might be propounded in due form of law. The Archbishop would thus be delivered from all difficulty; for he could not by law proceed to consecrate Dr. Hampden until all objections to the confirmation of that person had been legally answered. It is scarcely necessary to mention the expenses which might be incurred by carrying out this suggestion, because there are thousands of the Churchmen of England who would cheerfully subscribe to pay

those expenses.

December 7, 1847.

The be Editor of the Cambridge Chronicle.)

Sir.—There is one point connected with the nomination of Dr. Hampden to the see of Hereford which has most attracted any attention—The ministers of the Crown have constituted themselves Judges in Ecclesiastical matters. No constituted themselves I am a constituted themselves in the appointment of the Ends of (To the Editor of the Cambridge Chronicle.)

The Church is in motion upon the subject of Dr. Hampden's contemplated elevation to the Episcopate; but we would fain see a greater activity and a more determined zeal. Lord John Russell must either be awed from his purpose by the remonstrances of the Clergy, or the Queen must be reached in such a way as will justify her Majesty's direct interference in the matter. We hear nothing as to the intention of the Dean and Chapter of Hereford; but we perceive that the newly formed Rural Deanery of Wakefield, at its meeting last week, besides voting a petition to the Queen and the Primate, agreed to a memorial to the Dean and Chapter of Hereford. It would be well, we think, if this body were to receive many such memorials from their brethren—they would not only indicate the duty which is required at their hands, but give them confidence in the performance of it. The Premier has boldly committed himself to a twofold enterprise which must forever settle the question of his Churchmanship—the introduction of Jews into the Legislature, and the intrusion of heretics into the Episcopate.—John Bull.

CLEVER NOTES AND CLEVER ANSWERS.—Every thing

CLEVER NOTES AND CLEVER ANSWERS .- Every thing is very clever till it is answered, and therefore, no doubt, Lord John Russell's answer to the Bishops was. It has had a short lived reputation. Like one of those fair and tender specimens of the floral tribe, which unfold and wither in the course of a night, the letter of Lord John has just had one day's fame—one day's, by St. Dunstan's clock. The Bishop of Exeter is a polite person, and likes to disturb no man prematurely. One day ought to be to disturb no man prematurely. One day ought to be allowed to a Premier's self complacency after writing a clever note. Self-satisfaction enjoys the same protection which the process of digestion does; and as no man ought to be harassed immediately after his dinner, so no man ought to be answered immediately after writing a sharp note. So, we say, there has been one day's law allowed

But, that one day over, comes the answer; and Lord John cases to be clever. He is altogether passe; quite obsolete. The Bishop of Exeter has written a clever note, quite as clever as Lord John's, and rather more. The question—have you read the Bishop of Exeter's answers, has, in the course of one day, ignored the independent existence of Lord John's document, and reduced it to the position of a kind of passive recipient of a judicial punishment—something which has been cut up.—

DR. HAMPDEN .- The contest with regard to this gentleman and his nomination to the See of Hereford, vacant by the promotion of Dr. Musgrave to the Archbishopric of York, has ended to his election by the Dean and Chapter. The influence of the Crown has prevailed, as it always does whenever the Minister of the day thinks

of all remonstrances; but victories are sometimes too dearly purchased, and Lord John will find that such has ments in the present case have been popular with the Church party, Dr. Musgrave having little to recommend

[Our contemporary here quotes Bell's Weekly Messenger, and the Britannia, against the appointment, and proceeds]:

Now to these remarks, which are in the mouths of nearly all zealous Churchmen—to the eloquent remonstrance of the Dean of Hereford to the Queen—and to the protest of a large portion of the Bench of Bishops, given in our last, Lord John turns a deaf ear. Throughpopularity, by writing insulting language to those high dignitaries of the Church who addressed him. Here is another of his letters: it is addressed to the Dean of Hereford above marriage.

"Sir, —I have had the honour to receive your letter of the 22nd instant, in which you intimate to me your intention of violating the law. "I have the honour to be your obedient servant,

J. RUSSELL " The Very Rev. Dean of Hereford."

The Dean in his letter had merely defended his right to elect a Bishop in accordance with the Conge d'eliere. Woburn Abbey was a fitting place from which to write such an epistle, since it was once church property, and most unjustly seized by an unscrupulous monarch, and given to his lordship's ancestors. Harry VIII. could hardly have issued a rescript more dou

But the practical evils arising from all this will be, that body of good and influential men, who felt pre-disposed to become attached to his person and government. The treason and treachery of Peel to his party would have brought thousands under the banner of Russell, if that Russell had acted with wisdom and discretion. It was a capital error to take up Dr. Hampden or any man as a Dr. Croley remarked, 500 or 5000 men in the Church, as estimable as Dr. Hampden, and against whom no objection did exist. It shows a great lack of judg-ment in the Premier, but it at the same time proves the trnth of the remark of Sheridan—that the Whigs always seek shoals and quicksands on which to shipwreck them-

ank confession of faith. A movement in his favour was also made in the University of Oxford, fifteen of the heads of houses having spoken in his behalf, and the But Lord John will feel the effects of it for many a day

SEE OF YORK.—The confirmation of the election of Dr. Musgrave, Bishop of Hereford, to the Archbishopric of York, took place yesterday, at St. James's Church, Piccadilly, at eleven o clock, by virtue of her Majesty's royal letters patent directed to the Archbishop of Canterroyal letters patent directed to the Archbishop of Canter-bury and other Prelates to confirm the election made by the Dean and Chapter of York. The Archbishop of York elect attended with the Bishops specially appointed for that purpose, the Commissioners being the Lord Bishop of Winchester (the President), and the Lords Bishops of Exeter, Salisbury, Chichester, and Ely. The Prelates having robed in the Vestry, and the Advocates and Proctors, the Vicar-General of the Archbishop of Canterbary and the Careed's Register, with other officers. Canterbury, and his Grace's Registrar, with other officers, having assembled, they were conducted into the Church, where morning prayers were read by the Rev. J. Jackson, the recently-appointed Vicar of St. James's. The Lords Commissioners then proceeded to a table in the body of the Church and took their seats, the Bishop of Winchester being in the centre, the Archbishop-elect remaining in his new. in his pew. The proceedings commenced by reading the license of the Archbishop of Canterbury consenting to the confirmation being held in that Church, and within his province. The Proctor of the Arches' Court, officiating for the Dean and Chapter of York, prayed the letters

patent to be read.

The Lord Archbishop elect then took his seat at the same time, produced the original mandate; whereupon the President directed the Apparitor publicly to call in all opposers thereto. None, of course, appeared, and his Lordship read aloud the several instruments, which were afterwards signed by the whole of the Lords Commis sioners. The oaths of allegiance, supremacy, and simony were directed by the President to be taken by the Arch bishop elect—at the time kneeling. The sentence con firming the election was then read by the Bishop of Win chester in a most solemn and impressive manner. The sentence was then signed by the whole of the Lords

SINGULAR DISPUTE BETWEEN THE BISHOP OF LON- celebrated in Trinity, St. Luke's, Calvary, aital, nou publicly to Dr. Hampden in Bow Church where he must appear to have his election to the see of Hereford confirmation. All that would be necessary would be, to take the advice of some eminent civillan in order that the objection the privileges of the College on the one hand, and the interests of the Colonial Church on the other. It appears that a Fellowship was founded, nearly 200 years since, in Jesus College, by a native of Glamorganshire, to be held only by such persons as had been educated at Cambridge School (recently erected into a Divinity College for the School (recently erected into a Divinity College for the diocese of Llandaff), and express provision having beer of London deeming it requisite that the holder should proceed as a missionary to either of the colonies or depen-dencies of the British Crown, the "Fellow" should have no option in the matter, but should at once obey the Bishop's instructions. The power thus conferred on the Bishop of London has never yet been exercised until now,

On Monday, Eldad Chapel, which has been so long a breach of Christian unity in Plymouth, was purchased by the Incumbent of the new parish of St. Peter's, in that town, for the purpose of being consecrated as the parish church, for which no building has been provided; the sum of £3,050, with which the purchase was effected, having been made up by the munificence of the Rev. E. Godfrey, the minister of St. Peter's, alone, or with the assistance of a few immediate friends. To understand the extent of the sacrifice, it should be remembered that on being consecrated the building passes from the purchaser's ownership, and becomes appropriated to Divine worship for the parishioners of St. Peter's for ever.—

Exeter Gazette.

The parishioners of the Rev. W. Parr Pitman, at

and an opportunity of testifying those feelings will be welcome to thousands who have found in the book, weeky and daily, a help, a guide, and a comforter:-

"The author of the 'Christian Year" is engaged in rebuilding the Parish Church of Hursley; it is believed that a great any persons would avail themselves of the opportunity which benefit received from that work, by joining in contributions towards the expense of placing one or more stained glass win-"It is proposed to preserve a list of the subscribers, without

specifying the amount of their subscriptions, which may be communicated hereafter to Mr. Keble. communicated hereafter to Mr. Keble.

"Contributions for this purpose, of 2s. 6d., 5s., 10s., 1l. or upwards, will be willingly received and applied by the Lord Lyttle on. Hagley, Worcestershire; the Hon. Mr. Justice Coleridge. 26, Park-crescent; the Rev. the Warden of Winchester, Winchester; the Rev. Wm. Dodsworth, Gloucester-gate, Regent's Park; Dr. Alison, M.D., 44, Heriot-row, Edinburgh; Thos. D. Acland, Esq., 12, Queen-street, Mayfair; Roundell Palmer, E.q., M.P., 11, New-square, Lincoln's-inn; Capt. R. Moorsom, 68, Lowndes-street, Bedford-square; the Rev. U. Richards, British Museum; James H. Markland, Esq., Lansdown-crescent, Bath; Copley Fielding, Esq., Worthing; Geo, Richmond, Eeq., 10, York-street, Baker street; Rev. W. C. Lake, Baliol College, Oxford; S. W. Wayte, Esq., Trinity College, Oxford; Rev. R. C. Trench, Itchen Stoke, Alresford;

Rev. W. B. Heathoote, New College, Oxford; Rev. George Williams, King's College, Cambridge.

As the building of the church is advancing rapidly to completion, and it is desirable to know, as soon as possible, what amount of sub-criptions may be calculated on it is requested that accounts be requested.

form of a "testimonial." Mr. Keble is rebuilding his church; and it is to his church, and not to himself, that those who feel gratified for his book are invited to contribute. Amongst its promoters are men of all parties, and of every shade and variety of opinion. Admiration for the "Christian Year," and gratitude to its author, are characteristic of no one section of the Church; they are common to all Churchmen. Here we find Mr. Trench and Mr. Dodsworth thoroughly at unity. And it is a source of great satisfaction, in these disjointed times, to find a ground whereon good men of all sorts can meet together in friendly companionship, without the slightest compromise of any principle on any side. But we have said enough to inform our readers of the privilege which is offered to them. If every one who has bought a "Christian Year," and read it with delight, were to give the price of one, Hursley Church would out do in richness of ornament the glories of Strasburg Cathedral.

WEST INDIES.

ANTIGUA.- The Cathedral and Parish Church of St. John was opened for Divine worship under license from the Bishop on Sunday last. The Rev. S. A. Warner, Curate, read the morning service, and the Ven. Archdeacon preached from Psalm exxii. 1, to a crowded and attentive congregation. In the afternoon the Rev. E. O. Roach read prayers, and the Rev. S. A. Warner preached

The building is a massy edifice of stone, cased inside and roofed with pitch pine, and is in every way calculated, as far as human means can make it, to withstand the feet from east to west; the transept 102 feet from north to south; and is calculated to give 2,200 sittings. In a parish like this, whose population is supposed to be 15,000, this is still but small accommodation, where the chief part of them may be supposed to desire to sit regularly under the ministry of the Established Church. Much honour is due to the legislature and the island anthorities for conreadily, at a time when the cultivation of the soil is hardly profitable and trade is almost at a stand. The amount of the collection made at the opening of the Cathedral for the organ fund was £49 2s. 6d. sterling, and the Archdeacon took occasion to apprise the congregation that next Sunday a collection would be made in aid of the exhausted ilding fund, in order that the improvements about the Cathedral yard may be speedily completed .- Weekly

DOMINICA.—It will be seen by our report of yesterday's legislative proceedings that the bill for endowing the ministers of the Church of Rome, in this island, has been withdrawn by its originator. Opposed as we are to the principle of the bill, it cannot be supposed to be a matter of regret to us that this step has been adopted; but we do think the ground upon which the honourable member think the ground upon which the honourapie memoer based his resolve for withdrawing the measure, the most intenable, not to say the most improper, that could have been chosen. Charity, it is said, begins at home, and surely if the enormous burthen of £1000 per annum was to be added to our already heavy taxation, for the purpose of creating another Church Establishment; it is but natural that our fellow-subjects should be the recipients of the salary, and not foreigners and aliens, -individuals, for aught we know, inimical to our constitution and hating our nation! The amendment, which sealed the fate of the bill, did not in any way trench upon or interfere with the priests at present in the island, (composed, we believe, of Frenchmen, Italians and Corsicans, and but two Irishmen); it had a prospective view; and we really could not see any possible objection to the amendment, when it is known that from the College of May nooth as many young Irishmen as were necessary, qualified for the work, could be procured, and who would no doubt gladly come out to the "far west" for £100 a-year. As Mr. McSwiney (a zealous supporter of the bill) very properly remarked, "no insult to the resident priests could have been intended by the Attorney C. who insult to the resident priests could have been intended by the Attorney General, in proposing the amendment, and as none was intended none could be taken." This is an English Colony, and it is quite an anomaly that a British Colony should contain a French labouring popu-lation. It is time that this should cease, and our people taught to become more English in their language, habits and customs.—Dominican, Sept. 22, 1847.

UNITED STATES.

DAILY SERVICE. - We are indebted to the Protestan Churchman for the following interesting remarks on the Daily Service in various Churches in New York:—

My principal object, however, Mr. Editor, in troublin you with this communication, was to ask the favour your directing public attention to the fact of their bei now in several parishes in this city daily service throughout the year; besides Litany Day and Holy Day services in several others. If I am rightly informed, daily service is

end by the Church. It must be truly welceg 1 to the devout, the penitent, the afflicted, and the the penitent, the afflicted, and the the penitually anxious, and those who feel need of direction and help in their necessar X posure to the temptations and snares of the world, to he such frequent opportunities of such in the Lord and learning His quent opportunities of seeking the Lord, and paring His word, and adoring His providence and grace, and thank-ing Him for His goodness, and humbly aid penitently casting themselves on His love and mercy, and gratefully and honestly confessing Him before men, in the solemn services of His Church. Pious strangers visiting the city firmest security of social and civil welfare. And although the offering of the daily Morning and Evening Prayer in the Chapel of our General Theological Seminary is not properly a public service, yet I trust we have pious citizens who regard it as a blessed privilege to have those prayers in our midst, as a means, through God's mercy in Christ, of drawing down upon us His favour and loving kindness. Surely we will feel grateful to the excellent clergy who herein cheerfully devote themselves as our Heavenly Father's instruments of good; be diligent in prayer that their labours may be blessed, and be anxious to do what in us lies to strengthen their hands and cheer

A NEW ROMISH DOCTRINAL DEVELOPMENT .- The Freeman's Journal remarks:—"It is confidently asserted, that it is the known intention of Pius IX. to realize the expectation of the faithful ere very long, by declaring as an article of faith the doctrine of the Immaculate Conception of the Blessed Virgin."—Church Times.

THE CHURCH.

TORONTO, FRIDAY, JANUARY 28, 1848.

CONTENTS OF THE OUTSIDE.

n Letter Writing.

TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

The period having arrived when it is usual to ance one of the four Annual Collections provided for by the Constitution of The Church Society, I have fixed upon Septuagesima Sunday,-being Sunday all the Churches, Chapels, and Stations, of this Diocese, in aid of the Fund for the support of Missions.

To the few who seem disposed to think that our appeals are too frequent, I would quote the esult of ridge's." y own experience, and that of all my Brethren who ave entered heartily into this duty, namely-"That the practice of giving creates the inclination and habit of giving": and this will ever be the consequence where the love of Christ and the desire of his pomise are the motives of our labours and of our gifts

The influence of the Gospel in our more remote settlements, through the agency of Travelling Missionaries, is one of the leading objects of the Church Society; and every member of our holy Communion must be deeply impressed with the importance and benefit of aiding in promoting the ministrations of the Church to the more distant Townships of the Discese, that it cannot be necessary to urge at any length so high and sacred a duty.

Ten Clergymen are at present actively employed the different Districts of the Diocese, and receive an allowance from this Fund, besides an Interpreter, and Catechist,-creating an annual charge upon it of £464. 2s. 11d.; whilst it is in contemplation, as on as the Clergymen can be furnished after the next general Ordination, to increase the number of Traveling Missionaries, and thus to augment the demand upon this Fund.

pledged for the present year, it appears from a state ent furnished by the Secretary and Treasurer, that £179. 13s. 5d. will be required, and this without taking into account the increase of Missionaries as proposed: and which it is most desirable to supply.

On these grounds I appeal on behalf of the Mission Fund to the never-failing liberality of the members of the Church in this Diocese; and I trust that her children in the elder parishes especially, who have so long njoyed her Ministrations at little or no cost, will exercise a proportionate liberality in helping to furnish the consolations of religion to those amongst whom we have no other means of diffusing them.

Beloved Brethren, Your's very affectionately, Toronto, 12th January, 1848.

PARLIAMENTARY ELECTIONS.

As our readers are by this time aware, the result of the contested elections now completed gives a decided najority to the Liberal party. Though by no means prepared for such a sweeping catastrophe, we must onfess that our astonishment is not very great. In point of fact, the Conservative party entered into the contest without much heart or spirit. They felt that, as matters had been going for some time back, they had very little to struggle for, so far as, what we must now call, the late Administration was concerned .-When they beheld point after point sacrificed on the altar of expediency, and interests, which they were wont to regard as of paramount importance, abandoned, in the hope of conciliating adverse parties, the constitutional electors could discover no motive why they should make the sacrifice of time and money, necessary to secure the triumph of men whose principles ere so very undefined and uncertain.

That any reaction has taken place in the public ind, so far as the great political questions of the day are concerned, we fearlessly deny. The constitutional party, numerically speaking, is as strong as it was at the last general election. And when circumstances shall occur to rouse them from their temporary apathy, Mr. Baldwin will assuredly find that the loval he whose banners are emblazoned the Bible and Crown, and whose motto is British Connexion, can show as powerful and effective a front as ever.

THE MADEIRA CHAPLAINCY.

We lately directed the attention of our readers to the case of the Rev. R. T. Lowe, the British Chaplain of Madeira, who, after performing the duties of his office for fourteen years with unblemished reputation as far as his moral character was concerned, had in the most arbitrary manner been cashiered by Lord Palmerston, without the form of a trial-nay, even without previous notice either to himself or to his Diocesan, the Bishop of London, by whom he had been licensed. A circumstance has lately transpired which entirely confirms the impression we had formed -viz., that the reverend gentleman has been most unfairly dealt with, and that he has been sacrificed by a popularity-hunting minister, to gratify the prejudices of a few ignorant, if not malicious, gossips and busy-

It appears, from a statement in the London Post, that the Rev. T. Salwey, Vicar of Oswestry, who spent the winter of 1845-6 in the Island of Madeira, signed, among others, a protest to Lord Aberdeen, cite the following important passages from a "Defence" then Secretary of State, against an illegal resolution of a general meeting of Mr. Lowe's congregation, refusing to pay that gentleman his stipulated salary. Mr. Salwey subsequently withdrew his protest, on the neutrality, as he found that his having signed that protest had the effect of causing him to be looked upon as a favourer of religious opinions to which he was entirely as the contradictory to the expressed by him upon essential doctrines, before his favourer of religious opinions to which he was entirely and opinions to the Everlasting Gospel, when the completeness of the entire of Political Fathers or Magistrates to their Political Fathers or magistrates to the truth of Gospel, when the complete several tendency to doctrines, before his expressed by him upon essential doctrines, before his expressed by

of Oswestry to Mr. Lowe's religious opinions, are limited strictly and exclusively to the sermons which he heard him preach; and it is on the strength of these identical discourses that Mr. Lowe has been clamorously denounced to Lord Aberdeen, Lord Palmerston, and the whole Christian world, as a teacher of Popish errors, and of doctrines wholly irreconcileable with the Articles of our Church.

This is a grave and onerous charge: one which, if substantiated, would justly render the British Chaplain of Madeira obnoxious to the highest ecclesiastical censures which could be passed upon him. Most forservices of His Church. Pious strangers visiting in the cannot but feel an interest in this arrangement. It also delightfully exercises the good Christian's faith in the sure promises of God's favour to a praying people, as the sure promises of God's favour to a praying people pe

> In a letter to Mr. Salwey, dated the 14th of June last, Mr. Lowe writes in the following terms: "It is most satisfactory to have your declaration that what you meant by my peculiar views is simply what you heard me preach, and again, that you only know my views by my preaching; for this enables me to satisfy yourself and all men, not only that such peculiarity is really as your letter intimates, and, so far as I am concerned, irrespective of all points of established faith or doctrine, but also that it exists, after all, rather on your side than on mine.

"Before your letter reached me I feared you had been led into misapprehension by some false report or exaggeration, which it might have been as unpleasant to trace to its originators as difficult to refute. I am the more thankful, therefore, to find that the matter rests on ground so narrow, clear, and easy to approach.

"Previous to your arrival, impressed by local circumstances strongly with the importance of avoiding all pretext for agitation or excitement in the place, resolved for a season to have recourse to the works of some popular and well-known standard writer in our Church, of an age and stamp at once removed from all suspicion of connexion with the controversies of the present day, and of authority above cavil or impeachnent. Such an author and divine was BISHOP BEVERIDGE, who had the further recommendation of being also a well-known powerful opponent of all Romanizing views and doctrines, and of being held in extreme favour by the * * * Evangelical party in our

"In proof of the reasonableness, or indeed the necessity of my seeking some such safeguard against ignorance and prejudice, you will doubtless smile to hear that I was gravely charged, the very winter you the 20th February next, for a general Collection in were in Madeira, by a clergyman considered to be of

these two very sermons being actually Bishop Beve-

In reference to the above hiatus, it is stated by the Post, that the specific objection against the discourses in question was, that they contained views different from those of the venerable Beveridge!!!

Mr. Lowe proceeds to say, "I cannot, therefore, but rejoice again to claim the shelter of a name so venerable, for any supposed peculiarity of views attributed to more generally by yourself. For it is certain that for EVERY ONE of the sermons preached by me during your stay in Madeira, and on which your charge against me rests, BISHOP BEVERIDGE IS ENTIRELY RESPON-SIBLE. All the sermons which you heard me preach were not mine, but his. What were dissented from were his views, his words, and not peculiarly mine. Instead, therefore, of fixing upon me any personal peculiarity of views, your allegation resolves itself into a statement of a difference of views between yourself and Bishop Beveridge, upon which I need not enter; for I heartily respond to your apparent inclination to avoid all unnecessary extension of this correspon-

as public and decided a manner as that in which they were made. Unless they be prepared to maintain that Beveridge is a heretic, they are bound by every prinadopted towards him.

Of all authors, members of the Reformed Anglican Church, that could possibly be selected, we should Holy Word. One or two texts, out of the hundreds think that Bishop Beveridge is the one least exposed to the stigma of teaching Popish errors, or inculcating assertion. doctrines wholly irreconcileable with the Articles of our Church. His writings are thoroughly and undeniably ciety, with all its latitudinarianism, have reprinted many of his discourses, including in all probability some of those on account of which Mr. Lowe has undergone so much unmerited obloquy and annoy-

in strong terms our disapprobation of the irregular and throne be established." unconstitutional course which Lord Palmerston had pursued in inflicting pains and penalties upon a Iresbyter of the Church, without referring the question of Proverbs xxix. 2. "That we deny,"-quoth our his orthodoxy to the decision of his Ordinary. Had Baptist free-thinker-"the people will have no cause the Secretary of State requested the Bishop of London for grief, if so be the wicked be adepts in the mysteto investigate the charges so clamorously brought against Mr. Lowe, he would have avoided the ridiculous position which he now occupies, -and an act of cruel and idiotical oppression would have been left unperpetrated.

To the Church at large the exposure reads a lesson, which we trust from the bottom of our heart will be productive of permanently beneficial results. we would never for one moment seek to screen a beneficed heretic, or discourage enquiry into alleged oneous teaching-we would refer to the case of Mr. Lowe, as a caveat against uncharitable and hasty conclusions in reference to the theoogical soundness of persons exercising the sacred duties of the ministry. In these days of division and controversy, it is very nization against Presbyters the least open to such a charge, -and that too upon the testimony of people by no means qualified to decide between what is right or wrong in doctrine or application. Let it never be forgotten, that had the sound and orthodox Bishop Beveridge been British Chaplain at Madeira, in the year of grace 1847, he would have been silenced by a Whig Secretary of State, (so far as such an official could silence him) for upholding Romanism, which he ever strenuously opposed, and enunciating doctrines wholly irreconcilable with the Articles of that Church, amongst whose brightest luminaries, and most uncompromising defenders he has ever been ranked by men this, that you shall say you have nothing to do with of all shades of opinion.

The insanity of party spirit was never more emhatically demonstrated. May the God of peace preserve us all from its demoralizing influence.

As our only motive in being so explicit in regard to he appointment to the Bishopric of Hereford, has been a single-hearted desire to vindicate the truth, we cannot possibly feel any reluctance to give the accused a fair and impartial hearing. With this design, we which Dr. Hamden has published. We can do no more than quote these extracts at present; but the document shall be transferred entire to our columns next week. We look upon it as a complete-though ground, inter alia, that he desired "to ma, sain a strict not avowed—recantation of the theological views pro-

opposed." From a published correspondence between his recent Confession of Faith, we are as fully perthe parties we learn, that the objections of the Vicar suaded as the clearest evidence and force of words can make us. If we know any thing of the meaning of language-making allowance for the vague and cloudy style affected by Dr. Hamden in his Bampton Lectures-we think that it is somewhat hard to reconcile the Church's "full doctrine of the Trinity,"-in which Dr. Hamden now professes his firm belief, -with his previous statement, that the idea of "the Divine Unity nid the Trinitarian distinctions," sprang (not from Scriptural faith) but from "the dialectical spirit ?" the "full doctrine" of the Church being this very "dialectical" notion-as it was termed-that "in the Unity of the Godhead there be three Persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."-(Article I.) We cannot but see here an obvious opposition of error and truth, and the assertion of the truth, after having held and declared error, is in effect a recantation, whether he who makes

it is willing to acknowledge this or not. The attempt to fix the strong protesting demonstrations upon what is called the "High-Church" party, is poor and shallow sophistry. The best answer to it is an appeal to facts. Public journals, which would probably have a word to say against the Bishop of Exeter on almost every other religious topic, are found to echo his opinions upon this; and the Bishop of Winchester assured his clergy that, if they took care to keep their protest clear of party character, they should have his hearty concurrence.

Having made these few prefatory remarks, we proceed to lay before our readers the following extracts from the "Defence." The whole, as we have promised, will appear next week :-

"First then, my lord, I most solemuly deny the sear dalous imputation. As an honest man, I say I do not, and never did for one moment of my life, in thought or word, hold or maintain any other doctrine respecting our Lord's most holy Person and His blessed Work of Redemption, than that which is plainly set forth from Scrip-ture in the Articles and Formularies of our Church. I hold too, and I have ever held most firmly, the full doc-trine of the Holy Trinity, as stated on the same authority in the same documents of the Church."

"It is not my teaching, whatever may have been at-

"It is not my teaching, whatever may have been attempted to be shown by prejudiced adversaries, that the doctrines of Scripture or that of any other of its great fundamental truths, such as original sin, justification by faith, preventing and assisting grace, the efficacy of the two sacraments instituted by our Lord, are nothing more than theories formed by the human mind on the text of Scripture. It is a very great mistake to suppose that I have ever meant this, in what I said of the force of theory, in ear Banneten Legture and learners." in my Bampton Lectures or elsewhere."

THE INFIDELITY OF LIBERALISM.

The Whig Ministry seem determined to support with all the influence they can command, the Bill which, by rendering Jews eligible for Parliamentary honours, virtually declares that Great Britain as a nation is no longer Christian. By assuming this position, they have committed themselves to a principle extraneous matter stands thus. Religion and Legislation are each of them sui generis; one cannot interfere with the other. Every one has heard of Mr. Macaulay's statement of this principle. He has no hesitation in declaring that it is as absurd to require religion in a legislator as in a cobbler. Law-making and shoe-mending are equally freed from the presence of religion, as a part of the stock in trade. crees, which are to regulate the transactions of a great nation in its interests and external relations, are to involve no more of religious principle, than the rules by which a patcher of shoes is directed in his vocation." There is nothing exaggerated or overstrained in this homely exposition. Every sound-thinking man, whatever his political bias may be, must own that it is a fair statement of the opinions of all who would advocate the Jewish Relief Bill, and measures of a similar

The Montreal Baptist Register proclaims the same doctrine, in one of his recent leading articles. "As It does not often happen that a clergyman accused we view it (observes the Editor), legislation is a very developed by it, and published in the correspondence of the practical working are the correspondence of the practica of unsound opinions is able to furnish so satisfactory a worldly thing; it has to do with the Kingdoms of this of that powerful but utterly unprincipled joint and the satisfactory a worldly thing; it has to do with the Kingdoms of this of that powerful but utterly unprincipled joint and the satisfactory a worldly thing; it has to do with the Kingdoms of this of that powerful but utterly unprincipled joint and the satisfactory a worldly thing; it has to do with the Kingdoms of this of that powerful but utterly unprincipled joint and the satisfactory a worldly thing; it has to do with the Kingdoms of this of that powerful but utterly unprincipled joint and the satisfactory a worldly thing; it has to do with the Kingdoms of this of that powerful but utterly unprincipled joint and the satisfactory as well as the satisfactory as the satisf world :- and those persons who best understand the dent course which he has pursued, has been in a con- management of worldly affairs, politically and comdition to do. And surely if his accusers in general, mercially, are best qualified for seats in the Halls of and his well-read brother of Oswestry in particular, Legislature." Our dissenting contemporary is at be possessed of ordinary candour and common fair- least entitled to the credit, so far as it goes, of plain ness, they will forthwith withdraw their objections in speaking. Most unequivocally he lays down the proposition that religion forms no essential item in the qualifications of a Magistrate or Lawgiver.

But old fashioned Tories, like ourselves, have ciple of justice to make amends to Mr. Lowe, for the slight difficulty in these premises. Such a theory unkind and unchristian course which they have though exceedingly convenient in these days of Denominational rivalry and antagonism, is unfortunately altogether opposed to the plain teaching of God's which we could cite, will abundantly vindicate this

Take away the wicked from before the King, and his throne shall be established in righteousness. Proverbs Protestant, and even the Loudon Religious Truct So- xxv. 5. "A doctrine altogether antiquated and illiberal"-argues the Register-" Let a Councillon understand the management of affairs, politically and commercially, and erroneous though his religious opinions may be-though like Baron Rothschild he may brand Emanuel as a fanatic or an impostor—the closer he stands before the King, the more firmly shall his

When the righteous are in authority the people rejoice but when the wicked beareth rule the people mourn.

ries of finance and diplomacy."

Mine eyes shall be upon the faithful of the land that they may dwell with me; he that walketh in a perfect way, he shall serve me. Psalm ci. 6. Objected by the Register. "King David, B. C. 1000, might have been guided by such a principle in the choice of his ministers, but the enlightened progression-men of the Nineteenth Century demand, that Victoria pay no regard to it when selecting her constitutional advisers."

To all this it may be objected that our views are those of illiberal Churchmen, and as such carry no weight in the estimation of Dissenters—"Produce" our opponents may say-"some of the great Nonconforming champions of civil and religious liberty, who make a similar application of such Scriptural texts as you have quoted, and perchance we may give greater credence to your doctrine." Readily do we Readily do we accept the challenge.

DR. OWEN, in a Sermon preached before the Long Parliament, thus expresses himself: "Some think if ou were well settled you ought not, as rulers of the Nation, to put forth your power for the interest of Christ. The good Lord keep your hearts from that apprehension! Have you ever in your affairs received ny encouragement from the promises of God? * * Do not now profess you have nothing to do with Him: had he so professed of you and your affairs, what had been your portion long since!"-" If it once comes to religion as rulers of the Nation, God will quickly manifest that He hath nothing to do with you as rulers of the Nation."

JOHN Howe discoursing on the prospects of the Church, expects to see her prospects advanced "First by means of the Kings and Potentates of the earth .-And think how it will be if such Scriptures come to have a fuller accomplishment than they have ever yet had; when in all parts of the Christian world Kings shall be nursing-fathers, and Queens nursing-mothers; when the Church shall suck the breasts of Kings; when the glory of the Gentiles shall be by them brought in. Think whether this will not do much to the making of a happy state as to the interests of religion in the world."

FLAVEL, in his Exposition of the Assembly's Catechism, thus replies to the question, "What is the duty

carefully providing for their souls in every place of the

BAXTER, addressing civil rulers in his Christian Di ectory admonishes them in the following terms "Let none persuade you that you are such terrestrib animals that you have nothing to do with the heavenly concernments of your subjects. There is no such thing as temporal happiness to any people, but what tendeth to the happiness of their souls; and it must be thereby measured, and thence be estimated. The very end and work of your office is, that under your government the people may live quietly and eaceably, in all godliness and honesty."

Without remark we commend these quotations to the serious consideration of such modern political dissenters as may have imbibed opinions similar to those promulgated by the Baptist Register.

POSTHUMOUS SERMONS.

A correspondent of the English Churchman, com plains, and we think with sufficient cause, of the too discriminate publication of Posthumous Sermons He instances the case of a volume published as originated al, in 1845, where out of twenty discourses he found no less than five taken word for word from Mr. Slade's first two volumes. The writer adds—"They might all be Mr. Slade's for aught I know, for I have only the first two of the first two volumes to refer to; probably few them are original."

Nothing is more natural than for the relatives and flock of a beloved and useful Pastor to desire the publication of some of the pulpit prelections by which they may have been profited, as a memorial of their departed guide, counsellor and friend. And as there is perhaps no clergyman whose sermons, strictly speaking, are in every instance. ing, are in every instance, the result of his own study and reflection, we think that it would be advisable for our clerical friends to have their manuscript discourse arranged in such a manner as would preclude the possibility of mistakes, similar to that above allude

to. A word on the title-page of each would sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to indicate whether the writer claimed it ships a sufficient to his own composition;—or perhaps it might be better that all the Sermons which, in the author's opinion, were worthy of publication might be arranged in separate and described parcels.

COLLECTION FOR THE MISSIONARY FUND. We trust that our Lay brethren in this Diocese wil receive with warm-hearted earnestness the impressi appeal made by the Lord Bishop of Toronto, in behalf of this important arm of the Church Society, His Lordship has described the necessities of Church, and the duty of her members in a strong and affecting way. We hope that his Pastoral Letter may effectually kindle the zeal, of which an abundant message and a like a letter may be sure and a letter may be s sure and a liberal manifestation are so pregently quired by our spiritual wants. Let the rich candiask themselves whether it be seemly or piousgifts which ought to be reverently placed upon Church's altars; and whether it be not a sad token lukewarmness, that they should take anxious though how they may be clothed with sumptuous at whilst it is impossible not to observe the notorious verty of God's struggling inheritance. And let all though they be poor—labour to do something, ing that God will assuredly bless what is strictly free-will offering, though it be but "the widow's mit the acceptableness of which hath been so often quo that it hath passed into a scriptural proverb.

WORKING OF ROMANISM IN SWITZERLAND. Regarding as we do the late struggle between federal troops and those of the Sunderbund, wrestling between Rationalism and Jesuitism, we are very indifferent as to the final result, and would not now have alluded to the contention were it not glaring instance of the practical working of Roman infatuation of the people of Lucerne, who were tal Times" The writer after giving an ac by their priests to expect that the wrath of Heave would destroy the federal troops when they approach

the walls, says: "More—I have seen some curious little brass amule with the effigy of the virgin on one side and the cross the other, which were sold in great numbers to the permission of the as charms against all possible injuries in battle, sold at seven and ten batzen (about 10d. and 15d. money) were affective and ten batzen (about 10d. and carbine money) were efficacious against musket and carbine those at 20 batzen (about half a-crown) were proof against musket and carbine those at 20 batzen (about half a-crown) were proof against musket and carbine those at 20 batzen (about half a-crown) were proof against presented with a card, of which the following perbation transcripts according to the control of the carbon transcripts and the carbon transcripts are carbon to the carbon transcripts are carbon to the carbon transcripts are carbon to the carbon transcripts. erbatim transcript, capitals, italics, and all:

O MARIE

Quiconque, portant une médaille miraculeuse, la avec piété cette invocation, se trouve placé sous le tection spéciale de la Mère de Dieu; c'est une prode Marie Elle Même.' Which, being interpreted—if indeed I may be excused profaning the honest English tongue with such blasphen

Oh Mary!—conceived without sin—pray for us 'Oh Mary!—conceived without sin—pray for have recourse to you. Any one carrying a miral medal, who recites with piety the above invocation comes placed under the special protection of the of God. This is a promise made by Mary herself of God. This is a promise made by Mary herself of God. This is a promise made by Mary herself doubt not there were many similar) has been read on good authority. One of the landsturm of sued, and challenged to surrender; he refused, if light, and was wounded successively by four shots, he sank under his wounds. Upon being captured, clared that having a medal, had he thought it possibultes could have touched him he would have dered at once. I understand he is since dead.

Upon a like principle—or want of principle—in a since dead. Upon a like principle—or want of principle—sturm and soldiers were invited to bring their are

the churches to be blessed; for which fees of five francs were charged. Whole piles of arms receive nediction in this manner, and were then declared sure of hitting." There is no need of comment on so gross a sp men of priestly deception and popular delusion.

THE MAYOR OF TORONTO. We congratulate the City on Mr. Gurnett's appoint ment as Mayor, to which we briefly alluded last. For many years his name has been belonging public as an indefatigable magistrate, possessive remarkable energy of character and an intimate gaintance with municipal law.

Nor have his services been confined to the Change.

for the untiring perseverance and skill he disp disentangling the machinations of the band of the styled "the Markham Gang."

Last summer we saw him labouring as Chair the Board of Health, to ameliorate the cond the wretched plague-stricken and famine-worn ob so recklessly thrust upon our shores. His workers in the same righteous cause were dr into the graves that yawned around, yet unrel and without hope of gain in a worldly sense, his flinched from the perilous post which philan

alone induced him to occupy.

Such being the nature of Mr. Gurnett's claims rejoice that the members of the Common have shewn a due appreciation of them, by col on him the dignity of the Mayoralty.

Communications.

To the Editor of The Church

Rev. and Dear Sir, -- It is a truth to which a Christian men theoretically subscribe, and of wh amongst us have had melancholy experience, doctrines of the East of the Charles of the East of the Eas