

and her colonies, but they should be integral parts of one great whole—all countries of Great Britain. There should be no taxes on colonial produce, and the colonies should be allowed to tax British manufactures. A should pass free from one town to another of England."

A great part of the book is taken up with the Fishery question, and his adventures in search of a wife, but there are also many comical anecdotes concerning the period when he was *attache* in England.

His definition of a very liberal Church member is not bad.

"One who finds a great many faults in his own religion and sees a great many beauties in the religion of every other denomination."

Altogether, this book contains much sound good sense, and valuable information, but we must express our regret, that there is occasionally a strain of coarseness about it, which it would have been advisable to have left out, and the omission of which would have diminished neither the wit nor the interest of the work.

THE ANTI-AMERICAN MAGAZINE for August. Thomas Maclear.

This well-conducted magazine continues to augur well for the success of Mr. Maclear's spirited enterprise. There is not quite so much original matter this month as we usually see in it; but such as there is will be valued; and the supply of selections is diversified and very liberal. The history of the war of 1812 does not flag in interest; a faithful narrative is given, and misrepresentations are carefully and ably corrected. The strange natural phenomenon of "Table Moving" and the imposture of "Spiritual Rappings" occupy the chief place in the "Editor's Shanty." At the former of these topics the "Doctor" is quite in his element, and speaks wisely.

Romanism and Dissent.

THE CLIMAX OF MODERN ASSURANCE. [From the Hamilton Gazette.]

During the last few days, the following precious document has been extensively circulated in our good city. We have every reason to believe that it emanates from a body styling itself the "Catholic Association."

Now, if twenty-four masses a year (the product of ten tickets and the income of ten francs) may hasten a man's redemption from purgatory, it is evident that the pally and the indulgent ticket and the mass would have a very sorry effect upon the condition of any soul in limbo. Therefore, the poorer you are, and the less money you have to spend upon luxurious priests and in foolish litanies, the longer you are likely to stay in the limbo of the damned. The Catholics have very often given us promises leading to the same conclusions, but I have never seen anything quite so direct or unblushing as this. They offer in so many words, to save the speculator's soul; and the more he gives the more they'll save. Besides the offering of fifty francs for the redemption of the ticket-holder, the chance of winning sundry mundane benefits, not to be despised even by a man whose principal object is the attainment of eternal bliss. Thus, he may draw a pinaculo or a portrait of the Empress; and his satisfaction at having secured the final repose may be belated by the pleasure that once a year (if the priests fulfil their engagements) their redemption from bondage will form the theme of the prayers of the holy fathers at Notre Dame. Looking back at the offer made in drawing a box of steel pens. Those who draw nothing, still remember with pleasure, that once a year (if the priests fulfil their engagements) their redemption from bondage will form the theme of the prayers of the holy fathers at Notre Dame. Looking back at the offer made in drawing a box of steel pens. Those who draw nothing, still remember with pleasure, that once a year (if the priests fulfil their engagements) their redemption from bondage will form the theme of the prayers of the holy fathers at Notre Dame.

over in company with the Saybrook Platform to the Anti-Catholic Society. But, I trust we may occasionally be permitted to have access to its pages, whatever may be its fate, as it contains many good things, and is a witness to truths which they have forgotten, or thrown aside in pursuit of novelties in religion, and for the maintenance of which we are ranked with "Papists." I might instance the odious doctrine of *baptismal regeneration*, and the real presence of Christ in the Lord's Supper; and that the faithful in a certain sense, are partakers of this bread and blood.

In the course of a trial before Vice-Chancellor Sir W. P. Wood, respecting the trusts of a Methodist place of worship, it was stated that in the Wesleyan body there are 14,000 local preachers, who are not pastors, but who besides preaching, are engaged in their daily callings and pursuits. "embracing many members from the senate and the bar, down to the lowest artisan."

LETTERS RECEIVED.

The Venerable the Archbishop of York, W. K.; (much obliged for your kind letter and suggestion) A. T. Dunville, (your letter had better be deferred till Mr. K. returns.)

REMITTANCES.

Mrs. A. Niagara; L. F. B. Howmanville; B. C. J. Drummondville; for self and C. I. J. B. Montreal; J. B. R. S. Moore, for self and Capt. W.; F. M. H. Kingston, for self and Mrs. C.; J. S. Cookville; J. W. B. Cobourg, for self and O. B.; Mrs. A. Howmanville; W. G. M. East Frampoin; W. H. W. Dor. Mills; J. P. South Toronto; J. S. Quebec; P. D. Montreal; B. C. H. York; Grand River; A. M. Smith's Falls; J. W. Colborne; R. A. Woodstock, per H. C. B.

WEEKLY CALENDAR.

Day	Date	1st Lesson	2d Lesson
Aug. 14	12TH SUND. AF. TRINITY.	M. 2 Kings 10.	Acts 12.
" 15	" "	M. Ezek. 3.	James 4.
" 16	" "	M. " "	3. James 3.
" 17	" "	M. " "	6. Acts 14.
" 18	" "	M. " "	11. Acts 16.
" 19	" "	M. " "	24. Acts 17.
" 20	" "	M. " "	1. 1 Pet. 3.
" 21	13TH SUN. AF. TRINITY.	M. 2 Kings 19.	Acts 19.
" 22	" "	M. " "	23. 2 Pet. 1.

THE CHURCH.

TORONTO, THURSDAY, AUG. 11, 1853.

ARCHIDIACONAL VISITATIONS.

THE ARCHDEACON OF YORK will (D. V.) visit the Parishes and Missionary Stations mentioned below at the periods there stated. He requests the attendance of the Clergymen, Churchwardens, and such other parishioners as may find it convenient to be present, at these places respectively; and recommends that the Addresses, or other business, at each, be preceded by Morning or Evening Prayer.

Diebald Friday, August 12-10 A. M. Malahide " 12-4 P. M. Port Barwell Saturday, " 13-11 A. M. Port Rowan Monday, " 15-10 A. M. Victoria " 15-3 P. M. Port Dover Tuesday, " 16-11 A. M. Simcoe " 16-3 P. M. Waterloo Wednesday, " 17-11 A. M. Mount Pleasant " 17-3 P. M. Burford Thursday, " 18-11 A. M. Princeton " 18-5 P. M.

THE ARCHIDIACON OF YORK will (D. V.) resume his Visitation westwards, commencing with London, early in September. A list of further au-

Our last issue was the first number of our XVIIIth Volume. It greatly strengthens our hands and refreshes our spirit that we have received from every quarter distinct assurance that our pacific position gives very general satisfaction; and that we may promise ourselves the sympathy of the Diocese in the temper of our effort to conduct this journal in the temper of those who keep steadily before them, and are glad to use when they can, in preference to controversial phrase, the conciliating language of the peacemaker—*"Sirs, ye are brethren!"*

We repeat, therefore, in all good conscience, and with the utmost earnestness and sincerity, the declaration with which we set out, that it will be our anxious endeavour to steer clear of the spirit of party. In making this declaration, we are not so absurd as to say that, upon points where the standards of our Church receive a varying interpretation, we hold no distinctive views, or consider one interpretation to be quite as correct as another. We have our distinctive views; and what is more, we are not ashamed of them. We should be unfaithful to the memory of such as Andrew, Bramhall, and Taylor, Hammond and Beveridge, Ball, Wilson, and Waterland, if we were.

Our able cotemporary of the *New York Church Journal* draws a distinction between *classes* and *parties* in the Church, in the justice of which we entirely concur. "The *class* simply indicates similarity of opinion; the *party* adds the idea of opposition to others; and in this pugnantness, this differential element, small though it be in idea, soon works itself into practical predominance: the party exists for opposition's sake." That there are classes in the Church is an indisputable fact, with which we must deal in the most Christian temper possible; that these classes should continue, at least until the Church shall have reached a state nearer to perfection than its present state, seems inevitable; but for parties—with their badges, their jealousies, their Pharisaism, their affected monopoly of the truth—there is no necessity, save that which arises from the heart of man when the carnal preponderates over the spiritual mind. The party luxuriates in controversy; the *class* takes up controversy, when it must, as a duty, and even then regards it as the earthly part of religion, and is glad to leave it as soon as may be for topics more congenial, more edifying, more conducive to the spiritual improvement of individuals, and to the general welfare of the Church. The party is full of rube; the class, forbearing and tolerant. The party associates with its party, and rejoices in a proud, fastidious, repelling seclusion; the class is cheered by everything that contributes to strengthen unity, and presents a manifestation of brotherly love; makes the most of points of agreement; dislikes and decries badges and watchwords of faction; feels itself most in its element when working together with brethren in the common enterprises of the Church. "Our hearts have been cheered," (writes one, evidently a true-hearted Churchman, in the Diocese of Eastern New York,) "and our hands strengthened. The Bishop has struck a chord which in its vibrations will reach the heart of every true Churchman in the country. It is this—*Work! Work! WORK!* Throw all your suspicions of each other to the winds. Come together like men, like Christians, like true Churchmen, and work for the salvation of souls; for the spread of the Church; for the cultivation of the waste places, which are, alas! so abundant in our diocese." To this we all say, "Amen!" and in carrying out

this one idea, our good Bishop will find the diocese rallying round him as one man. The question will be, or be not, "Are you High or Low Church? Use ye or be ye Evangelical? but, are you a Drone or a Worker?" So may it not soon ever be? That is the language, not of party, but of class. To the thorough-paced partizan, it would be as wormwood and gall in the mouth,—a dose of the most disgustingly nauseating description.

"We are constitutionally averse to fighting," says the last *Echo*, "and are rather prone to err on the side of 'giving up' for the sake of peace." Our little world of Canada is large enough for both *Church* and *Echo*, and, though differing in our views within the limits admitted by our Church, there is no reason why we should not be allies and friendly labourers in different sections of the same field. Frankly do we confess that not, until now, have we connected with our cotemporary's position and tactics the faintest idea of pacific infirmity. We hope it may cling to him; for, assuredly, it is no infirmity, but the attitude of true Christian dignity and an element of strength. No efforts consistent with conscientious convictions shall be wanting on our part to act as "allies and fellow-labourers," with those of our brethren whom the *Echo* represents, within the limits of our own Church. We are prepared to follow no man beyond.

To all who may think it worth their while to read this article we most earnestly commend the following excellent remarks extracted from a publication by the well-known author of the "Treatise on the Church"—the Rev. William Palmer, of Worcester College, Oxford:—

"Nothing can be more injurious and dangerous than the prevalent habit of pointing out defects apparently without any definite object; but in a mere spirit of complaining. This habit cannot fail to render men discontented with the Church, disposed to schism, and to dangerous innovations. It causes infinite scandal to the weaker brethren, and throws many men back on existing systems as affording the only refuge against a spirit of spiritual turbulence and dissipation. Churchmen ought surely to be able to settle their own differences without calling in the aid of Dissenters or Romanists. It may be that these strangers to the Church speak truly on some of the disputed points; but, however this may be, I cannot but think it highly derogatory to the dignity of a truth to receive the aid of such auxiliaries; and, when it is remembered, as it ought to be, that the parties in question are actuated by the most unremitting hostility to the Church; that its craft is equal to their hostility; that their obvious policy is to excite jealousies and divisions in the Church to the injury of the cause of the truth, and to the promotion of the more excited of its members, and of uniting them to their own parties respectively; seeing all this I cannot but think it almost suicidal, to avail ourselves of the assistance so eagerly proffered by Romanists and Dissenters, and to give them the satisfaction of witnessing the progress of their designs. In our own Church differences on certain points of doctrine, which are now in dispute, were, thirty years ago, as hotly and as vehemently carried on as they are at the present day. Do not let us suppose that theological differences on justification, grace, and the influence of the sacraments, are ever likely to come to an end in the Church. Candour and charity may lead us to acknowledge the excellence of many who hold contrary views on these subjects, and to walk in Christian communion with them; but perfect agreement is perhaps unattainable in this world of imperfection. May we earnestly supplicate Divine grace to guide our words with discretion and moderation; and to enable us to pursue our difficult and anxious path, without swerving to the right hand or to the left, and without leading any astray from Him who is 'the Shepherd and Bishop of our Souls.'"

These are admirable sentiments, fitly closed with a becoming prayer: both the sentiments and the prayer we accept, and most heartily make them our own. Animated by these feelings; keeping steadily in view, when we enunciation, in opposition to sour, self-righteous and punctilious partizanship, we hope, in dependence upon Divine grace, that we may be able to do something, though it be in an humble way, towards maintaining (and what heart that glows with love for Christ and His Church doth not throbb and thrill at the prospect of maintaining!) the religious joy and honour of that holy peace which maketh "Jerusalem as a city which is at unity with itself."

OUR PROSPECTS.

Whilst we feel deeply grateful for all the encouragement which the enunciation of our principles has drawn forth, we must take the liberty of stating that we are by no means fully satisfied with the amount of encouragement we have received in the substantial and important shape of pounds, shillings, and pence. Our mission is peace; but we must have the sinews of war. Kind words comfort us: money sustains us. If our friends like our theology and approve our course, we will certainly not object to their sending us the evidence of this in remittances. Attachment to the paper cannot be questioned on the part of those who nourish it with additional subscribers and funds.

Two hundred additional subscribers for the payment of the Editorial salary have been guaranteed by the Committee who, at the late Church Society's Annual Meeting, undertook the renovation (if we may so speak) of the paper. If our friends will not make a greater exertion in our behalf, that addition to our subscription list will certainly not be accomplished; and the consequences resulting from the failure of the guarantee may be very unfortunate.

But the guarantee must be fulfilled: let us make up our minds for that, and our friends must help us. We are sure that there is a zealous disposition to help us. Thus, one of our brethren, an active and respected layman, writes us in this strain—"I trust few or none of the subscribers to the Church will 'hold to their bond' (in regard to the 5s. subscription, now increased to 10s.); but that all will be prepared to enable the Proprietors and Editors to carry out their laudable design of making the Church paper what it should be. It bears, in the numbers out, a good impression. I very heartily and sincerely wish you every success. Some time ago I tried to induce a few of our Church people of the working class to form a club, and take the paper among a few, but I could not succeed. I then had a second copy, but this too fell through. I shall be glad to have one or two copies for this purpose for two or three weeks, and will try the experiment again."

Another friend, also a layman, writes thus—"All sound churchmen, ever the opponents of latitudinarianism, are now especially called upon to put forth their strength in support of a paper whose dignified, not neutrality, but moderation, must command the respect even of enemies. Each clergyman, I find, has been called upon to enlist fresh subscribers, a plan, excellent as far as it goes, but not complete. I believe that the hands of the faithful workers might be strengthened, if your able committee would frame a short circular address to the laymen, and cause a copy to be delivered to all the influential members of the Society (the Church Society, we take it, is meant) in each locality, urging them to hearty exertions to obtain a more extensive circulation of the paper."

The committee, we may state, intend to make a fresh effort for our relief from financial pressure. We trust it may meet with a cordial response.

THE CLERGY RESERVES.

The *Quebec Canadian*, a special copy of which has been sent for our benefit, states that the French party in Parliament will tenderly abstain from assuming an independent and honourable position in regard to the crusade against our property, promising that these gentlemen, (who, we sincerely trust, will act a more creditable part,) will vote on that side of the question which may happen to have a majority of Upper Canadian votes; that is, will assist the plunderers, provided there be from this part of the Province a majority for plunder. This speaks the *Canadian*!—

"The vote of the reform members of Lower Canada on Mr. Hineks's resolution relative to the reserves, after the declaration of Mr. Morin that the intention of ministers was to secularize them, may be taken as an indication of what their vote will be on the question whenever it shall present itself in a specific shape in the Legislative Assembly. It is well understood, however, that Upper Canada will not be wanting to herself; for in Lower Canada this question is regarded as possessing special interest for Upper Canada, inasmuch as that section of the country is Protestant. We think, and we believe Lower Canada thinks with us, that we ought not to interfere in the question, but in a manner conformable to the hourly expressed wishes of the great majority of the Protestants of Upper Canada; this leaving to the majority of Upper Canada the protection of the Protestant interests of Upper Canada, and reserving to ourselves the protection of Catholic interests."

This pusillanimous policy, of consenting to participate in spoliation in case the spoiler should be strong, is unsatisfactory in *foro conscientie*, as (if the issue be against us) it will prove insufficient to disarm our righteous indignation when the hour of retribution shall have come, as come it must.

TESTIMONIAL TO THE REV. J. ROTHWELL.

The following very gratifying item of intelligence, which we find in the *Echo*, of the 3rd instant, we insert with pleasure:—

"The Parishioners of the Rev. J. Rothwell, of Amherst Island, have lately presented him with a silk gown of the handsomest and most costly description. This is a further proof of the estimation shown for the services of that gentleman in their presenting him, last Easter, with nearly twenty pounds in addition to his stipend."

The following extract from our Rev. brother's Letter in reply to the presentation of the testimonial, we notice with pain:—

"In these days of declension and apostasy in which so many of the wise and learned are turning from the Holy commandment delivered unto them and faithfully set before them in the Articles and Homilies of our Church, we may not forget that the black gown is, (as it were,) now the livery of the preacher of the Gospel of Jesus Christ, while the Surplice in the Pulpit is the badge of that party which so painfully troubles the peace of the Church."

Language like the above is likely to create an impression that its writer is desirous of rendering the black gown an emblem of party. In this Diocese, and to the condition, the peace, and the well-being of our own Diocese we should look in the first place,—the garment worn in the pulpit is matter of usage, convenience, or, at all events, implies no doctrinal distinction. The writer of these remarks preaches in a Surplice what he humbly trusts may be recognized at the Last Great Day as the pure Gospel of our Lord Jesus Christ: he has heard the same glorious Gospel proclaimed and expounded, in all its fullness and in perfect consistency with the Church's witness thereto, by many of his brethren habited in a black gown, and it has never occurred to him, either preaching with every effort to be strictly evangelical, or hearing with edification, to think of "badges of party."

The Principal of Upper Canada College has kindly furnished us with the following interesting document, which we insert with much pleasure:—

NAME	NAT.	PHYS.	FRENCH.	AM.	ANGL.	HEBR.	MODERN LANGS.	THEOL.	EDUCATION.	TOTAL.	EDUCATION.	WARR.	TEACHER.
Overfield, M.	66	53	81	140	120	136	234	282	282	1634			
Budley, J. H.	48	71	71	140	117	143	130	164	116	1076			
Stewart, J. M.	48	71	71	140	117	143	130	164	116	1076			
Phillips, J. D.	28	45	45	88	88	111	111	131	110	711			
Wells, J. D.	28	45	45	88	88	111	111	131	110	711			
Phillips, J. D.	28	45	45	88	88	111	111	131	110	711			
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Wells, J. D.	28	45	45	88	88	111	111	131	110	711			