NEW CHURCHES.—At the last meeting of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, grants were made towards the building of new Churches for the new district of Oxenhope, Bradford, in Yorkshire, and of St. Jude, Bristol; for rebuilding the Church at Thurmaston, near Leicester; enlarging the Church at Veryan, near near Leicester; enlarging the Church at Veryan, near Tregony; and improving the Churches at Stoulton, near Worcester; Mansfield Woodhouse, near Mansfield; Catsfield, near Battle; North Thoresby, near Louth; and Icklesham, near Rye.

COLONIAL CHURCH INTELLIGENCE. SYDNEY.—The sum of one hundred pounds has been placed at the disposal of the Lord Bishop of Sydney for Church building purposes in his diocese.

UNIVERSITY REFORM.

CAMBRIDGE.—The Syndicate appointed to consider whether it is expedient to afford greater encouragement to the pursuit of those studies for the cultivation of which professorships have been founded in the University, and if so, by what means that object may be best accomplished, have made the following report.

ed, have made the following report:

The Syndicate, admitting the superiority of the study of mathematics and classics over all others as the basis of general education, and acknowledging therefore the wisdom of adhering to our present system in its main features, are nevertheless of opinion that much good would result from affording greater encouragement to the pursuit of various other branches of science and learning which are daily acquiring more importance and a higher ed, have made the following report:which are daily acquiring more importance and a higher estimation in the world, and for the teaching of which the University already possesses the necessary means.— sible to that holy rite until the In accordance with this view the syndicate recommend the full age of fifteen years:—

A.—That, at the beginning of each academical year, the Vice-Chancellor shall issue a programme of the subjects, places, and times of the seycral professors' lectures for the year then to ensue. That all students who, being candidates for the degree of B.A. or for the honorary degree of M.A., are not candidates for honours, shall, in addition to what is now required of them, have attended, before they be admitted to examination for their respective degrees, the lectures delivered during one term at least by one or more of the following professors—regins professor of laws, regins professor of physic, professor of moral philosophy, professor of chemistry, professor of anatomy, professor of modern history, professor of botany, Woodwardian professor of geology, Jacksonian professor anatomy, professor of modern history, professor of botany, Woodwardian professor of geology, Jacksonian professor of natural and experimental philosophy, Downing professor of the laws of England, Downing professor of medicine, professor of mineralogy, professor of political economy; and shall have obtained a certificate of having passed an examination satisfactory to one of the professors whose lectures they have chosen to attend. That all students who, being candidates for the degree of B.C.L., do not pass the examinations for the first class in that do not pass the examinations for the first class in that faculty, shall, in addition to what is now required of them, have attended, before they be allowed to keep their act, the lectures during one term at least, by one or more of the following professors—regius professor of physic, professor of moral philosophy, professor of chemistry, professor of anatomy, professor of modern history, professor of botany, Woodwardian professor of geology, Jacksonian professor of natural and experimental philosophy, Downing regions of medicine professor of mineralogy, proprofessor of natural and experimental philosophy, Downing professor of medicine, professor of mineralogy, professor of political economy; and shall have obtained a certificate of having passed an examination satisfactory to one of the professors whose lectures they have chosen to attend. That this regulation shall apply to all students answering the above descriptions who shall commence their academical residence in or after the Michaelmas term of the year 1849.

B.—That a new honour tripos he established to be

B.—That a new honour tripos be established, to be called the "Moral Sciences Tripos," the places in which shall be determined by an examination in the following subjects:—Moral Philosophy, Political Economy, Modern History, General Jurisprudence, the Laws of England. That the examiners for the Moral Sciences Tripos land. That the examiners for the Moral Sciences Tripos be the regius professor of laws, the professor of moral philosophy, the professor of modern history, the Downing professor of the laws of England, the professor of political economy, together with one additional examiner to be nominated by the vice-chancellor and appointed by grace of the senate; and, in case any of the above-mentioned professors be prevented from examining in any year, deputies, to examine instead of them, shall be nominated by the vice-chancellor, and appointed by grace of the senate. That the examination for the Moral Sciences Tripos shall commence on the second Monday after the Tripos shall commence on the second Monday after the general admission ad respondendum questioni, and shall continue four days. That all students who shall have passed the examinations, and kept the exercises required for the degree of bachelor of civil law, or of bachelor of physic, or who shall have passed the examinations entitling to admission ad respondendum quastioni, may be candidates for honours in the Moral Sciences Tripos, the Clergy. next succeeding such examinations. That the candidates for honours in the Moral Sciences Tripos, whom the examiners shall deem northy of an hander, shall be are ranged by them in three classes, the places being determined by estimating the aggregate merits of each candi-

shall be determined by an examination in the following subjects :- Anatomy, Comparative Anatomy, Physiology, Chemistry, Botany, Geology. That the examiners for the Natural Sciences Tripos be the regius professor of physic, the professor of chemistry, the professor of ana-tomy, the professor of botany, the Woodwardian professor eology, together with one additional examiner to be inated by the vice-chancellor, and appointed by grace That the examination for the Natural Sciences Tripos shall commence on the sixth Monday after the general admission ad respondendum quæstinoi, and shall continue four days. That all students who shall have passed the examinations and kept the exercise re-quired for the degree of bachelor of civil law, or of bachelor of physic, or who shall have passed the examinations entitling to admission ad respondendum quæstioni, may be candidates for honours in the Natural Sciences Tripos next succeeding such examinations. That the candidates for honours in the Natural Sciences Tripos whom the examiners shall deem worthy of an honour shall be arranged by them in three classes, the places being determined by estimating the aggregate merits of each candidate in all the subjects of the examination. And that in these classes marks of distinction shall be affixed to the names of such of the candidates as have shown eminent proficiency in particular subjects. That the first examination for the Natural Sciences Tripos, under the regulations now proposed, shall take place in the year 1851.

The Annual General Meeting of The Church Society, will be held on Wednesday, June 7th, at the Old City Hall, in this City. There will be Prayers in the Cathedral at 1 o'clock, P.M.

His Lordship the Bishop of Toronto will take the Chair at 2 o'clock.

D.—That with a view to encourage attendance at the lectures of the mathematical professors, and to secure a correspondence between those lectures and the mathema tical examinations of the University, and also as a means of communicating to the students themselves, from a body of experienced examiners and lecturers, correct views of the nature and objects of our mathematical examinations, the Lucasian professor of mathematics, the Plumian pro-fessor of astronomy, the Lowndean professor of geometry and astronomy, and the Jacksonian professor of natural and experimental philosophy, together with the moderaand experimental philosophy, together with the moderaand experimental philosophy, together with the modera-tors and examiners for mathematical honours for the time the transaction of business connected with the interests in the present day the institution must be retained in its ceding, be constituted a board of mathematical studies; whose duty it shall be to consult together, from time to time, on all matters relating to the actual state of mathe matical studies and examinations in the University, and to prepare annually and lay before the Vice-Chancellor a report, to be by him published to the University in the

for the promotion of it, further recommend—

E.—That all persons who present themselves for ex
Cold an amination at the theological examination, established by grace of the senate, May 11, 1842, be required to produce dice—must be that heart which, unmoved, could con-

Bishop Hampden will hold his first ordination at Here-

A public meeting was held at Exeter-hall, on Friday ing, to hear from the Rev. J. Shore, of Berry Pome aiding and abetting the schismatic priest.

The Bishop of London, during the past week, has consecrated a new church, dedicated to St. Matthew, in the City-road, and another dedicated to St. Jude, in the parish of Whitechapel; the latter made the hundred and twentyeighth his lordship has consecrated. His lordship has also licensed a temporary church, called St. Mark's, in St. Paneras parish, containing 600 sittings, making the fifth provided by the the vicar, the Rev. Thos. Dale, under his Parochial Church Building Fund.

majority of 4 to 57.

THE CHURCH.

TORONTO, FRIDAY, MAY 26, 1848.

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English Eccles. Intelligence.
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CONFIRMATION APPOINTMENTS .- FIRST DIVISION.

THE BISHOP OF TORONTO, in announcing the following appointments for Confirmation, requests that it may be understood that Candidates are not admissible to that holy rite until they shall have attained for instance may communicate for the first time, in a

1848,	June.	
Friday,	9,	Binbrooke, 11 A.M.
Saturday,	10,	Dundas, 11 A.M.
migration for		Ancaster, 3 P.M.
Canday,	11,	Tusoardra, Jan. 11 A.M.
		Mohawk Village, 3 P.M.
Monday,	12,	Brantford, 11 A.M.
THE WOOD PARTY		Mount Pleasant, 3 P.M.
Tuesday,	13,	Vittoria, 3 P.M.
Wednesday,	14,	Port Rowan, 10 A.M.
Section of the		Port Burwell, 4 P.M.
Thursday,	15,	Vienna, 10 A.M.
Friday,	16,	Dereham, 10 A.M.
Saturday,	17,	Malahide, 11 A.M.
Sunday,	18,	St. Thomas, 11 A.M.
		Port Stanley, 3 P.M.
Monday,	19,	Dunwich, 11 A.M.
Tuesday,	20,	Westminster, 10 A.M.
at section of the		Delaware, 3 P.M.
Wednesday,		Muncey Town, 11 A.M.
Thursday,	22,	
		Bell's, 4 P.M.
Friday,	23,	Zone Mills, 10 A.M.
		Dawn Mills, 3 P.M.
Saturday,	24,	Morpeth, 11 A.M.
Sunday,	25,	School-House near Col.
		Lyttle's, 10 A.M.
		Tylbury West, 4 P.M.
Monday,	26,	Mersea, 11 A.M.
		Colchester, 3 P.M.
Tuesday,		Amherstburgh, 11 A.M.
Wednesday,	28,	Sandwich, 10 A.M.
400		Irish Settlement, 2 P.M.
Thursday,		Travelling.
Friday,	175000000	Chatham, 11 A.M.
Andrea Jave Sw	July	
Saturday,	1,	Walpole, 2 P.M.
Sunday,		Moore, 11 A.M.
Monday,	3,	Errol Plympton, 11 A.M.
We beg to direct special attention to the		
alterations which the above emended List contains, in		
the appointments between Vittoria and Malahide.		
TI THOUSE THE STATE OF THE STAT		

THE LORD BISHOP OF TORONTO requests that the next Sermon on behalf of the Church Society of the Diocese of Toronto, being the first for the seventh year of the Society, may be preached on TRINITY

At the adjourned meeting, held on 17th May, for date in all the subjects of the examination. And that in these classes marks of distinction shall be affixed to the names of such of the candidates as have shown eminent proficiency in particular subjects. That the first examination for the Moral Sciences Tripos, under the regulations now proposed, shall take place in the year 1851.

C.—That a new honour tripos be established, to be called the "Natural Sciences Tripos," the places in which shall be determined by an examination in the following a country by the Committee for the general consideration of the Clergy and laity throughout the Diocese, he recommended that no final decision on this subject should be made until after the annual meeting of the Society: it seeming to his Lordship most desirable that the utmost unanimity should prevail, with regard to a subject so important as the settlement of the Widows and Orphans' Fund on some practicable and satisfactory footing.

> THE LORD BISHOP OF TORONTO will hold his next General Ordination at Christ's Church, Hamilton, on Sunday the 30th July next. Candidates for Orders, whether of Priest or Deacon, having previously obtained permission to offer themselves, are desired to be present at the Rectory, Toronto, with the usual testimonials and Si Quis, on the previous Wednesday, (July 26) at 9 o'clock, A.M.

The Annual General Meeting of The Church

Chair at 2 o'clock. W. H. RIPLEY, Secretary.

A General Meeting of the Stockholders of the DIOCESAN PRESS will be held at the Church Society's House at Toronto, on Thursday the 8th June, at 10 o'clock, A. M., for the election of a Managing Committee (the Lord Bishop of Toronto, and the Chaplains to the Lord Bishop, being ex officio members), and for

CONFIRMATION.

Our zealous and indefatigable Diocesan has published, it will be seen, an extensive programme of appointments for Confirmation. May Jehovah nerve ent or Easter term of each year. appointments for Confirmation. May Jehovah nerve faith, so that nothing further The Syndicate, having respect to the great importance and brace his servant for the laborious undertaking,—the LAYING ON OF HANDS?" of the study of theology, and with the view of giving increased efficiency to the regulations already established largely accompany "the laying on of hands" about to Calvin would be more anxious to learn the real son-

Cold and rationalistic-or sadly warped by preju-The Vice-Chancellor has given notice that separate vows made for them in Baptism—assuming the Cross RUSH IN, WHERE ANGELS FEAR TO TREAD. The Vice-Chancellor has given notice that separate graces for adopting the regulations proposed in the parts A, B, C, D, E, respectively, of the above report, will be offered to the senate early in the Michaelmas term of the momentous combat, against sin, the world, and the

Leaving out of view the Scriptural warrant for Confirmation, it must commend itself we should think, following quotation, from the same discourse, is very to the unsophisticated judgment of every believer in remarkable, when viewed in connection with the preevening, to hear from the Rev. J. Shore, of Berry Pomeray, a narvative of the proceedings taken against him by the Bishop of Exeter. The Hon. A. Kinnaird was in the bring their young ones to the font, because they "The vial, Rev. chap. xvi., verses chair. The Rev. Baptist Noel and Rev. Thomas Mortimer were advertised to attend, but the Bishop of London interfered, and the former gentleman abstained, but the latter paid no attention to the admonition of his Diocesan, and was present amidst a number of dissenting ministers aiding and abetting the schismatic priest. the sacrament, it is plain that these can only be certithe sacrament, it is plain that these can only be certi-orated to them (in the event of their coming to years of discretion) by their making their own,—believingly of discretion) by their making their own, -believingly and deliberately,—the obligations undertaken for them by their sureties; and receiving (when it can be nally as this judgment,) until the year 1848, which is the

address which the officiating Bishop must make to the

candidates for this sacred rite. "Do you here in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons; and acknowledging yourselves bound to believe, and to do, all those things which your Godfathers and Godmothers then undertook for you?" To these most explicit and solemn questions, every candidate for Confirmation must deliberately answer I Do. Should the reply be in the negative, the administration of the staff will soon receive an accession of four clergymen. rite would be at an end, so far as the recusant was concerned. The officiating Bishop would be contrained to pass him by, and to regard him as one who wittingly, and ex animo, rejected the fundamental requirements of the Gospel of Christ.

Some sectarians, indeed, who have departed from Scriptural and primitive usage, in this matter, are in the habit of urging, that by receiving the Sacrament of the Holy Communion, the baptized sdult takes upon himself the obligations and vows, come under for him in infancy, by his parents, or other sponsors. To this the obvious objection presents itself, that participating in the Eucharistic feast, does not necessarily imply an assent to the particular tenets which were orehended in the baptismal formulary. A person Meeting-house, and yet deny the doctrine of the procession of the Holy Ghost from Father and Son, in which faith he was baptized; -nay more, he may participate in the symbolic bread and wine, whle at the same time, with Servetus, he blasphemously degrades Emanuel to the status of a created being Of course no Congregational or Presbyterian minister holding sound Trinitarian views would aduit the avowed heretic to the ordinance, but still these platforms do not provide for a formal and detailed confession of faith on the part of the candidate. Such faithfulness and orthodoxy of the examinator.

Confirmation, as far as may be, guards against ccurrences such as we have imagined above. The catechumen, as observed, must deliberately give a statement of his belief, and relieve his sponsors fron their responsibilities. True, like Simon the sorceer, he may be a hypocrite and an infidel at heart, but that is a matter between himself and his God :- To his own Master he stands or falls.

We need hardly say that Confirmation is practiced by the Reformed Catholic Church, for reasons much more imperative than those of expediency-strong as we have seen those to be. The Scriptural warrant for the rite is as plain and explicit as anything contained within the compass of the sacred volume. It is unnecessary for us to do more than cite the two cases recorded in the VIII. and XIX. chapters of the Acts of the Apostles, viz., those of the Sanaritan converts baptized by Philip, and the certain disciples of Ephesus who had been baptized "unto John's baptism." In both of those instances, the administration of the Sacrament was followed by an Apostolic benediction and the laying on of hands for the reception of the Holy Ghost.

of this rite at first was frequently attended with miraculous powers. But so also we read was prayer Post Office. and preaching, which yet no one ever thought to be only temporary ordinances. To fancy therefore that the invocation of the Holy Spirit, with the imposition of hands, was to cease when the extraordinary effects of it failed, is too groundless a supposition to be put in the balance against the weight of so sacred and positive an institution."

The neglect with which some modern sectarians have come to treat this most reasonable, most edifying, To -SUNDAY, the 18th of June,—the proceeds to be ap- and truly scriptural rite, furnishes material for one THE COMPLETENESS OF THE CHURCH AND plied to the support of the Widows and Orphans of of the saddest pages in the history of human perversity, and demonstrates how one error paves the way It is hoped that the proceeds of this Sermon will for another. Primitive order having been once violated by the Society to meet all claims upon the final or the present year.

My dear Sir, —Some time ago you kindly placed in my hands a little work, by the Rev. John Hooper, Rector of the present year.

My dear Sir, —Some time ago you kindly placed in my hands a little work, by the Rev. John Hooper, Rector of the present year. necessary consequence. God's Word testifying to the

> Many distinguished schismatics, however, had the honesty and moral courage to record a widely different verdict. John Calvin, in particular, was most unequivocal in his testimony, as the following striking extract from his writings will show.

> Speaking of St. Paul's delaration in his Epistle to the Hebrews (vi. 1, 2.) that the laying on of hands was a doctrine as well as Baptism, the famous Genevan teacher observes:

> "He connects the imposition of hands with Baptism, because, as there were two classes of catechumens so was the ceremony also twofold. For those who were from without did not come to Baptism without first deslaring their profession of faith. In them, therefore, catchetical instruction used to precede Baptism. But the children of the faithful, since they were adopted from the womb, and belonged by right of promise to the body of the Church, were baptized while infants; yet these also, after their infancy was past, and they had been brough up in the faith, offered themselves for catechetical instruction, which in their case was thus subsequent to Baptism. Recourse, however, was then had to another symbol, namely THE LAYING ON OF HANDS. This single lassage abundantly proves that this ceremony, as to its origin, flowed from the Apostles, though afterwards per into superstition; just as the world almost inviriably degenerates from the best institutions to corruptions of them. For they [the Romanists] set up the fiction that it is a sacrament by which the spirit of regeneration is conveyed, a fiction by which they tore Baptism to pieces; for that which properly belonged to Baptism, they transferred to the imposition of hands. Let us then be assured that, by its first authors it was instituted to be a folemn rite of prayer, as also Augustin declares: By this symbol ndeed they wished to approve the profession which young persons, having passed their childhood used to make; but nothing was further from their thoughts purity, but the superstition must be reformed. And the tendency of this passage is to sanction the baptsm of infants. For on what account should the same detrine be called in the case of some the doctrine of Baptism, and in others of the Imposition of Hands, except that the latter having already received Baptism, were instructed in the so that nothing further remained in their case than

Would that all who identify themselves with John timents of that far-famed man. Erroneous, as on several points he unquestionably was-how favourably diee—must be that heart which, unmoved, could con-ring one term, at least, by two of the three theological professors, viz., the regius professor of divinity, the Mar-garet professor of divinity, and the Norrisian professor of and more refreshing spectacle, than that of a band of a Apostle—sneer and carp at doctrines and divinity, That the regulation now proposed shall first divinity. That the regulation now proposed shall first come into operation at the theological examination in the it may be, by a grey-haired recruit—) ratifying the Speaking comparatively, we may well say—Thus rools

INTERPRETATION OF PROPHECY

Some months ago we published an extract from a sermon delivered by the Rev. Robert Flening, in the year 1701, predicting the overthrow of the French Monarchy towards the close of that century. The

"The vial, Rev. chap. xvi., verses 10 and 11, which is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon the Roman See; that, I say, this judgment will probably begin about the year 1794, and expire about 1848, so that 606, he cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so sigobtained) the imposition of hands from one regularly commissioned so to do.

That this is the view which the Anglican Church takes of the matter, is plain, from the preliminary CLERICAL ACCESSIONS

The Rev. Septimus Ramsay, well known in this Province as Secretary of the Upper Canada Clergy Society, has arrived in New York, on his route to To-Mr. Ramsay, we understand, purposes devoting himself to the work of the ministry in this Diocese.

We learn, likewise, from the Antigua Weekly Register, that the Rev. H. N. Phillipps leaves Antigua in the course of the present month. Last week we mentioned the intended embarkation of two ordained missionaries for the Diocese, so that the ecclesiastical

EMIGRATION.

An excellent and important letter from that zealous and devoted man, Mr. De Vere, appears in the last number of the British Canadian. It was our intention to have inserted this useful document, accompanied by a few comments of our own, but want of space this week has unfortunately hindered our doing so. The different—we have reason to believe—from the almost ininterrupted tide of disease and pauperism with which our Province was inundated last year. There will, no doubt, be cases of severe, and, perhaps, infectious sick.

And here again, I cannot but think that persons holding the property of the former extensions of the former extensions. emigration during the approaching season will be very different—we have reason to believe—from the almost our Province was inundated last year. There will, no doubt, be cases of severe, and, perhaps, infectious sickness; but no repetition, we trust, of the former extensive wretchedness,-no second pouring in upon us of a helpless and plague-stricken population. There is a better prospect of greater honesty and humanity in landlords, mercy and tenderness in ship-owners, and considerate legislation on the part of the Imperial Government.

THE QUEEN'S BIRTHDAY. This joyous anniversary was observed in this city as a general holiday. Nearly all the places of business were closed; labour—except all such inevitable and incessant toil as that of the Press-was suspended; a profession we grant is frequently insisted upos, but and cheerful relaxation everywhere prevailed. We this to a great extent is contingent upon the individual are happy to believe that this demonstration of respect and affection for our gracious Sovereign, was as cordial as it was general. During a time like this, of wide-spread political disturbance, -of popular excess and national revolution, -of hollow-hearted treachery and insane fanaticism, such as the French Revolution has exhibited: during such a time of "rebuke and blasphemy," it is encouraging to meet with anything which serves to assure us that the hearts of British North American colonists are still beating warmly and vigorously with the pulse of loyalty and truth.

CHURCH REVIEW.

We have received the 1st No. of the Church Review and Ecclesiastical Register-a Quarterly Magazine published at New Haven, Connecticut, devoted to the interests of the Church in the United States.

We shall take an early opportunity of noticing this publication more at large, and in the mean time beg to refer to the advertisement which will be found in an-

MR. REFORD, our Collector, is now on a Collecting Tour through the Eastern part of U. C. We "It is true," remarks Wheatley, "the ministration shall feel much obliged by our friends preparing for his call. Mr. R. will find a Letter for him at the Montreal

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not res the opinions of our Correspondents.—ED. CHURCH.]

(For The Church.) -, Esq., Toronto. ITS MINISTRY

remarks which I wish to make upon it. I do so through known circumstance, that for some time all bishops The Church paper, because I think the erroneous views called apostles! Thus Theodoret, who flourished early in the fifth century, writes, "That formerly the same land, but are held, one or other of them, by many in this Province, and elsewhere."

And thouse now called both presbyters and bishops; and those now called bishops were then called apostles." And Province, and elsewhere.

I was much pleased with a large portion of its contents,

as, though tinctured with somewhat of mysticism, it sets forth, with pleasing distinctness, the "truth as it is in I repeat, therefore, my dear sir, why should we sigh forth, with pleasing distinctness, the "truth as it is in Jesus" with respect to many doctrines too little understood, and, therefore, lightly valued in these days. But yet, I regret to say, it also contains what appear to me serious errors, especially two, namely: That the Church is "in cartivity," because miracles are no longer wrought in it, and—That the Ministry is incomplete, because apostles, prophets, evangelists and pastors are no longer within the Church; it is, as you will remmember, this:

And he gave some apostles, and some prophets, and "These areas are not longer are not received." These

cessary brevity of a public journal will admit, that these notions are errors, and thus prove that the Catholic and Apostolic Church of England is as complete in its organi-ation and powers as was the Church in the days of the

1. First, then, as to the alledged imperfection of the Church, because its members have no longer the power of performing miracles. It has long appeared to me, that those who make this objection, lose sight of the chief object of miraculous gifts, which was not the benefit of the dences of certain doctrines, or of the Divine commissio of particular individuals. Now, that miracles are an nger required as evidences, either of the truth of our most holy faith, or of the authority of the Christi Priesthood, will not, I imagine, be asserted by Mr. Hooper. For the former being founded on the Bible and the teaching of the Catholic Church, and the latter deriving its visible authority through a clearly defined line of apostolic succession, both are proved by an unanswerable amount of evidence, which is altogether independent of, and, indeed, superior to, any that could be derived from present miraculous acts. Why, then, having fulfilled their office in supporting

the truth of Christianity, and establishing the authority of its ministry, when they were required as evidence, should it be viewed as any want of completeness, or as manifesting the absence of Divine favour, that miracles are no longer in the Church, when, in fact, their work

Perhaps, my dear Sir, you may feel disposed to vindidicate their desirableness for the sake of the sick or be-reaved members of Christ, who need consolation now as much as in the days of our blessed Lord's manifestation in the flesh, and for whom He feels, thank God! as tenderly as for those whom He and His apostles succoured by their miraculous powers. I answer, in the first place, that, as before intimated, even during the days of the Redeemer's sojourn upon the earth, the relief of the indiwas but a secondary object. This his remarks upon raising Lazarus, upon the case of the man born blind, at the marriage at Cana, and on many other occasions sufficiently prove. It is true that the great benevolence of the Redeemer's character led Him to choose works of mercy, as the most frequent opportunities of exercising these miraculous evidences of His Divinity, but that was all, the main end being evidence, not pity. And then as to the dispensation of faith not being yet fully revealed: the way to the through way to the throne of mercy, on occasions of temporal sorrow, was not opened as it is now, and therefore there was the more occasion for these miraculous acts, even as

simple deeds of mercy.

It appears to me, however, quite inconsistent with the Divine dignity, and with His revealed mode of proceeding, to suppose that it ever formed any part of His plan ing, to suppose that it ever formed any part of His plan to give miraculous powers as a regular ordinance of His Church. In the Divine arrangements respecting this life, visible cause and effect are, with very rare exceptions, associated together, and to this rule the bodily wants of His elect form no exception. It would be strange if they did,—for the world, and all its concerns, were originally planned, and are ever carried is a operation, and to the planned. planned, and are ever carried into operation, not for the sake of the ungodly, but for the well-being of His elect—His Body, the Church. Habitually to interrupt this order, therefore, for the sake of individuals amongst the very class of people for whom it was adopted, surely manifest singular inconsistency, or want of right

wisdom in its first organization!

But such a system of miraculous interference would, as it appears to me, tend to weaken, for wont of use, the faith of those for whom it was exercised, expecially those for whom it was exercised, especially now that the way to the mercy-seat is fully opened. Thus, for instance, it is our duty to use all the aid that earthly physicians can afford us, and then to ask, with undoubti th, for the blessing of God in Christ Jesus to rest upo those means. Having done this, the Christian oug feel the most perfect confidence that his Heavenly Father will give the health which is sought, if He sees that it can be granted without injury to him; and that, consequently,

* London . W. F. Pointer, Printer, 342, Strand,

if not given, it is from no indifference on the part of his

of the Church, it would be, one of its standing ordinances, and the very opportunity of this blessedness would, to a very considerable extent, be lost, as the faithfulness of God in answering the prayers of His saints would be continually brought to the test of the outward senses.— In fact our dispensation is altogether one of faith, not of sight, our reward being that, when faith has accomplished its perfect work, it shall be lost in sight amidst the beatific visions of eternity. Even in His own blessed Sacrament of Bread and Wine Christ is discerned to be "verily and indeed taken," not by sight but by faith. Yea, does not all Holy Scripture teach us that the less we have of sight and the more of faith in our religion here, the more

Keeedingly glorious will be our reward hereafter! Hence, my dear Sir, I judge that it is altogether a mistaken idea to suppose that miracles were ever designed to be a standing ordinance, or that the Church is imperfect

2. I now proceed to examine what I stated to be the

and here again, I cannot out think that persons holding this opinion fall into error by confounding names with things,—as I doubt not that in the three-fold ministry we have these offices in actual existence, though under different appellations. This I will endeavour to prove, confining my remarks, however, for the sake of greater confinin ciseness, chiefly to the Apostolic office,—as it is that, the absence of which the author in question, and those who think with him, principally lament,—and, in fact, the same class of arguments will apply to all the rest.

I admit, then, that the twelve Apostles excelled their

were the personal and bodily companions of our blessed Lord, and were commissioned to lay the foundations of the Christian Church. But that, in these exalted disthe Christian Church. But that, in these exalted distinctions, they could not, in the nature of things, have any successors, every one will, of course, readily admit. I will, therefore, at once proceed to show that in no other respect were the Apostles officially distinguished from our Bishops.

The only other difference, then, which existed between the apostles and the ordinary presbyters of the primitive Church, lay in those powers of ordaining, confirming and ruling, which both you, my dear Sir, and Mr. Hooper will readily admit have belonged to those chief presbyters

readily admit, have belonged to those chief presbyters whom we now call bishops, in every age of the Church; as is most clearly proved by the Epistles to St. Timothy and Titus, by other parts of Holy Scripture, and by the universal testimony of the Church itself. Why sigh, therefore, for apostles in name, when we have them in

Perhaps, however, our author would say that the apos tles had the power of discerning spirits, which is neither possessed by our Bishops nor claimed by them as a privilege of their office. I reply, first, that as this gift was one of those miraculous powers which was especially designed to protect the infant Church, and as an evidence signed to protect the infant Church, and as an evidence of the truth of Christianity for that especial period, it is, as I have before showed, no longer required:—and secondly, that it does not appear to have been confined to the apostles, and was not possessed even by them on all occasions; consequently it is clear that it formed no part of the apostolic office, and cannot, therefore, be any proof of their official superiority to bishops.

Again, it is possible that he would argue that the apostles guided and ruled the Church by their personal authority with infallible correctness, being directly inspired to do so by the Holy Ghost. But this is certainly an er-

to do so by the Holy Ghost. But this is certainly an erto do so by the Holy Ghost. But this is certainly an error, though I imagine it is a common one. That the
apostles frequently and even generally were individually
guided, in different cases, by direct inspiration is, I think,
not to be doubted, seeing that they were with Christ, the
foundation of the Church. But that individual inspiration
was never supposed to be a standing ordinance of the
Church, by which it was ordinarily to be guided, is evident from the fact that even during the lifetime of the
apostles, it was not to them alone, but to "the apostles,
and elders and brethren" combined that the decision of and elders, and brethren" combined that the decision of every important question was left. That the apostles had no constant inspiration, and that therefore it formed no part of their official qualification to the apostleship is fur-ther evident from the disagreement in judgment between Saints Barnabas and Paul, and from the reproof given by the latter to St. Peter. Thus, then, neither does the oc-casional inspiration of the apostles show them to have possessed any official power or superiority beyond that which the Catholic Church has ever taught as belonging to her dinary bishop

That the apostolic office, as a regular ordinance of the Church, is identical with Episcopacy, is further evident, is not confined to the twelve; and also from the well course. Pacianus, a writer in the fourth century, affirms the same

apostles, prophets, evangelists and pastors are no longer found as distinct offices under those names.

My intention is, therefore, to show, as fully as the necessary brevity of a public journal will admit, that these early days, when such a holy and self-denying zeal pervaded the Church, that there was no want of support for any number of ministers or officers who could in any way advance its interests, by devoting their whole time and labour to its service; it appears exceedingly reasonable to suppose that numbers of individuals, especially amongs those who were possessed of those miraculous gitts, so useful in laying the foundations of Christianity, but who were not called to the regular ministry of the Church, would be commissioned by the apostles and rulers to exercise their gifts and graces for the good of the infant Church, even to the entire relinquishment of all secular occupations. But that such persons never formed a part of the regular ministry, or were ever considered as be necessary to the completeness of its sacred functions, is evidenced to my mind by the following reasons:—

First, That several of these qualifications, offices, and gifts were possessed and exercised by the same individuals: thus the whole of them were found in St. John; many of them met also in Sts. Peter and Paul, and others many of them met also in Sts. Peter and Paul, and others named in Holy Scripture. It is manifest, also, that these different offices were not confined even to any one order in the ministry, as Philip, the deacon, is called also an "evangelist," and St. Timothy, who was a bishop, is instructed by St. Paul "to do the work of an evangelist." Secondly, That although the offices in question are spoken of as blessings to the Church, we have no account

spoken of as blessing of or instructions concerning individuals being set apart for them, as we have of the three acknowledgedly divine orders. It is impossible, therefore, that they should be distinct sacred orders, seeing we have no instruction for

From the whole, then, I gather, that all the distinctions of office mentioned in the New Testament, are and always were included in those now styled bishop, priest, and deacon; though, as before admitted, some of them might be occasionally exercised alone in the first ages of the Church, but that then, as now, they were all chiefly found viduals upon whom he exercised his miraculous power in the regular ministry, one being distinguished for his pastoral care, another by his aptness to teach, another by his zeal, which led him as an evangelist to carry the news of Christ to distant places. With this interpretation of the Bible, of the primitive and early Church.

Thus, my dear sir, I believe, for the reasons now stated, that Mr. Hooper is very seriously and injuriously mistaken, in supposing that the Catholic Church is in a state of bondage and inefficiency, from the want of miraculous powers and of a full and complete ministry; for, as I hope I have satisfactorily shown, I doubt not that our pure and apostolic branch of the Church enjoys, through the goodness of God, a dispensation of lively faith far superior to the fleshly and visible evidence of miracles; and possesses in its bishops, priests, and deacons, the whole of the ministerial offices of the primitive Church in all their divine fullness, and in all their holy official in all their divine usefulness and integrity.

Believe me, truly yours,

A CATHOLIC.

Canada West, 10th May, 1848.

To the Editor of The Church.

SIR,—During a temporary sojourn in your beautiful city, I have frequently attended Divine Service at the new "Church of the Holy Trinity;" and before I leave, would pay a heartfelt tribute to the exalted benevolence of the unknown founder of that neat and tasteful edifice.

Wherever it is heard, the Liturgy of the Church is a grateful service to every Episcopalian. It is peculiarly so at the "Church of the Holy Trinity." The style of its architecture, and the respectable and devout aspect of the congregation who assemble within its walls, harmania well with the monize well with the associations connected with the feature of the "Holy Trinity" which challenges un-bounded reverence for its munificent founder, is, that its seats are free to all who desire to occupy them.

Amongst them we look in vain for the successor of M. Cheva-lier; and in fact political economy must for the present be con-desired as theoretically, as well as practically, extinct amongst

In every city there are multitudes altogether debarred Saviour, but that the same result would have happened had the Himself been visibly present with him in the flesh.

Now, my dear Sir, here is room for the blessedness which Christ pronounced on those who should not see and yet should believe; but let the power of healing be, as Mr. Hooper seems to think that, in a more perfect state of the Church, it would be, one of its standing ordinances, and the very opportunity of this blessedness would, to a tute a large congregation, could never hope to pay the price of seats in the Cathedral, without trenching upon the means required for the secular education of their

It is a strange doctrine that none but the comparatively Ht is a strange doctrine that none but the comparatively wealthy can be guaranteed the privilege of a due and orderly observance of the Lord's day, in the Church to which they are attached both from principle and preposession; yet such is the practical effect of the system of pew-selling or pew-letting. It is nothing less than an avowal that those who are equal in the sight of God, are not equal in His earthly courts; that those who are professors of the same faith, and fellow-travellers towards the same eternal state, are not entitled to equal facilities in their progress to His everlasting rest.

in their progress to His everlasting rest.

In my own country, this infinitely worse than antidemocratic doctrine is universally practised upon. I shall return thither with renewed hostility to it. I can never again make the responses from a freehold seat without compunctious visitings, when I shall have to reflect that there are others when you have the progression of the state there are others whose smaller interest in this world is a bar to their access to the Sanctuary where my highest hopes are encouraged. I would make the freedom of seats a cardinal principle, a doctrine, imperative upon every church of every diocese. When this shall be done, then, and not till then will the noble founder of the "Church of the Holy Trinity" receive his most fitting earthly reward.

Your obedient servant, AN AMERICAN EPISCOPALIAN.

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

MISSIONARY COLLECTIONS—SEPPUAGESIMA SUNDAY, 1848.

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

Previously announced, in No. 175, amount... 376 0 0

Town Line, Brooke £0 12 9

Williams's 0 5 9

Warwick Village 0 6 6
—per Rev. Jas. Mockridge 1 5 0

St. George's Church, Guelph £3 18 9

Church in Puslinch 0 9 4

Eramosa 1 5 0 18 5 181 collections, amounting to£382 11 6
T. W. BIRCHALL,

Toronto, 25th May, 1848.

The Treasurer also has to acknowledge the following: Mrs. Andrew Hewat, donation to the Widows do. 1 6 do. do. 11 3 do. 111 3 1 11 3 THE LATEST NEWS!

BY MAGNETIC TELEGRAPH FROM LONDON TO LIVERPOOL. Correspondence of the N. Y. Courier & Enquirer. London, Saturday, April 29, 1 o'clock, P.M. The following are the prices at which Consols were sold to-

Paris, Friday afternoon, April 28th.

Considerable alarm had been caused in the French Capital by an apprehended democratic movement on the part of Ledru Rollin and his party. It was expected to take place this day. The funds which had previously been regularly rising, had, it is presumed, in consequence of this alarm fallen, the Three's to 451; the Five's to 671 The farther examination of the Election list continued to

show a large majority on the side of the moderate party. Offi-cial intelligence received in Paris states that Moldavia was in National announces that the Provisional G

has abandoned the plan of scizing upon the Railways upon own responsibility, but that the question will be submitted to the decision of the National Assembly.

From the Dublin Pilot, Friday, April 28. A numerous meeting of magistrates was held this day at the

Court House, Kilmartain, to declare their loyalty to the Queen, their determination to preserve peace, and also to take into consideration to the call deration the present excited state of the country, and to call pon the Irish Government to suppress the present indiscrimi-nate possession and manufacture of arms.

The meeting was presided over by Lord Brabazon, Lieut. of

The Hon. Mr. Preston moved the address which was seconded y Col. Carroll, M. P. Amendment moved by Mr. Fitsimon to the effect that while

Expressing their devotion to her Majesty, and their determina-ion to support law and order, that meeting called upon the Government for large remedial measures for the country. The amendment was negatived.

Great excitement pervaded the public for the result. The loption of the address is considered tantamount to proclaiming

Government intend appointing a qualified short-hand reporter for every city and town, to attend political meetings and report the proceedings officially for information of the authorities, with a view to subsequent legal references.

Southampton, April 29th.
The Hindostan, Captain Lewis, has just arrived from Alexantria and Malta, with the remainder of the Indian mails.
The death of Mehemet Ali is hourly expected.
On Wednesday there were serious disturbances at Rouen.
Two or three of the people killed and experiences. I'wo or three of the people killed and several wounded.

From our English Files. FINANCIAL DIFFICULTIES OF FRANCE.

(From The Times.)

The abundance and the singularity of the intelligence which reaches us every day from France far exceed the power of attention which can be given to it either by the public or by ourselves, especially at a time when all Europe rings with change, and our domestic affairs call for something more than mere literary notice. But there has been no day in the history of the French Republic unmarked by the rapid progress and deopment of all the properties which were from the first moment attributed to it by dispassionate observers; and although our French contempararies have lost that copious and explicit eloquence with which they were wont to enlarge on the grievances of the country, their silence is more expressive than their remonstrances, and we know to what influence they have surendered their power. M. Emile de Girardin still kept up a courageous expression of opinion in the Presse; but an enemte threatened his establishment, The Government told him that they had neither the power nor the will to protect a hostile printing-press. The very compositors and pressmen took alarm at the idea of stemming the current of arbitrary power, and one of the first symptoms of the reign of liberty is the intimidation of all the disaffected journals. We noticed the other day the able and patriotic endeavours of M. Michel Chevalier to discuss the great questions of the organization of labour, and to expose the deplorable fallacies and mischievous delusions which M. Louis Blane instils into the public ear at the Luxembourg. M. Chevalier's replies were moderate in tone, and in every way worthy of his position as Professor of Political Economy at the College de France—the only chair of that science existing in the country. It was not found easy to confute his arguments. but it was less difficult to be avenged on his person, and this gentleman has consequently been deprived of his professorship by the Government. It is less surprising that M. Guizot should have been ejected from the Chair of Modern History, which he still held down to the Revolution; but instead of conferring it on the able Professor who has acted in M. Guizot's place for many years, we find a M. Henri Martin has succeeded to the post, and the same gentleman figures amongst the Re-publican candidates for the National Assembly as "an historian" by profession. France is undoubtedly so rich in that branch of literature, even amongst her living statesmen and writers, that we were the less prepared to encounter an obscure name in so conspicuous a position. In former times we have seen several professors rise to the functions of Ministers in France, but there is something burlesque in the resolution of the present Cabinet to invert the operation and turn professors because they hold office. The Moniteur announces, however, no Liturgy, and enhance the feeling of solemnity with which every son of the Church listens to its honoured and revered accents. But these are considerations which apply with equal force to the other churches in Toronto. The

the French demned it s The tim The old loa a barren fa impost of 4 is positively cial cities. on. We p repute the low," says from a com that system ruin of priv production yet sanction financial ar the railway property— Monstrous that the ra

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