His work on earth. And thankful ought we to be that we have a Society established on the best principles among us, to be the almoner of our religious funds, and by which they will be faithfully applied to ameliorate the religious destitution of the Diocese.

VI. But we are perhaps dwelling too long on exterior or secondary helps which, though useful in their place, are lifeless without the animation of the Spirit. The Church's work of making this Diocese the garden of the Lord, and its people the subjects of His kingdom, must, under God, depend, my brethren, chiefly upon His authorized and lawful ministers.

Now one of our first steps should be, to make our people fully acquainted with the great privileges which they enjoy from having been admitted members of that Holy Catholic and Apostolic Church of which our Saviour is the Head, and in which we daily profess our belief. Privileges necessary to salvation, can only be obtained by our incorporation through holy baptism with the Church of the living God,—the pillar and ground of the truth,—the great channel of divine grace,—and to which all the promises of the Gospel are addressed. Yet how seldom do we speak to our people of the true nature and character of the Church for which our Saviour died! How seldom are they made aware that the Christian life is a corporate life,—that it is because they are members of a mystical Society, the Church, that they acquire an interest in the Saviour! For although personal religion and divine grace are by many considered acts immediate and direct between God and the soul of each believer,—and in one sense they may be so held,—yet the doctrine of the Scripture, as it has been believed in all ages by the purest Christians, is, that God has appointed, under Christ, only one great channel, the Church, through which His grace may with full assurance be expected to flow. Nor does this Scriptural view, as some have erroneously argued, exclude us from private and personal communication with God. Such a communication on the contrary it encourages and strengthens, and shews it to be perfectly consistent with our love and veneration for His Church, or kingdom. For he who is most given to private prayer, and private thanksgiving, and private confession of his sins, and private recourse to the Word of God, will be found most attached to the services of the Church, and to all the comfort, direction, strength and piety which may be procured through the instrumentality of her prayers and ministrations.

Before the Reformation, the Church of England formed a portion of the Romish Church, which at that time embraced the whole of Europe. During the lapse of ages, it had fallen into many errors both of doctrine and practice. The holy Scriptures were unknown to the people, and no longer made the rule of Faith; nor were the Sacraments dispensed according to their original institution. Many practices were introduced of an impure and superstitious nature, and others, calculated to dishonour God, were zealously encouraged. In this state of things, the lawful Ministers of the Church in England protested against such errors and corruptions as had crept into the Church; and as the Pope and his adherents, claiming infallibility, refused any amendment, they protested against his authority. Hence the Church of England acquired the title of the Protestant Church, or rather perhaps, having respect to the Reformation in progress at the same time on the continent of Europe, a branch of the Protestant Church. When our Bishops and Presbyters, aided by the civil authorities, began the Reformation of the Church, they regarded her as a Divine Institution, established in all her integrity by our Lord and his Apostles, and unchangeable in all her essential features by human authority. What was superfluous and corrupt, they cleared away; what was wanting, they supplied, and restored to the purity and simplicity of the apostolic age. They did not, like the Reformers on the Continent, dispense with that Church Government which had prevailed from the beginning, nor did they admit man's devices; but, guided by the lights of the three first centuries, they restored the faith, and worship, and regimen of apostolic times, and collecting whatever was valuable in the ancient Creeds and Liturgies, they embodied their labours in the scriptural doctrines and offices of devotion set forth in our book of common prayer, the most valuable and almost the only permanent monument of the Reformation in Protestant Christendom. "We," says Bishop Hall, "who are in communion with the Church of England, do make up one body with the holy Patriarchs, Prophets, Apostles, Martyrs, Confessors, and faithful Christians of all ages and times: we succeed in their Faith, we glory in their succession, we triumph in this glory."

If such be the Church of England, it is not of the greatest importance that our people should be made well acquainted with her true nature and character, and made deeply sensible of the inestimable benefits they possess above all other denominations in being her members through Baptism? They are surrounded by a multitude of associations all professing themselves Churches, and claiming to be more pure, more scriptural and holy than the rest, and refusing communion one with the other. And shall any clergyman be deemed to

discharge his duty zealously and conscientiously, who neglects to instruct his parishioners that such associations, all of them of recent origin—some even within our own memory, and none of them pretending to any regular descent or succession from apostolic times—are not branches of that Church of Christ to which the promises pertain? It appears to me, then, to be our imperative duty to arm our people, by instructing them in the true nature, privileges, and character of our Church, against the contagion around them, and to convince them that, in belonging to her, they belong to the Church for which Christ died, and through which are tendered grace and salvation to a ruined world.

VII. Before leaving this subject, permit me to remind you that the Church of England is not an offshoot from the Church of Rome in the sixteenth century, as many of our offshoots from her enemies assert; for she never separated from that Church, but was originally an independent branch of the Catholic Church, founded not by Missionaries from Rome, but by the Apostles or their immediate Successors, and thus she continued till the eleventh century, when the Church of Rome assumed an ascendancy over her, but which was never fully recognized, nor was it effected, till after a long and arduous struggle,—a struggle which was renewed from time to time, and on the first favourable opportunity, which happened in the sixteenth century, her independence was regained. The great ignorance which prevails on this subject, even among educated people, is truly surprising. They speak of the Protestant Church of England as if it were a distinct body from the Church which subsisted before Henry the Eighth, and as if, at the Reformation, the Protestant clergy supplanted the clergy of the Church of Rome. So far was this from being the case, that when the Reformation was established in England, all the clergy conformed to the new order of things, with the exception of eighty out of ten or twelve thousand, and therefore the Church in England, as composed of the clergy and laity in the reign of Queen Elizabeth, consisted of the very same body of persons which formed it in the reign of her father. The real fact of the matter is this:—out of the eighteen centuries during which the Church of England has existed, she continued about four hundred and fifty years under the usurped dominion of the Church of Rome, and for thirteen hundred and fifty years she has been an independent branch of the Church Catholic. So great is the absurdity and palpable ignorance of historical facts evinced by those who represent the Church of England as a branch separated from the Roman communion! Our Reformers merely brought back the Church of England to the same state of purity and liberty which it enjoyed previous to the temporary imposition of the Papal yoke. They put forth no new doctrines, but merely divested the old ones of the corruptions which had been fastened upon them during the dark ages. In all essential points,—in the Sacraments, in the unbroken succession of Ministers,—the Church of England is at this day the same that it was in primitive times.

VIII. In the book of Common Prayer our Church has made abundant provision for public worship, as it respects Prayer, the reading of the Scriptures, and the due administration of the Sacraments. These different portions, if devoutly used, cannot fail to give a direct and lively expression to those religious feelings which bind man to his Creator, and to things invisible and eternal. The prayers of the Church place her children in holy communion with God; a position in which the good of all ages have enjoyed ineffable delight. To pray to God is the highest privilege of our nature, and confers upon it an elevation which surpasseth all wicked, heathen, or infidel conception. To think that we are at all times permitted to approach the Throne of Grace, which is ever open to our supplications, —to feel assured that a blessing is provided for all those who avail themselves of this privilege in a becoming spirit, is surely the truest honour by which man can be distinguished. Then to hold communion with God our Saviour, and to pour out, in the assurance of Faith, our requests at the footstool of His supreme majesty, is well calculated to rouse, strengthen, and encourage us amidst all the perplexities and feebleness of our frail and suffering nature. But it is not as an insulated being or individual, that a Christian is made a recipient of the blessings of Christ's kingdom, but as a member of that Church for which He died. With us, and with all the members of that Church, He is united by the dearest and most indissoluble ties, and therefore ought we all to unite our prayers together in the public assemblies.

2. The reading of the Scriptures is another act of christian worship which is amply provided for by the Church. God, by His Word, holds intercourse with His creatures, and continues from age to age to instruct us respecting the ways of His Providence and moral government, and on those sentiments and conduct to which He gives His approbation. The Scriptures reveal to us the mind of God, and it is with the view of learning this more intimately that the devout take the sacred Volume so frequently into their hands; and although they may have meditated upon it a thousand times, yet they know that the treasures which it contains are inexhaustible, and that the Holy Spirit may vouchsafe them new light and grace at every fresh perusal or hearing. With great reason, then, does the Church place high importance on hearing and reading the Holy Scriptures in her congregations. It is God Himself preaching to His people. It is God's own voice that we hear. The Church provides that the greater part of the Old Testament be read in her services every year, the New Testament three times besides the Gospels and Epistles, and the Psalms once every month. In no other Church are the Scriptures read in the same proportion, and no person can attend our public worship for one single year without becoming in some measure acquainted with the whole book of Revelation.

3. Our Church teaches that the Sacraments are generally necessary to salvation, and hence it seems difficult to speak of their efficacy and importance in too high terms. If, indeed, attempts are made so to value them as to exclude the other means of grace, or to encourage the belief that their efficacy depends not on the internal qualifications of the recipient, then ought such views to be condemned. We have great need of all the means and channels of grace which God, in His mercy, has granted; and however high and holy we consider the Sacraments to be, it is not right to think the less of prayer and praise, the reading of the Scriptures, and the preaching of the Word. Each stands in its proper place, when all things are conducted decently and in order. The Sacraments, according to the 25th Article, "be not only badges of christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and of God's good will towards us, by which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him." From this it would appear that the two Sacraments are held by our Church, as they have ever been by the Church Catholic, to be the principal means of grace; the former for beginning, or rather for bringing to the birth the life in the soul,—the other for nourishing and supporting that life.

Baptism, or the washing with water, is the symbol of internal purity, and to be administered only once, at the commencement of life. It is an ordinance of Christ of great interest and beauty, and cannot be witnessed without the most beneficial effects to persons in all stages of life: therefore it ought, as the Church directs, to be administered in the presence of the congregation. There it is presented in its high and holy meaning, as connected with beings born into a world in which sin abounds, but who are yet required to keep clean hands and pure hearts in the sight of God. None have ever witnessed Infant Baptism, as it ought to be witnessed, and applied to their own feelings and hopes the introduction of the infant soul into the covenant of reconciliation, who have not partaken, in some measure, of the pure and lofty thoughts which are awakened by reflection on the multitudes of those meek and humble spirits of whom is the kingdom of heaven. Baptism is the sign not only of our Christian profession but also of our regeneration, or new birth; whereby the faithful are grafted into the Church, and its privileges of adoption and forgiveness visibly sealed to them. The dedication to the Father, and the Son, and the Holy Ghost, by the mystical

washing of water, is alone of the essence of the Sacrament. "The opinion" (says the Bishop of London, in his admirable Charge) "which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled to the language of the 27th Article; but by no stretch of ingenuity can it be brought to agree with the plain and unqualified language of the office of Baptism itself: a question may very properly be raised as to the sense in which the term regeneration was used in the early Church and by our own Reformers; but that regeneration actually does take place in baptism, is most undoubtedly the doctrine of the English Church; and I do not understand how any Clergyman who uses the office of Baptism, which by a solemn promise he has bound himself to do without alteration or mutilation, can deny that in some sense baptism is the laver of regeneration."

We are taught in the Catechism, that by Baptism we are not merely admonished and encouraged to become, but are actually made members of the kingdom of God, and inheritors of the kingdom of heaven. It does not say that we shall become new creatures, but declares that we are regenerate. We are not advised to seek admission into the society of the Church, but we are declared to be grafted into his body the Church. Nor are we told of everlasting life as something future, but we are already described as heirs of it. The cleansing of conscience, the forgiveness of sins, restoration to the favour of God and union with His nature, are declared in the Bible to be effected by Baptism.

The late pious and excellent Mr. Simeon of Cambridge, was far from being deemed a high Churchman, and yet he frankly sustains the true interpretation of the baptismal office. "If we appeal," says he, "to the Holy Scriptures, they certainly do in a very remarkable degree accord with the expressions used in our Liturgy. St. Paul says, (Gal. iii. 27.) 'As many of you as have been baptized into Christ have put on Christ.' Here we see the meaning of the expression 'baptized into Christ.' It includes all that had been initiated into the Christian Religion by the rite of Baptism, and of these universally does the Apostle say, they have put on Christ." Is it not, then, remarkable that the doctrine of baptismal regeneration should be regarded as obnoxious to all classes of Dissenters, while at the same time it is laid down in the strongest terms in all their acknowledged Standards or Professions of Faith? But it is manifest that modern Dissenters know nothing of those Standards, and their present teachers disregard them, following in Scripture their own private judgment, or the popular current of the day, without the slightest deference to Church authority. Hence the sad departure from the Faith of the Reformers and primitive Church, which characterizes all the Protestant Dissenters in Europe and America in the present age.

4. The Sacrament of the Lord's Supper has ever been deemed the most august of the Christian ordinances, being the mystical union of Christians with each other, and with Christ the Head. It is the Sacrament of our redemption by Christ's death in which, according to the 28th Article, the bread which we break and the cup of blessing is a partaking of the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. Thus we really, though spiritually, eat the flesh of Christ and drink His blood, and, as the fruit of this, we dwell in Christ and Christ in us. The Church has taken care to remove every thing superstitious and offensive by which this blessed ordinance has been deformed and corrupted by the Church of Rome; and while she rejects the corporeal presence, she gratefully and reverentially acknowledges the real spiritual presence of Christ in this Sacrament, but in a mystical manner and beyond our comprehension. It is, indeed, an awful mystery, and one which we cannot fathom; but founded on Holy Scripture, and taught by the Church from the beginning. In approaching it with holy fear and reverence, let us bear in mind the humble but comfortable advice of an eminent Father of the Church,—"Those mysteries which we cannot unfold, let us admire and then shut."

Our Church has not precisely determined how often the Sacrament of the Lord's Supper should be administered in our Parishes during the year. The Rubric at the end of the Communion Service enjoins, that every Parishioner shall communicate at the least three times a year, of which Easter is to be one. But, on this point, I quote the advice of the Bishop of London, in which I fully concur: "I would urge a more careful observance of the Ritual of the Church upon you, with a special reference to the more frequent celebration of the Holy Communion; the proper and distinguishing act of public worship. I am persuaded that much of the backwardness and unwillingness to commune, which the Clergy have so much cause to lament, in country parishes, has arisen from the practice of having only quarterly Communions. The people are brought to consider the Lord's Supper, not only as the most solemn office of devotion, but as something so mysterious and awful, that the Church can venture to celebrate it only upon rare occasions, and they are naturally led to question their own fitness to receive it. A more frequent celebration of those holy mysteries would keep the duty of communicating more constantly before the eyes of the people: the disobedience and neglect which they practice once a quarter, they will be less likely to practice every month; and I believe that in few instances have the Clergy multiplied the opportunities of parochial communion, without increasing the number of communicants." "I think that in every parish there ought to be at least monthly communion."

[To be concluded in a Supplement.]

## THE CHURCH.

COBourg, FRIDAY, JULY 12, 1844.

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The last mail from England brings intelligence of the second reading of "THE DISSIDENTS' CHAPEL BILL," in the House of Commons; which passed by the large majority of 190 in a House of 424 members. This is the more surprising, as the feeling of opposition to this Bill was almost universal amongst the clergy, and the more serious thinking of the laity of the United Kingdom,—not simply because it goes to legalize dissent, but gives, as it were, the solemn sanction of Parliament

to the very worst species of it,—the Unitarian heresy. For shut out the Divinity of our Almighty Saviour, as a correspondent in England expresses it, and what are we more than the followers of Mahomet!—The result above stated has naturally created much surprise and grief in the nation at large, and cannot but shake the confidence of many of the supporters of our present Conservative ministry.

We are aware of the broad line of distinction between the impressions without, and the arguments within the House of Commons upon this important subject; and although it may be correct, as a mere matter of fact, that the nation at large have viewed as a question of divinity what the Legislature have regarded simply as one of property, we cannot yield up our conviction that, in this case, the people of England have deliberated more wisely and religiously, if not more accurately, than their Representatives in Parliament. It seemed to be forgotten by both branches of the Legislature, on that occasion, that they were discussing the interests of a people who recognize and own a National Church, the depository of religious truth; and who, although they may extend the principle of a negative toleration to all who are without its pale, would deem themselves sinful, in many instances, in affording them an affirmative countenance and encouragement. We use the words "negative toleration" in no invidious sense; but employ the phrase to exclude the idea of its being meant to comprehend a fostering of any species of dissent from the National Church, at the same time that it would be inexpedient and wrong to visit it with positive pains or penalties.

Well we perceived that if a right appreciation of the benefits and blessings of the established religion had actuated the great body of the Legislature on that occasion; if that, at least, were less of a theory which admits of modification from passing circumstances, and more of a principle which external occurrences could not reach or affect; we should not have been startled and grieved by this lamentable vote. It is but a repetition, on a smaller and perhaps, politically speaking, a less influential scale, of the vote upon Roman Catholic Emancipation in 1829,—the same abandonment of those great first principles which constitute the foundation of the government of a Christian people,—the same rejection of the great sanctions and bonds of truth,—and, in a grasping at a momentary shadow of national quiet, the casting away the substantial and enduring elements of national blessing and prosperity.

British statesmen have not now to be assured that what is religiously wrong cannot be politically right, and that no fine-spun conceptions of national justice can, in a country whose institutions are professedly based upon religious truth, justify a pleading for spiritual debasement or a defending of unscriptural tenets. Strip this question of the disguise which expediency may throw about it, and view it by the legitimate test, a comparison with the Word of God, and perhaps little difficulty would be felt in coming to a decision in accordance with the first principles of revealed religion, and the principles, too, upon which the British Constitution has been framed.

If, through neglect or mismanagement, a poisonous plant has been suffered to acquire a root and strength in the land, it does not follow that it is not only to be shielded from assault, but enervated with safeguards and diligently nurtured into a stronger growth. Nor does it follow that because, from unfortunate concurrence, a system of religion has been allowed to acquire some degree of consolidation, which includes amongst its tenets the rejection of the divinity of our Lord and Saviour, that means are to be furnished by legislative enactment,—in a country, too, which professes a faith wholly at variance with those fatal opinions,—for strengthening and perpetuating a soul-destroying error. If individual preachers of Christianity are bound by a solemn obligation, which they never can forget, to banish and drive away all erroneous doctrine, the guardians of the National faith,—they, especially, who form the Council of a Sovereign who is the avowed Defender of its integrity and its purity,—should feel that they are constrained, by no inferior force of duty, to maintain inviolate those great principles of the Bible which form the basis of our country's religion.

The disasters which have followed the ever to be deplored concession of Romish Emancipation in 1829, are matter now of history; and the convulsions of many bitter years,—bitter, especially, to the political body of which Sir Robert Peel is the head,—should teach the statesmen, as well as the people of England, how dangerous it is to desert the lines of duty which the Bible has marked out; how surely, in forsaking the obligations of Divine truth, we forfeit the Divine blessing. Nor can we help regarding it as a providential warning to our Conservative statesmen, consequent upon their participation in this ostensible support of Socinian error, that they should have experienced so serious a desertion of their party as was recently the case in the debate upon the Sugar Bill.

In contemplating this mortifying defeat, we must look beyond the simple merits of the question upon which it was sustained, and view it as a rebuke, from a higher source than man, for a dereliction of religious duty. We repeat, that there may be no direct connection between the success in the one case and the defeat in the other; but we must believe that such results are not out of the control and direction of the Arbiter of nations, and that cause and effect, which human action appears not to influence, are made to evince their operation by Him who ruleth over all, and who, in respect to the abstraction of the honour which is due to his name, and the robbery of his adorable attributes, is a "jealous God."

The friends of the Church in this Province will be glad to learn that the Act for the Incorporation of the CHURCH SOCIETIES of the Dioceses of Quebec and Toronto respectively, has received the Royal assent, and that this has been officially announced in the Canada Gazette. This is an important measure, and great results may be expected to flow from it.

As was intimated at the late General Meeting of the Society at Toronto, it may be found necessary soon to call together its members and friends, in order to render the Constitution and Rules of the Institution in all respects accommodated to the new position in which, by the Act of Incorporation, it has been placed. Of this, however, timely notice will be given; and such revision of its Constitution, on such grounds, will, we are persuaded, be deemed a favourable moment for applying to the cause fresh energy and vigour,—for entering upon a more general and concentrated system of action in its behalf,—for evincing a livelier and more universal determination to place it upon that footing which will render it, what it is so well calculated to prove, an extensive and permanent benefit to the Colony.

The Act of Incorporation itself we shall insert with the least possible delay.

To the CHARGE of the Lord Bishop of Toronto, the publication of which is commenced in our present number, it cannot be necessary to request the particular attention of our readers. It will best speak for itself, and we need but say, that for much practical as well as doctrinal instruction,—adapted, too, to the laity scarcely less than to the Clergy of the Church,—it will well repay the careful perusal of every member of our communion.

Our intention is, to complete this valuable and important document in a Supplemental number, which we hope to be able to issue not later than Tuesday next. In this supplemental number we propose to furnish the Index and Title page of the volume which has just been concluded.

appointed to be held at the Toronto General Hospital, on the 16th instant.

We request the attention of the members of the Church in the Diocese of Quebec to an advertisement of Mr. J. Walton, which appears in this day's paper. He will be found well deserving of their patronage, and we trust it will be liberally rendered to him. We are glad to perceive that the Lord Bishop of Montreal, in referring to the opening of Mr. Walton's Establishment, has thus expressed himself: "As far as any countenance or recommendation of mine can serve your interest, they shall be freely given."

### Arrival of the Britannia.

By the arrival of the Steam Packet Britannia at Boston we have the English mail of the 19th June. The following are the principal items of news.

Liverpool Corn Market, 19th June.  
CONS.—There was little animation in the trade previous to last market day, and prices had given way, but a steady morning trade was much more lively than for some time past. In wheat, especially in the various qualities of foreign, the business transacted was rather considerable, but there was no material alteration in prices. English and Irish flour continued to meet a very limited sale at our last quotations. States flour, at the same time, received 6d and Canadian 1s per barrel. Although during the greater part of last night and early this morning, we had a fine, genial rain, spring corn of most descriptions met a good inquiry, and was held with a tolerable degree of firmness, at higher terms. The middle and lower qualities of barley continued to be taken off rather freely at the advance of Friday, and fine samples, as well as malt, were the turn dealer. British and foreign free beans, upon a moderate demand, fully supported late prices; and of Egyptians, in bond, several foreign sales were made to-day at as high as 25s per 480 lbs. In early clover, there was a demand for one sort to a fair extent; but although this grain is by no means plentiful, our list currency was not exceeded. Oatsmeal was also more readily saleable on the terms last noted, but was, in most cases, held at an advance of 3d per load, which served rather to counteract any considerable operations, but there was no material change in prices.

### IRELAND.

Preparations were making for hearing O'Connell's appeal to the Lords on a writ of error. The Judges were detained from their circuits to advise their Lordships on the points of law.

### PARLIAMENTS.

An interesting debate had taken place in the House of Commons on the subject of the Sugar Duties.

The majority was at first against the Ministry, being upwards of 400. In the course of the debate, however, the result of the resignation, Sir Robert Peel contrived to carry his measure, by a majority of 22.

During the course of the closing debate Mr. D'Israeli said that "After the vote of the other night became fully known, and its consequences were in some degree looked at, there were various rumours in circulation that the ministers had resigned, and that Sir Robert Peel had been authorized to circulate them; but it now appears from the right hon. gentleman's declaration that it is not he or his colleagues who are to resign their offices, but we, the majority of the House of Commons, who are to resign our votes to the country at a general election." "I say that the right hon. gentleman is desirous of a far better position in the eye of the country than one which he can only maintain by menacing his friends, and by using the arts of persuasion with his opponents. The right hon. gentleman menaces us, and deals out threats to keep us to our allegiance to him; whilst he wishes the arts of persuasion, for which he has acquired so just a celebrity, upon those who form what he has chosen to term a combination, if not a conspiracy against him (hear, and cheers)." "The right hon. gentleman came into power upon the strength of our votes (hear, hear), but he relies for the permanence of his ministry upon political opponents. He may be right in this; but he is certainly wrong in assuming that, in pursuing the line of conduct which he has adopted, menacing his friends and enjoining to his opponents, but for one am disposed to believe that, in this case, his success will neither tend to the honour of the house nor to his own credit (loud cheers)." "I, therefore, for one, must be excused if I decline my determination to give my vote upon this occasion as I did on the former occasion; and as I do not follow the example of the honourable and gallant member near me (Sir H. Douglas), it will not subject me to the imputation of having voted on the former occasion without thought or purpose (laughter and cheers)." "It only remains for me to declare, after the mysterious manner in which I fell from the right honourable baronet in the course of his speech that if I, in common with other hon. members, am called upon to appear again upon the hustings, I shall at least not be ashamed to do so, nor shall I feel that I have weakened my credit upon the confidence of my constituents by not casting my vote within 48 hours at the instance of a minister (loud and continued cheers)." "

### SEES OF BANGOR AND ST. ASAPH.

In the House of Lords the Government had been defeated in relation to the union of the Sees of Bangor and St. Asaph,—the following paragraph on this interesting subject we extract from "Felix Farley's Bristol Journal."

The late Ministry played strange and unholly pranks with the Established Church; first, by burning ten Irish Bishops, and then left them cowering in the lurch; and they themselves found themselves, had they not given "a heavy blow and great discouragement" to Protestantism; and next by trying their hand at the same sort of spoliation in England. It was about this time, we believe, that the spiritual destitution in the manufacturing districts was pressed upon the attention of the Legislature. The means of religious instruction in the principles of the Established Church,—founded by experience to be the only efficient means of national education—were required, to check the progress of infidelity and demoralization among a dense and increasing population; and as a preliminary step to a due superintendence of the district, it was proposed to constitute two new Bishops to be appointed. It was evident, however, from the then constitution of the House of Commons, that endowments for the two proposed sees would be refused; and in this emergency (in 1835) a commission was issued, called the Ecclesiastical Commission, for the purpose of reviewing the revenues and property of the Church, and recommending such recommendations (afterwards established by an Act of Parliament) it was to unite, on any future vacancies, the see of Gloucester to that of Bristol, and the see of Bangor to that of St. Asaph.

The former, it is well known, has been effected. The latter is still in abeyance; and numerous petitions have been presented to the Legislature against the impending union.

We have gone into these particulars as necessary to a right understanding of a Bill, introduced into the House of Lords by Earl Powis, for repealing the Act of 1835, with a view to continue the Church in Wales the benefit of its two ancient Bishops. The Bill has been read a second time, and the noble mover ably exposed the shallowness of the principal arguments for the union of the two sees—viz. the providing for the expense of a new Bishopric at Manchester, and the impolicy of adding another Bishop to the House of Peers.—

As to his objection, however, of a Bill of Manchester created no necessity for extinguishing the ancient dioceses of St. Asaph and Bangor. He knew it would be said that 26 or 27 Prelates having seats in that House were quite sufficient to represent the Church of England; but he begged to remark that the Lords, in the year 1835, were numbered by no means so numerous as at present, the Lords Spiritual were upwards of 40 in number, and, besides those, there were 30 or 40 retired Abbots who had seats in the House. After the dissolution of the monasteries by Henry VIII, he created six additional Bishops. The diocese of Westminster had been abolished, and he proposed him at a loss to understand why Manchester should not be called into existence in lieu of Westminster rather than in lieu of Bangor and St. Asaph. He begged the House to consider that a strong, holy, and most religious feeling penetrated all classes in England with respect to this question. The sentiment was of a deep and true nature, subject dear to the affections of the people of Wales—even those not friendly to the Church were of one mind in reproaching the measure which went to unite the sees; they regarded it as an injury to their national feelings. He hoped then that if the House would have due regard to the deep and solemn sentiments with which the people viewed this question, they did not ask themselves whether or not dioceses should be regulated by square miles or even by population statistics; they did not admit that dioceses ought to be circumscribed by arbitrary circles—that they were matters of arithmetic, of pounds, shillings, and pence.

There was a strong feeling, however, that there was a Member of it who would not cheerfully see a 27th Bishop added to their number. Supposing, however, they did not think so, that her Majesty's Ministers could not agree to such a proposition, he, for one, was not at all anxious on the subject except for the purpose of if there was one who, as the example of a Bishop without a seat, it might become more general. If the country were so little alive to the advantages de-

The Bishop of Exeter, undaunted by the sneers of those who are compelled to acknowledge his power in argument, sent a message forward in support of Lord Powis' Bill. His Lordship said—

"As to a seat in that House, he certainly did not wish to undervalue it, but he looked upon it chiefly as a pledge of the union between Church and State. For his own part, he did not think there would be any injury done by the introduction of another Prelate into that House, and he did not think that there was a Member of it who would not cheerfully see a 27th Bishop added to their number. Supposing, however, they did not think so, that her Majesty's Ministers could not agree to such a proposition, he, for one, was not at all anxious on the subject except for the purpose of if there was one who, as the example of a Bishop without a seat, it might become more general. If the country were so little alive to the advantages de-