of the Rev. W. Austin were beginning to take effect. He had been a hearer of the word in that quarter, which had not been without some effect on his mind; and now finding himself assailed where he had little expected any such thing, he reluctantly withdrew his claim. He desired, however, permission to see the young woman before he went away. She was sent for, and he then formally demanded restitution of a hammock, some calico, a comb, and various other articles which he had formerly given her, and which were in fact nearly the whole of her little property. This demand was complied with, and the matter ended much more agreeably than I had expected. It was one of those circumstances which seemed to show the favour of God to our infant mission. Had not his grace touched their hearts the family might have left us and become enemies to the truth; but as divine providence ordered it, a good example was set by *them*, and a *deeply rooted*, evil custom received a severe blow at a critical time. The young woman led an exemplary life, and died unmarried four years after."

COLLECTIONS FOR THE IRISH AND SCOTCH SUFFERERS BY FAMINE.

"At this time the sad news of the famine in Ireland and in the Highlands of Scotland reached us; collections were made all over the colony for the relief of the sufferers. The subject was before the Indians at the mission, and they at once offered to contribute cassava and other provisions for the relief of the hungry people. When told that they would spoil in their passage over the wide sea, they said that they had little money, as the drought of the preceding year had reduced them to penury, and their clothes were nearly worn out, their young men being at that time absent working for money to buy more. This was the truth, as I knew.

"Cornelius was present, and seeing how matters stood, he went quietly away. He had just returned from the sugar estates, bringing with him about ten dollars, the produce of his industry, with which he was about to proceed to Georgetown to purchase clothes for his family. This sum he brought and laid before me. Then taking one dollar he said, I give this *for myself*, and this said he, adding another, *for my wife* and eldest daughter. Then turning to his countrymen, he continued: "Friends, you have little money, I will lend you from this till it is gone, and repay me when you are able." One after another availed themselves of the offer; others rummaged up a little more; some poor widows brought their half bits (two pence), and fifty-two dollars were sent that week from Pomeroon. Half of that sum was collected among the negroes and other inhabitants of the lower district of the river. I may add here, that though these Indians were very poor indeed, with respect to money, yet, they regularly contributed to the monthly offertory, and did all they could to keep the mission buildings in repair."

A Catechism on the Thirty-nine Articles of the Church of England, by the Rev. James Beaven, D.D., Professor of Divinity in King's College, Toronto; author of A Help to Catechising &c. New York: Daniel Dana, jr., 20 John Street, 1853.

This is a very creditable reprint of one of Dr. Beaven's admirable works for the instruction of the children of the church. The author's name is a sufficient guarantee; but we may mention that we think the catechism particularly clear and judicious on Articles xvii and xxiii. We must not omit to state that the edition before us is the first edition (published in England in 1850) revised and improved by the author.

Philosophy of Sir William Hamilton, Bart., Professor of Logic and Metaphysics in Edinburgh University; arranged and edited by O. W. Wright, Translator of Cousins' History of Modern Philosophy for the use of schools and colleges. New York: D. Appleton & Co., 1853. Toronto: Henry Rowsell; A. Armour.

This is a work which, to be appreciated, ought to be studied. We have kept it by us rather longer than the etiquette of the Press warrants, in the hope of finding time to bestow upon it a thorough examination; but, in justice to the publishers, we cannot indulge ourselves in any further delay, and give the work—which is beautifully got up—the benefit, at least, of this brief notice. On a future occasion we trust it may be in our power to take it up again, and review it *in extenso*.

Romanism and Dissent.

YOUNG ROME.

We have often heard of Young England, and of Young America; at last, it seems to have become fashionable to talk of Young Rome. And there is such a thing. As Father Gavazzi graphically said, in one of his lectures, Rome began in this country with a whispering humility, asking for a mere corner in which to say one little prayer to the Virgin, while now she has grown stronger and become impudent; pushing, and elbowing, and thumping, and prating about *her rights* on American soil, as if she had fought the battles of the Revolution and American territory was an acquirement of her conquests!

The *figurantes* of Young Rome are such papers as the *Freeman's Journal* of New York; the *Pilot* at Boston; the *Celt* at Buffalo; the *Tablet* at Chicago; the *Shepherd of the Valley* at St. Louis. These are the sloops of war and gunboats; but the Santissima Trinidata of the fleet, is the *Review of Orestes* A. Brownson. This is the instrument for a heavier kind of warfare, which, after the skirmishers have got us into profound battle, is to hurry us odious heretics to utter perdition, without the privilege of stopping at Purgatory, as the half-way house.

Well, and who is this Brownson, whom Young Rome has adopted as her *Jupiter tonans*? He is well named Orestes: for Orestes of old had scarcely more of the furies in him, than his present namesake. He is driven on by a centrifugal force of the most impulsive character, and never does anything by halves and quarters, but always in what is styled the tee-total method. Some years ago, *e. g.*, he was what might now be called a furibund Socialist, or Chartist; and such, for aught we know, he may secretly still be, and treating Rome, his own ostensible patron, with some of her own bejuggling policy. It would be strange if Rome did not get be-jesuited herself, now and then, and have the chalice of poison and deception, she holds out to others commended occasionally to her own lips. Rome had better beware of Protestant perverts. An Ives or a Brownson may prove, ultimately, no truer gain than a Sibthorp or a Connelly.

But this by the way. Brownson once published a pamphlet, styled The Laboring Classes; or the Rich against the Poor.—The pamphlet, for fear we should not carefully attend to it, was garnished with the motto, in capitals, "Read and digest." And it was a most precious production indeed, written in the true spirit of Jack Cade, when he said to his patriotic myrmidons, 'The first thing we do let's kill all the lawyers.' The first thing our champion of the poor seemed desirous to accomplish, was to kill all the priests. They, with him, were the chief pests of society; and were to be exterminated, with as little compunction as the legitimate victims of ratsbane. Hear him! "In every age the priests, the authorized teachers of religion, are the first to oppose the true prophet of God, and to condemn his prophecies as blasphemies. They are always a let and a hindrance to the spread of truth. Why then retain them? Why continue to sustain, what the whole history of man condemns as the greatest of all obstacles to intellectual and social progress!" (*Labouring Classes, p. 20.*)

And this is the man who *now* (ostensibly) has made himself over, soul, body, and estate, to a kingdom of priests, of whom the monarch has, as he fain would argue, the entire control beneath the sun, of all things, temporal and spiritual. Hear him again: "She (i. e. the Church in the person of the Pope) bears by divine right, both swords; but she exercises the temporal sword by the hand of the prince or magistrate. The temporal sovereign holds it subject to her order, to be exercised in her service, and under her direction." (*Brownson's Review*, Jan. 1853.) And again in the same Review: "The real test of a man's Catholicity, the criterion by which to determine whether he is a true Christian, or at best following heathen tendencies, is his position in regard to the Pope, or the Papacy. Where Peter is, there is the Church; and where the Church is, there is God our Redeemer. Who so disregards the Papacy, or stints his love and reverence for the Pope, has little reason to count himself one of the elect of God."

And such is the Coryphæus of Young Rome, who expects us to put faith, implicit faith, in this his *latest* somerset! We are not quite ready, Captain Orestes. This trick of somersetting is apt to turn out, in the progress of time, a *be-setting* sin. The next time you issue orders autocratic, we may find you a transcendentalist, instead of a transubstantiationist; a worshipper of the Grand Llama, instead of Pius IX; a prophet of Mohammed, instead of a prophet of Young Rome, or flying off, as David Home wanted to do, and peopling the planetary system with the whole mythology of Greece and Rome. A feat which Master David actually dreamed of, when he got a notion, as Southey said, of milking the bull. And another difficulty interferes, when we are called on, *a la Brownson*, to surrender at discretion. Mr. B. will be just as merciless and exacting, as a Mohammedan, or a Buddhist, or a nothingarian, as he has been when a Socialist, or now is, as a *quasi* Papist. He is a pen-pope; and if you question his *dicta*, or any one of them, there is no salvation for you upon paper.—*Calendar.*

A Popish Synod, for the province of Cashel, is to be held at the College of Thurles on the 11th of September; the main object being, it is said, to consider the question of national education, especially as regards model schools.

The *Modena Messenger* announces that the Congregation of the Propaganda has met to try the Mechitarists, who were charged with inclining towards the Eastern schism, or professing doctrines unfavourable to the supremacy of the Roman Pontiff.

TO CORRESPONDENTS.

As J. F.'s translation is the account of an occurrence which has been already noticed in our columns, our limited space makes it inconvenient to insert it, notwithstanding its merits.

NOTICE TO SUBSCRIBERS.

The time for receiving subscriptions on the terms of *advance* payments expired on the 1st September, but as a change of publishers took place soon after the commencement of the present Vol. the time for receiving 10s. as the subscription is extended to the end of the month. Those who have not already paid their subscription to the late publisher, Mr. Plees, or to Mr Rowsell, are requested to forward the amount to the latter (post-paid) before Sept. 30. After that date the increased rate will be required.

LETTERS RECEIVED TO SEPT. 7.

C. B., Woodstock (the rem. was received by Mr. Plees, and is credited); Rev. R. L., Franktown, rem.; W. P. T., Fitzroy Harbour, add. sub and rem.; A. P., Grimsby, rem.; Rev. A. E., Onondaga, rem. for self and J. F.; R. Y., Goderich, rem.; Capt. O., Sydney, Cape Breton, (an answer has been sent by mail); Rev. A. B. T., Dunnville, rem., (the paper is sent to the two parties named, and the subscriptions paid to February 1854); Rev. W. McM., Dundas, add. sub. and rem.; Rev. H. P., Cornwall, add. sub.; C. D. G., Hamilton, rem. for six months; W. H., Farmersville, (the rem. for six months was received by Mr. Plees, and is credited); G. B., Barriefield.

Remittances received by Mr. Plees, and not before acknowledged:—Rev. E. G. S., Norton Creek; J. D. W., Lyndock; R. H., Hamilton; Rev. S. S. W., ThreeRivers; R. G. W., Mogantic.

NOTICE.

Mr. A. F. Plees will shortly visit such of the subscribers to this paper as are in arrears for the past volumes.

☞ The subscriptions for the present volume (XVII) are to be paid to Henry Rowsell, Publisher, Toronto.

WEEKLY CALENDAR.

Day	Date.			1st Lesson.	2d Lesson.
B	Sept. 11	16th S. aft. Trin.	M	Ezek. 2	Matt. 12
			E	" 13	Rom. 12
Mo.	" 12		M	Micah 6	Matt. 13
			E	" 7	Rom 13
Tu.	" 13		M	Nahum 1	Matt. 14
			E	" 2	Rom 14
We.	" 14	Dk. of Wellington died, 1852.	M	" 3	Matt. 15
			E	Habakuk 1	Rom 15
Th.	" 15	Col. Tor. Mich. T begins.	M	" 2	Matt 16
			E	" 3	Rom 16
Fri.	" 16		M	Zephaniah 1	Matt. 17
			E	" 2	1 Cor. 1
Sat.	" 17		M	" 3	Matt. 18
			E	Hag. 1	1 Cor. 2
B	" 18	17th S. aft. Trin.	M	Ezekiel 14	Matt. 19
			E	" 18	1 Cor 3

The Church.

TORONTO, THURSDAY, SEPTEMBER 8, 1853.

CHURCH SOCIETY, DIOCESE OF TORONTO.

The clergy are respectfully reminded that the collection in behalf of the Widows and Orphans' Fund of the Church Society, D. T., is appointed to be taken up at the several churches and stations throughout the diocese, on Sunday the 25th day of September, being the 18th Sunday after Trinity.

(Signed) T. S. Kennedy.
Secretary, C. S. D. T.

ARCHIDIACONAL VISITATIONS.

The Archdeacon of York will (D.V.) resume his Visitations westwards at the periods mentioned below. He requests the attendance of the Clergymen and Churchwardens, and of such other Parishioners as may find it convenient to be present at those places respectively. The addresses, or other business, usual on such occasions, will be preceded by Morning or Evening Prayer:—

Katesville	Thursday,	Sept. 8—11	A. M.
Adelaide	"	" "—3	P. M.
Warwick Town, Line South,	Friday,	" 9—11	A. M.
Warwick Village,	"	" "—4	P. M.
Sarnia	Saturday,	" 10—3	P. M.
Moore	Sunday,	" 11—3	P. M.
Walpole Island	Monday,	" 12—9	A. M.
Sandwich	"	" "—6	P. M
Sandwich, Irish Settlement,	Tuesday,	" "—10	A. M.
Amherstburg	"	" "—6	P. M.
Colchester	Wednesday,	" 14—10	A. M.
Kingsville	"	" "—4	P. M.
Mersea	Thursday,	" 15—11	A. M.
Col. Lyttle's	"	" "—6	P. M.
Chatham	Friday,	" 16—11	A. M.
Dawn Mills	"	" "—6	P. M.
Zone Mills	Saturday,	" 17—10	A. M.
Bell's Station	"	" "—3	P. M.
Cox's Station	Sunday,	" 18—10	A. M.
Wardsville	"	" "—2½	P. M.
Mrs. White's	"	" "—6½	P. M.
Morpeth	Monday,	" 19—11	A. M.
Dunwich	Tuesday,	" 20—10	A. M.
Fingal	"	" "—2	P. M.
Port Stanley	"	" "—6	P. M.
St. Thomas	Wednesday,	" 21—11	A. M.
Westminster	"	" "—8	P. M.

A CALL TO UNION.

When England's greatest Admiral encountered the enemy at Trafalgar, having driven them over half the world by the mere terror of his name, he hoisted the memorable signal, "England expects every man to do his duty." Like an electric flash, the emphatic warning went through the fleet, nerving each man to do his best, and the hostile navies of France and Spain were utterly annihilated.

The memorable words of the hero are now, with a slight alteration, singularly applicable to our condition, for the Canadian branch of the Church, never so urgently required as at the present crisis that each one of her members should do his duty. Glancing over her brief annals, we cannot find that she ever before was placed in so narrow a strait, or ever stood in so much peril as she now does. "Put not your trust in princes," was the language of one of the wisest of men, himself a prince, and later experience has taught us the vanity of so doing, for House of Lords as well as House of Commons, have united in handing us over to the capricious mercies of an unprincipled cabal. An unholy alliance has been entered into by a portion of the French, who have more regard for their own private interests than for the vast temporalities of their Church, and the levelling democrats of Canada West, while the destruction of Protestant endowments is the stipulation of union. This, then, is our danger—a danger which when only looming in the distance, wrung from the wounded spirit of our aged Bishop the words of solemn import, that *he would most willingly avert with the sacrifice of his life* the calamities which he saw impending, from thus exposing the property of the Church.

Such being the crisis in our affairs, the Church "expects every man to do his duty." Clergy and laity are imperatively summoned to rally around their spiritual mother in her hour of trial. Every member is called upon to use the most anxious vigilance, to preserve the most cordial unanimity in action, and above all, to pray earnestly to the Giver of all good things, that the gloom which hangs over our future may be dispelled to His glory, and the good of His Church. We are altogether averse to agitation, in the ordinary political meaning of the word, but now it is our bounden duty to agitate, for the welfare of our holy religion is the stake at issue, and the woe will fall upon those through whom the offence has come. Upon all, a solemn responsibility lies, to do their best in opposing the malignant hostility of those whose watch-word is "down with her, down with her, even to the ground," who hate the Church because she has been guilty of loyalty—because she is the greatest conservative element of the country, and has always presented a strong bulwark against their levelling propensities.

This, then, is no time for folding our hands in apathy, or for indulging in womanish lament, because England has broken faith with the Canadian Church. This, likewise, is no time for indulging in the exasperating bitterness of unnecessary controversy amongst ourselves, unless we would emulate the phrensy of the God-forsaken Jews who fought madly in the holy city, while the battering-rams of Titus were crumbling their ramparts and towers into dust.

Many a wicked blow has been aimed at the Church in this province, and they have only hitherto proved the strength of her armour; but now the heaviest and deadliest stroke is levelled at us.

But it remains with ourselves, whether we will tamely bow down our necks and permit our vindictive and bigoted enemies to trample us down, heaping outrage and spoliation upon us; or whether we will rise like men and drive them from their bad eminence. We can do so, if we only adopt Nelson's sentiment, each man earnestly doing his duty. Not only the Church, but the leading Protestant denominations will unite with us, who would prefer to see the wilderness blossoming as a rose, under gospel ministrations, than to behold it a desert—a dry place where Satan dwells; no service to mark the Sabbath in its weekly round; no churches, no sacraments, no ministers to point in the last dying hours to the Saviour's cross, no funeral rites over the dead, when they are consigned to the silent grave. Furthermore, the more respectable and influential of the French, as well as the Upper Canadian Roman Catholics, are rapidly coming to the knowledge, that the "Pharisaical brawlers" cannot be relied upon as allies, and that they are merely making tools of them for their own spoliatory purposes.

If then, we are only true to ourselves, we firmly believe that victory will be ours; but assuredly God will not help us if we do not help ourselves. True it is, that there are glorious promises in the holy volume, that Christ will be with the Church always to the end of time, and that the gates of hell shall not prevail against her. But these promises are not given to any particular branch, but to the Church universal. There will always be a chosen few, a peculiar people; but it rests upon the members of a particular branch, whether or not their candlestick shall be removed. The seven churches of Asia, founded by the apostles themselves, are now supplanted by the "abomination of desolation" which reigns triumphantly in places once hallowed by the holy hymns and prayers of saints and martyrs. The crescent gleams on the pinnacles of Mahomedan mosques, proclaiming that the blasphemous fables of the false prophet are the established religion. A solemn warning, an urgent call to us, for if God spared not those churches in their very infancy, on account of their sins, how can we expect that he will spare ours, if we exhibit a reckless apathy with respect to Her welfare.

If we now neglect our solemn duty to rally around Her, there is a gloomy prospect, that as missions become vacant, the wild delusions of fanaticism even as in Asia Minor, will become more and more established; that this country will approximate more and more to the fearful condition of the neighbouring republic, where, according to a statement made lately by that unprincipled advocate of voluntaryism, the *Examiner*, there are seven millions of immortal souls professing no religious belief whatsoever, whilst we know full well that the religion of countless numbers who do profess a form of belief, is nought but "blasphemous fables and dangerous deceits," emanating from Satan.

And now, with respect to our immediate duties. Laity as well as clergy, for both are alike interested, must do their duty in their respective stations, banishing from them as a thing to be abhorred all the suggestions of a cowardly expediency, which may be whispered in their ears. An election may shortly be upon us, the result of which will be fraught with the most powerful elements of good or evil to the whole country. At the last election, with scarcely any organization, good men and true were elected to the seats of some of our worst enemies. We must now organize, and in view of the approaching contest, select where we possibly can, representatives, who are the staunch friends of the Church. No conscientious member of our communion can possibly give his vote to a lucre-loving Demas, or ambitious Gallio, even if he be nominally a churchman, who is likely to dispose of his interest in his Church to the highest bidder. The preservation of Church property should be the test in every case, for whosoever gives a vote to a man who is not sound on this point, inflicts a deadly wound upon christianity. It is an ignorant delusion, the fancy, that the voluntary principle can cope with the spiritual wants of this country. It has had full sway in the adjoining republic, and the ghastly result has been stated above.

Let no man be deceived by that spurious conservatism which some delight in, and which would willingly give up this question, to gain a few miserable votes from our avowed enemies. Where a churchman is placed in the painful position of having only a choice between an open enemy and a false friend, it is evidently his duty not to vote at all.

God is on our side, for the struggle will be for the welfare of the Church he purchased with the blood of his only begotten Son; and if each member of that mystical body does his duty in that station of life to which it has pleased his heavenly father to call him, there will be but little fear that the next generation, gazing upon deserted missions and churches tottering into ruins, will feel the applicability of the prophet's saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

The eleventh Annual Report represents the total income for the past year, inclusive of the income of the District Associations (£399 14s. 11d.), as being £1804 2s. 8d., exhibiting an excess of £561 15s. 1d. over the total amount reported at the previous anniversary. Our exertions, poor, languid, and inadequate at the best, for the support of such societies, too readily inspire dangerous thoughts of self-complacency; so that we feel sure there are few but will be able to profit by the following very just reflections which we take from the Report:

"When we contemplate the varied objects, for the promotion of which this Society is established,—objects all centering in one grand point,—the glory of our Redeemer in the salvation of immortal souls, the fact is pressed sorrowfully upon our minds, that the sacrifices for the maintenance of pure and undefiled Religion, by "those who profess and call themselves Christians," do not sufficiently manifest the divine rule of charity as the guide of our conduct, nor our contributions for the support of that Religion, prove to the extent most devoutly to be wished, our appreciation of the inestimable blessings it unfolds.

"We hear much of the progress of the province in wealth and population; we take note of the prosperity of the community in which we dwell, and we rejoice in the legitimate acquisition of much that contributes to its secular advancement and worldly comfort.

"But, while the sense of these temporal blessings should evoke the expression of gratitude to the bountiful Giver of all good things, and prompt in our breasts the inquiry of the Psalmist, "What shall I render unto the Lord for all His benefits toward me?" it is but too evident that our liberality in the maintenance of the Gospel among ourselves, and in its dissemination among the scattered settlers in the Diocese, has not kept pace with the advancement of our social welfare, and that our hearts, as a people, have not been proportionably animated by the pure and self-denying spirit of christian love."

INTERNAL CONTROVERSY.

The *Calendar* (Hartford, Conn.) is under the guidance of an independent spirit, and is remarkable for coming at once to the point, and saying anything it has to say in a pointed way which no one can misunderstand. We quite endorse its sentiments on theological controversies within the Church.

"The most of the disputes on theological points savor, in our judgment, of thoughts of one's party and one's mighty self, and neither we, nor our readers, have any relish for them. They do not make for peace, nor are things wherewith one may edify another. They promote neither charity nor divine knowledge. They bring not doubting minds to a conclusion of doubt, but increase their perplexity and the acrimony of parties. It is high time the Church was made more a *working*, instead of a talking Institution. Millions of the heathen are yet on earth, and some indeed about our own doors, but too many of us think much of the slight shades of difference in doctrine among brethren, and too much forget those who 'have no hope, and are without God in the world.'"

We are very sorry to hear from the same journal, that opposition to the *Church Review*, in the shape of a rival magazine, is in contemplation. We trust the party project will be abandoned, for never was anything of the kind less called for. Nothing could be more dignified and temperate, sensible and religious than the *Church Review.*

"Strong efforts have to be made to send into the field an active agent of this sound and judicious Quarterly, which is now in its sixth year, and in favour with persons who sympathise with the majority of churchmen. As the *Church Review* has always been moderate in its tone, courteous to all classes, and independent of party trammels, we cannot but look on these efforts to establish a rival as moved by the mad spirit of party. What can we expect from a periodical got up under such circumstances! We are sorry to see a movement which tends to perpetuate discords and divisions, and which unjustly implies unsound doctrine in the *Church Review*. Having for contributors men of all classes, its own well-stored pages are its best witness, and to them we refer all inquiries for knowledge of its character. We hope its friends will be also active in its support. We have read it from the beginning, and have liked it, because it has not been partizan, but true to the Church."

BUFFALO AND TORONTO.

The Correspondence, chiefly occupied with Buffalo matters, which appeared in our last, excellent and accurate as it was, generally, and evidently the production of a skilful pen, was, nevertheless, we think, rather severe upon our busy and prosperous City, in the comparison drawn between it and Buffalo. Though not so favored in respect of commercial advantages as Buffalo is, in consequence of its remarkable position, which is such that commerce seems to flow into it by a sort of inevitable necessity, Toronto possesses a commerce which may well be called flourishing; whilst, as a place of residence, and in its public buildings, its superiority to Buffalo is, we believe, universally admitted. It is our impression, moreover, that the shops in Toronto, if eclipsed in some instances by some of those in Buffalo in point of splendour of appearance, contain generally a much larger and more valuable stock.—With reference to the supply of Church Books in this City,—a point which our Correspondent took up,—we are authorized to state that a Book is kept by Mr. Rowsell in which the Clergy and others are requested to enter the names of any Church books which they may think it desirable should be imported from England or the United States, and kept for sale in the Depository. If copies of these are not already in stock, they are ordered accordingly;—the entry in the Book being considered merely as a suggestion and not in the light of an order for which the individual making it is in any degree responsible. In regard to Bohn's publications our Correspondent (we hope he will forgive the liberty we are taking) would do us a kindness by furnishing us, if it be in his power, with more particular information; for we think it can only be under very peculiar circumstances, and not as a general rule, that a book which is published at 3s. 6d. sterling can be sold at 3s. 1½d. currency in Buffalo.—Frequently books are sold by auction at what are called "trade-sales" in New York, and a few copies are thus thrown into the market at depreciated value; but this, of course, can happen only now and then.

DRUMMONDVILLE BAZAAR.

The *Welland Reporter* announces the result of this Bazaar as follows:—

"The ladies of Drummondville and vicinity have nobly contributed their share to the funds for building St. George's Church in this village, as will be seen in the amount, being proceeds of the Bazaar held at the Pavilion, Niagara Falls, on the 24th of August, and three following days. Notwithstanding several causes militated much against them the nett proceeds amount to £180 currency. Not having been able to attend, we cannot particularize."

A. T's. LETTERS ON EDUCATION.

These excellent letters will be re-published in pamphlet form, so soon as a sufficient number of subscribers shall have been obtained. The pamphlet will contain from 30 to 40 pages, and will be printed on fine paper, in large and clear (long primer) type, with a neat colored paper cover. Subscribers to the amount of 5s. (which it is supposed will be the subscription in most cases), will be entitled to ten copies. To non-subscribers the terms will be—£2 per hundred; 6s. per dozen; and 7½d. for a single copy.

The sad particulars of Mr. George Jarvis's heavy loss of valuable property by a casualty so unusual, will be found in another column. Mr. Jarvis's numerous friends in this city sympathise with him deeply in this misfortune, which, severe as it is, is not, however, we are glad to believe, irremediable. Most cordially do we wish him the aid and blessing of Divine Providence in his efforts to surmount it. The *Patriot* of Tuesday says:—

"We are requested by Mr. Jarvis to say that the wheat in the store-house when it fell, was fairly piled over the whole floor, and not heaped up on one side of the building. The schooner alluded to as being at the wharf at the time of the accident, was the *Elizabeth*, and is owned by Mr. Jarvis himself. We are happy to learn that contracts have been entered into for the re-erection of the building, and that it will be ready for use in about two months."

The Rev. Thomas Bolton Read has resigned the Rectory of Port Burwell for Orillia, vacant by the death of the Rev. George Bourne; the Rev. Henry Bate Jessopp, M.A., late Principal of the Cobourg Church Grammar School, succeeds Mr. Read at Port Burwell.

DIVERS ECCLESIASTICAL TOPICS.

THE COLONIAL CHURCH BILL AND THE MISSIONARY BISHOPS' BILL.

We desire to direct the attention of our readers to the following observations of the *English Churchman* upon what is to us the engrossing topic of the day:—

"It is well worthy of notice, that the opponents to the extension of the Episcopate abroad are also opposed to the Synodal action in the colonies, for they have united in endeavouring to prevent the passing of two Bills eminently calculated to strengthen our Ecclesiastical polity—one for the regulation of the Church in the Colonies, the other for empowering the Primates to consecrate Missionary Bishops.

"The coalition is perfectly natural, since to hinder Synodal action in the Colonies is the surest way to bring discredit on the Episcopate; for though, at home, the law does aid the Bishop in enforcing Ecclesiastical discipline, it can do nothing of the kind in the colonies; the legislature there is over-ruled by the Royal Supremacy, so that it cannot interfere in Ecclesiastical matters without a formal permission; it is further fettered by the sects who, of course, would vehemently oppose whatever was calculated to promote the interests of the Church. Now, the position of a Colonial Bishop without a Synod is a most invidious one; he must either lay down the law for himself, and then he will be deemed arbitrary, or else do nothing, and then he will be deemed culpably lax: in one case the Episcopate will be held up as odious, in the other, contemptible.

"Surely, under such circumstances, Parliament has a right and ought to relieve the Colonial Church from the disabilities under which it labours, for no other authority can effectually do it.

"It would be impossible to frame a measure more moderate and conciliatory than that which the Primate has introduced under the title of the Colonial Church Regulation Bill; it is simply intended to give members of the Church power to make such rules as may be requisite for its efficiency; and the charge that this is an attempt to ride over the Laity is totally groundless, for the voting is to be by orders, so that no law can pass without a majority of both Clergy and Laity, thus the Laity will have the power of negativing whatever they may deem inexpedient; neither will it infringe on the liberties of other communities, for it will only bind the members of the Church. Equally absurd is the attempt to discredit the Bill for the Consecration of Missionary Bishops, by comparing it to the Papal aggression, for it is not intended to invest our Bishops with *territorial jurisdiction* in foreign countries, as the Pope claims to do, but merely to send out Missionaries invested with the Episcopal authority of superintending congregations of their own Church, and ordaining Ministers for them. Why should the Church of England be inhibited from perpetuating its Ministry and regulating its own affairs, when all other denominations are freely permitted to do so? While we have no desire to curtail the liberties of other communities, we are bound firmly and strenuously to maintain those of our own, and it is to be hoped that Churchmen will show that they are fully alive to this duty."

The Church in the Wilderness.—The Rev. Ralph Hoyt, the zealous minister of Christ, who in conjunction with his great-hearted wife, *built* the little church at Fort Lee, opposite New York, has not been compelled by this effort, devoted to cultivating a spiritual wilderness, to give up his city parish, at the Five Points, New York. The following is a passage from a letter of his to the *New York Churchman*:—

"I hope it will be understood that in undertaking this labor in this obscure place, as an extra duty, I have by no means deserted my parish and missionary post at Five Points, New York. *We live here because we could no longer reside in the city on an income that is reliable for only two or three hundred dollars per annum.* Here we can raise corn and potatoes to help to eke out a subsistence, and what else we cannot pay for, we can do without. We do not consider our humble effort here to plant the cross of Christ, as anything to make mention of, but as the subject has been taken up by an "Anglican Presbyter" and other brethren, it is proper, perhaps, that I should make this further explanation. Having obtained the sanction of the Bishop for our design, we procured a small piece of ground, or rather a rock, on this summit, and there now stands, through the Divine blessing, the fixed fact of quite a seemly little edifice, the result of prayer, hope, hard work, and brotherly love devoted to the worship of God and the good of men in a very destitute and wicked place."

Dear reader! we pray you to read, mark, and digest the foregoing statement; a part of which we have taken the liberty to italicise for your benefit. Of Mr. Hoyt we know nothing personally. Through the New York Church papers we have learnt that he is a poet of merit; and we have no doubt that he is in every respect a scholar, and a gentleman; just as you and we, dear reader, must feel that a martyr's spirit breathes in the design—magnificent design in those who conceived it—planned and executed by his wife and himself, of building a church with the labour of their own hands—the educated and high-minded clergyman not disdaining to become in God's service a *carpenter*, and his wife not shrinking from the rough occupation of driving a team of oxen that she might help her husband in his noble work. And this is the man and his worthy help-mate—for whom opulent New York could provide no more than "an income reliable only for two or three hundred dollars per annum!" Do Christian people ever ask themselves whether by neglecting a worthy minister of Christ in this way, *sin* be not contracted? Whether by making the "shady side" of his life so decidedly *dark*, as to temporal sunshine, they be not shading in some measure their own prospects for eternity.

Dissent and the Fathers.—Until of late years Dissenters most carefully eschewed patristic literature as somewhat perilous ground. It is rather hard to imagine that Bishop Ignatius and Bishop Cyprian could do otherwise than assert Christian Episcopacy in their writings: those writings, therefore, as a general rule, have been but little relished where the apostolic form of church government has been discarded. An individual, however, named Powell, undertook some years ago to make the Early Fathers speak decided Presbyterianism by systematic mistranslation, and misquotation so perfectly audacious that we might have hoped he would be the last of his class. He has an imitator, however, as it appears, in one Chapman, who is thus noticed by a correspondent of the Vicksburg *Church Herald*:—

"We will now proceed to examine Mr. Chapman's quotations, professedly made from the early Fathers to prove that there were only two orders in the ministry in their day. We will place them side by side with the passages from which they are taken, and leave the reader to judge of the fairness exhibited in them:

Mr. C. professedly quoting from Ignatius.	Ignatius himself.
"The presbyters preside in the place of the council of the apostles."—*Tract for the Times.*	"I exhort you that ye study to do all things in a divine concord: your bishop presiding in the place of God; your presbyters in the place of the council of the apostles; and your deacons most dear to me, being entrusted with the ministry of Jesus Christ."—*Ep. of Ig. to the Magnesians.*
"See that ye follow the presbyters as the apostles.—*Tract for the Times.*	"See that ye all follow your bishop, as Jesus Christ the Father; and the presbytery as the apostles. And reverence the deacons, as the command of God."—*Ep. of Ig. to the Smyrneans.*

The Convocation of the Province of Canterbury, which met on the 18th ult., was, we deeply regret to say, immediately prorogued. How much longer is the voice of the Church to be stifled! Surely there is nothing in the idea of a national establishment, still less in the well understood principles of religious freedom, that makes it just to keep up this refusal of synodical rights to our Mother Church. It is really affecting to read what is said on the Erastian side of this anxious question. Mr. Capps, for example, of the Middle Temple, a compiler and expounder of ecclesiastical law, thus writes:—"The whole of the power which the Convocation once exercised appears now to be transferred elsewhere, and to be capable of being exercised by other parties in a more full and complete manner." By what other parties are the legitimate powers of convocation now exercised! Is it by a Privy Council Committee on which the avowed enemies of the Church may sit to tell us what is the Church's doctrine! Is it by a House of Commons where the adhesion of a Romanist "Irish Brigade" is courted, if not purchased; and its hostility tremblingly deprecated by the government of the day!

Colonial Church Regulation Bill.—Some of the leading Radical papers at home ridicule the idea, entertained, we are sorry to see, by some of our brethren of the press, that this Bill, if passed, would have been used as an instrument of oppression, and ought to be resisted, if brought forward again, on that ground. Few, we hope, will, under this delusion, take a stand against a measure essential to the general welfare of the Colonial Church. The *Spectator* says:

"But, then, those Synods!—There is a talk of establishing them in England, and what if the measure were to succeed in the colonies! Why then, the Church succeeding, the Synods also would succeed; and then how would Low Church objectors against Convocation, or against any plan for the self-government of the Church, be able to maintain their prophetic dogma that Synods cannot succeed, and must be tyrannical?"

The editor of the Toronto *Examiner*, with that unmitigated hatred of everything that is sound and valuable in church matters, which our contemporary of the *United Empire* charitably attributes to an irresponsible species of *monomania*, on the subject of endowments, says:

"The English mail brings the welcome intelligence of the defeat of the Colonial Church Bill in the House of Commons, on the ground (although it admits of being questioned) that such a subject is not one for Imperial but local legislation. The measure—we need not say—framed as it was under the auspices of the Puseyite of Exeter, aimed at the annihilation of religious equality in the Province, by making the Church here a part of the Ecclesiastical establishment of England; determining its regulations by Imperial Statute, and recognizing in every respect its claim to a superior position over other denominations in all the Colonies of the Empire."

We should like to know where this imaginative editor found out that the Bishop of Exeter had anything to do with the matter.

New Diocesan Synod and Cathedral in Scotland.—The *English Churchman* of the 18th ult. contains the following gratifying item:

"We have the pleasure to record the proceedings of another Diocesan Synod in Scotland, and in connection with a newly-built Cathedral, for which the Bishop (of Argyll) has sanctioned statutes. The founder is a Scottish layman, the Hon. G. F. Boyle."

Trinity College, Hartford, Connecticut.—The Right Rev. Dr. Williams, Assistant Bishop of Connecticut, has, in consequence of his episcopal duties, resigned the Presidency of Trinity College. The *Calendar*, after announcing the resignation, proceeds to say:—"His connection with the Institution, however, is not entirely dissolved, since by vote of the Board of Trustees he holds the office of Vice-Chancellor, and is to continue giving lectures to the students in both the theological and classical departments of the College. The Rev. Professor Godwin, of Bowdoin College has been chosen to succeed Dr. Williams.

TEMPERANCE SOCIETY IN CONNECTION WITH THE CHURCH.

An institution of this kind is to be established in the Diocese of Melbourne, Australia: the Bishop of the Diocese is to be its head. To many, perhaps, this movement may appear to be a concession to erroneous principle, and to wear the aspect of "popular religionism." We are not disposed, however, to look at it otherwise than in the light of an attempt to achieve, in a right way, the good effected by promiscuous Temperance Societies in a way which, in many serious particulars, is wrong. Those societies have already become, in several instances, what it was by no means difficult to predict that they would, sooner or later, become, political leagues. The Church is unquestionably the true Temperance Society; the baptismal vow, the already existing and the most sacred "pledge;" but we can see no impropriety in the formation of Committees within the Church for the purpose of specially discouraging and repressing the vice of intemperance. It cannot be doubted that intemperance is the prevailing, and, alas! the growing vice of the day, particularly in countries like our own where the means of freely indulging it are unhappily even in the pauper's hands; so that some special effort seems needed to arrest it. Committees formed expressly for this purpose in the Church, under proper rules and sanction, would of course act in the spirit of the Church, and labor to promote Temperance not without reference to the obligations of Christian Baptism: whilst, it is to be hoped, they would keep many from joining societies formed on extreme and unsound principles, and conducted in a spirit very much the reverse of charitable.

Errata.—In the communication in our last dated "Niagara Falls,"—for "custom," in the fourth paragraph from the end, read "costume:" at the close of the last paragraph but one, instead of the passage as it stands, read—"The whole number of the United States' Clergy is about 1,700; of the British Clergy, between 22 and 23,000."

Correspondence.

We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our correspondents.

As we do not imagine that we have a right, or, if we had the right, that it would be judicious to impose on our correspondents the same measure of constraint, in regard to doctrinal discussion, which we may deem it advisable to observe ourselves, we desire to have it distinctly understood that communications, provided they be unobjectionable in other respects, will not be declined merely because they may touch on topics of internal controversy.—Ed. Ch.

For the Church.

THE DIOCESAN CONFERENCE—TITHES.

Revd. and Dear Sirs,

It is beyond a question, that one of the most serious practical difficulties connected with the Church on this Continent is the want of an *assured respectable income* for its ministers in general. The Church is, if I may be allowed such an expression, God's great Fact upon earth; it is the only reality in this shadowy world; hence it cannot, will not, fall. And, as our reformed Anglican branch thereof is, (according to the only tokens by which we are permitted to know it here,) the sole *legitimate* portion of Christ's Church in Britain and this North American Continent, we cannot but hope and believe, that notwithstanding all the sad shortcomings of her members, "the gates of hell shall