as in me same series. We must, however, be careful this our tates protation down not condict with the word of God with the Articles of the Church with the language of the hajasanal service itself, and with the other teschings of the hajasanal service itself, and with the other teschings of the hajasanal service itself, and with the other teschings of the Church, are alike conditional and future, and that the federations of repeatance and dath on the part of the Church, are alike conditional and future, and that the requirements on becomes actual and positive when the other position there exercised by those who came of age to perform them—but even this hypothetical interpretation, however objectionable it must be deemed by many, has not been assigneted to authoritative censure.

"On the other hand, there are many who understand by the term regeneration, as stord in the Baptismal service, the innerting of the first principle of active nature. If the, by the Hally Spirit in toptism to every believer, and also to all industry by the thought of the spirit of the mind, and the complete cancer. He ment and the analysis of the spirit of the mind, and the complete ancient flexion of the whole man. The minister who entertains this view, addresses all who have become responsible for the use of abuse of the spirit of the mind, and the complete ancient flexion of the whole man. The minister who entertains this view, addresses all who have been baptized in nitancy as personn who have become responsible for the use of abuse of the spirit of representance, as personn who have become responsible for the use of abuse of the spirit of representance, as personn who have become responsible for the use of a spirit many and the complete and the spirit of representance, and the complete has a spirit of the principal to the principal t

must injury from the corrupting additions by which the Cheich of Rome has, in successive centuries, marred the birdle faith of primitive times, or from the continualty increasing diversity of sects among professing Professants, all appealing to the Bible in deterence their errors. Doubted the section of the continualty in the continual to the Bible in deterence their errors. Doubted the continual to the circumstances in which each one of the circumstances in which each one of the continual to the circumstances in which each one of the continual to the circumstances in which each one of the continual to the circumstances in which each one of the continual to the circumstances in which each one of the continual to the circumstances in which each one of the continual to the circumstances in which each one of the continual to the circumstances in which each one of the continual to the circumstances in which each one of the continual to the circumstances in which each one of the circumstances in which the circumstances in the continual type of the learned, and yet givets wisdom to the simple circumstances in the continual type of the learned, and yet givets wisdom to the simple circumstance and their friends, but of the learned, and their friends, and their friends, and the ing is placed, it will be his duty to use his utmost efforts, on in is placed, it will be his duty to use his atmost efforts, as incession requires, against this tendency. No temporizing concessions to deviations from pure Gospel truth on the one side or on the other, can possibly aid us in our warfare with either; and such concessions are equally impolitie and aidul. The anemies of Christ, and of his Church, exult when they behold her strength, which should be as that of one body, animated by one spirit, and united under that of one body, animated by one spirit, and united under that of one body, animated by one spirit, and united under that of one body, animated by one spirit, and united under that of an element of the distinct and recrimination of her his eithers. At an he crims as this, it is necellarly incumnation of the second of the se lead to a clearer perception of the victors, and a more charitable for learnings with the infirmities of each other ind to follow after the things which make for peace, and

things wherewith one may edity another.

1 bless God that, in his gracious Providence, he had

things wherewith one may edily another.

I bless God that, in his gracious Providence, he has granted one the inestimable privilege of being trained from his winney in that huanch of the Holy Catholic and Apostonic Clearch, which is here known as the Protestant Episocopal Church. She exacts from her ministens no pledges, which lend to shackle their consciences, in matters not essential to selvation. If any believe that the baptismal service may be received in a hypothetical souse, consistently with itself, and with other portions of the Propertional, that: concluences in the matter have not been authoritatively interfered with; and if others receive that therefore me in the matter have not been authoritatively interfered with; and if others receive that therefore in the receive that there are no hold and to interpret it.

ANN. It can nomelly be offerwise covered, they are surely set litherly so to hold and to interpret it.

ANN. It can nomelly be offerwise covered, they are surely set litherly so to hold and to interpret it.

ANN. It can nomelly be offerwise covered, they are surely set litherly so to hold and to interpret it.

ANN. It can nomelly be offerwise covered, they are surely set litherly so the later of the Gospel, that we are justified by taith only; and they are also under sulemin poligation, upon the same grounds, to teach that good works, which are the fruits of faith, follow after justification; and spring necessarily out of a lively faith, while they humbly confess that no such works can put away our sins, or endure the severity of God's jodgment. While they abhor the Romish doctrine, that, in the redebration of the sacrifice of Christ, as incomistent alike with the word of God, and with the cultie teachings of the Church in which the minister, they may believe that there is a sense in which the minister, they may believe of the Church in which they minister, they may believe that there is a sense in which the ministry of the Church is a Holy Priesthood, to offer in the House of God to His glurious Mojesty, the sacrifices of prayer and praise, and to bless lits people in the name of the Lord; and they may kneel meekly in the presence of God and his people, and while they confear that they are not worthy that the Lord their God should come under their roof, they may ac-knowledge with grateful hearts that He has conoured them appointing them to stand in His house, and serve at His holy aftar. None can foibid them to embrace in their reaccitions of the Holy Catholic Church, all who believe in the Loren Jenus Christ, and exhibit the evidences of their Aith in a boly life and convention. Nor can they be helidden to warn those of their error who reject an Apos Jodic ministry, and to entrest them, with the carnestness produced by a conviction, that every deviation, in the sameliest particular, from the Apostles' doctrine and felliowship, is suital, and fraught with danger to their spiritin the tests, to be even them to become members of the size Holy Catholic Church. They must, of necessity, according to the circumstances in which they are placed, he unpressed at one time with an aveid conviction of the terrible hazard of those who are in commitmen with the highstrous Church of Rome, and at unother time, their appropriate manners are the fact that prehensions usay justly be reused by a view of the fatal reasequences, resulting from the attempt to establish any form of Church government other than that which Jesus Christ and his Apostles have appointed for the security of the sale. In that the security of the sale is the sale dictines, contrary to God's word, and at the same time, to maintain and set furnald, as much as lieth in them, quickess, peace and love, among all Christian people, and represently among those commuted to their charge. Who is sufficient for these things! How earnestly should we may to our Heavenly Father, too ourselves and for each er, that we way have strongth and power to do all these things; and how careful should we be that we do not be apprious institutions, weaken the hands of each other, and give cause to the worldly and to the profane, to auspret that no rock only our own exaltation, and that it is not our chief dosi e, and our main effort to giorify our Pather who is in Heaven!"

A DISCOURSE IN BEHALF OF THE PROTESTANT EPIS. COPAL SOCIETY FOR THE ADVANCEMENT OF CHRIS-TIANETY IN SOUTH-CAROLINA, DELIVERED IN ST

The Society before whose members this Discourse was delivered is what we should call " The Church Mettickville. Society of the Diocese of South-Carolina." Its title sounds a little strange to us we must confess; -- " the Protestant Episcopal Society for the advancement of Christianity: —what is that but the Church itself! Stewart Darling, by the three congregations to whom he lately ministered. We are compelled to postpone further This may be a mere fancy of ours, but the Sermon, notice of them to next week.

at all avants contains nothing strange nothing "Testimenial of respect" to the Rev. William Belt, at all events, contains nothing strange, -nothing eccentric. It embodies the sterling, genuine coin; the "good old path;" "the faith once delivered to the Saints." The following allusion to the Prayer-

book will serve as a fair specimen of its style and its

appuduess:-"We must not forget to call your attenti n. a momentto another very excellent book, with the distribution of which, this Society is likeway charged. The Rock of the Country is likeway charged. The Rock of the Country is likeway charged. The Rock of the Country is the Church through and feeely; yea, sown blood east, by the Church through you the land. And who will relose to nid as? No one who loves the Church. For by this Book it or mader the providence of God—that we are kept together, presented from being split up into those unsightly fingments,—those inhappy divisions,—which we see among so many of the approunding denominations. But sh, "this Book," (say these parties,) " is not perfect." Although they entertain Fel the highest opinion of its general merita—its general excellency—and would not on any conditions rec it destreved; yet, it has some defects, and therefore must be
reformed. Well, although of this thank, we would any, as

18 "21, and "expert Tailors"

19 Time 5

while menture ment. It is alike useless and unwise to endeavor to conceal the fact that differences of opinion exist already as which threaten to destroy the charity, "wither all the still," nevertheless, if it can be made better, let it be already to which threaten to destroy the charity, "wither still," nevertheless, if it can be made better, let it be already to which threaten to destroy the charity. "with all thy faulty, "with all thy faulty, "with all thy faulty," with all thy faulty, "with all thy faulty, "with all thy faulty," with all thy faulty, "with all thy fault the still," nevertheless, if it can be made better, let it the all the still, "nevertheless, if it can be made better, let it be all we must be allowed to express our serious migrature. We must be found it we must be allowed to express our serious migrature. For allowed to express o while men are men. It is alike useless and unwise to one ; the patriot said of his country, " with all thy faults, I love and they must be removed. Others, however, and equally and they must be removed. Others, however, and equally can tatespretation does not conflict with the word of God, with the Articles of th: Church, with the language of the could all agree about the same stone, the thing might be

TRACTS FOR PAROCHIAL USE. Parkers, Oxford and London. For sale at Mr. Rowsell's, Toronto.

These are Tracts in packets of about a dezen each Such of thom as we have perusod, viz., those on the Church and Church service, and on the Lord's Supper, are sound and forcible, and well adapted for the purpose designed, namely, to place before our people their several duties as Christians and Churchman, in s plain and punctual manner. In the Tracts on the Lard's Suppor, one of which appears in a proceeding column, the spiritual prosence and reception (by "the faithful" alone) are distinctly asserted and kept in view.

THE PERRY POST. Vols. 1 & 2,-1851, & 1852. London, John Honry Parker, 377, Strand. For sale by Mr. Rowsell, King Street.

Our readers have already seen a specimen of this soful little publication in the dialogue which has appeared in our columns on "Prayer without book." The Ponny Post" is in sixe a small periodical, but o small amount of talent and industry has been expended upon it. There is genuine poetry in it, and the general characteristic of its prose is that of the simplest and purest English we have over read. A particularly useful department is that of "Common Questions answered;" in which very clear and sound replies are given to some of those common ecclesiastical questions which are often enough put, but not so often satisfactorily answered. Some blemishes there archoro and there in the work; but these, considering its value on the whole, will burdly deter persons from purchasing and reading it. We do not, for example, relish the liberal use of the title "Saint" as applied to mon eminent for holiness in former days. The best rule, we think, is to confine it to the Saints of Scripture, for as to that application there can be no lisputo; even though this limitation causes us (as we have long been in the habit of doing) to make mention of such holy and venerable. Fathers ns Ignatius, Cyprian, Chrysostom (with every mark of respect, of course, but) without the distinctive title of "Saint." We have in view "Saint Anthony" in an article from a Correspondent.

THE CHURCH REVIEW, for July, 1853. The following is the table of Contents:-

. I. Religion for the Republic; 2. Baptism and Regoneration; 3. "The Church" and "the Churches : 4. Judaism and the Trinity: 5. The next General Convention: 6. Isaac Casanbon; 7. Macaulay and Archbishop Cranmer-American Ecclesiastical Church, Norborno Parish, Jefferson County; 9, Book Notices; 10. Litemry Intelligence-Ecclesinstical -Summary of Home Intelligence—Summary of Foreign Intelligence—Editorial.

We have not had time to read all the articles in his month's number; but with those which we have road (Articles 1st and 7th) we have been much pleased. The latter, a vindication of Archbishep Cranmer against Mr. Macaulay's slander, we have marked for insertion amongst our selections.

LETTERS ACKNOWLEDGED. Rev. W. Belt, Scarborough; the notice of the change of address was given last week. Rev. C. L. Ingles, Dium-

REMITTANCES

DISCHARL'S CHURCH, CHARLESTON, ON THE 3aD or MAY, 1883. By the Rev. A. Woodward, A.M., Rector of St. Luke's Parish.

July 13th.—S. G. Credit; J. F., Mono Mills; W. A., Wolfers and blood of Christ be given and of St. Luke's Parish.

The Society before whose members this Discourse is delivered is what we should call "The Church Merickville," M. R. P., Guelph; J. B. W., and J. S., Merickville, that the body and blood of Christ are present to all delivered is what we should call "The Church Merickville."

TO CORRESPONDENTS.

uext week.

"An Anglo-Catholic" though in type, has been una
voidably deterred till next week.

WEEKLY CALENDAR.

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THE CHURCH

Parishes and Missionary Stations mentioned below at the periods there stated. He requests the attendance of the Clergyman, Churchwardens, and such other parishioners as may find it convenient to be present, at these places respectively; and recommends that the Addresses, or other business, at each, be preceded by Morning or Evening Prayer:-

e,	Puslinch Monday, Jo	l٧	25-3 P. M
46	i Gineibli - I Denlay - 4	·	2611 A. M
tim	1 6 6 1 6	4	26-31 P. M
n- /-	[Class 197 . L	•	273 P. M
10 1.	I Milant of at the control of	•	1953 P. M
	Haveaville Friday, "		29-2 P. M
l=		•	30 11 A. M
Ħ	Mitchell Monday, Au	gu	at I3 P. M
	Holmes' Station Tuesday.	• •	- 211 A. M
٠,	Goderich	• •	2-3 P. M
••	Goderich	• •	3-11 A. M
4	Tuckersmith Thursday,	• •	4-3 P. M
٠	Ueborne	• •	4-6 P. M
ot	Uaborne Friday,	••	5-11 A. M
3.	l Biddalph	٠.	5-3 P. M
<i>i</i> .	ISt. George's, London		
1	Township Saturday, St. John's, do.	**	6-41 A. M
r.	St. John's, do. "	• •	6-3 P. M
10	Fish Creek, binnehard, Sunday,	••	7-11 A, M
- 1	St. Mary's. do. "	٠٠	7-3 P. M
c	Nissouri Monday,	• •	810 A. M.
٠.	St. Androws "	44	8. 6 P. M.
١.	Huntingford Tuesday.	4	9-3 P. M.
,	Woodstock Wednesday,	٠.	10-11 A. M.
,	Beochville Thusday	4	10-3 P. M.
. 1	Inversall. Thusday	٠	11-40 A. M.
4	Otterville	. 6	11-6 P. M.
rĺ	lles of tents	٠	12 10 A. M.
	Malahida	6	12-4 P. M.
t	Malahide Saturday.	•	13-11 A. M.
:	Port Burwell "	4	13-3 P. M.
1	Port Rowan Monday,	٠	15-10 A. M.
il	Vittoria	4	15-3 P. M.
	One Drawn Tagettata		46-41 A. M.
	Sincoe Wednesday,	•	16-3 P. M.
	Waterfield Wednesday,		17-11 A. M
١٠	Martin Discount	4	17-3 P. M
ľ	Mount Pleasant		1811 A. M
П	Princeton	6	185 P. M
	THECOUNT		

ARCHDEACON DENISON'S THEORY OF THE SACRAMENT OF THE LORD'S SUPPER.

Princeton

We call it his, for certainly it is not the Church's Neither, purliage, is it quite the Romanist doctrine,at least he wishes it to appear not. But if not identical, it is as convenient a stepping stone from truth to error as any half-way pervert could desire.

We regret-deeply regret-not the publicity or ex posure, for that is the cure of the evil, but the eristence of any such sad unscriptural ideas in the mind of a Clorgyman of so high and responsible a position as Archdeacon Denison. As, however, he has tried to enforce them upon candidates for hely orders, we are glad that attention has been drawn to them, and that they have been met with the firm opposition of the good and conscientious Bishop Spencer.

The circumstances to which we allude are briefly those. The Bishop of Bath and Wolls, being in bad health in September last, commissioned Dr. Spencer, Into Bishop of Madras, to hold an ordination in his stend. A candidate for Priest's orders, the Roy. W. F. Fisher, wrote to Dr. Sponger that he could not assent to a certain dectrine on the Holy Communion. insisted upon by Atchdeacon Denison, the examining chaplain to the Bishon of Bath and Wells. A correspondence onsued both with Mr. Fisher and the Archdeacon, Dr. Spencer declaring that he could not continue to hold the Episcopal commission in a Diocose where such a doctrine was imposed.

The following extracts from the correspondence are copied from the English Churchman, and will put our renders in possession of the Archdencon's own statements of his doctrines. The Archdeacon writes,

"Forgive mo, if I say that I am, as I have been for eight years, MINGLE responsible to the Bishop of this Diocese for the doctrine and life of the candidates whom I present for Holy Orders; and that I can present no one, if I am to un-destand there is to be any conster examination."

"From your letter of the 23rd just, and the view con-

veyed therein of your own responsibilities of ordaining at Wells—a view which I am bound to state to you is not my own—it seems clear that, unless you become satisfied, which now you are not, that I hold the doctrine of the Church of England in respect of the 'Real Presence'-either you will not ordain, or I shall not present. The causes leading to ei her Issue cannot be kept private. The whole matter must be laid first before the Bishop of the Diocese; secondly, before the Church, with a view to a tornal and authoritative decision. I have held my office of Examining Chaptain nearly eight years. I have been Archleacon a year and a half; have been in both capacities singly and solely responsible for the presentation of candidates for Holy Orders, according, as I must ever think, to the letter and the spirit of the oplination office, My understanding of the doctrine of the Sugraments as held by the Church of England has been long publicly before the Church, and has been anolied by me throughout in my examination of condidates for Holy Orders. The papers of questions are always printed, and may receive any cir-culation that any one may choose to give them. You now call in question my understanding of the doctrine of the sacraments as held by the Church of England.

"I do not feel, that in strict justice to and consideration for, myself and my position and office. I am called upon to tender any explanation. I have nothing to referret or to explain; but to you, as to a kind friend and a Bishop of the Church, I am ready to state, that I hold the doctrine of the ' Real Presence, has declared and taught by the Church of England, to be this: -1st. Negitively. That there is no a corporal presence of the body and blood of Christ in th acramental broad and wine; that the secramental bread ind wine remain still in their very natural substances, and

therefore may not be adored.

"2ndly, Afternatively. That there is a Real Presence of the body and blood of Cirist in the sacramental bread and wine, in a manner which, as hely Scrimure has not explained, the Church has not defined. That the body and blood of Church has not defined. blood of Christ, being really present in the sacramental bread and wine, are gives in and by the outward sign to all, and are received by n'l.

"That whether the body and blood of Christ be give

chiecticely,—subjectively, that they are present to the fulthful only. I might quote many passages from the Articles, and Liturgy, and Catechism, to prove that what here stated is the doctrine of the Church of England; I cannot admit that there is one passage in the Articles, Lit-urgy, or Chatechism, which, when taken in its just and necessary dependence and connection, teaches any other doctrine, or makes the Church appear to speak

To this, Bishop Spencer replies-

"In giving to me a commission to ordain for him, I could not but conclude that the Bishop of Bath and Wells wished and authorized me to act with respect to ordinations." that he Lootson had been in the 18th of seving. Am I that precious faith, diad we shall confidely but our that Ho will be pleased to keep us in all our ways, ined his candidates before onlyining them I I sin bound to say for my own part that I could never submit to be made use of as a mere instrument and seal of office; here cause on the most solomic event of my life, my consecuted to the house of the Boyne, and that the tree of Protestanism had fallen before the ruthless ton, I pledged myself that, with the help of God, I would be the found that would have been the ruthless are of the Romsh wordman. What would have been Romsh Protestant Association, relationships to the protestant Association, relationships that the tree of Protestant of being represented by a free Parliament.

And Archdeacon Denison rejoins-

Spen et. Which states that he 15--"To out an any persons provided such persons shall be
presented to 1 in under the direction and authority of the
Bisbop of each Diocese, and to perform all other functions
peculiar and appropriate to the order of Bisbops within the
limits of such Diocese.
"To perform for us the Episcopal functions required for
ordering as Denomin and Provised of the Charles of Provised

ordaining as Deacons and Priests of the Church of England straining as Deacons and Priests of the Church of England all such persons as shall be presented to you under our direction and authority, according to the provisions of the said her same such persons so admitted by you into holy orders to their respective Cures."

He also quotes the following from the "Directions and Authority" which the Bishop of Bath and Wells issetted to him the Archdesom's a commentum with

issued to him (the Archdeacon) in connection with the commission to Bishop Spencer"We do hereby direct and authorize you, the said

G. A Donson, to present to the Right Revererd George Trevor Spencer, Dictor in Divinity, like Lond Bistop of Montas, the external persons between the mentioned and described to the admitted by the said George Trevor Spencer into the order of Deacon in our Vatuedial Church of Sant Andrew, in Welle 2. We are not of opinion with some English papers

that the controversy thus mised "may lead to mischief, and can scarcely do any good." We think the mischief is already done by the wretchedly unsound texching of Archdencon Devison, and that the controversy will help to put an end to it. A storm may do good even in the ecclesiastical atmosphere.

The Archdencon's theory is as manifest a contradiction of the doctrine of our Church, as can be imagined. We need only place the 28th and 29th Articles beside his statements, and appeal to the judgment of every reasonable man.

Article 28 To such as rightly, worthily and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ"... The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner. And the means, whereby the body of Christ is received and eaten in the supper, is Faith."

Article 29. "Of the wicked which eat not the body of Christ in the use of the Lord's supper. The wickod, and such as be void of a lively faith, although they do carnally and visibly press with their teeth as St. Augustine saith, the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation, do eat and drink the sign or sacrament of so great a thing."

From this Scriptural doctrine the Archdeacon has widely departed. He admits, indeed, that there is not a corporal presence in the sacramental bread and wine; but at the same time he affirms that there is a real presence so inseparably connected with those elements, -so inherently blended with them, that the body and blood of the Redeemer are received by all who partake, be they faithful or not. Now, what is du difference between this and the Romish dectrine of a corporal presence? The Romanist admits that the form, appearance, and taste, what he calls the accidents, the external characters of the broad and wine remain unaltered; but that they become invisibly, mysteriously, iniraculously, the actual tody of Christ. Mr. Denison says, that though they are not thu body, yet that the body of the Lord is so present in the elements that it cannot be separated from them, but is outen by every one who "visibly and carnally" partakes of the sacrament.

If this is not transubstantiation, it is too subtle and refined a distinction for common minds to comprehend. For our own part we cannot understand wherein the difference lies. We confess to a little partiality to exercise our own judgment upon such matters, and to bring them to the test of common sense and reason, and we are confident that there is too much good sense, and indement, and knowledge of Scriptural truth, in the great body of Churchmen in England to allow of their being imposed upon by any such far-fetched, metaphysical, hair-splitting theories as these.

Bishop of Madras has had the effect of putting an extinguisher upon Mr. Denison's power of doing further mischief as an Examining Chaplain. He has had the fact to bow himself out of the office withaut waiting for compulsory measures.

Mr. Donison's arrogance in claiming to be "singly responsible for the doctrines of the candidates whom he presents for orders," is deserving of the strongest condemuation. So much for his idea of Episcopa! authority. But true it is, that men of his school are not a whit behind the lowest in disrespect to that alllicting intelligence of this event. It seems to order, when any individual of it stands in their way. have been a clear case of religious monomania. The Our friends of both sides must excuse us it we paint them both with the same brush and from the same pallet. A little more of real revetence for the Episcopal office would do us no harm on either side.

While we condemn the Archdencon's undue encroachment upon the Episcopal prerogative, we cannot too highly extol the faithful view which Bishop Spencer took of his own high ministerial responsibility. He looked beyond the mere technical wording of the parchments that issued from the Diocesan Commissary office. It was not upon those that his responsibility was founded. He would not view him- was so earnest and consistent in the theories and principal solf, in the solemn act of conferring hely orders, as a mere agent for another upon whom and upon whose subordinates the responsibility might rest; but he appears to have considered himself as one who, if he had to ordain as a Bishop, was responsible as a Bishop, and who was answerable to the Lord of the vineand for the labourers whom he should send into it.

The Bishop of Bath and Wells strangely taking the same low views with his Chaplain, as to Bishop Spencer's mere official and non-responsible position-the latter very rightly declined acting in the former Bishop's place at the ordination.

The following vigorous sketch forms part of a 12th of July. The Gazette, we may take this op- | was so vexed." portunity of remarking, aspires to the position of principles of the Church. strictly conscientions in and of other theological works, evincing a superior its adherence to "the fash once delivered to rank of intellect. Whilst his sad end calls for tears, wished and authorizest me to act with respect to enturations as he would himself act, and as I could not be conclude the Saints." and judicious in its mode of advancing it will likewise prompt a prayer to Almighty God that his Lordship had been in the habit of source. Am I that previous faith, and we shall confully hid our that He will be pleased to keep us in all our ways,

the sputt of the ordination office.

The ordination office.

Secretibe—whether agree value or mercans.

The On the other hand, whereverer I have been in any call—would assured been got in the built seeing. A viving man, a Roman Carbolic, received a disper-days: I was deeply affected by them, and I should have doubt upon any crave matter. I have telt it to be my plan that the vapour which exhalts from the massh of the seven is strong from his Church, according to which he entered he gladly industed the impulse of my heart, and immediately duty to communicate fully with the Bishop, and I am lifted city, is highling as the mildew, and destructive as | University of Oxford, taking all the ouths, and subscrib-level expressed the feelings I entertained towards all my dear

"Only reflect what a giant flood of spiritual mischief would soon have overflowed the Church-and what un-speakable danger should we and our chiniren have been reduced to, in respect to the destiny of the soul, had the combat of the Boyne gone against the cause of Catholi-

" Dark swarms of Monks, Dominicans and Friars, like possession of their respective Sees, displacing the legitimate holders, even as a hawk drags the dove from its nest! How quickly would our Universities—those noble wellaprices of orthodoxy and learning—have been tainted and point ed by the wily Jesuit, and the gloomy "beetle-browed Trappiet!" What a peremptory end would have been put to associations of every description for promoting

heathen, left to pensh in unconverted darkness, would have borne an eternal testimony to the fatal effects resulting from the less of the mighty battle, which we commended to the Twelfth of July.

"We could discell for columns upon the pregnant theme. How soon would our pulpits have vomited forth such heresies as meriting salvation by works,—transubstantiation,—Mary-worship,—and deeds of supercregation! How soon should the Bible lave been wrenched from our grasp, and ignorance commended and enforced as the mother of devotion. How soon should we have been stringed of that miceless—but trerrifically abused been stripped of that priceless—but terrifically abused blessing—liberty of conscience; and constrained to be-come what the usurping Italian mendacionally calls Catholice.—or submit to all the tortures which a bigoted zeal, guided by the most cruel principles, could possibly invent. How soon would the tribe of liberal free-thinkers themrelyes.—who now for the vilest political purposes make friends with the triple-crowned forman of libertybrought to this strait—either to die martyrs for, (although we never read of one that did so) or, contrary to their most clamorous professions, renounce their Great Diana unenlightened human reason."

We have to lament the death of another of the patriarchs of our City and our Church,-the Hon. William Allan-who died at his residence, Moss Park, on Monday last, at the advanced age of 83, according to some statements; 87, according to oth-

habitually attended. Trinity College deplores the loss of one of her Council, and other institutions or meetings connected with the temporal welfare of the meetings connected with the temporal welfare of the

mainess man. He gradually, and from time to time, filled many important public trusts, as Postmaster, Issuer of Marrage Licenses, Collector of Customs, Legis-lative and Executive Councilor, Commissioner of the Canada Company, &c. During the war of 1812, he commanded the garrison of York as major of the drafted corps of militia. On the establishment of the Bank of Upper Canada in the year 1821, Mr. Allan was elected President, and he continued to be connected with that institu-tion for many years. During Sir Peregrine Maitland's administration, he was called to the Legislative Council. He was never elected to the Lower House. Mr. Allan was a successful man in his worldly affairs, and no doubt was possessed at his demise of a large amount of valuable proposety?

THE TWELFTH OF JULY.

We are happy to say, has passed off in this City without the slightest disturbance. There was Divine Service in the Church of the Holy Trinity, when the Stoney Creek, per Rev. J. L. Alexander..... 0 7 10 We are glad to see that his collision with the Rev. Dr. Lett preached, and an offertory made ainting to £9 10s. 9d., which has been remitte o the Treasurer of the Orphan's Home.

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

DIVERS ECCLESIASTICAL TOPICS.

SUICIDE OF THE HOS, AND REV. ARTHUR PERCEVAL -A brief paragraph in our last conveyed the truly equilibrium of the poor man's mind had been long disturbed before the paroxysm of insanity came on under which he took his own life. His various able publications showed that he was a close student, and, unhappily, he completely overburthened his mind. and brought it at last to a diseased state, by confining it too severely to one particular topic or class of studies.

" In urging literally the Canons of the Church, and wha

may be termed the first principles of Churchmen, utterly in respective of times and circumstances, may be traced both respective of times and circumstances, may be traced both the virtues and the failings of Mr. Perceval's character. He ples which he had learned from his theological studies that he seemed incapable of making any allowance for the real difficulties inseparable from their practical appliestion in such times as these, much less for those which the Latitudinarianism, weakness and faithlessness of men create by preferring that which they call expedient to that which they know to be the 'lawful' course. Of him we believe that it may be truly said, in regard to such men, their sayings and doings, as it was said of Lot-"That righteous man dwelling among them, in seeing and hearing, rexed his righteous soul from day to day with the runlawful dee 1s." Without any personal inter-course with him, at any time, and in the absence of any ommunication from him for several months, we strongly suspect from former communications, that this regation of soul had become so morbid and chronic, that unrelieved by other thoughts, labors, or events, it overpowered the mind, and led to that most featful and sad act which was as utterly inconsistent with his principles and his editorial article in the Hamilton Gazette, on the character, as was any of those acts with which his spirit

In this most melancholy manner, has fallen the a Churchman's newspaper. Let it be true to the author of the "Treatise upon Apostolical Succession."

** faith all in ordaining, sending, or laying bands upon like testil I object.

**Total in ordaining, sending, or laying bands upon like testil I object.

**And Archideacon Denison rejoins—

**During the eight years that I have been Examining should be for one—and perchance to Parliament at all; for part of that corrupt Christian Communicon which, we reported by Direct to the Properties of the Properties of the Properties and Amore, 184.

**Hoper Armore, 184.

**My Dear Sir: "Your kind note of the 1st inst., with accompanying address from my late parishioners, reached the following romarkable case of pertidy on the Properties of the P

thankful to be able to say that, in no instance has he ever | the carespillar to everything which ruises man above the ring all that is required. He performed all the exercises a thankful to be able to say that, in no instance has he ever had occasion to express any difference of judgment from my own in matters of doctrine."

TORONTO, THURSDAY, JULY 11, 1853.

ARCHIDIACONAL VISITATIONS.

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The Archideacon gives the delegance and ordains candidates by letters and ordains candidates by letters and ordains candidates by letters the Bishop of Bath and Wells?

The Archideacon gives the tollowing extrant from the Bishop of Bath and Wells?

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The Archideacon gives the tollowing extrant from the bare idea of such a catastrophe to the toll tree of the expression of the Confidence of the expression of the Confidence of the college of the covilized of the expression of the catering of the carefular to every thing the body in the ton proposed the covilized of the oppression, and the catering of the class conducted by the Rev. Mr. McCarthy, Missionary of the Society in Dublin—and there, by the blessing of God, the force of truth had the same effect upon him as it had before upon Saul of Tarsus.

> The Record argues from this an insufficient inspection or supervision of the English Universities by "the rulers of our Church." We cannot well see what safeguards or precaptions will keep such so many hungry locusts, would have overspread and plagued the nation! With what winged speed would foreign titular Bishops have posted over, in order to take their creeping in through the vilest false-swearing is simply their own black sin, not a reproach to the University which is thus grossly and impiously deceived. Where the system of a Church -like that of the Church of Rome-is to relieve men of a conscience; fanatics who think they can honestly un-Christian knowledge, and propagating the Gospel in foreign parts! Yes! mousands and millions of the hapless butthen themselves of their conscience to do their beathen. left to pensh in unconverted darkness, would Church, as they conceive, good service, could be restrained only by some visible withstanding of Heaven, such as "the cherubim and the flaming sword which turned every way to keep the way of the Tree of Life." Nevertheless, we trust in God that He will withstand all such effectually, for the protection of His Church (as He hath graciously done in the present instance) though it be with measures not discernible by mortal eyes.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

MISSION FUND COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS, AN BEHALF OF MISSIONARY OBJECTS WITHIN THE DIO CESE, APPOINTED FOR TRINITY SUNDAY. Previously announced in The Church, June 23rd, Vol.

ers. To the following particulars, relative to the history of our esteemed fellow-churchman, for which we are indebted to the Patriot, we hope to be able to add something in the shape of a more extended memoir next week. In the meantime, we can bear our testimony to, for we were personally acquainted with, the sterling character of the deceased. We shall miss his presence at the Church Society's Station.

-per next E. Deway.

68 Collections amounting to.

£133 2 5

Collections amounting to.

£128 3 42

Trinity Church, Moore,

£0 13 9

St. Many's Jo do.

0 5 6

Sarnia.

0 19 2

9th Concession. Moore,

per Rev. J. G. R. Salter,

2 1 5

Trinity Church, Wolfe Island,

7 Trinity Church, Wolfe Island,

10 1 10 1 meetings connected with the temporal welfare of the Church, will lack that countenance which he was always anxious to afford to any designs for the Church's advancement.

"The Hon Cot.Wm. Allan died this morning (Monday) about 2 A. M., at the advanced age of 87. He had been in a weak state for some time, and died at last from sheer exhaustion. Mr. Allan first came to Canada about the year 1796 or '98, shortly after the establishment of the Government at the town of York. He commenced business as a general dealer, and was a most indefatigable and attentive business man. He gradually, and from time to

> SUBSCRIPTIONS
> Rev. Henry Holland, to 31st March, 1851,....£2 10 0 Rev. R. Garrett, XI. year, 1 5 2
> In the last Church the word "Picton" was inserted after Mr. Macaulay's name, instead of "Kingston."
> THOMAS S KENNEDY

104 Collections amounting to.....£156 6 83

STUDENTS FUND.

161 Collections amounting to.....£219 1 0

Frankford...... 0 5 7
—per Rev. W. Bleasdell,.....

Secretary, C. S., D. T. Toronto, 30th June, 1853.

ADDRESS TO THE REVEREND THOMAS SMITH

BOWMANVILLE, July 1st, 1853. REV. AND DEAR SIR:—At the lar, est Vestry meeting ever held in St. John's Church, Darlington, it was unanimously resolved, That in the opinion of the meeting, an expression of good-will and of regret at your departure, should be conveyed to you, and that Mr. Neville, Mr. Frederick Cubitt, Captain Ussher and myself, should draw up an address to you, embadying the sentiments of draw up an address to you, embodying the sentiments of uraw up an address to you, embidying the sentiments of the congregation, and sign the same on behalf of the con-gregation. In accordance with that requisition, I now send you the accompanying address, and remain, Very truly yours, Rongar Annach.

TO THE REVEREND THOMAS SMITH KENNEDY, LATE RECTOR OF DARLINGTON.

Reverend and Dear Sir,—We the members of the Church of England in Darlington, cannot permit the relations which have existed for fourteen years between us, as Pastor and Flock, to be rended without expressing the esteem, respect and gratitude we feel towards you as our late Minister and Spiritual Teacher. We cannot but feel that it has been, under Providence, through yout zeal, efficiency and unwestical exertion in God's service, that so large and united a Congregation has been gathered together in Dar-lington, who worship God after the manner of the pure Church of England, in decency and order, to whom no

uncertain sound has issued from your lips, you having ever preached the Gospel faithfully and featlessly. We fully believe that nothing but death or the call of duty, to the increased sphere of mefulness opened to you by Providence, could have caused the separation which we now regret

now regret.

Of your attachment to us and warm desire for our spiritual good we have a convincing proof in the auxiety and solicitude you have evinced, in procuring for us, so worthy and zeal-us a Clergyman as the one who has succeeded you in this ministry.

To your amiable and estimable wife, we tender our

most respectful ester m. We shall ever retain a grateful remembrance of her many kindnesses and virtues so con-

We bid you farewell, wishing yourself, Mrs Kennedy and family every earthly blessing, and in the world to come life everlasting.

Signed on behalf of the congregation by ROBT. ARMOUN, Churchwarden, CHARLES C. NEVILLE, FREDERICK CUBITT, SAMUEL USSHER.

Darlington, July 1st, 1853. CHURCH S CIETY OFFICE

ROBERT ARMOUR, Esq.-

Chaplain in the Discrete, the Bishop havin no instance exproperty to me to be most plainly according to the letter and

appears to me to be most plainly according to the letter and
the spuri of the ordination office.

The other hand a mercentile or metable of the ordination office.

The other hand a mercentile or metable or me its purposes :-
A young man a Roman Carbolic, received a dispose days: I was deeply affected by them, and I should have