Rev. Septimus Ramsey .- Our advertising columns this day, impose upon us a pleasant duty. Alluding, last week, to the case of the Rev. Mr. Ramsey, who was to have been the victim of that most foul attack which Mr. Serjeant Shee defended, because fee'd to do so, we expressed a hope that Mr. Ramsey's Clerical brethren would come forward to relieve him from the heavy pecuniary burden which his brave defiance of his base calum-niator had cast upon him; and we added that whenever, a committee was formed to accomplish this act of justice would gladly do what we could to forward its opera-

That committee is now formed, and at the head of it stands the name of the Bishop of the diocese, thus certifying to the world that Mr. Ramsey's moral character has passed through the ordeal to which it was subjected, has passed through the ordeal to which it was subjected, without spot or stain. The majority of the committee are composed of Clergymen; another testimony to the same fact which may be said to receive its final confirmation from the names of the laymen in the list. Already, too, the subscriptions amount to nearly one-third of the expenses incurred by Mr. Ramsey; i.e., £600, not £400, as we erroneously stated last week.

We erroneously stated last week.

We trust that in bringing this matter under the notice of our readers, we shall be in some degree instrumental towards furthering the at once just and generous intentions of the control of the cont tions of the committee; and in order that we may omit nothing which is calculated to secure that end, we shall lay before our readers the grounds upon which the committee has felt itself justified in making this appeal:—

nst his moral character, have excited so strong a deagainst his moral character, have excited so strong a desire among his congregation and parishioners to relieve him from the burthen, that a committee of the parish of him from the burthen, that a committee of the parish of When the character of a majority of the emig

at large are therefore deeply indebted to Mr. Ramsey who has fought their battle as well as his own, and ob-

tained so decided a triumph, as in all probability to deter others from pursuing a course similar to that of his accusers.—John Bull.

THE CHURCH.

TORONTO, FRIDAY, AUGUST 20, 1847.

CONTENTS OF THE OUTSIDE.

First Page.

The private life of Abp. Trench.

named in the following list.

try-The First Smile.

Sabbath

Surely such a deplorable state of matters calls for a prompt and stringent remedy. What that should be we do not pretend to indicate. If possible, the onerous "commission of the peace" should be limited to men of a higher class than the generality of those upon whom it is the custom at present to confer it. If such a delectus personæ be found to be difficult The heavy expenses, amounting to nearly £600, incurred by the Rev. Septimus F. Ramsey, in defending himself from what has been proved, by his triumphant acquittal, to be a base fabrication of nnfounded charges acquittal, to be a base fabrication of accounts his moral chargeter, have excited so strong a de-(and difficult it would frequently prove to be), it sufficient knowledge to understand, and sufficient

When the character of a majority of the emigrants,

gladly testify their inagnation to be perpetrated against an honourable man, and their admiration of the moral courage with which he met his admiration of the moral courage with which he met his accusers in a Court of Justice, rather than succumb to their insinuations and threats, and purchase a dishonorable silence by acceding to their unjust demands.

A general committee has therefore also been formed to co-operate with the parochial committee, and to extend their appeal to the whole community in behalf of a highly respectable Minister of the Church, who, but for his firmness, might not only have been crushed himself, but have of her Majesty's dominions, as the late steamboat outrage at Kingston, and the burning of Dr. Clarke's respectable way for others to fall victims to the same kind of accusations, to which all men are liable. The public mill at Guelph, but too plainly demonstrate.

"The fundamental principle of this Society,-a prin-

| Ecclesiastical Intelligence.—In stallation of Prince Albert i the University of Cambridge. Fourth Page. Original Poetry—Cranmer. Canadian Colloquies, No. 3. ciple which now seems happily to be very generally re-cognized and approved,—has ever been, that all educa-tion, deserving the name, must be based upon religion; Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; immeparishioners of those places, respectively, on business connected with the temporal and spiritual well-being

HOME AND SIMCOR DISTRICTS. WhitbyThursday, Sept. 9, 10 A.M. BrockFriday, Scarboro'Saturday, Etobicoke Monday, Chinguacousy Wednesday, LloydtownThursday Tecumseth Friday, Penetanguishene Saturday, Orillia Monday,

ter lately imposed a fine of £5 upon an individual for "profaning the Sabbath," and that the offender had been imprisoned in default of payment. The particulars of this case are not given, but we notice it for not interwoven naturally with the daily school routine, not interwoven naturally with the daily school routine, the purpose of recording our satisfaction that some at but are merely taught in a cold, set, formal way, at stated

on the first day of the week, and enacting a blas- of placing a master in every school who shall be expected phemous caricature imitation of the worship of God.

And this, be it observed, not in a sequestered corner, but in the heart of the village, and almost within but in the heart of the village, and almost within hearing of the service of the Church. In a subsequent number of the same journal, a correspondent rally philosophic as the above, may be duly weighed complains, that "a few weeks ago, congregations, by the parties who are at present experimenting upon while worshipping in the house of God, were disturbed by the discharges of pigeon-shooters' guns;" a spurious liberalism, and bewildered by the sophisms and that, "more recently, decency has been outraged of German psychological quackery, would divorce the by numbers of idle persons bathing in the river in full Bible from the spelling-book, and banish the very sight of those who were going to and from public name of Christianity from our popular educational

meet the exigencies which so notoriously exist. If matters are allowed to continue in their present position, Canada will share ere long the bad reputation which distinguishes many quarters of the South of Ireland. Even now, we grieve to say, she exhibits many features in common with that luckless section

NATIONAL SOCIETY.

The last number of the Ecclesiastical Gazette contains the Report for 1847 of this sound-principled association, the details of which are so interesting, that we regret want of space prevents us from laying it before our readers. We cannot, however, refrain from quoting the following passages from this admirable document, embodying, as they do, doctrines important at all times, but which commend themselves gone so far as to represent the whole procedings as in a peculiar manner to the attention of the Legislators and people of our Province at the present mo-

The Archdeacon of York intends to visit the several Parishes and Missions in the Niagara, Home, and Simcoe Districts, on the days mentioned below.

Marriag of Evening Prayer will be held in the that much fewer persons than formerly are now to be found who would contend that it is not necessary to edu diately after which, the Archdeacon would be desirous of meeting the Clergyman, Churchwardens, and other dren of persons of all religious tenets may safely be placed in the same school, under the same teacher, and be taught those general truths of religion only on which of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings of the Diocesan Church Society in the several places provided in the following list. Any Clergyman within those Districts, who may fatal habit of mind and thought, and to sap the foundarequire to be instituted and inducted into his Cure, will please notify the Archdeacon of such wish as soon as convenient. necessary tendency of such a scheme would seem to be, to produce in their young minds a coldness towards reli-Bertie, St. John's Ch... Friday,
Dunville Church ... Saturday,
Christ Church ... Monday,
Port Robinson ... Monday,
Thorold ... Tuesday,
St. Catharines ... " " 6 P.M.
Port Dalhousie ... Wednesday, Sept. 1, 11 A.M.
Jordan ... " " 6 P.M.
Grimsby ... Thursday,
Thursday, " 21 I A.M.
HOME AND SIMCOR DISTRICTS.

" 27, 11 A.M.
28, 11 A.M.
3 P.M.
4 GP.M.
5 Grimsby ... Thursday, " 2, 11 A.M.
4 GP.M.
5 Grimsby ... Thursday, " 2, 11 A.M.
6 GP.M.
7 GP.M.
7 GP.M.
8 GP.M cate a child the master must do more than impart cer-tain lessons. The master should be more than a clever, expert teacher. You want to bring mind in contact with " 10, 11 A.M. mind, the mature mind of a religious Master in contact with the impressible mind of his Scholar. You want the 13, 11 A.M.

4 P.M.

14, 10 A.M.

15, 10 A.M.

16, 10 A.M.

17, 4 P.M.

18, 6 P.M.

20, 4 P.M.

21, 4 P.M.

23, 10 A.M.

1 Innermost spirit of the man to hold converse with the innermost spirit of the child. You want the heart of the child to catch some of the holy fire of religion which should burn in the breast of the master, and shine in all his actions. Religion is not only imparted in set lessons, but in the whole course of school discipline; by example, by gesture, by look, by the turn of a phrase, by a kind of mental contagion which may be understood though it can hardly be described. To use the eloquent words of a living Bishop of our Church, "Dogmatic theology has been, alas! too often made most secular instruction: ciphering may be made religious." Do what you will, the child will look up to the schoolmaster as his educator; " 13, 11 A.M. innermost spirit of the man to hold converse with the in intervals; then, at the very best, the child insensibly least of our Magistrates are conscientious and firm enough to put in force so salutary and important a law. It is deeply to be regretted that the enactments which provide for a decent observance of the Lord's Day, are, in many parts of Canada West, very little more than a dead letter. It is a fact as notorious as it is sad, that a large proportion of our rural Taverns frequently do more business on the Sabbath than on any other day of the week; their customers rarely any other day of the week; their customers rarely being lawful bona fide travellers, but for the most part idle disreputable vagabonds, who in the bar-room dissipate the means which should be devoted to the comfort and support of their hapless families.

But timpling is not the only mode in which Sunday dissipate the means which should be devoted to the comfort and support of their hapless families.

But tippling is not the only mode in which Sunday is descerated in our villages and townships. It was lately stated by our cotemporary, the Streetsville Review, that a clique of young profligates were in the habit of assembling on the banks of the River Credit, habit of assembling on the banks of the River Credit, of the great statisfaction in the first constitution of placing a master in every school who shall be expected.

> Most earnestly do we trust, that views so Scriptu-Institutions.

ties with the community around them, are too timid the day, and the plan was attended with the happiest to put in force the law against the perpetrators of results. When a single individual officiated as Clerk, such outrages as we have alluded to. We could the congregation listened in stoled silence,—but when specify more than one instance where a Justice of the they heard a dozen young clear voices smultaneously Peace has pleaded the pecuniary injury which would employed in "shewing forth God's most worthy accrue to him, if he honestly acted up to the acquire- praise, and asking those things which are requisite ments of his official oath, and inflicted the proper and necessary, as well for the body as the soul"—a penalties upon those convicted of profaning the restraining spell seemed to be removed from their

devotional dumbness of their flocks.

UPPER CANADA COLLEGE.

The letter of an "Ex-College Boy" is no more than the Editor of the Standard had reason to expect. There are many persons now in both divisions of this province, - persons of the most respectable standing and influence in the community, -who received their early education in that institution, that well-conducted

entertain from the fair, but-as they have proved-

unfulfilled promises of his prospectus. We cannot

but think that, in his haste to appear very impartial and disinterested, he has become extremely indifferent about making friends even of those whose friendship, we imagine, it is a satisfaction and an honour to possess. The Ex-Pupils of Upper Canada College, from the station which many of them are known to occupy. must of necessity have some share in the direction of public opinion; and we really cannot see what a public journal can gain by doing an injustice to tle seminary which reared them. The Standard, on the present occasion, has taken the trouble to discover faults in the late recitations, which no one besdes himself saw, or which no other person, at least has visited with his ill-tempered and sweeping cessure; he has not only pointed out defects here and herea liberty which no one would condemn-but he has a thoroughly disgraceful exhibition; and mis judgment he has delivered in opposition to the manimous approval of the rest of the city papers; sethat, since he has been at no pains to disguise hisill-humour, and has even made the expression of it as offensive and unfair as any thing could be, he will receive nothing worse than his deserts if the whde fraternity of Ex-College Pupils should each have his say against the cynical chronicler of their Alma Mater's doings. Lucian, amongst the philosophers, (if the Editor of the Standard is puzzled by the illustration, the boys at the College will help him through) would be quite a desirable situation compared with that o' this sharpeyed censor of our Canadian youth, amongst the host of "Ex-Pupils" clamorous for his immediate punishment. For our part, we should propose—if allowed

a voice in the matter-no severer penalty than that of being condemned to recite some of the Latin and Greek in which the College Boys, according to his Greek in which the College Boys, according to his version of the story, were so wofully deficient. As some of the pieces were humorous and amusing, they might soften the critic's frowning visage into a smile, which would not be amiss for himself; and it would doubtless be profitable for his auditors to be favoured had a certain power of interpreting the Scriptures. In had an errain power of interpreting the Scriptures. In had an errain power of interpreting the Scriptures. by him-whilst in the act of expiating his offencewith something which he considers a faultless model

THE EMIGRANTS.

Our report of the sickness amongst the Emigrants n this city is still, we are sorry to say, unfavourable. We have procured this morning (Thursday) the ollowing statement from the Hospital:-

Reported this day 735 Admitted since 17 Total number at present in Sick Hospital 752 In the Convalescent Hospital..... 239

Died during the week ending Saturday, Died during the last 24 hours 10

Discharged We have been informed that an idea prevails in ertain quarters, that the Burial Service is not read over the bodies of the Emigrants who die in the Hospital, and are interred in St. James' Cemetery. This is an unfortunate misunderstanding. Where the deaths are so numerous as they have now become the Clergymen in attendance are not able to officiate separately in each case; but the Service has never been omitted to be read over several at the same time. at stated periods. The two Clergymen between whom the duty is, for the most part, divided, desire that it should be understood that one or other, in future, will attend at the Cemetery, daily, at 6 P. M., whilst the length of the days will permit; and that an earlier to do so, of which the requisite notification will be given. It is hoped that those to whom the care of the Emigrants belongs, will make it a point to apprize the friends and relations of the deceased, in each case, of this arrangement; so that those who are interested may have the opportunity of attending when the Burial Service is read.

The Rev. Henry Scadding is gradually recovering rom his late relapse.—The Messrs. Henwood are both, we believe, in a very promising condition.

His Lordship the Bishop of Toronto left Toronto yesterday for Cobourg, to hold the approaching Ordi-

Communications.

[We deem it necessary to follow the example of the London Church eriodicals, and to apprize our readers that we are not responsible for he opinions of our Correspondents.—Ed. Church.]

(For The Church.) THE SCRIPTURES AND THE CHURCH. LETTER II. To "A Catholic."

-The proposition stated in your first letter was to this effect, that "the Church is the Divinely appointed interpreter of Holy Scripture;" in beginning your second, however, you make it still stronger, by adding—"and only judge in matters of faith." The words jar a little harshly upon Protestant ears. Our Church does not say this concerning herself; she says much less positively than you have worded it, that "The Church hath power to decree rites or ceremonies, and authority in controver-sies of faith," (Article 20,) and even this she qualifies with

very careful limitations.

The argument which you construct from the analogy of faith is too fanciful to be overpoweringly convincing. Even if the analogy be acknowledged, it makes nothing for your view. I am as willing as yourself to admit that From our own personal observation, we can testify that the evil of which we complain prevails to an alarming extent, and that it is steadily on the increase. Often, while engaged in the discharge of our Sunday duties, do we notice persons occupied in fishing, and the with as much coolness and deliberation as if their employment was reputable and lawful. With as much coolness and deliberation as if their employment was reputable and lawful. With amont the apathy displayed by the members of one sorrow we add that rare indeed are the instances of sorrow we add that rare indeed are the instances of sorrow we add that rare indeed are the instances of sorrow we add that rare indeed are the instances of sorrow we add that rare indeed are the instances of solve the contained; and the Church's office the Church of God, The Church, and indeed it is no unsuitable companion for them. I do not mean to say that yet couled it out from thence, but of their Hall to any person or persons when able designs of God, The Church, and indeed it is no unsuitable companion for them. I do not mean to say that yet celled it out from thence, but of their Hall to any person or persons when all defined as it is no unsuitable companion for them. I do not mean to say that yet evel elled it out from thence, but of their Hall to an allow the designs of God, The Church, and the Church and the Scriptures are united with the Holy of which we complain prevails to an indeed it is no unsuitable companion for them. I do not mean to say that yet evel endled to do the mean to say that yet evel endled to our new relation as it is having got into better company in the present instance of worship for, in this Province, of a new believer's heart the sand ground and to urge your kind address of congratulation, while for them they allow the Church is not mainted it out from thence, but of the Church is not many months said they are the high the church. It is, gentlemen, by one of the Church is not many months of their Hall to an the chief Hall to the Weehald t

premised, that to adduce the Church's own opinion, at any period after the Apostles' time, when the question is light from darkness. about the extent of her own authority, is an ex parte statement. Were the point at issue any religious doctrine or rite, the testimony of the primitive Church would be of great value, as evidence of what was then believed or practised. But in a question of Church authority, it is scarcely fair to refer us to the Church herself. It would be, therefore, quite justifiable in me to pass over the whole and highly-esteemed school, against which our city of your argument from this head; but it may be as well at your quotations from the early writers afford a clear proof that the Church then assumed due authority over the understandings and

be the language of Ireneus: "That it is near the Presbyters which are in the Church, ccession from the Apostles as we have shewn, who with the succession of the Episcopate, have received the certain gift of truth, according to the Father's will." The duty of hearing the statements of the ministers of the Church no one disputes; the Church and her ministers should be heard with deference, for whoever pretends to decide without having heard and allowed proper weight to the Church's judgment, errs on the side of rashness and self conceit. How far we must assent to the words of Irenæus—that the Church has received the certain gift of depends upon what he meant to express by them. It will be difficult to shew that he meant an inherent gift of infallibility, or that the Presbyters had so received the certain gift of truth as to be placed beyond the possibility of ever mistaking or perverting it. It is probable enough that Irenœus's observation was only a paraphrase of the promises—"He shall guide you into all truth," and "Lo, I am with you always, even unto the end of the world;" words stronger far than those of Irenæus, but which no Protestant construes as an assurance of infallibility. The certain gift of truth," may with more probability be derstood of the volume of the Scriptures, than of a cer-

tain power of interpreting them aright. You also quote the words of Origen: " If the law of God be received according to the meaning which the Church teaches, then truly it transcends all human laws, and will be believed to be truly the law of God." only shew that Origen was convinced that the Church generally, in his time, as he knew it, held and taught the truth correctly, and set forth the son of God and the Gospel of Christ in their purity and excellence. I would say the same of the Church of England now,—that she teaches the same of the Church of England now,—that she teaches the word of God aright; but that would be no admission of the principle, that the Church must at all times necessarily be true in her teaching, and that it would be presumptuous to question it. Perhaps it could not have entered into the hearts of the pious fathers of those ages to conceive what an amount of falsehood and gross correction, would at a subsequent period be mixed with the ruption, would at a subsequent period be mixed with the teaching of the Church, and would be enforced with all

the might and power of the highest Church authority. "The fact then being admitted," you continue, "that the doctrine under consideration was held by the primitive Church, it appears to me necessarily to follow that it must be true." That the doctrine or rather principle, as you lay it down, was so held, has neither been proved, nor will it be readily admitted. Assuming that you have of the Church in its purest ages being mistaken, falls to the ground. You reason thus: The primitive Church held this opinion, that the Presbyters of the Church alone wrong. If wrong, then the Church in its purest ages was would be snakely act, out muse endsequences are absurd, therefore the primitive Church was not wrong in holding the opinion in question. A very easy and summary way of disposing of the subject indeed, and only a failure, from the very insufficient proof of the fact upon which it

enlarging upon the supposed melancholy consequences of the early Church being mistaken, although the idea seems to have taken much hold of your mind as furnishing a very important argument. One of your suppositions, however, I will notice, because it will lead us, I believe, to a correct estimate of the relative position and value of the Scriptures and the Church. "Further, were it possible for the whole Church to be the middle on the scripture of the sc sible for the whole Church to be thus mistaken, the very grounds of our faith and practice would be uprooted."

Can we not point to a period when the whole Church was grossly mistaken? I speak of the Church in its official sense. In the ages immediately preceding the great resuscitation of gospel truth, where in the whole of Christenses there a practicular Church or Ministry that tendom was there a particular Church or Ministry that taught and interpreted the word of God faithfully? Was there any local Church that served as a beacon on a hill in there any local Church that served as a beacht of this in the general gloom, whose teaching partook not of the pre-vailing corruption, and at whose lamp the torch of the Reformation was kindled? There was none such; and it was from out of the very midst of the darkness that the light was caused to spring, when it was seen that God had light was caused to spring, when it was seen that God had not forgotten His promise to be with His Church, though in the mysteries of His providence such a cloud of superstition had been permitted to settle down upon it. And what is more, the very Church in whose communion the first Reformers were reared, did all that official authority could do to stifle the Reformation, extinguish the light which they were rekindling; and further still, there is not a section of the Universal Church now in existence, which has not, at some period or other, with more or which has not, at some period or other, with more or less of truth, held or taught more or less of error. So that the possibility of the whole Church being mistaken hour will be appointed if it should become necessary does not destroy the grounds of our faith and practice, as long as there exists a written and unchangeable rule to which faith and practice may be referred. You proceed,-" For in such a case, how could we as

You proceed,—"For in such a case, how could we as weak, sinful, and prejudiced individuals, reasonably hope ever to discover the true meaning of the sacred volume?"

How did Wickliff and Luther discover its meaning? They were not, as individuals, exempt from the infirmities of human nature; and as for their prejudices, they were all in favour of the erroneous teaching of the Church in which they were brought up. But doubtless they sought in prayer the aid of God's enlightening Spirit, and in Him, though weak, they were made strong, and the eyes of their understanding were opened, so that though eyes of their understanding were opened, so that though in the midst of general ignorance, and reared in blindness, they came at length to see. And the same course and the same aid, may be followed and maintained by

every man.

And how, it is also asked, that is, without some certain source of interpretation, can we hope "rightly to understand even the influences of the ever blessed Spirit?" Surely the Holy Spirit does not speak to our hearts in an unknown tongue, which we must run to some one else to interpret for us, before we can understand the Spirit's teaching. Why this is going to an extraordinary length indeed! Not only the words of Holy Writ, but the internal voice of the Holy Ghost, must be received according to Church interpretation.

In another part of your letter it is affirmed that, " without a certain interpretation, and assuredly there is none such if this is not to be found in the Church, the Bible is a sealed book, in fact it is to us no revelation at all.' "Certain," which is in Italies in your letter, to shew the stress you lay upon it, must mean infallible, if it means anything, so that here is the old fallacy with a new name. I will put it to our readers whether this is anything more or less than the actual Romish doctrine concerning the Scriptures—that they are of no use to the people without the interpretative of the second of the people without the interpretative of the second of the people without the interpretative of the second of the people without the interpretative of the second of the people without the interpretative of the second of the people without the interpretative of the second of the people without the interpretative of the people without the interpretative of the second of the people without th the interpretation of the priesthood. In the Bull of Pope Pius IV., 1564, the following form of subscription is enjoined,—"Also the sacred Scriptures, according to the sense in which our holy mother, the Church, hath holden and doth hold (whose office it is to judge of the true sense and interpretations). and interpretation of holy Scripture) do I admit, neither will I ever receive and expound it but according to the uniform consent of the fathers." There, sir, is the very principle for which you are contending, snugly embedded among the manifold corruptions of the Church of Rome; and indeed it is no unsuitable companion for them. I do

our Church in the reigns of Henry VIII., Edward VI., In opening your argument from analogy, you observe hat to the Church, "as Christ himself so clearly declared, s given the key to unlock this treasury of divine knowege," meaning the Scriptures. Where is this declared? Our Church in the reigns of Henry VIII., Edward VI., and Elizabeth, agreed to and propounded such and such interpretations of Scripture? Why, there were bishops and ministers of the Church as high in office, and not much behind in general learning, who declared those who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such a sin who can think at all, and believes that there is such as in the reigns of the church as the such as the the day, and the plan was attended with the happiest results. When a single individual officiated as Clerk, that to the Church, "as Christ himself so clearly declared, is given the key to unlock this treasury of divine knowness of their flocks.

In opening your argument from analogy, you observe that to the Church, "as Christ himself so clearly declared, is given the key to unlock this treasury of divine knowness of their flocks.

In opening your argument from analogy, you observe that to the Church, "as Christ himself so clearly declared, is given the key to unlock this treasury of divine knowness of their flocks and ministers of the Church and heretical. If we look to the lawyers, where is this declared? If you allude to what our Saviour said to the lawyers, lake is given the key of knowledge," your reference is unfortunate to show the construction of the church and necessary, as well for the body as the soul "—a restraining spell seemed to be removed from their tongues, and, comparatively speaking, the responding is now pretty general in that hitherto silent Church authority: they had corrupted the Scriptures by their tradition, they had shut up the book of knowledge, instead of opening it and laying it before the people and saying. This is the Word of God, here are His commandment knowness and Elizabeth, agreed to and propounded such and such interpretations of Scripture? Why, there were bishops and microgram, and Elizabeth, agreed to and propounded such and such interpretations of Scripture? Why, there were bishops and microgram, and Elizabeth, agreed to and propounded such and such interpretations of Scripture? Why, there were bishops and microgram in the Church is given the key to unlock this treasury of divine knowness they be and microgram in the Church and propounded such and such interpretations of Scripture? Why, there were bishops and microgram in the Church and microgram in the Church is given the key to unlock this treasury of divine knowness delared.

In opening your argument, where is this decl you, observe these, believe this, and you are safe.

We come now to your third evidence, namely, the belief and practice of the primitive Church. But here it may be our Articles, and it will be evident that the principles and light from darkness.

The same great principle must inevitably be employed

during the first three or four centuries. Why not during the first five or six? Why do you make this limitation and give this preference to certain ages? Because you find that the faith and opinions and usages of the Church in those ages were more in accordance with the certain rule of faith—the Bible. That never changes; Church interpretation has changed and may change; and if we look at the Catholic Church throughout the world, (by of one part of it oppposite to the interpretation of another but this distinction invariably holds good, that ther Christian faith and Christian virtues most abound, where the Bible is most venerated and most read, most known and most appealed to.

UPPER CANADA COLLEGE.

To the Editor of The Church. SIR,—In the editorial columns of a "youthful paper" called the *Toronto Standard*, I have observed a very puerile production, as I esteem it, having reference to the ate Annual Recitations in the hall of my old "Alma Mater," Upper Canada College. It is evident, from the tone of the article alluded to, that the editor of this journal, whoever he may be, has had his expectations of what was to be done on the occasion in question raised to too high a pitch; hence his disappointment. To illustrate by comparison: I think there is nothing, or perhaps I should say no person, in life to which he can be so nearly assimilated, as "the sight-seeing visitor" at the Falls of Niagara on the occasion of his first acquaintance with this mighty cataract. His expectations, highly wrought, are not realized at the first, but when he has taken time to examine to reflect, and has spent a day or two in thought upon the scene which he has beheld, he is then filled with admiration and delight. So with the editor of the Toronto Standard. Had he been patient, and pondered a little before he penned the delicate, I beg pardon, in-delicate morceau which has caused the writer of this letter to embody his ideas in the form of a newspaper communi-eation, I feel satisfied the (to me at least) obnoxious article would not have appeared.

The editor says: "we went there supposing that we

would hear something worthy of an English University." Now what right had he, I ask, to suppose such an absurdity? Did he imagine that some magic wand, in the exercise of its potent influence, had transferred Oxford and Cambridge to the wilds of Canada? An English University!! Why, sir, does he not know that English University!! Universities are not of yesterday, as Upper Canada Col ege may be said to be, but have grown in learning as hey have also in experience. Many, aye, many "spirits they have also in experience. Many, aye, many "spirit of the mighty dead" could, if called up, attest the health the happiness, the unrivalled greatness which they have imparted to England, our Mother Isle,—a million living witnesses attest the same truth. And so will Upper Canada College, if left unmolested and allowed to work hand in hand with the University as it has beretofore done, at no far distant day, be the pride and boast of many sons, as it is now of your present ex-pupil correspondent. If the editor of the Toronto Standard desires to be gratified, by witnessing (and so by witnessing become a witness himself) a University Examination as conducted in Canada, let him visit King's College; where men, at least young men, (and here let me add that there are few where men so young and yet so advance are admitted), are some eyes afor ears to me weart's content; but let him not expect from boys that which belongs to men. Let him not in a seeming apologistic strain pecu-liar to himself, first exalt Upper Canada College, a noble, if it cannot boast of being a time-honoured institution, to the dignity of a University, which it is not, and then, because it does not come up to his notions of what a University ought to be, demolish it root and branch. Verily, the editor of the *Toronto Standard* must have an imagination as false as it is fruitful. He would turn "mole-hills into mountains;" a College into an University. Would that his imagination could produce such a happy effect! The editor of the Standard seems to have been satisfied with the Latin, but the French was "bad" says he, "the English, execrable." Execrable, Mr. Editor, is a hard word—very-Could the learned editor, for learned he would have us suppose him to be, could he not in his vocabulary have found some word a little more genteel, and of little more softness? However, I am forced to conclude one of two things; either that he had at the moment of writing forgotten the force of language, that "vis verborum" which sometimes necessary to be regarded, or else that he intended it to convey the same meaning that "the Immortal Bard" would have the word "wretch" import in his Othello. Othello says to Desdemona:

"Excellent wretch! perdition catch my soul, But I do love thee; and when I love thee not, Chaos is come again."

The word wretch is here used as a word of tenderness expressive of amiableness."

Does the editor of the Standard mean that execrable should be understood in its natural sense, or with the sig-nification of Shakespeare's "wretch"? If the former, I, would arraign him for his offence and libel on the College

would arraign him for his offence and libel on the College Recitation; and to substantiate the charge, would call up as evidence: the British Colonist, the Patriot, the Church, the British Canadian, the Toronto Herald, and a host of witnesses present at the Recitation, to give oral proof that his imputation is unjust and his accusation false.

A young lad at the College Recitation, aye, a very young lad for the part he had to perform, in reciting Stodart's poem, "The Coronation of Queen Victoria," did it in a style which drew forth the plaudits of the whole assembly, and most certainly would have been encored had it been consistent with usage. Others, of elder years, had it been consistent with usage. Others, of elder years, on retiring to their forms, (my College chums of days gone by will know what I mean by forms,) received from many auditors the significant stamp, which, as in former days on like occasions, tended somewhat to "raise the dust." Two boys, whose names I need not mention, the dust." Two boys, whose names I need not mention, spoke their French pieces most elegantly; they seemed to be about 12 years old, not more. The Greek pieces were also received with approbation. It is a thing unfair, not only towards the institution, but towards the boys themonly towards the instance, selves, to make a sweeping charge that the work of the day was inefficiently got through with. It is easy enough to make wholesale accusations, but when put to proof in particulars, the utterer becomes somewhat pumbled. Such runnk would be the "status" of the Standard, if called upon to single out his instances and support his accusations by proof. However, I must beg pardon of the Standard and the public, for thus intruding this answer upon their notice: of the former, because it is assuming oo much to suppose his production can do any injury or have any influence; of the latter, because it is presuming too much on their good sense, to imagine for a moment that the silly article in the Standard can have any effect with them. My apology must be, that I am an ex-College boy; ("College boy," what fond recollections does not that name call up!) and a natural sense of returning duty impels me to come forward whenever and wherever I see my "Alma Mater" wantonly attacked. If any of my College companions who are at a distance, should happen to cast their eye on the Standard, and observe the article I allude to, I would say to them, don't believe it; the College is as it used to be, with but two exceptions the boys are not quite so old, and cricketing has gone down, that is to say in part.

I remain, Sir, your devoted serv't,

Ex-College Boy.

Toronto, Aug. 17, 1847.

To the Editor of The Church.

Toronto, 10th August, 1847. Rev. Sir,—Every person disaffected to the particular religious denomination to which he belongs, must feel very much obliged to the Mechanics institute of this City for the very liberal manner in which they allow the use of their Hall to any person or persons who may be desirant.

The question naturally occurs—to what are we to attribute this most culpable remissness? In no small degree, we suspect, to the inferior character and standing of many of the men who are invested with magisterial authority. Not a few of those who have come under our notice are deplorably ignorant, and possessed of very indifferent moral and religious qualifications; whilst others, being connected by business ties with the community around, then, are too timid. as schism, must see that this is a clear case of such sin-The individual who is making this attempt at establishing a Church, and joined himself when he came to this City to one of the Sects which has already enjoyed an existence of about ten years amongst us, consequently may be looked upon as comparatively old and well estab-lished, finding, after a few months, that he was not as comfortable as he wished, may be he was not as much made of as he thought he ought to be, having himself unquestionably been ordained, and probably having considerable doubts about the validity of his pastor's ordinal tion, he leaves that body and calculating that he should obtain at least a few followers amongst them, he sets up for the founder of a new sect. This is a brief history of this attempt at Church making. You, Mr. Editor, can best tell us how far it is in substance the history of the formation of all other sects. I am, Rev. Sir,

Yours, &c.

To the Editor of the Church. SIR,—Permit me to recommend that you should follow the example of many of the United States Church papers, by having in your paper a standing notice of the hours of Divine Service in the several Churches in your flour lishing City. Your's &c., A TRAVELLES.

North American Hotel, August 10, 1847.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

MISSIONARY COLLECTIONS. Collections made in the several Churches, Chpels, and Missionary Stations throughout the Diocese of Toronto, to be applied to the fund for the support

Missionaries: Previously announced, in No. 73, amount, St. James's Church Carleton Place £0 17 Church 12th Concession Lanark 0 9 St. James's Church, Ramsay..... 0 13 per Rev. J. A. Mulock Trinity Church, Thornhill,

—per Rev. D. E. Blake.... 5 0 0 St. George's Church, Kingston,
—per Ven. Archdeacon Stuart..
St. Mark's Church, Barriefield, 8 12 6 2 0 0 1 0 01 Trinity Church, Howard St. James's Church, Malahide ... 4 10 0 0 12 6 1 12 0 St. Paul's Church, Chatham, -per Church Warden £0 15
Church in Hillier 0 16 Church at the Trent . -per Rev. P. G. Bartlett..... Church at Brantford,
—per Rev. J. C. Usher.... 1 15 0 St. Mark's Church, Niagara,
—per Rev. Thomas Creen . 3 8 0 .£223 10 9 91 Collections..... T. W. BIRCHALL,
Treasurer. 19th August, 1847.

ADDRESS TO THE VENERABLE THE ARCHDEACON OF YORK The Venerable A. N. BETHUNE, D.D., Archideacon of

York, &c. &c. &c.

Venerable and dear Sir,—We, the Church-wardens of
St. Paul's Church, Cavan, for ourselves and the whole
congregation, desire respectfully to present our hearty
congregation, desire respectfully to present our the and unfeigned congratulations on your preferment to the ture to affirm, that our felicitations, and professions endearment and respect, are no less ardent and hear felt than were those of our Christian brethren, whom cumstances permitted to fore-run us in this "labour

It is true, Venerable Sir, that not many of us have be so fortunate as to enjoy the honour and happiness opersonal acquaintance with you; but it is to out sufficient warrant for the propriety of this prethat our proceedings are based upon our impressive conviction of the truth and justice of that gratifying testimon which proclaims your "Praise to be in all the Church But ample as this ground of warrant is, we upon it alone. Not a few of us have been long family with The Church;—an ecclesiastical and a religious Jow with The Church is the control of the control o nal happily commenced, and for a series of years, and skilfully edited by you; a Journal which, we convinced, has been, by the Divine favour, product much lasting good to the Church of this Provinceing carried instruction to the ignorant, strength feeble, zeal to the languid, and confirmation to the way to the wear of the series of the ing and doubtful; and also, having served largely to f stimulate the love, and augment the beneficence of man

We know your great talents and attainments by the fruits which they produce—by the proficiency of those who have been trained and disciplined for the Office "Stewards of the mysteries of the Gospel" in the profice san Theological Institution. san Theological Institution;—an Institution, the whit toil and burden of conducting which, you, Venerable 5 in addition to your addition.

toil and burden of conducting which, you, Venerable in addition to your other arduous duties and manifold engagements, alone sustain.

We know your primitive piety, your fervent zeal, and your untiring industry; we reflect on your long and ried experience—and we are reminded of your singular prudence and wisdom. We know that to your ingressing the production of the providence, and the providence, the providence is a supply to be a supply to the providence, as many a howling waste throughout this printly forest. many a howling waste throughout this mighty fore been reclaimed, and reared and beautified into a please garden of the Lord, refreshed and fertilized by the property of the corp. ennial wells of salvation; that in many a gloomy where Gentile darkness brooded, the "True Light shineth;" and that in many a dismal recess, into no foot of the "man of God" had aforetime pene the "Ambassador for Christ" is now periodically the "Arbassador for Christ" is now periodically the control of the contr proclaiming, - This is the way; walk ye in it, whe turn to the right hand, and when ye turn to the left. could we, then, Venerable Sir, as conscientious and tached members of the "One Holy Catholic and as a lic Church," be so insensate and inconsistent, rejounder the present auspicious circumstance, to with exceeding great joy?" Surely not; for in your properties of the Administration of the Ecclesical affairs of this wide-spread Diocese, we feel able discern an avent which must greatly redound to the period. discern an agent which must greatly educate to the fit of our portion of the Lord's Ziom—since it must greatly and an arrange of the facilitate your anxious consultations and energetic deavours to "strengthen the things that remain.

Most earnestly and devoutly do we pray, there is, to endue you more and more with the riches of grace, that as your laboure and responsibilities increase.

is, to endue you more and more with the riches of grace, that as your labours and responsibilities in "So may your strength be also;" and that He may continue you in health, peace, and safety,—making the blessed instrument of so "lengthening the conditions the condition of the strengthening the stakes" of our beloved Zion, it length, in a ripe old age,—before the "mortal shall put on immortality."—your ever may behold all those put on immortality,"—your eyes may behold all those were her enemies "come and worship at her feething apprehended betimes, that her Husband and hath indeed "loved her."

We have the honour to be, Venerable Sir,
With the highest consideration and esteem,
Your most obedient and humble servant (Signed) WILLIAM REYNOLDS Churchwards WILLIAM LANG. Cavan, 10th July, 1847.

THE ARCHDEACON'S REPLY.

To the Churchwardens of St. Paul's Church, Cavan Gentlemen,—It is with much gratitude that I acknowledge your kind address of congratulation, which, a few days, has been placed in my hands.

Although you estimate much beyond my deserts by feeble services I have been enabled to render the