THE CHURCH.

March 1 of the Control of the Contro TORONTO, SATURDAY, JULY 17, 1841.

It is impossible, perhaps, to adduce any stronger evidence of the rapidity and vigour with which the Church of England is extending her branches throughout the world, than is afforded by the fact that the demand for Clergymen, and the pecuniary means of supporting them, are by no means met with a correspondent supply. Notwithstanding that the Universities pour forth annually increasing numbers of candidates for Holy Orders, the labourers are but few, when compared with the extent of the whitening harvest-field, and so far are the great Church Societies from being able to send out Missionaries to the Colonies, though furnished with funds necessary for their maintenance, that, in several parts of England there are incumbents with large parishes, in want of pastoral assistance, who find the greatest difficulty in obtaining the services of a curate.

Such being the state of things existing in a country where the Church possesses a large patrimony, and holds out many a chance of competence, and prizes of allluence and honour, to her ministering servants,can we wonder that in a colony, like Canada, the want of clergy should be severely felt, and that so few should be ready to devote themselves to a clerical life? can we wonder that parents should shrink from dedicating their children to a profession which offers no promise of a reasonable provision, or that young men should be too willing to suppress any rising inclination for the ministry, when they see, in the distance, manhood struggling against the wants of a family, and a cheerless old age of destitution? Is it not, instead of a matter of surprise, but a natural consequence, that the Church should be heard to exclaim, in the mournful words of Isainh,-"There is none to guide neither is there any that taketh her by the hand of all the sons that she hath brought up"?

It may indeed be said that the motives which should influence a person to desire Holy Orders, ought to place him far above the reach of mercenary considerations, and arm him with the courage to date poverty and privation in the service of his heavenly Master. Those who make an observation of this sort are ant to instance the case of the apostles and their earliest successors, as shaming the degenerate Christianity of to the letter, as well as to the spirit, of Scripture. But these holy men, it should be recollected, were endowed with supernatural powers and gifts, which have long since been denied to the Church, and God in his wisdom has ordained that the Gospel, in these our times, should be propagated and maintained through the ordinary channels of human agency. The Missionary can no longer vouch for his divine commission by raising the dead and healing the sick,-he no longer exercises that mighty and instantaneous influence with which such preternatural attributes invested his apostolical forerunners,-but, having received his credentials from episcopal hands, he proseentes his labours in a prescribed manner, and resorts the world or experience may suggest. As the Christian faith is adapted to every clime, and to every state of society, the Missionary must regulate his conduct according to many varying circumstances. In India, where pump and external dignity strike the native must be accompanied by the wisdom of the serpent, and things indifferent may be rendered the instruments cutta will not be suspected of paying too much regard to the outward observances and support of religion, and yet so convinced is he of the lawfulness and necessity of studying the peculiarities of the Eastern part of his private resources to this noble undertaking. Here, then, we see the rule which must be taken as a guide in all Christian undertakings,-that if we wish to promote the growth of the gospel, we must become maxims of conduct, which are followed with success in matters of mere worldly concern.

Hence it is that if we wish the Church to flourish, something more than aspirations and good wishes, and even prayers, are required. Men must be duly and exclusively set apart to preach the gospel,-and a sufficient maintenance must be provided for them. The Ministers of Christ are properly precluded from substance towards the maintenance of the Clergy, meddling with secular occupations, and the State is virtually robs God of what is due to Him, and practibound to act as a nursing-father, and assign a portion | cally refuses to co-operate in the extension of His to those who serve at the altar. But in this colony, kingdom. The state of a neglected church, and the save a scanty pittance but just snatched from the fire, the Church owes little to the bounty of the State .-English charity builds her houses of worship, and furnishes the means of subsistence to her Missionaries. Defective as the voluntary system is, and little as it say," exclaims Bishop Doane (of New Jersey) in a exonerates the State from its highest responsibility. it is our chief mainstay, and without it we should pastor does not feel it?-the Clergy of the Church. scarcely exist as a Church. A few individuals have set the example, worthy of more general imitation, of building churches and endowing them with land: and, in some places, great efforts and sacrifices have been made by the people to erect a place of worship, and its own, and is clothed in purple and fine linen, and secure the services of a resident minister. But, generally speaking, we have trusted more to home support than to our own exertions, and in no one instance, perhaps, have Canadian Churchmen more failed in discharging their duty, than in neglecting to contribute towards the maintenance of the Clergy.

Much of this inattention to the support of our Ministers may have arisen from the circumstance that they receive, in most cases, a certain income through the Society for the Propagation of the Gospel. Some such income the greater number of them certainly do receive, -but the highest amount is only £170 sterling per annum, and in a majority of cases it is only £100. Even supposing that the parishioners add £100 or £50 per annum to the scanty pittance,have they then done their duty? Granting that the contributions which they undertake to pay are actually received, have they set apart for this holy purpose a sum that bears a fair proportion to their own resources and income? In many instances the Missionary really receives not a farthing from them, and on £100 per annum is left to bring up a family, to maintain the appearance of a gentleman, and to contribute, perhaps, to the building of the very church in which he officiates. His condition would not be so bad, did hope smile upon him in the distance, but he is not justified in entertaining any expectation that time will bring much improvement in its train. The Rectories, represented as so many rich benefices, are scarcely worth holding: for the glebes, at best, rent but for a very few pounds, and generally do not bring in the slightest emolument. The slergyman can buy no books to enlarge his own do they imagine that these things will not come into judgment?

The slergyman can buy no books to enlarge his own do they imagine that 'the Lord' who ordained that 'those

stores of learning,-he can scarcely afford to purchase a few tracts for his Sunday School, or for distribution among his scattered flock. If, as is generally the case, he has to serve two churches, lying wide apart, he is absolutely compelled to keep a horse, and this becomes an additional burden upon his most insufficient

We have not drawn this sorry picture of ministerial poverty, either to excite compassion for the Canadian Clergy, or to cast indiscriminate reproach upon the Canadian Laity. The former are seldom heard to complain, and the latter, very frequently, where there are the least means, make sacrifices and exertions honourable to themselves, and expressive of attachment and gratitude to their pastors. Our object in calling attention to the subject is to account for the lamentable want that exists of proper candidates for the ministry, and to urge the necessity of greater and more systematic efforts for the maintenance of the Clergy,—a point, which, if it could be attained, would in some degree tend to a mitigation of this evil.

Should it happily prove the case that additional bishoprics will shortly be appointed in several dependencies of the British Empire, - and should the Church at home (which God mercifully grant!) continue advancing from strength to strength,-our prospec of obtaining more Missionaries from England will year after year become fainter. The Canadian Church will have to depend on its own resources, to look for a continuance and addition of Clergymen from its own children,-and to take measures for establishing "a School of the Prophets," whence a succession o Ministers may go forth, to supply the places of those who have fluished their course, and to occupy fresh ground as it is opened to their labour. And if the laity of this generation feel any gratitude for the support they have received from the societies in England,if they desire to see a priesthood respectably educated, and competently supported,-if they wish the faith her among all the sons whom she hath brought forth; of their fathers to be handed down in its purity and sobriety to their children,—they will do all in their power to remove the obstacles which deter so many from entering the ministry, and be more careful to discharge the debt which they owe to those who already minister unto them in spiritual things. In what manner they can best fulfil this part of their duty, it is not so easy to lay down any particular rule. Contributions in money must of course be most acceptable to the clergyman, as enabling him to purchase those necessaries of life which he most requires; and modern days, and as examples to be followed according | punctuality in paying the sum for which each individual has rendered himself liable, cannot be too strongly enforced: for upon the strength of a certain subscription from his parishioners, the clergyman has probably incurred liabilities, and if they fail in making good their engagement, he is placed in a position of pecuniary embarrassment, which must destroy his peace of mind, and impair his respectability and influence. Besides these stated contributions in money, it would, we think, be a most excellent custom, were persons to set apart some portion of the fat of their land, and the increase of their flock, for the use of their clergyman. If when men, overflowed with plenty, and were standing amid the riches treasured up in their barns, and mills, and homesteads, they were occasionally to to all the aids and appliances which the wisdom of think of the man of God, and appropriate to his use some firstling of the flock, or some share of that which constitutes the staff of life, they would be invoking a blessing both on giver and receiver. Such a practice would introduce an affectionate relationship between pastor and people; and, without being felt as a loss mind with awe, it would be absurd to run counter to or privation by the farmer, would greatly increase the the national and immemorial feeling, and to present comforts, and space the pecuniary resources of the Christianity in a mean, and consequently repulsive, minister. This kind of contribution might especially form. In such a case, the harmlessness of the dove be resorted to in recently settled townships, where money is scarce and hardly to be expected; though, as a general maxim of conduct, it is equally binding of unqualified good. The evangelical Bishop of Cal- on the merchant as the farmer, just as capable of being followed in the town as in the country, in the store as in the farm. No one is so poor as not to be able to cast something into the Lord's treasury,-the small present offered by a grateful parishioner, is as mind, that he has commenced a Cathedral on a scale soothing and encouraging to the minister as a large of magnificence, sufficient to inspire a high idea of the donation from the richest of his flock; and the habit dignity of the Christian faith, and devoted the larger of mind, from which such an offering proceeds, should be carefully cherished, as pre-disposing us to think often of our spiritual overseers, and to consult their temporal wants. And if we glide into this habit of thinking about them and their welfare, we shall be all things to all men, and have recourse to those lawful led on to weigh more carefully the doctrines which they preach; and thus, from the performance of one simple duty, encourage a frame of mind that will incline us to the observance of all.

There is, besides, another point of view in which this question remains to be considered, and it would not be right to conclude without adverting to it. He who refuses a reasonable proportion of his worldly awful responsibilities of those who, possessing this world's goods, neglect and defraud it, are represented by two American Bishops in language more powerful than we can hope to employ :- "Again and again I recent charge,-"What layman does not own, what with very few exceptions, go starving to the Master's work. The world indeed makes a show of being Christian, and patronizes the Church, and takes not a little credit for the patronage; but after all it loves fares sumptuously every day-thoughtless and careless that the laborious pastor, who is God's minister for their salvation, goes with a thread-bare coat, and keeps a swarm of children on what would not make the crumbs the worldling wastes." These terms would be too strong, were they not unhappily too true; and would we could add that the preceding passage, as well as the one which we proceed to quote from Bishon Onderdonk's late address to the Clergy of Pennsylvania, were not equally applicable to this branch of the Catholic Church:-

"Before closing, I must add my deep regret, that, in too many cases, the support of our Clergy receives no adequate attention from their parishes. The far greater portion of our people are either wealthy, or thriv their respective occupations, and can afford to give in this service of God three or four times the amount they now give. I say this with confidence, regarding the matter in a merely secular view. But this is a low estimate of the duty, for it is a duty we owe to God; and faith, if it be pure and bright in our bosoms, will assure us that what we give to God will certainly redound to our advantage, here or hereafter: 'whose hath this world's good, and seeth his brother (much more his spiritual father) have need, and shutteth up his compassion from him, how dwelleth the love of God in him? There are pastors in this diocese who do not receive, from their parishes enough to pay a common labourer for a half, or even a There are other pastors, who hardly receive of their flocks, at the rate of a dollar a day; and this for the support of a family, who are expected to appear in society in a manner corresponding to the respec-table position they fill. Let not these facts be questioned for they are not stated upon assumption, but after a sufficient and most painful investigation. And do our laity

who preach the gospel should live of the gospel, gave this command for christians to turn their backs upon, an treat it like an empty sound? O let them no longer be inconsiderate! He who is 'yea and amen' in His pro-mises, is 'yea and amen' also in His requirements; and it is vain presumption to think that this portion of His law will not bring forward its condemnation in the last day. But I forbear, It alfords me no gratification to speak with censure. Yet thus much I could not but say, n justice to many neglected servants of the Redeemer.

Still, though we recognize the necessity of adhering o prudence and taking a common sense view even in matters of the gravest religious importance, we have by no means intended to encourage anything like distrust in a gracious Providence, or to quench the flame of holy zeal in him, who remembers his Creator in the days of his youth, and desires to become a Priest in the Temple of the Lord. What the clerical profession wants in fame and profit, it supplies in purity and peace of mind. If it offer no great temporal rewards, t lies at a distance from the paths of temptation and sin. If it be attended with serious responsibilities, with the awful charge of immortal souls, it furnishes every motive and inducement to a holy life. He who entertains a deep and matured conviction that he is fitted and called upon to do the work of the Lord, will not be swayed from his solemn purpose by unworthy fears, lest God should not make provision for his necessities. He will only the more accurately count the cost of the warfare in which he is about to engage, and apply more fervently to that fountain of strength, of which whosoever drinks shall know neither hunger, nor thirst, nor poverty, nor death everlusting.

From the Aberdeen Constitutional of June 4th, -for which we are indebted to a much esteemed Churchman .- we learn that Bishop Terrot was consecrated to the See of Edinburgh on the 2nd June. The solemn rite was performed in St. Andrew's Chapel, Aberdeen, and so great was the interest excited by the occasion that hundreds had to go away from the doors unable to obtain admittance. All the prelates of the Scottish Episcopal Church were present. The Hon. and Rev. Mr. Yorke, after the usual form of bidding prayer, preached a very sound and highly practical discourse, setting forth the nature, uniformity, and permanence of spiritual authority, as vested in the Bishops of the Church, and carnestly impressing upon clergy and laity the duty of obedience and humility, as the means of entering into and realizing the unity of the Church. The text was Hebrews xiii. 17: "Obey them that have the rule over you, and submit vourselves.'

Immediately after the consecration of Dr. Terrot, the six Bishops held an Episcopal Synod, and proceeded to elect one of their number to fill the office of Primus of the Episcopal College, in room of the late Bishop Walker. The choice fell on Dr. Skinner, Bishop of Aberdeen, and a more excellent or more highly venerated prelate could not have been selected.

The Diocese of Edinburgh can exhibit a succession of Bishops, whose virtues have shed a lustre over the long-depressed fortunes of Scottish Episcopacy; and now that a brighter day has dawned upon this pure and long-suffering branch of the Christian Church we have every assurance, in a life already devoted to the best interests of his fellow creatures, that Bishop Terrot, will walk worthily in the footsteps of his departed and sainted predecessors, Bishops Sandford and Walker.

No reasonable doubt can now exist, that in the course of a few weeks, Sir Robert Peel will be Prime Minister. Whenever the new election takes place. the Conservatives are certain of increasing their present majority on the English constituency to a great extent. Even in the manufacturing districts they are preparing to contest every borough, with a strenuous determination to win the battle, if it is to be won by energy and unanimity. In Manchester and Leeds, where of late they have been defeated, they are returning to the charge with no faint hopes of victory, and in the great commercial town of Liverpool they are taking every measure to retain the two seats, which they already hold. In the city of London fou Conservative merchants, of high character and great wealth, are canvassing the electors, and hope to supplant two at least out of the four radical members. In the counties, the corn-law repealing Whigs are rapidly retreating before the Totics, and in a great many instances actually resigning without a contest. In Ireland a considerable Conservative gain is also expected,--for the Roman Catholies are getting weary. of Mr. O'Connell's voke, and Protestant landlords are regaining their natural influence over their Roman Catholic tenants, notwithstanding the denunciations and interference of the priests. In Scotland, we think the Conservatives will find themselves lying under a great disadvantage, for the reto question has split up parties in such an extraordinary manner, that the struggle is no longer between Whig and Tory, but between Vetoist and Anti-Vetoist; and the question uppermost in the Scottish mind, is not whether a candidate will support Peel or Russell, but whether he will maintain the Kirk in her resistance to the Courts of Law. The Scottish Conservatives, we apprehend, will mostly be found on the side of the Law. and therefore we fear that the agitation of this question will prevent them from gaining that ground at the elections, which they otherwise would have been able to do. Yet, notwithstanding this drawback, we look forward with confidence to Sir Robert Peel's obtaining at least a working majority of 50 in the Imperial Parliament. Some, with good means of knowing, say that it will exceed 100: but without being quite so sanguine as this, we do not think that it is in the slightest degree improbable.

The Corn Law question, which so many persons in Canada regard as a thorn in the side of Sir R. Peel, is an instrument of success and strength to him. The attempt to repeal the protecting duties arrays an immense majority of the landed property of the nation on his side, whether Whig or Tory; while it does not look as if the Manufacturing Body were unanimously in favour of repealing the corn laws, when the Tories are prepared, with strong chances of success, to contest almost every borough in which the manufacturing interest exclusively predominates.

Moreover, whatever mistrust may have been felt by the High-Tories towards Sir R. Peel, has been completely dissipated by the decided course which he has ately taken; and instead of the Conservative camp betraving symptoms of dissension, we find Lord Stanley emphatically declaring in Parliament during the late great debate, that "after seven years of the most intimate and unreserved communication with Sir Robert Pecl-after the most cordial concurrence with him upon are political questions-after the most unpared to take his share of whatever responsibility for his health being drunk in conjunction with the

which that toast had been proposed and received, it was to him, that that toust had not been responded to by one whose heart was with them that day (cheers) them through a succession of difficulties and reverses till they had gained what he believed he might call a complete victory. (Immense cheering.) He regretted that the health of the House of Commons was not on that occasion responded to by his right hon, friend, whom he might already call the leader of the House of Commons. (Cheers.) It was now three years ago since, by the kindness and liberality of the company, he had been present in that hall, at the festival given to his right hon. friend-a scene which was indelibly stamped upon his memory-when his right hon, friend found himself in the unparalleled position of being the leader of an opposition of 312 gentlemen. (Loud cheers.)"

This does not sound like the language of jealousy or disunion; and we are sure there is sufficient sense in the Conservative body to merge all minor differences, and co-operate cordially with their great leader in rescuing the Queen, the Church, and the State, from the fearful jeopardy in which they all at present stand. Neither do we think the ascendancy of the Tories likely to be so short-lived, as many would fain believe: for we trust that the feeling which has been so long running in their favour, will continue to flow towards them in a wider and fuller stream: and when they have once got the reins of power in their hands, they will be able greatly to increase their strength.

We do not conjecture that the accession of Sir R. Peel to office will have much effect on Lord Sydenham's administration. His Excellency, it is rumoured, will return to England in the month of September, and will scarcely be able to hold much communication with the new Ministry, should the Conservatives, as we anticipate, succeed in ejecting Lord Melbourne. Neither, if Lord Sydenham were to continue with us, do we think that his immediate removal would be desired by Sir R. Pcel: he would probably be left to carry out the many beneficial measures which he contemplates, and which his active mind could so well mature, -while a stop would be put to all those parts of his policy, which are opposed to British and Conservative principles.

"A description of the Person of Jesus Christ, as it was found in an ancient manuscript sent by Publius Lentulus, President of Juden, to the Senate of Rome,"-which has been copied by our loyal and spirited co-temporary, the Montreal Herald,-has, we believe, been declared, by the highest authorities, to be a spurious document.

We have this week devoted more than ordinary space to English news, under the impression that an occasional, though rare, variation from our usual selection of matter, will be generally acceptable. "Prince Albert's visit to Oxford," on the fourth page, will be read, we are confident, with much satisfaction, as evincing the overwhelming predominance of Conservative principles amongst the educated youth of England.

Canadian Ecclesiastical Intelligence.

ORDINATION AT THREE RIVERS .- On Sunday last, 4tl July, the Bishop of Montreal held an Ordination in the h Church of Three Rivers, assisted by the Rev. S. S. Wood, M. A., Rector of the place, (and recently appointed as one of His Lordship's Chaplains,) the Rev. H. Burgess, B. A. Missionary at Nicolet, and the Rev. N. Guerout, Missionary at the Rivière du Loup, Three Rivers Disrict, when the following gentlemen were admitted respectively to the Orders of Deacon and Priest :-

DEACONS.-Mr. G. Milne, M. A., who proceeds to a charge in the Bay of Chalcurs, Gulf of St. Lawrence vacant by the removal of the Rev. C. J. Morris, M. A. Mr. G. R. Plees. Theological Student, who is appointed to a temporary charge of certain detached Protestant Congregations in the District of Montreal.

PRIESTS.—Rev. C. J. Morris, M. A., appointed to succeed the Rev. W. W. Wait in the charge of Port Neuf and parts adjacent, in the District of Quebec: (Mr. Wait having received an appointment in the City.) Rev. D. B. Parnther, Missionary of Huntingdon and

parts adjacent, District of Montreal:
Rev. W. B. Robinson, Travelling Missionary in the District of Quebec, under the auspices of the Quebec Society for Propagating the Gospel, &c., making his head quarters, at present, at the Rivière du Loup, in that Dis-

rict, where the erection of a Church is now in progress. This is the first time that the solemn and impressive eremony of Ordination, according to the rites of the Church of England, was ever performed in Three Rivers, and it was an entire novelty to a large part of the Congregation; who witnessed it, however, as it may be hoped, with better and higher feelings than those of the mere gratification of curiosity or interest arising from the ac-

knowledged beauty of the appointed services.

The Ordination Sermon was preached by the Bishop. The afternoon sermon by the Rev. D. B. Parnther. The singing, aided in its effect by instrumental music, was ocautifully conducted, in a great measure by some of the principal ladies of the place, and was truly calculated to promote devout feelings.

The Bishop returned to Quebec on the morning of Wednesday, the 7th instant .- Quebec Mercury.

Civil Intelligence.

From our English Files.

IMPERIAL PARLIAMENT.

HOUSE OF COMMONS, Thursday, June 10. CHURCH EXTENSION.

Sir R. INGLIS said, although it could hardly be expected at this period of the session that he should have the opportunity of bringing forward the motion of which he had given notice rith reference to church extension, he wished, out of respect to the house, to state the course be intended to pursue. gave notice in the first instance, that he would bring the subet under consideration after Easter, on the 18th of May. On the 17th of that month, under the pressure of an adjourned debate, he was compelled to postpone it till after Whitsuntide, and he then saw very soon that there was no prospect of discussing the question this session. It was now his painful duty to declare that it was not his intention, nor was it possible, to bring forward the question. He trusted, however, that in her session the subject would be brought forward under the happiest auspices. (Hear, hear.) He begged leave to present 164 petitions (making, in all, with what he had before onour of presenting, 500) in favour of church extension.

HOUSE OF LORDS, June 11.

JEWS' DECLARATION BILL. The Marquis of BUTE moved the order of the day for the

third reading of the shove bill. The Bishon of LLANDARF said, he felt the strongest objections to this bill. It was their duty, by rejecting the measure, to declare that religion was not a matter of indifference in the admission to certain civil rights. Why should they be now called on in this covert, or, he might term it, insidious way, to pass a bill of this description? Under the pretence of extending what was granted to one class of the community to another, reserved mutual interchange of opinions, he was pre- but an entirely different class, they were called on to abandon the long-recognized principle of regarding religion as a matter might devolve on his right hon, friend." And again, civil rights. It should be recollected, when provision was of great importance in connection with the exercise of certain at a magnificent entertainment given by the Mer- made for relieving a certain class of people, that the measure chant Tailors' Company, when returning thanks had reference to those who were Christians like themselves. Those individuals were called on to declare their belief in Christianity before they could, under the law, take possession House of Commons, he offered this glowing tribute of those rights that they were anxious to obtain. The act reof friendship and praise to his absent friend :- pealing the Test Act expressly set forth, that those who wished

However flattered he might feel at the manner in to take advantage of it should make a simple declaration of their belief in Christianity. They were to say, "I declare in the presence of God, and on the true faith of a Christian" must be a matter of deep regret to every one, as it In consequence of that, it was enacted that Quakers and Mo-In consequence or smar, at was beenfu of conners and Maravians should be entitled to the benefit of that act, provided they made a declaration that they would not exercise they by one whose heart was with them that any power or authority to the injury or the Church. Now, if danger to the Church were apprehended and provided against judgment unparalleled, (cheers) had marshalled the in that case, how cautious ought they to be in making such a concession as was proposed by this bill to a body of men who declared that the head of the Christian religion was an importer and a deceiver. (Hear.) He did not say this in the slightest spirit of animosity or reproach, but merely to show that this spirit of animosity or represent our metry in show that this neasure was contradictory and inconsistent, and that if they were to decide that no one should be excluded from civil offices on account of his religious principles, they ought to do so by a general measure, and not by tacking such a declaration to abil general measure, and to rider—a proceeding which, in an argumentative sense, he regarded as a sort of traud upon the legislature. He did not apprehend any actual danger to the state lature. He did not appreciate any first state from the admission to civil offices of Jews of respectable rank and character; he did not think they could undermine it even were they so disposed; but the danger he apprehended was to the character of the state in public estimation, and the encouragement of the notion that religion was a matter of indifferragement of the notion that rengion was a matter of the difference in the administration of the civil affairs of the country.

(Hear, hear.) He therefore moved that the bill be read a third ime that day three mouths.

Lord LYTTELTON said, that if it was not notorious that this LOTE LYTTLETON same to was not necession that this measure was only a stepping-stone to the admission of Jews to scats in parliament, he should not object to it; but both the supporters of it and the Jews themselves said that this was only a preliminary measure to the attainment of the object which e had alluded to. As he should regard the admission of Jews

the find alluded to. As he should regard the admission of Jews to parliament as a monstrous anomaly in our constitution, he could not bring his mind to support the bill.

The Earl of Winchitsea conceived it to be a measure fraught with the utmost danger to the religious interests of the country. Those who were prepared to admit persons of the Lawish resumation into the government of our manifest. Jewish persuasion into the government of our municipal cor-porations could not conscientiously refuse to admit them into the legislature; and if that were once conceded, the brightest gem in our national character would be destroyed, and the country would cease to be respected as a Christian country. It had been argued that religion was a question which should rest solely between man and his Creator; but that opinion he maintained to be wholly untenable and wholly at variance with maintained to be whony untenance and whony at variance with Scripture, which expressly forbade us to receive into our house, or to bid "God speed" to, that man who brought not with him the doctrines of Christ. He should give his hearty support to

the amendment of the right reverend prelate.

The Earl of Wicklow denied that by voting for this bill The Eart of Wicklow defined time by voting for this bill he was pledging himself to open the walls of parliament to the Jews. He had always opposed a measure of the latter character, and should continue to do so; but he did not see why Jews should be prevented from being members of corporations, while they at the same time might be called upon to serve high while the product in manuscript with those bodies. But in addition is additionable to the same time might be called upon to serve high offices in connection with those bodies. But, in addition to this, according to the law as it stood at present, it was left to every individual corporation to declare whether or not Jews should be admitted as members of their body. It was left to each corporation to say whether or not the declaration, on the faith of a Christian, should be put to its members, and they were afterwards relieved from the apparent neglect by the An-nual Indemnity Bill. The principle of the present bill was sanctioned by the legislature having passed a bill to allow Jews to be appointed high sheriffs, and the present measure was only o allow their admission to inferior offices.

The Bishop of St. DAVID's, who was inaudible in many parts of his speech, supported the motion. He looked on it as a matter of policy to conciliate as far as possible the affections of a wealthy and powerful body of individuals towards the land of their birth, to which they might be attached, although they must ever remain to a certain extent foreigners and aliens. Nothing more was required in those selected to fill municipal offices than that degree of probity and integrity which in his oninion might be reasonably expected from those professing the Jewish faith; and it must be recollected that if they did not believe in the New Testament, at least they believed in the Old, the principles inculcated in which afforded, in his opinion, an ample guarantee that those who obeyed its mandates were possessed of sufficient probity for the discharge of municipal duties. In his opinion the Christian religion would be in no greater danger after the passing of the bill under discussion than it was at present.

The Bishop of London said, he had heard the speech of the right reverend prelate with very great mortification; the in-tensity of which was aggravated by the knowledge that the great talents and powers of that right reverend prelate could not but give great weight to any opinion which he advocated. The principle involved in this measure was neither more nor less than this-whether this country should continue to pay that homage to Christianity which it had hitherto done. He would pass over altogether the consideration of the question whether or not the concession of this measure would have the effect of leading to the admission of Jews into either house of parliament; but he must say that the arguments which he had heard in support of it would apply as fully to the latter result. It might be very true, though God forefend it were so, that some of those holding a place in the councils of the nation might be unbelievers, Deists, or even Atheists; this was a fact which must always lie within the conscience of the individual, and all that the legislature could do was to take care that no should be admitted to its councils but such as professed a belief in Christianity. (Hear, hear.) It was now, however, proposed to admit those who professedly disbelieved, and habitually reviled the doctrines and truths of our divine religion; and this was what he thought no legislature should consent to.— At the same time he begged to observe, that he entertained a sincere respect for many persons of the Jewish persuasion. He believed them, generally, to be men of unbounded liberality, and an almost indiscriminate charity, and in that respect certainly they set an example to shame too many of those professing Christianity. They were also men of high bonour and verseit, and many of them men of very sincere religion. On the other hand, he apprehended that a great many of the Jews through out Europe are not Jews according to the pure doctrines of keep men in ignorance of the pure principles of religion. He had reason to believe that many the pure principles of religion. n all parts of Europe, were of this character, and did not believe in the pure religion of Moses. With respect to the measure now before their lordships, he believed that comparatively very few of the Jewish community felt any interest in its passing. The middle and lower classes of Jews he believed to be wholly indifferent upon the subject; and, indeed, he believed that there were very many well-informed members that community who considered that, as believers in the laws of Moses, they could not conscientiously accept the privileges now proposed to be given by this measure. But the real queetion for their lordships to consider was, whether they were pre-pared to break through all those distinctions and bulwarks which had for so many centuries defined and defended the Christian religion of this empire. (Hear, hear.)

The Earl of GALLOWAY opposed the motion.

The Marquis of BUTE replied: he supported this measure ecause he thought it his duty as a Christian to do so. The lordships then divided, when there appeared-

For the third reading of the bill, For the amendment. Majority against the third reading,

We call the attention of the public to a practical illustration of the operation of the Corn-laws now exhibiting at the effor of this paper. We have been at the trouble of procuring these loaves, which are placed in the window of the publishing officers. one, such as is sold in England, sound, white, and sweet; another, similar to what are used in Germany, made from black rye; and the third, a specimen of the food consum Russia and Poland, black and sour; they are each sold at 64. in the respective countries. It requires a mere glanes to de cover which is the preferable article, or which is the most substantial and digestible food. The decision must at once be in favour of our British manufacture, and this will commend itself still more to our operative friends, when we state in addition that the British agricultural labourer is paid on the average nearly three times as much wages as the foreigner; the British operative gets about one-half more on the average than the foreigner; and the British mechanic and artisan obtain more than double the average wages of the foreigner. Englishmen! be not deceived by the anti-corn-law delusion; it is a more arrifice to grind down the wages of the poor, under the er

cheap bread. - Liverpool Standard. NEW ALLIES OF THE LEAGUE. - A friend informs us that in Liverpool, on Sunday last, he heard one of the street prescher who infest the highways and thoroughfares, deliver a rabid and corn-law lecture in the guise of a sermon .- Manchester Com-At a corn-law meeting at Epping, on Friday last, the charman, H. J. Conyers, Esq., said, "He had sent his son-in-law to Shrawhare to Sh to Shrewsbury to turn out the Radical, and he had said to him, Go on, for every tree on my estate shall be cut down to return

-Chelmaford Chronicle. The Duke of Cleveland has subscribed no less a sum than £100,000, to the Coppock fund for the ministerial candidates His Grace's dukedom was given for his support of the Being Bill, but so great an act of ministerial favour seems also to gre the Whigs a strong claim upon his long purse, more esp considering his advanced be and the opposite politics of the Conservative son and heir, Lord Darlington, who is that mulcted by his father's liberality .- Morning Paper.