

Every intelligent and discriminating traveller is struck with the difference between the appearance and character, say, of the French priest and of the Irish priest. The former are self-satisfied, happy and contented; for one reason, evidently because they feel that they are at home, and that they are at one with both the government and the people; whilst the latter as a class are, as they at least show themselves to the world, sullen, silent, unhappy and discontented-looking, and no doubt the secret of this is that they brood over the fact that as a body of churchmen they have been disinherited, whilst still, unlike their co-religionists in England and Scotland, furnishing the religious training of the great body of the people. Perhaps the best solution of the difficulty would be to do what was done in this country in 1853. reduce all denominations to an equality, by disendowing all, securing the life rights of the incumbents for the time being.

There are two dangers to be apprehended in connection with this suggestion: first, Protestantism might utterly disappear. We have no fear of such a result. At first, the present loyal portion of the population might feel aggrieved at such legislation, but if the present incumbents are secured in their rights that will go far towards reconciling them to the privations to be endured by their successors, as it did in the parallel case in Canada; and if the clergy acquiesce in the measures, the laity will soon also accept the situation and be satisfied. We cannot believe that 693,357 Episcopalians, 523,291 Presbyterians, 45,399 Methodists, and 31,756 of other minor sects, especially when two-thirds of the landed interests of the country lie in the hands of their adherents, could be swallowed up by popery, although the Established Church of Ireland were abolished to-morrow.

Another danger foreshadowed in many of

the able speeches made on the subject, both in and out of parliament, is that such a measure would be only a certain precursor of the dis-establishment of the Churches of England and Scotland. But surely this would not of necessity follow. The cases are not at all analagous. The Irish Church does not represent a ninth part of the population of the country, and not much more than half of even the Protestantism of the country; whilst it is ostensibly arrayed against the opinions and feelings of 4,505,265, or more than *three-fourths* of the entire population. But this order of things is exactly reversed in regard of both England and Scotland. At least two-thirds of the people of England profess adherence to the Established Church of England, whilst at least three-fifths of the people of Scotland are attached to the Church therein established. And there is this further difference in regard to both as compared with Ireland, that by far the majority of those dissenting from them are like themselves Protestant, and distinguished by no important doctrinal or practical differences to array them in hostility against these churches. Particularly is this the case as regards Scotland, in which the Established Church virtually represents at least *nine-tenths* of the people, although many of them decline her communion on surprisingly slender grounds. If, then, the principle on which churches are to be established, is that they represent not only the truth in its grand features, as this commends itself to the governments which establish them, but also the particular bearings and opinions of the people among whom they are set up, as was done in the case of Scotland at the revolution settlement, the Church of both England and Scotland has yet a good chance for a long lease of existence. even though the Church of Ireland should have her doors closed within a year.

## News of our Church.

### PRESBYTERY OF TORONTO.

The quarterly meeting of this Presbytery took place in St. Andrew's Church, Toronto on Tuesday, the 21st July. The attendance of members was large—nearly all the ministers being present. There was also a fair attendance of elders considering the present demands on the time of the *farming* population, to which class of the community so many of that body belong.

Among other items of business the Presbytery disposed of the Bowmanville case—sustaining the *low* call to Mr. Spenser, and ap-

pointing his induction to the charge of the congregation of Darlington to take place on the 4th August, Rev. Walter R. Ross, to preach and preside, and the Rev. W. Cleland, to address the minister and people on their respective duties and responsibilities.

It was gratifying to find that this call was more numerously signed than the former one, and was accompanied by a guarantee for the payment of a larger stipend. In these circumstances the Presbytery had no difficulty in sustaining the call.