

the Consecrated and Reverend adulterer should, by the popular voice, have been separated at once from the congregation :— (the State machinery of political hireling BISHOPS, and ARCHES COURTS, are unknown to the New Testament, and have no rightful power to act, in such matters) and according to the same authority, no Church in the world has any right to suspend or separate, on account of his opinions, a believer in Christ, whose moral conduct does not belie his profession, —far less to cast off a religious Teacher for desiring to cultivate a spirit of universal charity towards his brethren —The Church of Christ however and its laws are one thing :—the Church of the State and its laws are another: the latter is political and human, the former is heavenly and divine :—the latter is designed to make men the freemen of God :—the former to make them the slaves of the State.

Divinity in Dundas, or

A heavy draft on popular Credulity.

"Every Bishop and every clergyman of the Church of England has it in his power "to trace up the succession of Bishops through whom he received his authority, beginning with the Bishop who laid his hands upon him, and going upwards from "Bishop to Bishop, to the very hands of St. Peter and St. Paul." !!!—*Sermon by James Beaven, D.D., at the opening of St. James' Church, Dundas.*

Doctor Beaven must have calculated largely upon the superstition or ignorance of his audience in Dundas, when he propounded such a monstrous absurdity as we have quoted from his sermon. Every intelligent reader of the New Testament knows that *Diocesan Bishops*, to whom Dr. Beaven refers, had no place in any of the apostolic arrangements; nor, according to impartial Church History did this usurpation appear until about the third century.—Again, a *territorial Church* is a thing altogether foreign to apostolic arrangements, but it is inseparable from the Diocesan usurpation. A *political Church* may be territorial,—a *Christian Church* cannot. A thousand or ten thousand congregations may be called, "the Church of England" because under one political head, the Queen; and it may be governed by political officers from an Arch bishop downwards; but the New Testament knows nothing of such officers, and warrants no such violation of the Sovereignty of Christ or of the laws of his Kingdom. Not to enlarge upon this subject we refer our readers to another page as to Mr. Wesley's and the Apostle Paul's ideas of the office of a Bishop.

If then there were no territorial churches and no Diocesan Bishops established by the Apostles, and none were found in the world until the third century—how could Dr. Beaven and his deluded colleagues trace their succession from age to age "to the very hands of St. Peter and St. Paul"? The thing is a mere traditionary absurdity to uphold the power of an anti-christian priesthood—therefore, "LET THEM ALONE: THEY BE BLIND "LEADERS OF THE BLIND. AND IF THE BLIND LEAD THE BLIND BOTH SHALL "FALL INTO THE DITCH."

P. S. Mr. Marvel presents his compliments to the Rector of Dundas, Mr. McMurray, and begs the favor of his disabusing the minds of his Episcopalian hearers upon the foregoing subjects, taking the word of God alone as his authority.

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