

bad ends, but like a *Upas Tree*, all that comes within the shadow of her influence sickens, and because Rome does a thing, those who differ from her must touch them not. Yet it is because we leave undone many practical works of charity, and eschew those orderly and systematic arrangements with which Rome enters into the wants and necessities of the people, that we cannot and do not reach the masses. As yet the Church of England has not attempted to do for her poor sons what the other does for hers. Surely the time has come for us to be up and doing when men like Abbe Laborde and Herber—the representatives of a large class in the Roman Church—boldly cry out for reformation, let the pure and holy Church of England and Ireland witness to such of the Truth, and by our good works prove to them the depth and purity of the faith that is in her Towers of Primitive Christianity. We like ourselves utterly repudiate "development"—with them we will not accept anything as the Truth that cannot be proved from Scripture and the Fathers of the three first centuries; with them we believe that the doctrines of Jesus Christ were fully and entirely embodied in the Bible by our blessed Lord himself and by his Apostles, and were not left "in a seminal form"—with them we believe that there is no other mediator between God and man but the man Christ Jesus, and that Mary is blessed above all women,—we honor her as the blessed instrument by whom God was pleased to send his son into the world. We respect and love her as the mother of Him, who dying for us in agony forgot not to commend her to his beloved disciples. We cannot, we dare not dishonor the Son by worshipping even His mother. We will not insult her memory and cover her name with disgrace by paying adoration to a daughter of the first Adam, even (as we piously believe) that daughter was made pure through the operation of the Spirit by the conception of our Saviour. In all kindness of heart we recommend the work of Abbe Laborde to our Roman Catholic friends, we pray them to study it and we wish him beg them to refute it if they can.

OUR MOTHER CHURCH IN HER CHAINS.

In continuing our strictures upon the unsound principles so frequently enunciated, respecting the alliance divinely instituted between Church and state, by our able, but somewhat impractical and erratic Brother of the New York *Churchman*, and especially in his issue of the 5th, under the above caption; we would first draw attention to that palpable self-delusion by which our non-establishment friends, and especially those on the other side of the "line," endeavour to disguise that deep sin of indifference to which those Governments are guilty, who take no especial care of the Church of Christ. Our neighbors then say,—and their apologies may represent all of like opinions,—that even their Government does protect the Church in all its civil rights and privileges, corporate and personal, and that this is all that God requires. That is, the government of the United States affords exactly the same protection and countenance to the Church that it does to every form of heresy and schism, including Judaism, Spiritualism, and Mormonism, and *no more!* Is this then the meager and deceptive manner in which our Churchmen would teach us to interpret the magnificent promises of Almighty God. When, for instance, we are told that "Kings shall be nursing fathers and Queen nursing mothers of His Church"; that "the Gentiles shall come to Her light and kings to the brightness of Her rising"; that the nation and kingdom that will not serve Her shall perish"; when also we find so many varied commands, in both the old and new Testaments, to obey our rulers because they are "God's Ministers," appointed for this very purpose, "to be a terror to evil doers and a praise to them that do well"; are we asked, we say, to believe that the children of Israel understood that nothing more was meant by all this, than that the same mere civil protection should be afforded to faithful servants of the Lord Jehovah, and to the worshippers of Baal, Ashbroth, or the Golden Calves of Jeroboam? Nay, so did even the Primitive Christians believe that God had made a *promise to the car to deceive the heart*. They "receiving the kingdom of God as little children," believed the promises, and in doing so had grace to understand that as God condescends to use human agency to preach the Gospel, so He uses human aid imperial aids to *gather the people*, to support its priesthood, and to spread its institutions. The Church commissions, and the State says "come!" Thus the Bible teaches, or it is the most deceptive book in existence! Thus the Church, Jewish and Catholic, has ever believed, and if mistaken herein, all Her doctrines are uncertain as the wind! Yes, let our Brethren in the United States beware, lest, in their determination to uphold everything distinctively American, they sanction a trifling with the truth of God and His Church calculated to strengthen that scornful Pantheism already too free amongst them, to a degree which may hereafter cause them bitter and humiliating regret.

Let not our readers suppose that these remarks are "impractical," for that an union of Church and State on this continent is simply impossible. Whether it be or no, we do not, at present give any opinion; our ob-

ject is different; it is to raise our humble voice against the Church, whether at home, here, or in the United States, giving Her holy sanction to that sin of the state in its indifference to the interests of religion. For the sins of the State, the Church is not necessarily accountable, but if from fear, ignorance, or worldly trucking *She defends* those sins then She undoubtedly makes herself partaker in them, and perhaps becomes even the guiltiest party. We say the more upon this subject because of our intense conviction that the Church can never fall except by Her own hands,—the unfaithfulness of the State can never deeply injure Her, unless accompanied by her own weak or sinful compliances,—the gates of hell shall never prevail against her; if she falls it will be by Her own suicidal hands.

It must therefore be quite clear, to all those who admit the force of the above reasoning, that however gallant be the "chains" with which the Church of England is fettered by the state, She yet may not dare to seek a disruption of the connection subsisting between them; She feels the unbending authority of the sacred injunction, "What God hath joined together, let no man put asunder." It is the unquestionable duty of the Anglican Church solemnly and unwaveringly to protest against that unallowed interference with sacred things, of which the British Government is so continually guilty;—to declare with unmistakable clearness, the fearful judgements of Almighty God to which the nation renders itself liable by touching, or suffering to be touched, the patrimony of the Lord either at home or in the colonies;—to use with untiring energy every means, placed by the providence of God, within her reach, for the restoring of Her just rights, and the acknowledgement of Her Divine and inalienable authority to govern Himself in all spiritual matters, and to guide the State in all its moral and religious legislation;—and above all, is she bound to refuse, with the most unflinching determination, and even though it may be at much personal sacrifice to Her prelates and clergy, any compliance, whatsoever, with injunctions or statutes which shall interfere in the smallest degree with either Her purity or doctrine, or Her exercise of sound discipline. This meek and holy yet bold and open stand for Her rights, Her authority, and Her purity, as the Bride of Christ, the Church of England not only may, but *ought* to take, and then she will have the approval, and therefore the blessing, of Her Divine Head, and we may humbly venture to hope, ultimately success; for the hearts of all men are in his hands, and His book is in the nostrils of the nations. But if from human irritation and a fleshly impatience at the injuries she receives, She should in an unhappy moment rashly sanction the State in throwing off duties imposed upon it by God Himself, She must incur His displeasure, and bitter will, therefore, be the sad consequences.

But, further, the Anglican Church cannot seek to sever the connection at present existing between Herself and the State and be guiltless, because, notwithstanding its incidental evils, the aid afforded thereby in maintaining and extending the influence of Christ's Holy Catholic Church in its integrity and purity is very great. God works by means, and amongst the most obvious of the earthly means by which it has pleased Divine Providence to uphold the Church of England in a state of holy energy, united with a powerful external influence, possessed by no other branch of the Church, are the rank, learning, wealth, and human *prestige*, which she owes, at least in part, to Her connection, for so many ages, with the State. The truth of this assertion, should any one be disposed to doubt it, we may defend at some future period; we shall now content ourselves with offering a remark or two in conclusion, to the effect that the unallowed interference of the state has not necessarily that deteriorating effect upon the vitality and purity of the Church which so many seem to suppose.

In fact whatsoever the State, in matters relating to the Church, does, or decrees to be done is *external* to the Church Herself, and therefore can have no moral influence upon her whatsoever, until she makes it Her own by *voluntarily* receiving and acting upon it. Thus the Crown, (or, Lord Palmerston if you please, an evil state of things we grant!) may designate a very improper person a Bishop, but not all the power of the Government can compel either the Chapter to elect him, or the Bishops to consecrate him; without which last, at least, not even an Autocrat could make him a Bishop.—Hence then, if an evil Bishop be brought into the Church, the State is in fact the least offender of the two; for let the Church only do Her own duty—the Chapter refuse to elect, and the Bishop to consecrate—and the intruder is kept out! So with any attempted interference with the doctrines of the Church, as in the notorious Gorham case, let the Church simply *ignore* the matter by refusing the slightest submission to such interference, and again the Church is saved! In a word, only let the Church act as she is now acting in the matter of Convocation, with meekness of spirit; reverence to authority, and yet with determined boldness of action for Christ, and she must, as she is doing in that case, finally succeed. She may be called to suffer, but is suffering a new portion for the Church of Christ.

Again we repeat the State *cannot* destroy the Church—but by impatient and unauthorized efforts to shake Herself loose from the

State, thereby sanctioning the State in a godless indifference to the glory of Christ and the efficacy of His Church, *the Church may destroy Herself and the State!*

Finally, we thank God, that England has far more, we trust, than her "ten righteous," and we firmly hope that if England's Church be only true to Herself and faithful to the high trusts she has received from God, she will not only save Herself, but the nation also, of which she is the all important feature. This is Her day of trial and humiliation; for centuries both before and after the Reformation, she has, in different ways and in greater or less degrees, been slothful, worldly, or self-seeking, and now that Her sins have found Her out, and the State is trampling upon the Mother it ought to cherish, let not that Mother, impatient under the elasticities which she is permitted to receive, add to Her unfaithfulness by disowning the relationship; but rather with sincere repentance, deep humility, patient endurance, let Her endeavor with unwearied efforts to bring back Her erring children also in humility and sorrow, but with willing hearts, to the performance of those duties which they owe to Herself and Her God, but which, also, they have so long neglected. Thus, and thus *only*, may She hope yet again to obtain the smile of Her great Master, both upon Herself and the nation, like as it was when King David danced before the Ark. Constantine bowed before the all-conquering Cross, or, our own Alfred deemed it his highest honor to build up the Anglo-Saxon Church! For as by the *flesh* man was redeemed, and through the flesh the Elect are united to God, so it would seem to be the pleasure of the Incarnate King of Saints to advance even his Kingdom of Grace by demanding that the riches and honors of the flesh (especially His, not only in right of His Divinity, but of His Incarnation,) be laid at the feet of *His Bride*,—the Church!

A. T.

TO THE CLERGY OF THE GORE AND WELLINGTON DISTRICTS.

The Clergy of the Gore and Wellington Districts are particularly requested to attend a special meeting of the Managing Committee of the Gore and Wellington District Branch of the Church Society, on Tuesday, the 7th of August, in the Sunday School room of Christ's Church, Hamilton, at 12 o'clock noon; for the purpose of taking into consideration a very important proposition made by the Bishop in reference to supplying the destitute portion of the diocese within the limits of the association with travelling missions, and which was ordered to lie over for further consideration.

Please notify your churchwardens who are *ex-officio* members of the committee.

Very truly yours,

J. T. M. W. BLACKMAN,
Acting Secretary.

GREAT WESTERN RAILWAY.

A few days since a congratulatory address was presented to the Board of Directors of this Company, from a number of the leading Merchants and Inhabitants of this city. The address was presented by his Honor the Mayor and a suitable answer returned. We think that this was no more than what was due to the Managers of the road, for the successful manner in which the business of the Company has been conducted during the spring and summer business. The amount of traffic done some weeks ago, we have no hesitation in saying, without a parallel in the history of Railways; considering the small amount of rolling stock on hand to accomplish the work.

When the work did not go on so satisfactorily as the public wished, and when accidents took place, over which the Company had no control, there were not wanting those who were loud in their declaration, and who exaggerated every slight mishap into something that would overwhelm the community at large. Such having been the case in times past, it is no more than right, when every grumblers' mouth has been stopped, that our merchants, and others should come forward and candidly state their honest convictions, not only to show the Directors that their successful exertions are appreciated by the public but also to let people at a distance know that our Railway is conducted in such a manner, as to command the utmost confidence of even those whose interests are somewhat opposed to those of the Company.

The accommodation train from Collingwood on Saturday morning, ran over and killed three cows, throwing some of the passenger cars off the track; fortunately, however, no person was seriously injured. The train was in consequence of the accident delayed several hours behind time.

BIRTH.

On the 4th inst. at Spring Wood, Georgia, the wife of the Rev. Wm. Ritchie, of a daughter.

MARRIED.

On Thursday morning at Christ's Church, by the Rev. T. J. M. W. Blackman, B.A., Mr. John Rath to Miss Margaret Scully, all of this city. At St. George's Church, Georgia, by the Rev. Wm. Ritchie, Charles McDonald, Esq., Collingwood, to Charlotte, second daughter of James O. Burchard, Esq., of Sutton Manor, Georgia.

On Monday last, at Christ's Church, by the Rev. John Holden, M. A., Christopher Thomas, son of the Rev. E. Donroche, M. A., late Rector of Brockville, to Helen, daughter of Mr. John Burgess, of this city.

DIED.

On Monday, July 29th, at 1 o'clock, P. M., after a lingering sickness, Mrs. Ann Hawks, wife of the Right Rev. Bishop Hawks, of Missouri

ARRIVAL OF THE STEAMSHIP "ASIA."

HALIFAX, August 1.

The royal mail steamship "Asia" arrived at an early hour this morning. She left Liverpool on Saturday afternoon, July 21st.

Her arrivals are one week later than those received by the "Atlas."

The "Atlas" will be due at Boston about noon, Thursday.

The week had been entirely unproductive of any great importance in the Crimea or Baltic.

The position of the belligerents remains precisely the same as at last advices. In the British parliament Mr. Roebuck's motion of censure upon the Government had been debated, and finally rejected by 100 majority. The Palmerston ministry therefore remains in office.

The vacancy created by the retirement of Lord John Russell had not been filled up, although it was pointed to Sir W. Molesworth as his most probable successor in the Colonial Secretaryship.

BREADSTUFFS.—Wheat and flour steady at former quotations, but in Indian corn a further decline of 2s per quarter had taken place.

FURTHER BY THE "ASIA."

HALIFAX, August 1st.

The general view of the War at home and abroad is not very encouraging; partial successes before Sebastopol have however recovered the drooping spirits of the army. Polissier, whose character suffered much at the repulse of June 18, is again in confidence, now close advanced to Malakoff, and there is probability of its capture. Despatches are published from Gen. Simpson, giving an account of the embarkation of Lord Raglan's body, for England. Polissier placed the Garland of Emperor Lillies on the coffin, and the French troops formed an avenue of men from the camp six miles in length. Gen. Simpson is confirmed in his command. Latest despatches are as follows:

July 16th, 11 P. M.

General Polissier telegraphs: "The enemy has for some days past vainly endeavored to storm our last approaches in front of the Malakoff. They attempted, last night, to drive us back. They were repulsed by the 1st Division of the 2d Corps, three times. The Russians throw themselves upon the trenches, and after each attack were compelled to retreat leaving behind many of their slain."

July 18.

General Simpson telegraphs: "Sortie made. Few casualties on the side of the British."

July 19.

The Paris *Patris* says: "According to news received this morning, the Russians made another sortie, last night, against the battery of Carreing Bay, and were vigorously repulsed."

Letters say that the Russian ships begin to suffer from the French mortar battery on the side of Quarantine Bay, and despatches say the rations of the shipping is reduced one-half.

Gen Evro has had his leg amputated.

General Sir John Campbell died within Sebastopol, and a flag of truce returned his sword.

It is confirmed that the Russians have received considerable reinforcements.

Another expedition is fitting in the Black Sea—destination unknown.

ASIA.

Reliable accounts, dated June 28, state that the Russian army under Gen. Muravikoff had invested Kara. Russians number 30,000. Turks 15,000. Russians bringing siege guns from gunnery.

Situation of the Turks is central. Austrian troops in Principalities being proportionably reduced.

Ships in the Baltic were reconnoitering approaches to the Bosphorus.

The Russian official journal of Helingfors of July 3rd, complains that two English boats came on the Ismail, harbor of Rolo, district of Abo, under a false pretence of a flag of truce, and plundered the shipping until fired upon.

Austria will continue to hold the Principalities till peace be restored.

It is stated in Vienna, that a better understanding exists between the Austrian and Prussian cabinets.

There are also rumors, but scarcely credible, that the Allies propose that the Crimea be given to Turkey; Principalities of Austria and Lombardy to Sardinia; England and France to have contingent advantages.

Roebuck's motion was thrown out by a majority of 107.

Palmerston administration has a new lease of life.

A committee had been investigating the political outrages recently committed at Hydo Park riots.

Dr Arnotta, physician to Napoleon at St. Helena, is dead.

RUSSIA.

Vienna letters in Cologne Gazette repeat that a marked difference has arisen between Austria and her brother Germany, and that the journey of the Prince of Prussia to St. Petersburg is to act as mediator.

ACCIDENTS ARISING FROM NEGLIGENCE.

An unaccountable fatuity seems to possess the masters of sailing vessels navigating our inland seas, in so far as neglecting precautionary measures to keep them from collision with the host of steamers plying in all directions. The required lights are rarely exhibited either in hazy weather or by night, hence the constant repetition of accidents and loss of property and life, which the most common sense concern would render of rare occurrence.—Conversing the other day with the mate of the Europa, he assured us of many narrow escapes, referring particularly to a recent occasion when three or four vessels were passed in one night during the prevalence of thick and hazy weather, but were luckily discovered in time to prevent a collision. Severe penalties can alone remedy this omission criminal and reprehensible in every way.

It appears strange to us that the Insurance Companies are not more alive to this flagrant and common dereliction of duty on the part of sailing captains.

In the Superior Court, at Buffalo, Mr. G. Winslow has recovered a verdict of \$125,000 damages against the New York Central Railroad for injuries sustained by the car running off the track.

OFFICIAL SCANDAL REPROVED.

To the Editor of the *Courier and Enquirer*:

A paper called the *Prohibitionist*, dated "Albany, June, 1855," has reached me by mail. It purports to be edited by the Executive Committee of the New York State Temperance Society, nine persons, not one of whose names I have ever seen, or heard of, before. Under the head "For to the Clergy," they print the following: "A short time since, the Rev. Mr Perkins of the Episcopal Church, in the State of New Jersey, and a member of the Sons of Temperance, dined with his Bishop (R. Rev. Dr Doane), who, pouring out a glass of wine desired the reverend gentleman to drink with him, whereupon, Mr Perkins replied, 'Can't do it, Bishop; wine is a mocker.' Prov. 20, 1: 'Take a glass of brandy, then,' said the distinguished ecclesiastic. 'Can't do it, Bishop; strong drink is ragin.' Prov. 1: By this time, the Bishop, becoming somewhat restless and excited, said to Mr Perkins, 'You'll pass the decanter to the gentleman next you?' 'No I can't do that either, Bishop; we unto him that giveth his neighbor drink, that putteth the bottle to him?' Prov. 20, 16."

It is more than seven years since this foolish falsehood was set in motion. At that time it had a great run. I never contradicted it. To hunt cockroaches would be as wise as to pursue scoundrels. Nor do I do so now. But many did at that time, some from the love of truth, some in the generosity of friendship. And the vermin seemed to have been killed. Amongst others, your brother Lyons, Presbyter of Philadelphia, addressed a letter to the Rev. Mr Perkins. He gave it the most explicit contradiction. This was published. The Rev. Christian Wilbergson, now a Presbyter of Massachusetts, then living near Mr Perkins in Pennsylvania, addressed a letter to his country paper, the *Newton Journal*. That was published. There were contradictions in the *Calendar* at Hartford, and in the *Banner of the Cross* at Philadelphia; and in *Know how* many more. Nevertheless, the *Prohibitionist* says, "More than a hundred papers have lately published this statement: 'With almost as good an opinion of their taste to circulate such vulgar trash, as their charity to give a man by name, without inquiring into the truth, I content myself with saying that Mr Wilbergson to answer it. Perhaps there is no man more devoted to the cause of the Prohibitionist. But he tempts our 'his' temperance with truth.—From the *New York Courier and Enquirer*."

BISHOP DOANE.

From the *Newton Journal*.

Mr Estlin.—An article appeared in your paper a few weeks since, stating a conversation said to have passed between Bishop Doane and the Rev Mr Perkins, at the Bishop's table, at which time he asked Mr Perkins to drink a glass of wine, and replied, 'Can't do it, Bishop, wine is a mocker.' &c.

"When I read the article I doubted very much whether it was founded in fact. Having occasion to write to Mr Perkins recently on another subject, I cut the article from your paper, and enclosed it to him, inquiring as to its truth or falsity. Mr Perkins has since informed me that there is not a word of truth in the statement in question, and that he had never dined with the Bishop in his life.

"I presume, Mr Editor, you quoted it from another paper, under the belief that it was true. Now, as there is a doubt in some minds as to the propriety of dragging the names of prominent men before the public, and holding them up to scorn and derision, even when facts are published, it appears to me no more than a matter of justice to contradict the statement, inasmuch as it is entirely false.

Respectfully yours,

C WILBERGER.

But, my chief object in this writing, is to denounce the *Prohibitionist*. By what right do those nine members of the Executive Committee hold a man, by name; for, what they mean shall be, reproach? Nay, by what right do they attempt to brand an office and an order of men—seven bishops still use, and favor the use of intoxicating liquors? By what right do they compel a man to leave his duties and forsake the privacy which he prefers, and come out and defend himself against a charge which has been, again and again, expressly contradicted, or else suffer its reproach to remain to the end to be like the seven years' locusts, it is continually reap and reap? And, then, the following sentence: "We revere the clergy; and if you us no pleasure but only pain to publish these things!"—when three lines addressed to me, which, in three days, have procured an express denial of its truth, and evred them all this "pain!"

I have most reluctantly adopted this course. The contradiction of the *Prohibitionist* falsehood would not have induced me to do so. But I see in this course of the Executive Committee of the New York State Temperance Society, an intolerable infringement upon private freedom. I see men using an official position to give weight to scandal, and a society's press to give it circulation. I do not interfere with their exertions in behalf of temperance; neither must they brand me as intemperate because I do not cooperate with them.—Among barbarians hospitality has its sanctities. In a free country there must be no tyranny, even of temperance. The Holy Scriptures say: "Let the name of an Executive Committee. Can they be temperance which disregard the truth? Is that a virtue that can demand the sacrifice of charity?"

Riverside, July 8.

G W DOANE.

"More than a hundred papers" will, of course, insert the Rev Mr Wilbergson's letter. The *Prohibitionist* has declared, should there be any denial, we will give it publicity, and will, of course, insert the whole.

G. W. D.

THE SOUL'S PROGRESS.—"There is not in my opinion," says Addison, "a more pleasing and triumphant consideration in religion, than this: of the perpetual progress which the soul makes toward the perfection of its nature without ever arriving at a period in it. To look upon the soul as going from strength to strength—to consider that she is to shine forever with new accessions of glory, and brighten to all eternity,—that she will be still adding virtue to virtue, and knowledge to knowledge—carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creature forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance."

UPPER CANADA COLLEGE.

RECIATIONS.

WEDNESDAY, July 25, 1855.

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