among his sons in unequal shares, as in the case of property earned by himself .- Scriptural Elucidations.

POPERY AND PURITANISM.

Truly, when I have well considered of them, I find no security at all, either in Popish or Puritanical principles. Yet, of the two, Popery hath this advantage, that it keeps the proselyte (though with insufferable tyranny, yet) confined within some limits and bounds, like water shut up within the banks of a muddy ansavory lake: whereas this wild thing, for want of a more proper name commonly called Puritanism, like a sea-breach, runs itself into a thousand channels, and knows not where to stop.-Bishop Sanderson.

THE CHURCH.

COBOURG, SATURDAY, JUNE 27, 1840.

We alluded, in a late number, to the subject of Con-FIRMATION as one which the present visitation of the Diocese by the Lord Bishop of Toronto will render peculiarly interesting to the members of our communion at large. With this persuasion we are anxious, as we have already stated, to contribute our humble share towards a recommendation of the rite itself from its Scriptural and ancient ecclesiastical authority, and the practical benefits with which, as an apostolical ordinance, we must be-

lieve it to be attended In adducing the Scriptural authority for the rite of Confirmation, we ought not to overlook the testimonies in support of a similar practice which are to be found in the Old Testament, -because there is almost uniformly to be discerned some general resemblance at least between the usages under the law and the more spiritual and simple ones which were appointed under the Gospel dispensation. We find then, for example, that when Jacob pronounced his patriarchal benediction upon Ephraim and Manasseh, the children of Joseph, he laid his hands upon their heads. The same custom was adopted by Moses in the appointment of rulers and magistrates; and when, at God's command, he delegated his own charge to Joshua, he "set him before all the congregation, and laid his hands upon him." We find, too, that when the High Priest pronounced his blessing upon the assembled people, he stretched out his hands in the same attitude, as the proper accompaniment to the

In the New Testament we find our Saviour exemplifying the same custom; for when little children were brought to him, he "laid his hands upon them and blessed And amongst the signs which our Lord promised should follow them that believe, it is said that they should "lay hands on the sick and they should recover." One of the ancient Christian writers, OPTATUS, states in reference to the baptism of Christ that the mystery was completed by a circumstance which might be deemed analogical to Confirmation. When he was baptized by John, says this writer, the order of the mystery was settled; but the spiritual anointing immediately followed in the descent of the dove which sat upon his head; and that imposition of hands might not seem to be wanting, the voice of God was heard from the cloud, saying, This is my beloved Son, in whom I am well pleased. [Optatus Lib. IV. p. 81]. The Apostles, therefore, were not introducing a novel custom, but preserving a venerable and ancient usage in the Church, when they applied the laying on of hands not only in the office of ordination to the ministry, but also in the act of blessing those who had been consecrated to Christ by baptism.

The first passage we shall adduce in support of this custom is the eighth chapter of the Acts of the Apostles: -"When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet the Holy Ghost was fallen upon none of them"-that is, they were not as yet endued with that extraordinary inspiration of the Spirit which, in those days, was bestowed upon the sincere converts to Christianity,-"only they were baptized in the name of the Lord Jesus." It would appear evident from this, bantism was required as that another ceremonial besides the channel or instrument of this heavenly gift: it did not appear enough that they had been baptized by Philip the deacon; but Peter and John, higher officers in the Church, were sent down to confirm them in the faith, and by the solemn imposition of their hands upon the baptized, to be the instruments of the communication of a higher measure of divine grace. To adopt, in short, language which would be more intelligible now, but which seems perfectly applicable to the circumstances of the case then, -Peter and John, bishops of the Church, were sent down to CONFIRM those who had been baptized by a subordinate minister; and accordingly, "they laid their hands on them, and they received the Holy

In the nineteenth chapters of the Acts, we have another instance of the Apostolical practice of Confirmation :- "It came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them. Have ye received the Holy Ghost since ye believed? and they said, We have not so much as heard whether there be any Holy Ghost. Having acknowledged that subsequently, at St. Paul's desire, "baptized in the name of the Lord Jesus"; but, as if this was not enough for their confirmation, "Paul laid his hands upon them, and the Holy Ghost came upon them".

There is yet another testimony. St. Paul, in the sixth chapter of his Epistle to the Hebrews, thus enumerates "the first principles of the doctrine of Christ"naming them in the following order, "repentance from them who are to live in it, the auxiliary aids of Confirmdead works, faith towards God, the doctrine of baptisms, and the laying on of hands." We should find it difficult those who are presently received in peace into a better to understand the meaning of the last mentioned words, without supposing them to refer to the practice of Con- are reserved to fight the battles and combats of this firmation,—the same, at least, that is alluded to in the world." passages of Scripture already quoted. We are assisted in our interpretation of these words by the following remarks of the celebrated CALVIN: "The Apostle here joins the imposition or the laying on of hands with baptism, because as there were two orders of catechumens, therefore the ceremony was two-fold The children of believers, when the season of infancy passed away, and UNION BILL, and the new ministerial plan for the settlethey had been instructed in the faith, also offered themselves to be catechized; which catechising, in their case, had passed through all those stages in the House of was subsequent to baptism. But then another rite was Commons in which any material opposition was to be exapplied to them, namely, the laying on of hands. This one passage (Heb. vi. 2.) abundantly proves that the origin of this ceremony flowed from the Apostles."

But where there is any doubt as to the right construction to be placed upon Scriptural testimonies,-where they appear to be incidental merely, and not direct and sition are to be found Mr. O'Connell and some others positive, leaving room for a different interpretation,—in of their usual supporters. The most prominent speaker such a case, the voice of the Christian Church in the ages on the occasion appears to have been Mr. Pakington; succeeding the Apostles, the witness of ancient fathers and it is admitted on all hands that his speech was one and councils, ought to be received as valid and incontrovertible evidence. We find then that Terrullian, who Mr. Gladstone, an eminent Conservative; and Mr. Pakflourished only one century later than the Apostle St. ington, perceiving that the sense of the House was de-John, after stating the order of adult baptism and the cidedly in favour of the Union of these Provinces, withfrom the Mosaic system, thus declares, "Then follows Speech to support.

that was not before occupied, he shall not have power to divide it | the imposition of hands, together with the imploring of a benediction, and the invoking the Holy Ghost." In this is the custom of the Churches, that the Bishop should go about and invoke the Holy Spirit by imposition of hands on such as were baptized by presbyters and deaons in the smaller cities.

CYPRIAN, bishop of Carthage, who lived about fifty years later, after mentioning the imposition of hands given by the Apostles to those whom Philip had baptized n Samaria, says, "The same custom is now observed amongst us, that those who are baptized in the Church should be presented to the governors (præpositis) of the Church, that by our prayer and the imposition of hands the settlement of the question—much as we may still disthey may receive the Holy Ghost, and be confirmed (consummentur) by the seal of the Lord."

FIRMILLIAN, bishop of Cæsarea, in Cappadocia, and contemporary with Cyprian, draws a comparison between St. Paul giving imposition of hands to those whom he baptized at Ephesus (Acts xix.) and the Bishop's giving imposition of hands to such as returned from heresy or schism to the unity of the Catholic Church.

URBAN, bishop of Rome, (A. D. 227,) speaks as follows: "All believers should receive the Holy Spirit after baptism, by the laying on of the bishop's hands, so that they may be found fully Christians."

ST. AMBROSE says, "The seal of the Spirit comes after the Font, that it may be the completion of baptism, when by the prayer of the Bishop (Sacerdotis) the Holy Ghost is poured upon them.'

In the eighth cannon of the Council of ARLES, held A. D. 314, it is decreed that "if any one comes over from heresy to the Church, he shall be examined in the creed; and if it shall appear that he was baptized in the Father, and the Son, and the Holy Ghost, the imposition of hands only shall be used that he may receive the Holy

These are a few, amongst many proofs, that the rite of Confirmation was a standing ordinance of the Christian Church; and never was it attempted to be impugned, until with the blessed spirit of reformation there arose at the same time the calamitous spirit of innovation,levelling into promiscuous ruin all that was sound and valuable, together with all that was corrupt and unscripcural, in the Church; abolishing tenate and usages which possessed the sanction not of primitive christian antiquity merely, but of the sure and certain Word of But the effects of this innovating and desolating spirit, in all their melancholy extent, it is unnecessary at present to contemplate: suffice it to say, that we should thank God for our privilege in belonging to a Church which respected the wholesome and authorized usages of an ancient and purer age, and which would not surrender some of the most important tenets and ceremonials of our faith to wild and thoughtless destruction. And while the apostolic-yes, the divine appointment of Episcopacy is happily preserved, as the strongest, perhaps the only certain safeguard of the unity of the Church, we have to congratulate ourselves also upon the preservation of the Apostolic rite of Confirmation.

Surely, then, those parents and guardians who look to this authority for the ordinance of the Church we are recommending, will regard with a more solemn interest the obligation into which they had entered when they presented their youthful charges at the font of Baptism. To them, they cannot but recollect, this impressive injunction was then addressed, "Ye are to take care that this child be brought to the Bishop to be confirmed by him," so soon as he shall reach to that maturity of Christian instruction which would justify his renewal of the engagement thus implied. And most forcibly, too, should t affect the hearts of the candidates for this rite-when they come, "in the presence of God and of the congregation, to renew the solemn vow and promise that was made in their name at their baptism; ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and to do all those things which their godfathers and godmothers then undertook for them.

We shall conclude our present observations upon this subject in the words of an old writer, who flourished about the middle of the fifth century, but whose name is sition of hands and confirmation confers something on him that is born again and regenerated [by baptism] in Christ; perhaps some one will be ready to think with himself, and say, What can the ministry of Confirmation profit me after the mystery of Baptism? If after the Font, we want the addition of a new office, then we have not received all that was necessary from the Font. It is not so, beloved. For, if you observe, in the military life when the Emperor has chosen any one to be a soldier, he does not only set his mark or character upon him, but furnishes him with competent arms for fighting: so it is in a baptized person, the Benediction is his armour. Thou hast made him a soldier; give him also the weapons of warfare. What doth it profit, though a father confer a great estate upon his child, if he do not also provide him a tutor? Now, the Holy Ghost is the keeper and comforter, and tutor to those who are regenerated in Christ. As the Scripture said, 'Except the Lord keep the city, the watchman waketh but in vain'. Therefore the Holy Ghost, which descends with his saving presence on the waters of baptism, there gives us the plenitude of perfection to make us innocent [free from they had been baptized with John's baptism, they were the imputation of sin]; but in Confirmation, he gives us are to live all our lives among invisible enemies, and to walk in the midst of dangers; in baptism we are born again to life, but after baptism we are confirmed to fight; in baptism we are washed, but after baptism we are strengthened. And so the benefits of baptism are sufficient for those who presently leave this world; but to world; but Confirmation arms and prepares those who

By the Steam Ship Great Western, which sailed from Bristol on the 4th inst., and arrived at New York after a passage of fourteen days, the intelligence received is highly interesting. The most important to the inhabitants of these Provinces, is the progress made in the ment of the CLERGY RESERVES. The former, it appears, pected; and our impression is that it will be carried, external appearance "The Church," we believe, has stood without any important alteration, in the Lords. It is not by any means dealt with as a party question; for amongst the advocates of the ministerial plan are some of the leading Conservative members, while in the oppoanointing which had been introduced at that early day drew the amendment, which it was the object of his

The ministerial plan for the settlement of the Clergy | which must accrue to its readers generally in consequence Reserves is similar in substance to the Bill passed by another place, the same Father writes, "I deny not that the Legislature here last winter, though stripped of some of its most obnoxious clauses. By the proposed Bill of Lord John Russell, no room will be left for that periodibute to its increased circulation. The benefit of this lo-Lord John Russell, no room will be left for that periodical excitement consequent upon an annual or quadrennial census of the different religious denominations; and as his Lordship intends that the appropriations made shall be fixed and final, the inducements furnished in the Colonial Bill for a system of proselyting, not to speak of chicanery and fraud, for the swelling of numbers, and a printed, a supply of a superior manufacture has been orlarger share of the Government bounty, will be happily removed. This improvement in the proposed plan of sent from the principle of the measure—we cannot but regard with satisfaction. As this subject has not as yet undergone any discussion in the Commons, and as we have reason to anticipate a considerable modification of the proposed Bill in the House of Lords, it is not necessary to say any thing further upon it at present. As it has become fashionable, however, in many quarters, to assail the Bishop of Exeter for the manly, constitutional, and Christian part he has taken in the discussion of this harassing question, we cannot conclude these few remarks without adducing a testimony we have just met with in favour of the learned prelate in a late English paper. It forms the leading article of the St. James's Chronicle of the 12th May:

"The Bishop of Exeter might have spared himself the trouble of explaining, as he did last night, that he had never spoken disrespectfully of the Ecclesiastical Establishment in Scotland, or refused to it the character of a Christian Church. The very paradused to it the character of a christian Church. ties who charged his lordship with the expressions disclaimed by him, and proved by the united testimonies of Lords Haddington, Landsdowne, and others, never to have fallen from his lips, well that though the Church of Scotland is by law established in that part of Great Britain to which its name directs, it is not the Established Church of the empire. This proposition is too obviously incontrovertible to allow of hanging a calumny upon it, and therefore it was misquoted by those who lose no opportunity of reviling the men they fear—reviling of course those most bitterly whom they fear most

whom they fear most. "In this class of men, most dreaded by the haters of all that "In this class of men, most dreaded by the haters of all that is good, the Bishop of Exete justly occupies a high, perhaps the highest place: his surpassing talents—his untiring zeal—his fearlessness—and, above all his spotless character, and exemplary devotion to the duties of hasacred office—mark him out as a man at once to be dreaded, and to be successfully assailed only man at once to be dreaded, and to be successfully assailed only by misrepresentation and falsehood. As we have said, therefore, his lordship may spare himself the pains of correcting misrepresentation and exposing falsehood. He may content himself with the assurance that he will not permanetly escape these only weapons to which he is accessible; and that by dissipating the lie of this day, he is only making room for the lie of to-morrow."

With the piesent number is terminated the third olume of "THE CHURCH"; and it now becomes our duty to announce what had previously been intimated to our brethren of the Clergy in a circular letter, the proposed removal of our printing establishment to the City of

Many circumstances have conspired to induce the Managing Committee to adopt this arrangement; amongst others, the desire to place the Diocesan Press in a position in which the great objects for which its establishment was undertaken could be most effectually promoted. Three years' experience has served to manifest the difficulty of sustaining a paper on the mere strength of its Subscription list, however large and respectable that may be; and although the support of a paper in that manner is not only practicable but easy where the terms of payment are uniformly and scrupulously adhered to, yet where such punctuality is to any considerable extent neglected, a large circulation, from the great amount of correspondent expenditure, frequently accelerates a pecuniary embarrassment. It was, therefore, deemed expedient to lose no further time in annexing to the publication of the paper the conjoined advantages of a complete printing establishment; and in coming to this decsion, the Committee felt that such advantages could only be effectually secured in the capital of the Province, or at least in a town of considerable

The Committee, in furtherance of this view, have made an engagement, for a limited period, with Mr. Henry Rowsell, Bookseller, of Toronto,-in whose hands the oot certainly known: "Because we have said that impo- whole establishment of the Diocesan Press will immediately be placed, and by whom "The Church" will hence forward be published. To this gentleman all subscriptions on account of the ensuing volume, and all orders connected with the paper or the Press, are hereafter to be transmitted.

We have to state that the whole literary direction of this journal is still retained in the hands of the Managing Committee; and that until a more convenient and advantageous arrangement can be made, "The Church" will be conducted under the same editorial supervision as heretofore. It will be proper, therefore, that all books and pamphlets for review, or any communication upon which accompanying editorial remarks may be desired, should be directed as formerly to the "Editor of the Church" at Cobourg; while all other communications, whether containing remittances or orders, or in any way appertaining to mere matters of business, should be addressed to the "Publisher of the Church" at Toronto. We have further to remark that provision has been made for such editorial assistance at the latter place, as, from the distance of the principal Editor, would, in many cases, be indispensable; so that communications addresed, as above specified, to Toronto, would as a general an augmentation of grace. Because in this world we rule receive all the proper attention upon the spot, without the need of a direct reference to the principal conductor of the paper.

We scarcely feel it necessary to solicit a continuance of those zealous offices of our brethren of the Clergy, and of our Agents generally, in behalf of this journal, which have heretofore been yielded in so gratifying and efficient a manner: the cause will be as dear to them under the ation are also necessary. Baptism by itself alone saves new arrangement as under the old; and the mere shifting of a locality can make no change in the warmth of their regards, or in the vigour of their services. We look to them, therefore, with confidence for all that co-operation upon which the success of this journal so much depends; for in vigorously supporting and extensively diffusing "The Church," we know we are but responding their own general sentiments in believing that they are building up the walls of Zion, lengthening her cords and strengthening her stakes.

While we take leave of our late publisher with the heartiest commendation of the interest he has uniformly manifested in the success of this paper, and of the taste and correctness of its mechanical execution while in his hands,—so much so that for neatness and propriety of unsurpassed on this continent,—it gives us great satisfaction, at the same time, to express to the Clergy and to our patrons generally the confidence with which the Committee of Management transfer its publication to the inrangements. From him, we can assure the Clergy and the public generally, they will always experience the most prompt and obliging attention to their wishes, as well as the most zealous co-operation in any plans they may propose for the advancement of the good cause which it is the duty and the pleasure of us all to endeavour to advance.

We should not omit to state, as one inducement for

of its publication at the head quarters of Civil as well as Ecclesiastical Intelligence in the Province; an advancality will be particularly felt during the sessions of Parliament; at which periods every effort will be made to

furnish the fullest and most accurate intelligence. In order to obviate the necessity of any future apologies for the quality of the paper on which this journal is dered from England sufficient to serve for the whole of the next year's impression; and we have but to add that every arrangement has been made, by the importation of a large stock of periodicals and other suitable works, to sustain for this journal that high character, in its religious and literary selections, which as an organ of the Church of England we feel that it should manifest.

It is particularly requested that all arrears due on this and the preceding volumes should be transmitted to the "Editor of the Church" at Cobourg, -as with him rests the responsibility of closing all the transactions of the paper up to the termination of the present volume. And when we assure our brethren and readers generally, that liabilities to a very heavy amount have still to be provided for on that account, we can, we trust, fully rely on their most strenuous exertions to collect and remit, with the least possible delay, the full amount of arrears, -an amount, we regret to say, large beyond any previous anticipation .- In cases where it may be more convenient to include such dues in a remittance to the Publisher at Toronto, or vice versa, for the sake of avoiding the trouble and expense of a second letter, it is requested that the distinction be particularly stated between sums remitted for arrears and those which are paid on account of the forthcoming volume.

In consequence of the removal of "The Church" to Toronto, it is found impossible to issue the first number of the fourth volume until Saturday the 11th of July, on which day, it is hoped, it will be punctually issued, and on the usual terms, viz. Ten Shillings per annum to Postmasters, and Fifteen Shillings per annum delivered in Toronto or sent by mail.

we have to request that all exchange papers be trans-mitted, after this date, to the office of "The Church" at Toronto, and not to Cobourg as heretofore.

The attention of subscribers to the Diocesan Press is requested to the Advertisement on our last page, relating to that establishment.

We republish this week the following list of the appointments for Confirmation, &c. by the Lord Bishop of Toronto, and repeat the request of his Lordship that, for the saving of expense and trouble, the Clergy would be pleased to regard the present as an official notification of his proposed visits : 1840, July 9, Thursday, Bowmanville, at 11 A. M.

10, Friday, Cavan, 2d Church, 3 P. M. 11, Saturday, do. 1st Church, 10 A. M. 12, Sunday, Peterboro', 11 A. M. 14, Tuesday, Cobourg, 11 A. M. Port Hope, 31 P. M. 16, Thursday, Carrying Place, 11 A. M. 17, Friday, Belleville, 11 A. M. 18, Saturday, Mohawk Church, 11 A. M. " Napanee, 3½ P. M. 19, Sunday, Bath, 11 A. M. 20, Monday, Adolphustown, 10 A. M. 21, Tuesday, Picton, 11 A. M. Marysburgh, 3 P. M. 23, Thursday, Kingston, 11 A. M. 25, Saturday, Brochville, 11 A. M. " Maitland, 3 P. M. 26, Sunday, Prescott, 11 A. M. 28, Tuesday, Kemptville, 11 A. M. Marlboro', 3 P. M. 30, Thursday, Williamsburgh, 11 A. M. 31, Friday, Osnabruck, 11 A. M. August 2, Sunday, Cornwall, 11 A. M. 4, Tuesday, Bytown, 11 A. M. 6, Thursday, Mr. Pinhey's Church, March, 11 A. M. General Lloyd's Church, March, 3 P. M. 7, Friday, Huntley, 11 A. M. 9, Sunday, Richmond, 11 A. M. 10, Monday, Franktown, 11 A. M. Carleton Place, 3 P. M. 12, Wednesday, Perth, 11 A. M. 14, Friday, New Dublin, 11 A. M.

COMMUNICATION.

EASTERN CLERICAL ASSOCIATION.

Another Session of the above body has just been held at Osnabruck, in the Eastern District. Eight of the members attended there on the 3rd and 4th instant. The Brethren present had to regret the absence of many of their associates, especially of those esiding in the Bathurst District. While some, we were assured, were detained from meeting with us by more urgent causes, others we doubt not were deterred by the great distance of the place of meeting from most of the missions north of the Rideau canal.-To those who did attend the Session was a pleasant and profitable

The usual routine of business occupied much of our time the first day, and the second was profitably spent as on former occasions by a review of the Rubrics in the Prayer Book : the Ordination office for the Priests; and the different questions proposed at the previous meeting. The most important object effected the first day was connected with the Society for Promoting Christian Knowledge. At a previous meeting it had been resolved to form a District Committee of the above venerable Society, but the details of management, &c., were referred for future consideration It is gratifying to state that the Committeee is now organized, and will go into immediate operation, under the patronage of the Lord Bishop of Toronto, who has kindly condescended to become its President. The Committee commences under favorable auspices, and we fondly hope it may long continue to be, what with the divine blessing we anticipate it will prove, a benefit to this portion of the Lord's Vineyard in which it is situated. The venerable Society for Promoting Christian Knowledge has been an honored instrument in the hands of God of effecting much good in various parts of the globe, by the diffusion of religious instruction in connection with Church principles. Much of this good has been attained through the agency of its numerous branches, both foreign and domestic. Hence it becomes a source of gratulation to the Christian and the Churchman to behold the increase of these auxiliaries to the Parent Institution, since the more numerous they become, the more wide spread will be the influence of mittee of Management transfer its publication to the dividual who is hereafter to conduct its mechanical arundefiled religion. The grand objects aimed at by the Society for Promoting Christian Knowledge, are to educate the poor in the principles of the Christian Religion; to counteract the baneful effects of blasphemous and infidel publications; and to diffuse Scriptural knowledge throughout the world. The measure of success which has already been granted to the exertions of the Society, sufficiently attests the divine blessing, and calls for the grateful acknowledgments of every pious heart. The readers of "The We should not omit to state, as one interest of every pious near. The readers of "The the removal of "The Church" to Toronto, the advantage | Church," who had the gratification of perusing the admirable ser-

mon of the Bishop of Montreal, published in a late number, can be no strangers to the beneficial results flowing from the benevolent and pious efforts of this venerable Society. May the Lord

grant a still more abundant blessing! The services of each day concluded with public worship in the sanctuary of the Lord's House. Prayers were read the first even ing by the Rev. Robert Blakey, Rector of Prescott, and a valuable sermon preached by the Rev. E. Denroche, Missionary at Brockville. The Rev. E. Morris, Travelling Missionary, led the devotions of the congregation the second evening; the preacher was the Rev. Henry Patton, Rector of Kemptville.

The next session will be held (D.V.) in Prescott, September 23,

H. PATTON, Secretary. Rectory, Kemptville, June 9, 1840.

From the Montreal Herald.

The Quarterly Missionary Sermon in aid of the Society for Pro pagating the Gospel among Destitute Settlers, was preached in Christ Church on Sunday morning last, by the Rev. George Mackie, Chaplain to the Bishop of Montreal, after which a collection was made which (with subsequent contributions) amounted to the

handsome sum of £44 3s 9d. It was pleasing to see the liberality with which that congregation responds to the calls so frequently made upon it, in aid of the numerous religious and benevolent undertakings dependent upon or connected with it.

Sermons in aid of the above mentioned Society, whose open tions are confined to the Montreal District, are preached quarterly. After the Sermon preached by one of the Missionaries, the Rev. W. Dawes, in February last, the collection was £41 0s 114; and this only five weeks after a sermon preached by the Bishop, in aid of the Society for Promoting Christian Knowledge, when £50 10s 3d. were collected. During 1839, six charity sermons were preached; four for the Society for Propagating the Gospel among Destitute Settlers, one for re-building the Church in Toronto, and one in aid of the Temporal and Pastoral Aid Society, whose open rations are limited to the city itself. The collections after these six sermons form a total of £215 17s 81d.

In addition to the above, there was raised, at the sacrame and ordinary collections, from Easter 1839 to Easter 1840, the large sum of £347 18s 3½d, besides £22 17s 10½d collected from the military. The whole of this, with something more, has been expended in relieving the poor, and furnishing them with clothing food. wood, lodging, &c. &c. - Communicated.

Cibil Entelligence.

ARRIVAL OF THE GREAT WESTERN. 19 DAYS LATER FROM EUROPE.

IMPERIAL PARLIAMENT.

The proceedings of the week commencing on Monday, May 18th, may be briefly told. The first three nights in the House of Commons were occupied in the dahar and a significant to the state of the state o ons were occupied in the debate on Lord Stanley's Irish registra In the House of Lords the only subject of much interest that

In the House of Lords the only subject of much interest that was touched was the transportation system, brought up by a petition for its total abolition as a mode of punishment. The horrible immoralities and cruelties practised under the system, were forcibly exhibited by several speakers. The Archbishop of Dublin moved its abolition, but the motion was negatived.

Wednesday, May 20.—The House of Lords not in session. In the Commons, among the petitions presented was one from the radical parish of Marylebone, for the impeachment of Lord John Russell; the crime charged upon him was the establishment of an unconstitutional gendarmerie, under the name of the politic force. Amid much laughter the petition was ordered to lie on the table. The session was devoted to the adjourned debate on Lord State

ley's Irish registration bill, the motion being to go into common on the bill. After long and able speeches from Mr. O'Contact of the bill. on the bill. After long and able speeches from Mr. O'crails Sir Robert Peel, Lord Morpeth, and others, the motion prevails by a majority of 3—the vote being 301 to 298. Another terial defeat, but not so bad as the former on the same bill. venture to say that the bill will be ultimately defeated.

Thursday, May 21.—In the upper house the Earl of Ripmoved for certain returns relating to the resease, prefacing his moved for certain returns relating to the resease, prefacing his interest.

Thursday, May 21.—In the upper house the Earl of an over the certain returns relating to the revenue, prefacing his tion with a speech in which he dwelt at length on the alarmstate of the national finances. He stated that the excess of penditure over income in 1837, '38 and '39, was £3,300,001, that the estimated deficiency for the year ending in April, an would be £2.337,000, even without a decrease of income; white the total control of duties with Evapore was in progress, which is the control of the control of duties with Evapore was in progress, which is the control of the control of duties with Evapore was in progress, which is the control of the control of duties with Evapore was in progress, which is the control of the control of duties with Evapore was in progress, which is the control of the contr would be £2.337,000, even without a decrease of income treaty for reduction of duties with France was in progress, would cause a decrease of income to the amount of £3.00, By raising new taxes it was estimated that an increase of income to the amount of £2,337,000 would be effected, but even there would be a deficiency of £400,000, which must be me

Lord Melbourne replied—contending that the deficiency only be temporary, &c. &c. He did not oppose the production

the papers, which was ordered.

The customs, &c. duties bill had its second reading, a m defer the reading until that day six months, being negative. to 15. Both houses adjourned to Tuesday the 26th, Monday ing the anniversary of King Charles the First's execution.

Tuesday, May 26.—In the House of Lords, Lord Brough Mer presenting a memorial from the Edinburgh "Corporation chants," against the war with China, made these remarks:

"My lords, without at present declaring any opinion on tice or injustice of the war with China, this I will venture tice or injustice of the war with China, this I will venture to six me, and your lordships will concur in the prayer, that this may not be found to have originated in a desire to obtain company not be found to have originated in a desire to obtain company not be properly and that such may not only be found not have been the purpose of the war, but may not be made the proach against its success—so that it may not be said as was sail by a historian of the wars of Henry VII., that they arose from the thirst of treasure—that they resembled a mine, with iron at the top and gold at the bottom."

The Archbishop of Canterbury presented a petition, signed the clergymen and others, for a change in certain portions of the grid cles and liturgy of the established church. He said that he can be concern in the prayer of the petition, holding that the Legister party.

not concur in the prayer of the petition, holding that the Legal ture had no right to interfere with the spiritualities of the churk several of the Bishops expressed their sentiments on the matter some almost admitting that not the restrictions to the matter. some almost admitting that part of the articles are objects and others denying it in toto. All agreed, however, that the tion how any alteration is to be effected is one of exceeding culty. A convocation was spoken of, but the suggestion so to meet with little favor. The petition was laid on the table the House adjourned without doing any other business.

A motion by Mr. Villiers for the report of the

THE CLERGY RESERVES BILL (CANADA) was negatived by a majority of 300 to 177. Lord J. Russell said, in bringing before the house the que of the clergy reserves of Canada, it would not be necess explain to the house the various evils which had been suffernesset either through the waste of the lands under the act of the lands under the lands under the act of the lands under the lands under the act of the lands under the lands or the disputes that were owing to the want of a definite ment of the question. He would also forbear to recapitule the house what had occurred on the subject session after so The only explanation which he thought it necessary to give to state that the covernment of Types of the state that the covernment of Types of the state that the covernment of Types of to state that the governor of Upper Canada, in con the instructions he had received, had brought the qui the consideration of the legislature. It was found, upon taking place, that there were objections started by one party they did not give these funds to education generally; while was another party who thought that they ought to

the clergy exclusively.

In consequence of this difference of opinion, a measure with proposed for the purpose of reconciling the clergy and the hour rent parties in the council. It was a measure which the knew had already received the assent of the legislature general knew had already received the assent of the legislature. However, when it came to be considered, doubts were start the governor-general himself whether under the provisions of 7th and 8th Geo. LV. the Canadian legislature possessed the lo legislate in the case. On the arrival of the bill in this contraction were started to the contraction of the bill in this contraction. the question was put to the judges whether the legisle Canada had not exceeded its powers in passing the mea question; and the judges came to the opinion that the turn had a recorded its powers in the case of the opinion of the turn had a recorded in the case of the property of the case of the opinion of the case of ture had exceeded its powers, and that it possessed no auto authorise the sale of the clergy reserves. It, therefore, he necessary to pass such a bill as the act of the Imperial 1 ment. In some accounts of the control of the same provinces and the same provinces are the same ment. In some respects he could not adopt those proeontained in the measure alluded to, although they he
ceived the sanction of the legislature of Canada. One
ciple of the measure was, that the whole of the proceeds
sale of the clergy reserves should be vested in colonial securithat one-fourth of the proceeds should be given to the
the church of England, that another fourth should be given
the clergy of the church of Sectland, and that the remathe clergy of the church of Scotland, and that the reshould be given to the clergymen of the different religious

The house was aware that doubts had been raised as to the gality of such an appropriation coming within the meaning the act of the 31st George III., in which the words "Protests