as of Divino Authority - and has ulways received it from its migin bil new supported its belief, and proved its mission, by miracles. I know that the Church, eighteen tundered years ago, received that book, and I see prophecies in that book of the perpetual existence, and of the infallibility of this very Church. I receive the Bible, then, because the Church bid |_

record the brote, men, because the Church bid me receive it; but—mark you—for no other reason."

Yes—we do mark—his glaring inconsistency. He himself does the very thing which he denounces in others. He has exercised his own private judgment that the above of the Church to we private judgment. upon the claims of the Chuich to be the interpreter of the properties,—upon the precent position, and the powers and rights pertaining to that justifien,—upon the historical evidence of its existence for eighteen the hundred, years back, and what it has been, and claimed to be, from its origin to the present time, upon the manner in which it has appealed to the Bible as infallible and of Divine Authority, upon the evidence bywhich it has supported its belief. He has examined history, weighed evidence, tested its credibility, and by his own private judgment has come to a definite conclusion in his own mind. If this be not the most averaging exercise are the inext averaging exercise are the constant. hundred years back, and what it has been, and not the most sweeping exercise of the right of private judgment, it will be hard to say what is. Why, thou, should be deny to others the private he deliver for heard? claims for himself !

But, he may say he is not evercising his private judgment upon any decirine of toligion. Why he is using it upon the fallibility or infallibility of the Church, which he says is the foundation of all his belief. It is the primary tenet of his religion, and it private judgment is admissible upon that, a fortiori

it must be upon anything elec.

Now for inconsistency the second. He not only dopts the same process to arrive at his conclusion that we do, but goes over the very same ground of inquiry, and yet he tells us that his belief rests upon totally different grounds. He admits that there is positive evidence of the genuineness and author-ticity of the Scripture, and of its general reception by the Church from the beginning; so do we. Utilise we rest our belief of the truth of the Bible upon this he bases his belief of the infallibility of the urch. If the evidence is sufficient for him up to a certain stage, it must be sufficient for us to the So far, then, he has no stronger ground same extent. So far, then, he has most engar ground to his belief than we have for ours. Presently we shall see that, in fact, he has much less; and this lunda us to --

Inconsistency the third. Read the last part of his paragraph above. What do we find there? That he believes the Bible to be true, because it is given to him by an infathible Church, and he believes the Church to be infallable, because he finds that, he thinks, in the Hibbo! Poor "infallibility" man! Shall we answer him according to his folly? Who is it now that " puts the world upon the elephant, and the elaphant upon the tortoise, and the tortoise upon nothing at all !"

Surjously speaking, -here is the same old fallacy, that of arguing in a circle, which Romanists and those who take the same side of the question, never can get out of, and which has been exposed over and over Falsehood has to be sustained by falsehood offer by fallicy. I need scarcely say that whoever sets out to prove the infallibility of the Church as the ground of his belief in the Bible, is bound, by the very position that he takes, to demonstrate his proposition independently of the Bible. This is what neither he, nor any one olae, can do; and for this reasen—that the Church's intallibility must be proved independently of the Church also. As no said of the Edde. "You have no right to allege its own words as testimony of its own divine authority; Mormon-" ites and Mahammedans might provo their books in that way." True; we admit the principle as very reasonable: that a man's testimony in his own favour " that way." is not vatid, has been neknowledged upon high an-

though.

By this very principle then, which he address so of readily, he is at once prohibited from making use of anything said, or written by, or entarting from within the Chamber Committee Symals, Bishops, within the Chamber Committee, and other properties of avery description, are shut out. Measuring his ground by when it is in his own hand, and he has not an incl of space left on which to build an argument in favour of infallibility. Not that he could prove it if he had given him the whole range of Church documents and authors wetting aside those of Romeand the Bilde also. The Church never claimed it,-the Bilde does not assert it. But it is as well to show that on the fair field of logical demonstration the dogma of infallibility admits of no proof what-

But, in turn, we have a right to ask its advocates Where is it? Ayu—there is another difficulty which Mr. Neale shicks. Infallibility is such a momentous power that surely there can be no could us to who is invested with it,—so brilliant a light surely would not be set under a bushel. To be of service, Infallibility must be visible, tangible, come-at-able. We ask again then, Where is it? Is there no direction to guide us in the search? Cannot Mr. Neale tell as? Oh yos, we can so very clear y whither his linger-post

Besides, what the better, as respects unity, would One man sourches the world be for infallibility ! reads, and examines, into the history and origin of the Church, and concludes she is intallible; another does the same, and concludes she is not infallible. There is the result of one man's private judgmenthere is the result of another's. So that about this very infallibility-Mr. Neado's untailing panaces for ad false doctrine, hereey, and schism, there is just as much room for doubt and discordant opinions as about any disputed doctrine of the Bible. Even its existence cannot be proved to the satisfaction of all ; and supposing it did exist, this infallible tribuma and referce, it would still have to deal with a world of fallible beings whose self-will, passions, and prejudices, would be the same. "If they behave not Moses and the Prophets, neither would they be persuaded though one was from the dead," If they will not believe the Bible, as little would they

believe an infallible judge or interpreter. In short, infallibility is a more idea-a thing that has subserved many bad ends in the hands of corrupt men, and that would answer no good purpose even in the hands of the best.

Now as to the grounds of our belief in the Bible,-Mr. Neale says of us. "It comes to this then, that you believe the Scriptures to be infallible on the listing of fallible men. Now, it is a rule in the art of war, no futtees can be stronger than its wenkest point. Apply that to the present subject.— How can you call the hible infallible, when you seknowledge that those who tell you it is so are thom-

All this may seem very conclusive till we dissecit a little. In proving the genuineness and authen-ticity of the sacred writings, we have to resort to the same kind of evidence as in any other similar case; we tince them to their several authors, and though we do this by the testimony of tallible men, yet as it is not their opinion that we ask about, in which they might err, but simply their knowledge of a furt, namely, the reception of those writings, in then own times, in a certain character, and as the works of congin authors; -- we have reasonable grounds for relying upon the evidence. We are not concerned here with the rules of fortification but with the rules here with the rules of fortification but with the rules of evidence; and it is an admitted principle, that the concurrent testimony of a reasonable number of even fallible men, as to any fact, constitutes as high a design of the state of t gree of certainty as can ever be ortained, or need ever be required. Fashbully is the probability of witted decent, and that protability disap-A mass of evidence more full and compacte that en. be adduced on any like subject, comfacts uto the certain conclusion that our Scriptures are the |

be another Bible, equally liable with the present

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REMITTANCES.

July 6th, 1853 - Stre. T., Grinnsty; A. S., Partland, Leeds; C. J. C., Brockville; S. G., Credit; M. J. W., Present.

, In consequence of the new arrangement connected with "The Church" paper, and in the hope that by these arrangements at least two hun helf additional subscribers will eventually be obtained, two hundred copies have been, and will continue to be struck off, in addition to our former impression; so that future subscribers, if they desize it, may be furnished with the previous numbers from the time when the change was made. Parties feeling in terested in extending the circulation of the paper, can have upon application, a few extra copies forwarded to their addires, for gratuitous distribution, during a limited time.

THE CHURCH.

TORONTO, THURSDAY, JULY 7, 1853.

TRINITY COLLEGE.

On Thursday, June 30th, being the last day of the Academical year, the Council and Officers of Trinity College were present at a dinner in the College Hall, to which the Professors and Students of the College were invited. Among the company were the Lord Bishop of Toronto; the Hon, the Chancellor of the University; the Hon. Mr. Vico-Chancellor Spragge; the Hon. Robt. S. Jameson; John Arnold, Esq.; Lowis Modat, Esq. ; George Allan, Esq., and Charles McGrath, Esq.; the Rov. the Provest of Timity College; the Rev. Professor Parry; Professors Hod-

der, Badgley, Hallowell, Bethune, Hind, and Strathy. The usual toasts were received with all honors, but none more enthusiastically than "The Prizemen of Trinity College," and " in particular of the Wollington Scholar."

It may be interesting to many of our readers to know that the Wellington and Burnside scholarships were awarded necording to the result of the examination of Students in Arts of the first year; the former to Mr. O'Roilly, the latter to Mr. Davies.

A FEW WORDS TO THE ORANGEMEN OF CANADA.

The late outlages at Quebec and Mentreal, and heir melancholy results, have, as might be expectel, necessal in the minterest Protestante Contingeronpecting Popery and Papists which, if not restrained, mny, in moments of excitoment, lead to a repetition of the same disgraceful scenes.

It is not our intention at present to enter upon the nerits or demotits of the Orange Association. Good easons for the origin of the Society there were most unquestionably, at a period and in a country where uch as would warrant them in foregoing the objects and advantages of this bond of major.

We must confess that our sympathies have been he more engaged in behalf of Orangemen since we have seen them made the object of special attack by cortain parties in this Province, under cover of Secret ociety Bills and so forth, in which windiant Lib. rais used the ascendancy of an hour to attempt as ing to force in such as in shorting a mad of this tso distinguished as our Reverend brother is ing to force in such a convent, as in shorting a mad of this tso distinguished as our Reverend brother is ing to force in the such a convent, as in shorting a mad of this tso distinguished as our Reverend brother is ing to force with the resulting the such as a such as a such as a point of this tso distinguished as our Reverend brother is ing to force with the resulting the such as a such as a such as a point of the charge in the such as a such as a such as a point of the charge in the such as a such as a such as a point of the charge in the such as a such as a such as a point of the such as a such as a such as a point of the such as a such as a such as a such as a point of the such as a such liberties of the subject, as ever appeared in the most bapotic firman of Eastern oppression.

present existing state of things; and consider it as | ble outrages in Quebec and Montreal. much within the limits of the privileges and laws of the community as Temperance Societies, Odd-Fel. tate to write ourselves the Friend of Orangemen.

In that character, therefore, we wish to offer you ome friendly advice respecting your approaching annual celebration of the 12th July.

all paramount precept of brotherly love and charity towards all men. This great principle takes preceextinguish it.

and fellow subjects, who still reverence those very from provoking thant and insult is one of those rights. Let it be your care not to infringe it.

to the certain conclusion that our Scriptures are the World of God.

World of God.

And the grounds of our belief are so much beter than Mr. Reale's, because we are at litenty to use the testimony of the Church, and of Church as Aposthes' times downwards, from which he, by the very nature of his proposition, is excluded, by the very nature of his proposition, is excluded, from which the In about, that infullibility was vested in any body of may could only be assured by a special revealation of the sanchifving sentiments which sincer that effect. The record of that revealation which sincer that effect. The record of that reversition and only be assured by a special revealation which sincer that effect. The record of that reversition was constituted to the Church and only be assured by a special revealation which sincer that there will always be some anomaly. (If the case of the first and the charge of extensive volutions of this kind was attributes of testing on an engage with Fainer Terence Fitz attributes of the kind was attributes of the charge of extensive volutions; most desired, or were he, through fear of undity influents and the charge of extensive volutions; most desired, or were he, through fear of undity influents and the charge of extensive volutions; most desired, or were he, through fear of undity influents and the charge of extensive volutions; most desired, or were he, through fear of undity influents and the charge of extensive volutions; most desired, or were he, through fear of undity influents and the charge of extension of the Church as any time proposition; and the charge of extension of the Church as the charge of the cherches, and it has a proposition of the Church as the charge of the cherches, and it has a proposition of the Church as any time proposition of the Church as the charge of the cherches we can at literty to use the finite regard to the Church as any time proposition, and the charge of the success of the cherches of the cherches, and it has a proposition of the Church as a pr

landle for accusation against yourselves. You are a powerful body. Long may you be so; but shew yourselves nowerful not for evil, but for good. Betrue to yourselves and to your own principles, and that, while it will furnish the best answer to those who are disposed to find fault with you, will be the best recommendation of your Society to those who wish you woll.

CHURCH NEWSPAPERS AND PERIODICALS IN THE UNITED STATES.

A Churchman has reason to be proud-honestly devoutly proud-of Church literature in the United States. It ranks high indeed in orthodoxy and intelloctual ability. Time would fail us to enumerate the excellencies

of our many old friends, such as the N. Y. Churchman, the Gospel Messenger, the Calendar, the Philadelphia Register, and others. A fresh and vigorous champion has recently appeared in the field in the shape of the Church Journal, published in New York. There is a large amount of talent in its columns. May we ask, however, - with all due courtery -why our gifted and efficient cotemporary, is so hard on the late Derby Ministry and its illustrious chieftain? Whence is the Church in Great Britain and its dependencies to draw her ablest and sincerest defenders, if not from that source? Does the Church Journal borrow its tone on this head from any English paper in the confidence or under the control of Mr. Gladstone We, in the Colonies, have reason to feel keenly in this matter. The noble Earl of Derby -worthy descendant of him who stoud so true in heart and hand by England's martyred King-fought our battle right manfully in the Imperial Parliament; Mr. Gladstone, let it be sufficient to say, did very much the reverse of what we should have looked for from the man who wrote "the Church is its relations with the State."

The Church Review, Energreen, New York Ecclesiologist, and two Sermons by Clergymen in the United States have come to hand,-of all of which we will take faither notice next week.

THE "TRUE WITNESS'S" ADVICE.

In the Imperial Parliament, Mr. Chambers pro oses a remedy against compulsory confinement in convents. His bill is to the effect, that when public runtor has declated that a young woman is confined against her will, it shall be competent to the Sccretary of State to send down two commissioners, who with the nearest magistrate, shall visit the spot and make enquiry. Even in Romish countries there are infinitely more stringent regulations than this. According to the Times :--

.. In France the Mayors have the power of visiting any onwent in their own airondissements; in Basaria monos-ic vows only bind for three years, and the police visit the convents every quarter; in Austra, the mus can at any time obtain freedom by application to the civil an holities."

Yet, notwithstanding the manifest fairness of havng such a check, the Romish organs seem to have searched out all the vitoperative words in the dietionary, to harl at the heads of those who deem the regulation necessary. The True Witness, the organ of the Irish Rommists in the Lower Province, takes up the cry in the following attocious manner:--

" The infamous attack upon the numeries, proposed by Mr. Chambers's 1911, now before the Hother of Continons, has aroused the indignation of the Catholies throughout Great Britain and Iteland. A petition against this monstrous measure, approved of by his eminence the Archibidop of Westminster, has been prepared, and will no doubt be signed by every true Catholic who loves his the Law was too lookle to insure protection to the lives with meaning, and clearly indicates what Protestant legis and property of Protestant subjects. Nor are we pre-pared to admit that the aspect of the present times is quitous bill. Your petitioners apprehend," says the chief paster of the Catholic Church in England, "that one consequence of this measure, it passed, will be to place the atholics of England in the painful position of having to hoose between obedience to the dictates of their conscience, and obedience to the law of the land thoubt of it: and as little reason to doubt to which of these two—the law of 'conscience' or the law of the 'lam'—Catholics will yield obedience. They are bound, in such a case, not only not to obey, but to resist, the law of the land, added to the number of our city Clergy, a Minister race on their rights as free men.

Can we wonder, that a people proverbially fiery But upon these things we will not permit ourselves and impetuous, should, under the influence of such to dwell. We will take Orangeism as a fact in the diabolical teaching, have been guilty of the deplora-

We have rend attentively Mr. Robert Cooper's letlowship, Free-Masoury, or any other combination in | ter in the British Canadian of the 29th ult., and will which people may choose to enrol themselves. And merely make a few remarks on that part of it which coking to the principles of the Society, that they are relates to the point of order. We are very sure, and designed to maintain Protestant Ascendancy in we have no doubt, that this must have been the feel Church and State - the very thing that every Church- ling of all who were present at the meeting of the man has at heart, or ought to have, we do not hisi- Church Seciety of which Mr. Cooper speaks, that the Bishop had no intention of "checking discussion," but desired nothing more than to curtail the debate. A great deal of time had been fruitlessly consumed on the previous day in desultory discussion, the incon-We would intreat you to remember, that thoughas beginning of which had been strongly tell by the Orangemen, you are at liberty to commemorate the meeting, and this circumstance preliably had its inrimphs of Protestantism, and the expulsion of thience with his Lordship, as Chairman, in his de-Popery from the throne of Great Britain and Ireland, eision as to the point of order in question. The genyou are bound as Christians to observe the high and eral rule that the Churman should "refrain from expressing his views" seems to be impplicable, in most cases at all events, to the proceedings of the Chuich lonce of every other. No circumstance can author- Society, for that our worthy fellow-Churchman will ize you to forget it. Nothing should be allowed to comember - is not properly a deliberative assembly. but simply a benevolent Society. Deliberations, it is There are dwelling found you fellow Christians true, of a public, formal, and most important character, as on the late occasion, may arise, when some principles in the defeat of which you rejoice, and may conceive that the ordinary practice of public the still conscientiously, though mistakenly may for meetings might be more closely observed; but the the restoration of that ascendancy which the Rovolu- usual way in which the business of the Church tion of 1688 overthrew, as we hope forever. Forbear Society is transacted is this-agreeing perfectly, we then from all needless irruation. They have their re- believe, with the usage of the Society for the Propaligious and accial rights as well as you, and immunity | gation of the Gospel in Foreign Parts- the members | sit found the table in the Society's Board room, and press their wish to "leave the question of observance discuss the various matters brought before them, in or relaxation of the Terms of union to the good faith Bear in mind also that it was to maintain the as- oasy, unconstrained conversation. At such times it of the Managers of the Schools and the dae oversight condancy of the Protestant Church of England and Inequently becomes necessary that the meeting should left the Bishops of the Church." They state, however, heland that your forefathers to aided your Associa- obtain information likely to be possessed only, or at that the information they have received satisfies nothing to bring discredit upon your cause, or upor your cause, or upor your Church. Yours is not merely a political Society would be, in your Church. Yours is not merely a political Society would be, in your cause of which the English Churching approves to the English Churching approves to the Institute of the ex-monster from this accuss to the ex-monster from the expears before accumulated and concurrent testimony, nothing to bring discredit upon your cause, or upon duty and experience. The Society would be, in no sourced without recording any decided opinion, a

my misconduct or outbreak on your part. Give no till we shall be fortunate enough to obtain our proper ecclesiastical organization.

> Will our Church cotemporaries in the United States, be so good as to help us with the following: −En.

Tozonto, 4th July, 1853.

Sin .- Can you answer all, or any, of the following uestions regarding Bishop Ken? Has any Life of Bishop Ken, either separately, o with other Lives, ever been published in the United States? If so: please to state the title and date o

Have any of the prayers, or other works of the Bishop, ever been re-published in the United States by any Society of the Protestant Episcopalian Church any Bookseller? If so: please to state the

title of such work or works.

Are Bishop Kon's morning and evening hymns, or either, or any part of them, printed after the psaims in the American Prayer Books?

Any information tending to show whether the monory of Ken is regarded by the American Church, will be very acceptable. A second edition of the Life of Ken, by an English layman, is in the course of preparation, and any information about Ken, that may be transmitted from the United States, would be

acorporated in it. Your early attention to this will greatly oblige an old Canadian Churchman, and Your most obd't serv't,

ROBERT BAYMAN.

We regret to learn that Dr. Wainwright's Episcopal doties have been interrupted for a while by the cause mentioned in the following extract from the New York Church Journal :---

"We are sorry to state that an injury, received by Provisional Bushop in getting out of a carriage at Copoke, has interrupted his laborious routine of Einsen; al duty -The coping was slight, but was so much aggravated by our pit rest, that after the service at St. Paul's, Troy, on Sunday morning, the Bishop was reluctantly compelled, in obschence to medical advice, to break his appointments and return home; where, we are happy to say, his re-covery has been so rapid, that he will doubtless be able to esume his labors in a few days.

The same paper informs us that Dr. Wamwright has been reluctantly compelled to decline the invitation of the Bishop of Fredericton to preach the sermon at the consecration of his new Cathedral, and that the invitation has since been given to the Bishop of Western New York. The latter bishop we believe, has accorded to the request.

We are specially gratified to see that our late Church Society's meeting, and the Chancellor's Installation in Trinity College have been universally noticed, and that with warm interest, by our Church cotemporaries in the United States. The Report of the Trimty College collection, prepared and read to the Society by the Rev. Dr. McMurray has received peculiar attention, as we had every reason for supposing it would from its very cheering and most satisfactory contents. May our mutual sense of Church fellowship wax stronger and stronger every day.

We sincerely thank our esteemed cotemporary of the Niagara Chronicle for his complimentary notice and kind wishes for our future success. Our thanks are due likewise to the Examiner and the North American for the interest which (though so widely separated from us in matters both political and religious,) they have expressed in our undertaking; shough we can hardly hope to enjoy for any length of time the sunshine of their smiles.

The Odd Fellows of Hamilton and Toronto attendd Diving Service on Tuesday morning in St. James' Church. Prayers were said by the Rev. E. Baldwin, M. A., and the Sermon was preached by the Rev. Thomas S. Kennedy.

We feel much pleasure in announcing the appoint nent of the Rev. William Stewart Darling to the position of Assistant Minister of the Church of the Holy Trimty. Mr. Darling entered on his new duties on Sanday last at morning service, preaching from Eph. v. chap. 32 versu: "I speak concerning Christ and the Church." We are right glad, and grateful to Divine Providence that there has been

We have prepared, but owing to want of room are connectled to postpone, some editorial comments on the ground-erroneous, as we think-so unhappily assumed by Archdeacon Denison, in the discussion which has arisen between himself and Bishop-Spen-

THE ANGLO-AMERICAN MAGAZINE.

We have received, with the customary gratification, the July number of this attractive periodical, which still maintains its excellent literary reputation. The account of the battle of Queenston Heights, in the chapter on " The Last War," is valuable and interesting. May God long preserve those, whom it is still our privilege to retain, the patriotic men whose names are mentioned as having taken part in that engagement. "The last of the Abencerrages," we will take the liberty to suggest, should be marked as a translation from Chateaubriand.

DIVERSE ECCLESIASTICAL TOPICS.

MERTING OF THE NATIONAL SOCIETY. - The late meeting passed off quietly, notwithstanding the seemingly well-grounded apprehensions entertained that an agitating discussion would arise upon the question-whether the children of Dissenters should. in their admission to the Schools of the National Society, be subjected to the same rule as Church children in regard to learning the Church Catechism. A arrier adherence to the Society's charter would require that only one rule should be adopted in both cases; but the Committee appear at the same time to contemplate retaxation in some instances, or at all events. not to absolutely prohibit it, as, in their Report, they ex

their not having been allowed to do as they desired, [-prepare and agree upon the Address in Convocation. Her Majesty is thanked for the Sees of Manchester and Ripon, and congratulated on the extension of the Colonial Episcopate. The natural yearning for the right of Synod-which somer or later must be conceded to the deep and fervent aspirations of the Church-finds a subdued expression in the following

paragraph :paragraph:

"Should your Majesty be pleased to require the counsels of the Provincial Synod on these or any other designs
for supplying the lamentable deficiency of spiritual ministrations still subsisting in this Province, we should address
ourselves to your Majesty's command, in a confident hope
that the Divine Blessing would be thereby still more
abundantly obtained in this favoured land and nation."

Archbishop Musgrave, it appears, was not carried so far by his deep-rooted opposition to Convocation as to decline the presentation of the Address to He Majorty, who, as he informed the memorialists to rived the same most graciously."

CHURCH RATES .- A bill introduced by Mr. Philli-

more into the House of Commons to relieve Dissenters from the payment of Church rates was lost, mainly by the votes of the Dissenters themselves, who voted against the removal of the grievance against which they have been uttering for years complaints loud and long. This is a curious circumstance; but the secret of the marvel is very candidly divulged by the Daily News. "If Dissenters," observes that Journal, " in order to be relieved from the imposition of Church rates, are at the same time required to give up all right to appear in Parish vestries, they are asked to give up their political right for a very sorry mess of pottage." That is, sconer than surrender the means they possess of harassing and disturbing Church vestries, they will continue to bear, n the shape of Church rates, what they have been trying from year to year to convince the nation is a buiting on their consciences, and a shackle on their civil and religious freedom, too grievous to be borne. They would get rid of the Church rate, to be sure ; but for such a privilege, it is too high a price to pay -too costly a condition-that they should permit the thorn to be extracted from the Church's side, and leave her to do her work in peace. In many instances, indeed, the alleged grievance does not exist at all; for in many instances voluntary contributions amongst Church people only have been adopted from choice, in freu of the Church rate, and with much better re sults. So that in such cases, it costs Dissenters nothing to attend the vestries of the Church, and embarrass as tar as they can the Church's affairs.

CHURCH AND STATE .- The Times makes some reflections on the position of the Church in its connection with the State, which one cannot read without righteous indignation :--

"The malcontents of the Church of England langer with incessant jovernoads, that they are deprived of all freedom of independence, that they cannot choose their own bishops, make their own laws, compose their own services, diess out their own charches, have their own celesiastical discipline—in a word, do everything just a der consciences is, that they who enter into adminecs with the State, must not quarrel it, for maintenance, help, or power, they give up treedom of action. Some like rugged treedom, others comfortable service; but it is very unreasonable either for the free to insist on wages, or for the

If the office of the Church be that of a menial, in what position would the writer of these contemptuous and most insulting remarks, place her Divine Head? If the Church of Christ is to be thus degraded, where is the honour due to Christ himself? The Church has entered into an alliance with the State; she has assumed no servitude; and there is no difficulty in deciding which of the two contracting parties has profited most by the compact. Christian faith is ready (is " weak enough," the writer in the Times would perhaps say) to believe that an act of national worship is sure to invite a national blessing; but, the layour of God apart, where would have been the monarchy at the present day but for the Church 7 Who tood by the Throne annul its troubles? Who were ready to offer themselves and all that they had for the preservation of the Throne? Who were true to their allegiance in the dark hour when treason and revolutriumphed? The children of the Church .those children whom the Church had taught from their earliest years to "fear God and honour the King." And this is a menial's office ! A menial's office to anoint the Throne with holy oil! A menial's other to imbue a nation's heart with religious and heroic loyalty! A menial's office to beat back the waves of a democracy which abhors the sceptre as much as it does the Church, and hates them both even unto death!

THE IRISH CHERCH. - A measure of attack on the Irish Church has been recently defeated, strange to say, in the House of Commons, by the prodigious majority of 260 to 98. Whilst we may piously trust that the increased and increasing energy of that branch of our Church in its contest with the dark superstition which presses on unhappy Ireland is inviting from Almighty God increased blessing, we are not to regard the recent Parliamentary triumph in any other light than the providential placing of our enemies and cold-hearted friends in such pecuhar positions as have compelled them, or made it safe for them, to take the part of the Church. There has been no extension of sound, religious principle on this subject: it has not been in consequence of the growing advancement of such principle that the maarity on the side of the Irisk Church is so large .-· There are, perhaps, (remarks the English Churchman) fewer public men to give a zealous defence of the lish Church now than there were in the House when her doom appeared inevitable. Doubtless, one effect of the "Irish conversions" has been not only, in the hearts of good men, to inspire a cheering confidence in her vitality; but also to enhance, and confidence in her vitality; but also to enhance in the Church with the Union. A better selection in every point the vitality is a better selection in covery point the vitality is a description of Dr. Alk'inson to the Episcopate of North Carolina.

**Exerction of Piscopate of North Carolina is a letter to be precised in the vitality of North Carolina is a letter to be provided in the vitality of North Carolina is a letter to be provided in the vitality of North Carolina is a letter to be provided in the vitality of North Carolina is a letter to be provided in the vitality of North Carolina is a letter to be provided in the vitality of North Carolina is a letter to be prov in the eyes of mere politicians, her political impor- and gentle department, which are so necessary as qualifitance. Sir J. Young, on the occasion of which we man zeal, the truth as found in the Bible and set forth in have been speaking, voted for the Irish Church be- the Prayer-book-whilst be will contend manfully for the cause he considered (as might wen be given by all them his language) that her Romish enemies were all.

The Right Rev. Bishop Delayer is at the present the present than a visuation of his Diocese. On Suncause he considered (as might well be gathered) 2 owing time in their attempts at speciation. Lend in ment oreuned on a visuation of his Diorese. On Sundam Rassou to kit to same course because, after an any, the 24% tost, he will be at Buffalo. no had done for Irest Roncoursts in that way, he had tion, and that it is under promise to uphe d that as- and events, most accurately, by the Fishapeer the Dock them that the Coins of amon are, with very towleys and with but him grantade." The English Churchcondancy that you are each of you enrolled. The case, who has acquired it in the course of efficial coptions, findfally observed. The moving was adcar oas retreat of the ex-manster tom his accus-

be another Bible, equally hable with the present of several of the another beautiful from such properties and the continue of the another beautiful from such properties and the continue of the another of the another beautiful from such properties and the continue of the continue of the continue of the continue of the another of the continue of the continue of the continue of the another of the continue of the continue of the continue of the another of the another of the another of the continue of the another of the a

ntents and purposes the rame as at the present day: and unity would not in any degree be better secured hat it has always appealed to this book as infallible, than they are at prezent.

DR. CULLEN'S PASTORAL. -Let no one imagine that the delusive trust reposed in, and the idolatrous worship offered to the Blessed Virgin Mary, by Romanists, is one whit abated, or likely to be so, when a Romish Archbishop in his Pastoral (" Vigil of Pentecost. 1853") speaks in this strain:-

"But our prayers and petitions will be the more effica-cious it placed under the protection of the Holy Mother of God, who is not only the model of virgins, and the nope and light of those who consecrate themselves to the service of God, but is moreover the special patroness of our country, who has preserved our Church and her holy institutions during a long and dreary night of misery and persecution. May she still continue to watch over us, and to guide us in our course through the darkness and tempests of this miserable world."

The following will serve to show how perfectly familiar with their usurped Ecclesiastical titles the dignitaries of the Church of Rome in England have

St. EDMUND'S COLLEGE CHAPEL -This beautiful structure was consectated by the Cardinal Archbishop of Westintister and the Lord Bishop of Southwark (of wirese dioceses it is the Ecclesiastical seminary) on Whit

The Rev. W. Belt requests that all letters and papers intended for him may be addressed "Scarboro."

The Rev. W. Stewart Darling requests that all letters and papers intended for him may be addressed " Yorkville.

Ecclesiastical Intelligence.

DICERSE OF TORONTO.

Owing to a press of matter the announcement of the, Collections on behalf of the Mission Fund of the Church Society has been crowded out this week.

TRISH CHURCH PURSIONS On Tuesday evening, the 28th instant, a public meeting,

of lades. The meeting having been opened by prayer, of ladies. The meeting having been opened by prayer, the Rev. R. V. Rogers stated the object for which they had assembled; and then read an address on the state of Ireland, and of the Church of Ireland in past ages.—This address was intended to show Ireland's present position and claims upon public sympathy. It showed that the professant clairch was the primitive church of Ireland. Once tree and enlightened in early of Ireland. Once tree and enlightened in early times, it was brought under the papel yoke by Henry II, of England, and grievously had Ireland groaned under that bondage, and learfully had England reaped setribution for that act. Ireland had ever been a thorn in Eng-land's side. England's great sin consisted in not fulfilling the christian duty of a nation when the light of the reformation burst upon her own shores. She never caused the light of the gospel to be proclaimed in Ireland, but through a blind restrictive policy, those in that country who spoke the Irish tongue, were prohibited the use of their own native language. No Irish bible was opened to them—no Irish teacher was sent to proclaim to them the gospel. But a brighter day had dawned for Ireland. The gospel. But a brighter day had dawned for freland. The revival of the prince faith of the gospel at the beginning of the present century had stirred up God's children to care for this long neglected native population. The Irish Society was organized, and through it the Irish speaking population were supplied with elementary books and the Scriptures in their own tongue. The address goes on at considerable length to give an account of the old frish at considerable length to give an account of the old Irish Society; of the Kildare Place Society; the national school Siciety; of the Kildare Place Society; the national school system; the struggle between protestantism and poperty in Ireland, and the causes that enabled the former to overcome the latter; the establishment of the Irish Church Mission; its early policy and proceedings; its later and present bold, aggressive and more effective policy against respecty; in extraordinary success, and its present condition and very rapidly increasing prospects. The address is an able and well written document, and if space would permit, we would be inclined to publish it entire. Want of space also prevents us giving even sketches of the addresses of the different speakers, most of which were long, and all were able, eloquent and hyppy, and well calculated to make a good and lasting impression upon an audience. an andience.

The following are the resolutions adopted, with the names of the proposers and seconders. It was about eleven o'clock when the meeting separated.

Moved by the Rev. H. Mulkins, seconded by Mr. Innes, R. C. R.:-Resolved - That the Protestant Episcopalian Church

in Ireland is the primitive. Church of Ireland, and as such demands our proyers, labour and support, in her present struggle for that land which is hers by every conceivable

Moved by Captain Wright, R.A., seconded by the Rev.

Resolved .- That our christian sympathy, as members of the same church, teaching us to bear each other's buidens, and our self-interest as fellow-subjects, make it a duty with all who desire the ultimate triumph of the gospet throughout the world, and the happiness of Great Britain and Ireland, to aid in the present work of evangelization and civilization in Ireland.

Moved by N. McLeod, Esq., seconded by Rev. B.

Resolved.-That whilst we would consider the adoption of our Protestant faith by Ireland, as a national we desire to acknowledge with deep thankfulness the grace and goodness of God in the spiritual conversion of so many of our fellow-subjects in that littlerto unhappy country.

Moved by Rev. J. Shortt, Port Hope, seconded by Rev.

Resolved .- That we form ourselves into an Association, Auxiliary to the Irish Church Missionary Society, to be called. The Kingston Ladies Branch Association. For the purpose of raising funds for and circulating information respecting the Parent Society, and that the following Ladies be the Office-beaters for the ensuing year, with

nower to add to their number :-Mrs. R. D. Cartwright, President Mrs. T. Kirkpattick, Mes. S. Kirkpatrick, Mrs. Crookshanks, Mrs. Rogers. Miss Kirkpatrick, Secretary and Treasurer. UNITED STATES.

New Jessey .- The Undestant Episcopal Convention of New Jersey, on the 25th uit, affirmed its belief of the innocence of Hohep Dosne, and expressed its surprise at the renewal of the charges preferred against him by his brother B.shops, after the case had been previously dismused.

"train a ce delivered to the saints" - it will be always in

Romanism and Dissent