their talents, given them, as I truly believe, for far other of this city, have adopted several reforms in the ceremo- case, is significant: and the notion begoth by it in their talents, given them, as I truly believe, for far other cause of ecclesiastical usurpation, of creature worship, in order to make them more conformable to the spirit of the times, but without in any happily their minds being thus overclouded, and their affections alienated from the Church in whose bosom

"Such is the Divine idea of Sacramental efficacy—the union of inward and spiritual grace with outward and the motion begoth by it in the mind is forcible and clear. And yet only establishes the fact, without detailing the articulars.

"Such is the Divine idea of Sacramental efficacy—the union of inward and spiritual grace with outward and wisible signs inert and trivial in the mind is forcible and clear. And yet only establishes the fact, without detailing the articulars. These persons have sent a petition to the Council of Mithey were born anew to spiritual life, and nourished by the ample means of grace therein mercifully afforded to the children of God, and their influence once exerted to diffied by them. The Council of Ministers replied, that seduce others from their allegiance to her, it is, indeed, well that they have gone out from among us, and can no longer misuse the power committed to them by our Church to her own hurt and hindrance.

"For these fallen brethren we shall never, I trust, cease"

"The Papal States,—Extract of a letter dated Ancommittee of the seduce of the power committee of the pow

to pray, in the spirit of compassionate love, that their hearts may be led by the eternal spirit of truth to discern just terminated in commemoration of the pretended mira-

"The lamented fall of our brethren will likewise teach us the danger of tampering with practices which may seem to us innocent and even edifying; but of which history and experience have so forcibly proved to us the peril, and which the Church of England has either expressly reprobated or tacitly discountenanced. For my own part I confess that I feel little temptation to despondency or discouragement, when I look to the many signal marks of God's providential eare vouchasfed to our Church, to the truth and purity of the doctrines she teaches, and to the many evidences of spiritual life within her, among which I would thankfully acknowledge the assurance given me by such a body as yourselves, of your anxiety to devote yourselves more earnestly than your anxiety to devote yourselves more earnestly than ever to the duties of your sacred calling in the Church whose vows are upon you. Let us only hold fast her doctrines of primitive authority—let us but carry out, in the spirit of fidelity, her recognised teaching as embodied in that definite expression of Gospel truth set forth in her.

REPEAL OF THE UNION WITH ROME.—We have the

Liturgy. Articles, and Homilies, remembering that in sub-ordination to the enlightenment of the Spirit of God, we have accepted these as our interpreters of His Holy Word, and we may humbly believe that we shall be safe ourselves, and likewise, through Grace, save them who hear us.

"I thank you affectionately for the promise of your prayers, which I feel to be especially needed in times when principles, hitherto held most sacred and incontrovertable, are tried and sifted to the very foundation; and I would entreat you to believe that all which I have said in reply to your address of kindness and respect, it has been my anxious wish to speak the truth in love. My own imperfect prayer shall, in return, be willingly offered for you, my reverend brethren, that in this season of our trial you may find your faith confirmed, your hope invigorated, your attachment increasing towards the Church of which you are the ordained ministers; and your hands strengthened in carrying on the heavenly work of winning souls to Christ, among those several flocks over which you are set in the Lord.—I remain the same of the safe our readers this day a list of persons who have renounced Popery in this day a list of persons who have renounced Popery in the list day a list of persons who have renounced Popery in the list day a list of persons who have renounced Popery in the latter, to show that both priests and people are shaking off the bondage of Rome.

Rev. R. Gaffney, diocese of Ardagh; Rev. M. Crotty, diocese of Killaloe; Rev. Michael Nolan, diocese of Elphin; Rev. Wr. O'Crolly, diocese of Cork; Rev. Wr. Dornelly, Belcarra, Tuanri; Rev. Mr. Brady, Kells, Meath; Rev. J. Commiss; Rev. Mr. Brady, Kells, Meath; Rev. J. Commiss; Rev. Mr. Tuam, late of Miltown, county Clare; Rev. Mr. Sweeney, diocese of Ardagh; Rev. Mr. O'Leary; Rev. D. Crowley; Rev. William Hogan, diocese of Limerick; Rev. Mr. Croly, formerly of Foundling the provided of the Protestant faith, the of lay converte sof the latter, to show that both priests and people are s

THE LATE BISHOP OF JERUSALEM.—The will of the Right Reverend Michael Solomon Alexander, D.D., the first Bishop of the United Church of England and Ireland in Jerusalem, whose death we recently announced to have taken place in November last, has just been proved in London; the personal effects in this country were sworn under £7000. It appears to have been made just previous to his lordship's departure from this country for Eygpt, and about a month after his consecration to this foreign see, being dated 1st December, 1841. He has left to his executors and trustees, the Rev. John Christian Reichardt, clerk, and C. H. Corbett, Esq., both residents of London, the whole of his property, real and personal, in trust for his wife, to receive the interest for personal, in trust for his while unmarried, and at her death, or second marriage, then to his children absolutely. (Signed) "M. S. Angl. Heirosol." The right rev. prelate had only presided for four years over this newly-established bishopric in the Ottoman empire, which embraces Syria, Chaldea, Eygpt, and Abyssinia.—Monning Paper.

Chaldea, Eygpt, and Abyssinia.—Morning Paper.

St. Thomas Church, Woolwich, and designated it the district of St. Thomas. The Rev. A. De La Mare has been appointed to the incumbency, and a plan for the new Church has been furnished by Mr. Gwilt, and been new Church has been furnished by Mr. Gwilt, and been settled.

State and Prospects of the Church in England.

Dialogue between the Rev. Henry Hooker and Mr. Clayton, a Disputer, ou the Apostolical Succession. approved of by the Committee. It is to be constructed in the Byzantine style of Architecture, and capable of accomodating 1000 persons, and it is calculated its erection, including every incidental expenditure, will not ex-A most eligible site for the Church, and plots of ground for a grave yard and parsonage-house, have been given by Sir Thomas Maryon Wilson, Bart., of Charlton House, in addition to a contribution of 500l. towards the funds required to build the Church, which the formation of a Fund for assisting Candidates for ceived to carry on the good work. The first Church built at Woolwich on a similar principle, and designated St. John's, is now in progress of erection, and will have a fine appearance when finished. It is in the Gothic style, ther than to express a hope that an object so confesand built in a highly eligible situation, granted by the

A dispatch has been received from the Court of Directors, expressing their disapprobation of the conduct pursued towards the Bishop of Madras by Lieut. General the Church Society.

The bounty of the and directing that due deference be paid to the judge-ment of the diocesan on all ecclesiastical matters. A significant intimation has at the same time been conveyed its most judicious appropriation, distributed amongst to certain of the clergy who had evinced a disregard for Episcopal authority.—Limerick Chronicle. FRENCH PROTESTANT EPISCOPAL CHURCH OF THE SA-

voy.—The consecration of the neat Gothic edifice which has just been completed, in Bloomsbury-street, Bloomsbury-square, for the use of this congregation, took place on Tuesday morning, Dec. 23, the ceremony being performed by the Lord Bishop of London, who had previously laid the foundation stone of the building on the 2nd of January last. A large congregation was assembled on the occasion, and about 30 of the clergy were present in their robes. The Hon, and Rev. H. Montagu Villiers, op was assisted in the service at the cor table by his lordship's Chaplain, the Rev. C. B. Dalton, The petition presented to the bishop by the minister, the Rev. J Mudry, praying his Lordship to consecrate the supply. Rev. J. Mudry, praying his hardship to consecrate the Church, set forth, briefly, the origin and history of the congregation, tracing it back to the year 1640, when it was first known under the name of the "Westminster French are least bountifully provided with this world's goods; Protestant Church," composed of merchants already esta-blished in London, and of refugees driven from their country by religious persecution. This Church, it appeared, conformed to the discipline, and adopted the liturgy (translated into French) of the Church of England in the year This Church, it appeared, 1661, when it was placed under the jurisdiction of the Bishop of London and the Archbishop of Canterbury, and obtained from Charles II. possession of the Chapel God and Redeemer. of the Savoy, together with an annual stipend for its 'preaching minister." Since that period, the tion, as it was stated, had been subject to various vicis thou, as it was stated, and been subject to various vicissitudes, having been obliged to remove, first to a chapel in Spring-gardens, and to the Greek Church in Crown-St., and afterwards to a very humble chapel in Edward-St., Soho-square, from whence they will now remove, and fix themselves, permanently it is to be hoped, in this more appropriate and consecrated place of worship.

The Bishop of London preached an eloquent and impressive sermon, taking for his text Romans c. x. x. 10

pressive sermon, taking for his text Romans, c. x., v. 10.
"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." ter alluding to the case of the Jews, which the apostle w in this part of his epistle, and showing how they had rejected the gospel doctrine of justification by faith, while they "went about to establish their own righteousness" as a ground of justification before God, the bishop took occasion to observe that the interesting ceremony of the day might be regarded as a testimony borne to the value of that doctrine, inasmuch as the Church which he had just dedicated to the service of God was raised by the descendants of those pious and faithful was raised by the descendants of those pious and rathful men, who, under severe persecution, had voluntarily relinquished their homes and their country, rather than give up, by conforming to the corruptions of an erring Church, the simple doctrine of justification by faith in

Christ crucined.

After the sermon, a collection, amounting to 53L, was made in aid of the funds raised for the erection and counpletion of the building. The Church is dedicated to St. John the Evangelist, and the structure is such as to do credit to the talents and taste of Mr. Poynter the architect, as well as to the skill of Mr. Bryne, the builder, with out whose zealous and indefatigable labours the building could not have been so well and so speedily completed.

After the ceremony the bishop and clergy, together with the members of the vestry of the Church, partook of the hospitality of the Rev. Mr. Mudry, the Minister of the Church, to whose persevering and self-deying exer-tions must, under God's blessing, be attributed the means that have been provided for the erection of this sacred

THE PAPAL STATES. - Extract of a letter dated Ancothe error of their ways, and to return to the fold which they have forsaken.

Just terminated in comments and the Madonna in the cathey have forsaken. But their unhappy trespass will surely read a lesson eyes, I send you the account for publication, if you thi of seasonable warning to each of us, and remind us that we cannot, with impunity, pour contempt upon the Church of our baptism, in which we have grown in grace, and in the saving knowledge of our Lord and some contempt upon the cannot, with impunity, pour contempt upon the contempt upon the cannot, with impunity, pour contempt upon the contempt upon the cannot, with impunity, pour contempt upon the cannot are contemp Saviour Jesus Christ; that if we wantonly despise the with which our priests would overwhelm our people. Spiritual privileges we have enjoyed within it, instead of With much mortification, I shall see this subject discr thankfully and reverently using them, where God has appointed us our place, we may well expect that He will, in his anger, take them from us; and that, if we will indulge a morbid yearning after an earthly visible centre use of the control of the of union, while we have the Lord Jesus Christ as our spiritual head, ever living to dispense to us from above the rich blessings of his Covenant of Grace, we may be provoking the Lord of Hosts to punish us, as he did the Israelites of old, by giving us up to our hearts and lusts, and letting us follow our own imaginations.

"The famented fall of our brethren will likewise teach writing is disguised and my initials are feigned (for the sanctity of private correspondence is no more respected).

in that definite expression of Gospel truth set forth in her Liturgy, Articles, and Homilies, remembering that in sub-ordination to the enlightenment of the Spirit of God,

the Church of which you are the ordained ministers; and your hands strengthened in carrying on the heavenly work of winning souls to Christ, among those several flocks over which you are set in the Lord.—I remain your affectionate brother and servant.

"C, T. Ripon.

Frost, Limerick; Rev. W. J. Burke, diocese of Kilfenora; Rev. John O'Brien, diocese of Kilfaloe; Rev. D. L. Brasbie, Kerry; Rev. George Macnamara, diocese of Killala; Rev. Roderick Ryder, diocese of Kilmaeduagh and Kilfenora; Rev. Thomas Moriaty, Rev. Timothy Hamilton, and the Rev. Daniel Foley.—Total 29.

The above were formerly Roman Catholics, and are now clergymen of the Established Church.

Miscellaneous.—Rev. John Smyth, Dominican Friar; Mr. Murphy, Youghal Monastery; Mr. Phillips Day, Youghal Monastery; Lord Galmoy; Mr. Steph. Bourke, student of St. Jarlath's, Tuam; Mr. O'Callaghau, student of Maynooth; Mr. John Moriarty; Mr. John Collins, attorney; Mr. John Stack, engineer, &c. &c.—Dublin Statesman.

## THE CHURCH.

COBOURG, FRIDAY, FEBRUARY 20, 1846.

Although the Circular of the Lord Bishop has been before our readers for several weeks, we would beg again to call attention to its purport, viz. a Collection in all the Churches, Chapels, and Stations of the

Holy Orders in the prosecution of their studies. The full and explicit terms of his Lordship's Circular leaves us nothing to say upon this subject, fursedly important, will meet with that general and liberal support which has hitherto been so freely contributed in furtherance of other special purposes of

Diocese, ou Sunday next, the 22nd instant, in aid of

The bounty of the venerable Society for the Propagation of the Gospel in Foreign Parts, annually ten students, at the rate of £40 sterling per annum each; a sum of great importance and value in cases where there exist, we shall say, private resources to nearly an equal amount. But where, as in some instances, (if preparation for the ministry would be undertaken at all) the dependence is wholly upon this gratuity, it will be seen how advantageous it must prove to have a fund at command, from which further aid may, under particular circumstances, be extended. More-Rector of the parish, officiated in the reading-desk, and over, the wants of the Diocese may be considered to be much beyond what a school, averaging steadily ten candidates for Holy Orders, may be expected to

> and it would be much to be lamented if means should not be at the command of the Church in the Diocese, through her hand-maid the "Church Society," by which to draw forth talent from its obscurity, and aid in consecrating youthful piety to the service of our

We much regret that we were not in possession of the circular of the Lord Bishop of Montreal,-appointing a general Collection for Sunday next, in the Diocese of Quebec, -in time for our last week's publication. It will be found under the head of local Ecclesiastical Intelligence; but we much fear it will be too late, as far as its dissemination through our journal is concerned, to be of any avail. heartiest wishes at all times for what concerns the interest of the sister Diocese, we trust that the most is uttered by the Sacraments, -which are intended abundant success will attend the present appeal.

visible creation as well as in the dispensation of grace, we are frequently presented with the "wisdom of God in a mystery." In either department of divine providence, the mysteries of God's government are shadowed forth to the extent of which our faculties will admit, through the intervention of appropriate images and symbols. Sacred truth and religious principles are, in this manner, so represented as to convey to the mind distinct and definite ideas, and yet without absolute knowledge or complete revelation. There is not entire concealment, -for this would leave us in utter ignorance; neither are we possessed of minute demonstration,-for this would be to explain to human minds things which are probably superior even to the intelligence of angels: "we know in part,

and we prophesy (or interpret) in part." Thus, for example, when St. Paul illustrates the mystical union between Christ and the Church, by the

We are assured by it that an alliance subsis between the Redeemer and the Church, which is the Bride of human soul." the Redeemer and the Church, which is the Bride of the Lord; and that this alliance is close at intimate and affectionate, -fitly typified by the mriage-tie, those "secret things" which "belong to Gd."

Keble's valuable preface to Hooker's Works. "The New Jerusalem, and in the courts of heaven. moral and devotional writings of the Fathers shew But this is not the only, nor yet the most imporconsecrated by scriptural allusion, assume in their ment are conveyed, as through a channel, to our souls. eyes a sacramental or symbolical character."

constitute an integral element in nature, If from the Sermon before us :maintenance of external forms is adapted to peculi- facts. take advantage of the connexion which prevails between the agency of the senses and the impressions upon the mind which are generated by their i struupon the mind which are generated by their instrumentality. The argument in question is well stated in a sermon by the Rev. C. S. Henry, D.D., of the University of New-York, of which the subject, as described in the title, is "The Gospel a formal no objection at all, but the grossest of all possible perversions of the doctrine of the Church. Yet it is a pervertance of the Sacraments is not generally understood be furnished) and evoke the shadows of the and estimated in the present day :-

"Everything in nature, accords with the idea of formal Determing in nature, accords with the idea of formal Ordinances in religion; everything in the constitution of the human mind supports the idea. Form, it would seem, is, throughout the universe, the condition of all spiritual manifestation. It is so in the whole kingdom of lifte—in Thore may be dead forms—forms with world. No living power can be dead forms for as without any hydry living three emondied in them; but there can be no life without form. Wherever there is active life, it will build itself a form, clothe itself in form, act and move of the

This is the universal law. But look at it nore par ticularly in the world of human life-the social and moral life of man. All human life-private and public, is full of forms. There are the forms of social intercourse, the hand-grasp of troth and friendly greeting, the embrace and kiss of love. Why do we see these everywhere among men? Why, but because they are the sacraments of the human heart, the outward and visie forms, in which the living spirit within spontan embodies and expresses what is in itself The ceremonial and solemn forms of public life—forms of civil, judicial, and military proceedings—why are these everywhere seen? Why but because the spirit must ex-press itself in forms? And what are all these forms but ne body and outward expression of the great spritual nterests of society—the ideas, the principles, the senti-ments on which public welfare depends? It seems indeed the instinct and necessity of the human mind to seek to spiritual conceptions, its profounder convictions, and its

Here, too, is the foundation of all noble Art. Art is the embodied thought of the soul. Sculpture, and painting, and music, and poetry,—what is the object of these arts, but to give sensible form to that which is in itself piritual? Every artist seeks, each in his own way-by rms, or colours, or tones, or words,—to express the in ffable, to embody the ideal in the real, and so to external existence to the beautiful creations of his own thought. To take an instance from the grandest of all the arts of form—the art of sacred building;—for what is the solemn cathedral structure built up in all its vastness a whole and the infinite variety of its minute details? lerely to hold men? No: far otherwise. earth in lowliest humility, and soaring up to heaven in hopefullest aspiration, it is the outward form and body of Divine idea—the infinite in the finite, a link between the soul and God.

"Here, too, is the foundation of the numberless insti-

tutions, rites, customs, monuments, and memorials, which in every country have been made to hand down the emory of great events, and to maintain the life and

living power of great principles and national ideas.

"Now, if such be the nature of the human mind; if such be the instinct which prompts mankind ever to embody their internal and spiritual sentiments in outward and sensible forms, and to attach them to external sup-ports; should we not beforehand expect that in the matter of revealed religion God would graciously adapt His institutions to the nature of His creatures? Would it not be most strange if He had gone counter to the most vital Beyond all doubt, my brethren, in appointing outward and formal ordinances of religion, Almighty God has graciously regarded the nature of our minds; and manifold are the benignant influences of this constitution of the Gozel.

The standing ordinances of the Gospel not only percessant fluctuation and decay of things, the memory an purity of God's truth; but they also contribute to a more vivid and realizing apprehension of Divine and spiritual

But, whilst we admire the affecting language which in the following extract by the term "Ordinances of CIRCULAR TO THE CLERGY AND LAITY OF THE DIOCESE the Gospel,"-we must by no means lose sight of the In both the natural and spiritual worlds-in the direct communications of spiritual assistance which Baptism and the Lord's Supper are designed to

"The great benefit of the Ordinances of the Gospel is not in the moral influence they exert—the impressions they produce, the recollections they awaken, the devout emotions they enkindle, the godly purposes they inspire. All this kind of influence they are indeed naturally adapted, in themselves, or (more) in the sacred associations connected with them, to exert upon the soul imbued with devout sensibilities. But over and above all this, they are the signs, the pledges, and the means of a gracious communication of heavenly influence from the Holy Spirit, which the Ordinances in themselves, and in their associations, are totally inefficacious to impart. They are the natural signs and channels of supernatural grace. We are to observe them not merely because the observance tends, in itself and in its connected moral influence to promote our spiritual good, but chiefly because God will therein mysteriously, but none the less truly and really, impart the Holy Spirit to our souls. This is the great significance and glory of the Gospel Ordinances.—
Trivial and inert in themselves, they are means of grace. nsecrated bond which connects husband and wife They are means of grace, -not merely morally, by sugedifice.

The Jews in Germany.—A letter from Berlin, of the 9th, says:—"A great number of the most respectable Jews in the of a "great mystery." The symbol, in this life, all truth, all goodness, flows to the faithful soul.

The commemorative purpose of the Lord's Supper is, in itself, most serviceable to the nurture of godli--but the mode of this alliance remains all one of ness. Absence, we know, will often relax the strongest ties, and dissipate the deepest attachment. Our The material creation has been bountilly provi- Lord foresaw that, when he had ascended into heaven, ded with such "mysteries" as these. I abounds his disciples would probably forget, by degrees, his with forms which embody spiritual realies. God divine lessons and his gracious benefactions; and, in hath imprinted an outline of his attribute upon the order to guard against this natural inconstancy of the the formation of an Institution at which their preparatory surface of his handiwork; and this development of human heart, he desired, before his exaltation to the things divine constitutes what is called the Book of heavenly Zion, to leave with his people the Sacrament Nature,"—to make use of a very familiar epression. of his body and blood, as a pledge of his continual Natural Theology, implying the communication of presence. To that Sacrament, accordingly, we repair, to ten of such aspirants to Holy Orders. But I am religious instruction through the medium of symbols, that we may console ourselves in regard to our temis a sort of sacramental science,—that is, ishares in porary separation from Him who "died for our sins, common with those ordinances which, by ecellence, and was raised again for our justification;" and whilst are termed "Sacraments," their commmorative we reverentially contemplate the symbols of his paspower and typical import. The spiritual maning of sion, and look beyond these to the throne of glory these forms—as we think the works of Gormay, in a certain sense, be properly designated—is for the most part intelligible to the designated of the majesty on high, exalted far above the most part intelligible to the spiritual maning of the majesty on high, exalted far above the many pious and deserving young men, in every rank of life,—the sons especially of clergymen, retired officers, farmers, and others,—to enter upon a high and holy vocamost part, intelligible to most men; for Gd hath at reach of sorrow, humiliation, and pain, we are led to tion for which perhaps their hearts are yearning, but from no time "left himself without a witness," hasmuch reflect with hope and delight, upon the promise he which, by straitened circumstances, they are unhappily as "the invisible things of him from the ceation of has made of re-joining his redeemed Israel, when his debarred. the world are clearly seen, being understool by the things that are made, even his eternal power and the marriage-supper which celebrates the espousals the marriage-supper which celebrates the espousals term I must take occasion further to request of my bre-On this topic we may quote a passage from Mr. not in any earthly temple, but in the sanctuary of the

things are passed away,' and 'all things are become view," says the learned Dr. Waterland, "to the mere such aid. new'; that the very inanimate creation itself is 'de- commemoration of our Lord's sacrifice, and expression livered from the bondage of corruption into the glo- of our faith in his atonement, the mere breaking of rious liberty of the children of God. Thus in a the bread and pouring out of the wine in the Lord's terial strength from that quarter; so that we shall be manner they seem to have realized, though in an infinitely higher sense, the system of Plato: everything to them existed in two worlds: in the world of sense, in conformity with his declaration, "except ye eat according to its outward nature and relations in the flesh of the Son of Man and drink his blood was to them existed in two worlds: in the world of sense, in conformity with his declaration, "except ye eat according to its outward nature and relations; in the the flesh of the Son of Man, and drink his blood, ye tive as those who, from early years, have been habituated world intellectual, according to its spiritual associa- have no life in you." By partaking, in faith, of the to the peculiar circumstances, and often, it may be, to the tions. And thus did the whole scheme of material Holy Communion, the spiritual blessings-remission things, and especially those objects in it which are of sins and sanctifying grace—purchased by the atone-

The objections usually made to the doctrine of depends. Form, therefore, has been appointed by God to Sacramental Grace are well discussed and refuted in

the proceedings of Divine Providence we adver to "It is idle and absurd to object, that the idea of Sacrathe pursuits and usages of human society, we discover that form here is indispensable; and from trese admitted facts the reflection naturally arises, that the waters of the sea; and so are ten thousand undeniable facts. The whole life of nature is full of relations which arities which pertain to the nature and habits of nen; which being the case, it is most reasonable and necessary that they should likewise be preserved in the services of religion, in order that these may be suited to the circumstances in which we are placed, and may the case, it is most reasonable and necessary that they should likewise be preserved in the services of religion, in order that these may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed, and may be suited to the circumstances in which we are placed. Grace because it is mysterious, or to explain it away into

and that irrespective of moral conditions on the pa AND SACRAMENTAL RELIGION." We have read this discourse with pleasure, and feel much satisfaction in being enabled to avail ourselves of its contents, espoken, and instantly in the minds of thousands, even of professed theologians and religious guides, you touch the spring that unlocks the cells of memory (if haply they superstitious past-of occult arts, of magic rites, ineantations, potent spells, and charms. You are immediately charged with ascribing an operative efficacy to the mere material elements. 'A mystic spell is pronounced,' (so you are represented as believing), 'a charm is adminis tered, and, without any moral or religious effect, the sou is consecrated.' So gross, now, is this misrepresentation that no one whe or Sacramental Grace declares that shore is 'an outward and visible sign, and an inward and spiri-tual grace,'—that the former is the condition and means latter; but it also declares that the sign is in itself that of the Holy Ghost acting mysteriously in and through the outward medium, acting neither physically, nor e power and efficiency are ever morally, but supernaturally, though in union with a natural sign and form. The doctrine of Sacramental Grace no more ascribes an operative efficacy to the mere outward nent or visible form of the Sacrament, than it ascribes outstretched rod of Moses, or the blind man's cure to the mere virtue of the clay, or the leper's cure to the touch even of the Saviour's hand, considered as mere material contact. It was the invisible spiritual power of the Saviour's almighty will, acting in, and with, and through His touch, that cured the leprous man. It is the same invisible almighty power of His Holy Spirit that acts in and with, and through, the material elements and sensible forms of the Sacraments. It is the Holy Ghost that cleanses the soul in the 'laver of regeneration,' imparting a new Divine life to every person duly qualified to receive it—to the infant in his freedom from actual sia without other condition than that of future holy obedience when obedience shall become possible—to the grown-up man the water in itself that baptizes: it is the Holy Ghost that baptizes. It is not the water that cleanses and re generates the soul: it is the Holy Ghost that cleanses and regenerates with the water. So, it is not the bread and wine, in the Holy Eucharist, that strengthens the faithful soul: it is the Body and Blood of Christ, given by the Holy Ghost and received by faith. In short, nothing can be a more monstrous perversion of the Church's doctrin of Sacramental Grace, than that which represents it a ascribing an operative efficacy to the mere material and formal elements in themselves, and that independently of the state of the receiver's soul."

It was omitted to be stated that the excellent Dialogue on our first page was written expressly for this journal. We are much obliged to its zealous

works," their unfeigned thanksgivings for His fostering care of this District Branch Association, during the past year.

They feel, indeed, that not so much has been done as ought author, and we anticipate much good from its disemination; because, notwithstanding all that has been said and written upon this and kindred subjects, much ignorance and misconception upon distinctive tenets of the Church still prevails, and that in quarters where we should naturally have looked for a larger harvest of fruit from the labour that has been exerted. Reading and reflection, upon serious sub- Branch Association during the past year, and the expenditure jects, we lament to feel, are much impeded by the worldly and speculative tendencies of the age.

Mr. Thomas Ryall, Travelling Agent for this journal, is now engaged in a collecting tour Eastwards from Toronto, and we trust his success will be every where satisfactory.

## Ecclesiastical Intelligence.

CANADA. DIOCESE OF TORONTO. OF TORONTO

Toronto, January 17th, 1846. Dearly Beloved Brethren, I beg to call your attention to the following Resolution passed at the Monthly Meeting of the Church Society on

the 7th instant:-"That whereas by the 19th Article of the Constitution, four Sermons are to be preached annually in the several Churches, Chapels, and Stations of this Diocese, in aid of the funds of this Society, at such times as the Lord Bishop shall appoint; and that whereas the proceeds of three sermons are set apart for special purposes, while the proceeds of the fourth may be appropriated to any other such object embraced within the Constitution,

s the Society from time to time may direct-'That the fourth Sermon this year be applied to form a fund for the support of Students in Theology, and be placed at the disposal of the Lord Bishop for that pur-

In conformity with this Resolution, I have to request that the Collection for the object here stated be made in the several Churches and Stations of this Diocese, on SUNDAY, THE 22ND OF FEBRUARY NEXT, being Quinqua-

I have great satisfaction in being thus permitted to ring under public notice, and to solicit the sympathy and aid of the members of our communion to, another of the many pious and charitable objects included in the design of that excellent Institution, the Church Society.

power to avail ourselves, is not equal to the immediate demand for them, or even to the means actually furnished for employing them. The many vacancies which, in the Providence of God, have within the last few years occurred, and which it is my first duty to supply, have prevented me from complying with the desire which, in reversed quarters, has been expressed for the services of Travelling Missionaries, the support of whom has been tendered from the local resources of Branch Committees

of the Church Society.

Candidates for the Ministry have much increased since studies could be systematically pursued, and especially since the munificence of the Society for the Propagation of the Gospel in Foreign Parts has enabled me to extend auxious,—and I am joined I believe in that auxiety by the members of the Church at large, that this amount of encouragement should be augmented from our local resources; that we should be enabled, in some particular instances, to add an occasional gratuity to the stipend thus allotted; and that we should have the means of enabling

of the Church to her divine Head shall be solemnized the cocasion further to request of my brenot in any earthly temple, but in the sanctuary of the keep in view, and transmit to me from time to time the names of such individuals as they can conscientiously rethat they were deeply imbued with the evangelical tant end which this Sacrament has been designed to from our local or other resources to apply, in order that sentiment, that Christians, as such, are living in a answer. It is not merely a memorial of the reconcilenew heaven and a new earth; that to them 'old ment, it is likewise a participation of it. "With a to their age, standing, and circumstances, in apportioning

The demand for clergymen, owing to the vast multiplication of churches of late years, in the Mother Country, cannot allow us to hope for much addition to our minisprivations, of a new country; and who possess that acquaintance, which only time and experience can give, with the habits, feelings, and impressions of the people, upon which the success of their ministrations

Commending this good work to the zealous advocacy of my brethren of the Clergy, and entreating for it from our brethren of the Laity that hearty and liberal co-operations. ration which has been already so frequently experienced, I remain, your affectionate

Servant in the Gospel (Signed) JOHN TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS Made in the several Churches, Chapels, and Missionary

Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Previously announced, 136 collections, in am't 393 1 43 Additional Wellington Square ..... 0 2 6

Additional Medonte, from a poor but charitable and zealons member of the Church per Rev. J. McIntyre .....

138 Collections..... . £393 8 114 T. W. BIRCHALL,

The Treasurer has received from the Niagara District Branch a further remittance of £3 2s. 6d.,—being the proportion from the Dunnville Parochial Association. Also, from the Vaughan Parochial Association the sum

## CHURCH SOCIETY.

NIAGARA DISTRICT BRANCH. On Wednesday evening, the 14th January, the fourth Church, St. Catharines. Divine Service commence of the Go'clock, the Rev. John Anderson reading Evening Prayer, and the Rev. G. R. F. Groat the Lessons. After the Commence of the Grayer, and the Rev. G. R. F. Groat the Lessons. Divine Service commenceation of Elias S. Adams, Esq., to whom the congregation are deeply indebted for his interesting assiduity and devotion. through a long series of years, to that most enlivening through too often undervalued, part of public worship,— though too often undervalued, part of public worship,— the singing God's praises in His holy sanctuary. It must have been highly cheering to that indefatigable gentle-man, as well as to others, both instrumental and vocal ess of the choir, to witness the effect which that beauti ful anthem had on the crowded and highly respectable congregation, whose high privilege it was to listen to it and I trust that others, to whom God has given the talen of singing "His praises in the public congregation," will be stimulated by Mr. Adams's example, and persevere under disappointments and discouragements, trusting that they too shall reap the reward of their perseverance if Immediately after Evening Prayer, the chair was taken

by the Rev. William Leeming, the senior clergyman of the district. In opening the proceedings of the meeting, the Rev. gentleman shewed, from a review of the past and present state of the Church, as well in England as in this country, that the shadows of worldly adversity, which have for years past hung over it, have, under the Divine guidance of Him "who can make even the wrath of man to praise Him," produced amongst her members a vast increase of activity, zeal and devotion.

The Secretary having been called upon, read the fol-

At this, the fourth Annual Meeting of the Niagara District Branch of the Incorporated Church Society of this Diocese, which, in the good Providence of God, your Managing Committee are privileged to meet, they would tender to the Gracious Source of "all holy desires, all good counsels, and all just

to have been done, and as might easily have been done, had all Churchmen, within the bounds of this Association, realized more fully their blessings, and their correspondent duties.— But since, without God's blessing "we can do no good thing," your Committee feel that whatever good has been done, is t be ascribed to that Gracious Being, who alone puts into our hearts good desires, and brings them to good effect. The following abstract from the Treasurer's Report shows,

at one view, what funds have been collected by the District of the former :-Statement of Funds of the Niagara District Branch of the Diocesan Church Society, for the year ending 14th Janu-

From what Parish. Total am't received. Retained for Dioc'n for Tray'g to each Ch. Soc'ty Missionary Parish.

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" Special	6	17	6	0	0	0	0	0	0	6	17	6
Grimsby	30	13	9	7	13	5	7	13	51		6	101
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" Special	6	5	0	0	0	0	0	0	0	6	5	0
Fort Erie	15	0	0	3	15	0	3	15	0	7	10	0
Stamford	7	0	0	1	15	0	1	15	0	3	10	0
St. Catharines	61	0	0	15	5	0	15	5	0	4 - 1.5 %	10	0
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H. MITTLEBERGER, Treasurer. Whilst your Managing Committee would beseech Almighty God, of His great goodness, to accept these our unworthy of-ferings, made for His service, they would also implore Him to put into the hearts of all the members of the Church in this District, a desire to give more freely of what they have so freely received; so that, at our next annual meeting, it may be said every parish and of every missionary station,-They have

perhaps not of any parish in the District during the past year.

In a season of general commercial prosperity, when the staple production of the country has not only yielded an ample return for the seed sown, but when it has also commercial.

Thanks having been given to the Chairman, and acknowledged in the most feeling manner, the benediction was pronounced, and the meeting separated.

In noticing these proceedings, Learnet halves are interesting. In a season of general commercial prosperity, when the staple production of the country has not only yielded an ample return for the seed sown, but when it has also commanded an excel-

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Altho

amongst us, to whom the Lord has given the power of casting into His treasury even a single mite, - should teach us all how far we live below our privileges and our corresponding duties; and should send us frequently to His throne of grace, that all our hearts may be more and more imbued with that love which His own dear Son displayed, when, "though he was rich, yet fris own dear son displayed, when, "though he was hen, your for our sakes he became poor, that we through his poverty might be rich." The principle of love, so beautifully set forth by the beloved disciple, should be our constraining principle. "Herein is love—not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Behold if God so loved us, we ought also to love one another." And how better can the Churchmen of this District show their love to their brethren, than by doing all they can to further the excellent objects of the Church Society?

In order to promote the spread of this Christian principle among all our people, the clerical members of your Managing Committee propose holding a series of meetings in the various parishes of this District, during the present year; and hereby ask the assistance of all their lay brethren who can aid them in the work, and the prayers of all, that their labour may not prove in vain; but that all their aversions may released to the

in the work, and the prayers of all, that their labour may not prove in vain; but that all their exertions may redound to the glory of God, through the salvation of immortal souls.

As one of the detailed objects of the Church Society, from its establishment, has been "the temporal support of the Church and its ministers, including all matters relating to the care and improvement of the present resources of the Church,"—your Managing Committee feel called upon, at this juncture, to press upon the attention of their fellow Churchman the duty of carupon the attention of their fellow Churchmen the duty of earestly petitioning the Legislature to arrest further injury to the Church, by investing the small portion of Clergy Reserves still belonging to it in the Church Society of the Diocese.

When it is known that in 1842, the sale of £18,000 worth of these lands cost £5,196; the sale of £18,000 worth these lands cost £5,196; the sale of 200 acres in 1843, and the receiving of £7,000 cost £1,763 11s. 3d.,—that, whilst there have been no sales of such lands whatever in Canada East since the Union, and whilst only £1150 have been received on account of monies due, the large sum of £609, or more than one-half of the amount received, has been charged against it as disbursed for expenses; and that, whilst in the same part of the Province in the first half of 1843 the small sum of £75 16s. 6d. only was collected, the disbursements on account thereof amounted to no less than £431 9s. 2d.,—it must be evidently the imperative duty of every Churchman in the Diocese to make what exertions he can, and to use what influence he may possess, to put an end to this waste of their own and their children's patrimony, ere it be too late—ere that ample provision which was intended by His gracious Majesty King George the Third, of blessed memory, for the support of "a Protestant Clergy" in the Province, be in a great measure absorbed in the payment of Land Agents, Clergy Reserves Commissioners, and the heads and subordinates of the Provincial Land Granting

The Rev. H. Stoneman, M.A., ceased to be the Travelling Missionary in the District in July last, in consequence of finding himself unable to bear the hardships incident to a Travelling Missionary's life. His place was temporarily supplied by the Rev. Richard Garrett until the end of October, when he was succeeded by the Rev. R. Shanklin, who had been ordained on the 26th of that month.

As the arrangement, under which Mr. Shanklin is engaged,

admits of his devoting only a portion of his time to the desti tute parts of the District, and as our poorer brethren scatte over twelve of our townships, absolutely require the undivided services of at least one Missionary, your Managing Committee have deemed it their duty to recommend the District Branch Association, to apply to the Lord Bishop of the Diocese for the appointment, as soon as practicable, of a suitable Missionary, whose whole time shall be devoted to the destitute parts of the District.

Your Committee make this recommendation in faith, that those, who have had so many blessings bestowed upon them freely and without cost, will also freely give of their worldly substance to impart a small share of those inestimable blessings to their brethren who are now destitute of them. No one can take up a map of the District, and look at the twelve townships almost entirely destitute of the ministrations of our Church, without feeling that the large numbers of our fellow Churchmen, scattered throughout them, have a strong and unquestionable claim on us for assistance. We were once in ther and more highly favoured brethren in the mother country pitied our condition, and sent, not the travelling missionary, but the resident Clergyman, to break to us the bread of life. And surely it becomes us to evince our gratitude for these blessings, by doing all we can for our destitute brethren.

There are many members of the Church Society in this District, who could, with ease and without feeling it, double their subscriptions; and there are no doubt a large number who could, if they only would, do far more than this. What along farmer in the parish of Ningara, who, in addition to a donation of 100 acres of land for an endowment of a church in the toward. ship of Beverly, Gore District, gives annually to the Church Society the large sum of £12 102

this act of Christian liberality, as well worthy of imitation by many to whom God has given far ampler means than those of this worthy Churchman; and they would ask many, who annually spend far more than this sum on folly, vanity and sin-fi it would not become them better, as persons who have so-temply renounced "the world, the flesh, and the devil," and if the would not afford them far greater satisfaction in their mo-ments of reflection, at the hour of death, and throughout eter-nity, if they withheld those means, of which God has made them stewards, from the service of the world and the Prince of the world, and devoted them to the service of the Lord God Almighty, through the medium of the Diocesan Church Society-All which is respectfully submitted.

St. Catherines, Jan. 14, 1846.

The following Resolutions were then proposed and Moved by W. H. MERRITT, Esq., seconded by Col. KINGSMILL, and

Resolved, 1 .- That the Report now read be adopted, and rinted in The Church newspaper, for the information of the mbers of this Association. Moved by REV. THOS. GREEN, seconded by HENRY

Resolved, 2 .- That this District Association feel it a duty incumbent on them, again publicly to acknowledge the goodness of God in the success which has hitherto attended their humble efforts, and to record their earnest prayer that He may still continue to vouchsafe to them His blessing. Moved by the REV. G. W. WARR, seconded by Col-

CLARK, and Resolved, 3.—That, fully impressed with the belief that the Church Society in this and the sister Colonies, (being the hand-maid of the venerable and never-to-be-forgotten Society in England for the Propagation of the Gospel in Foreign Parts, to which we owe so much, and intended eventually to supply its place to these Provinces,) is the best and most effectual means that could have been devised for promoting the prosperity and advancing the interests of our Church, and the conequent extension of true religion,—this Association would berefore earnestly call upon their brother Churchmen throughout the District, entreating them to come forward with re-doubled zeal in aid of a cause, which has for its object the maintenance of that Church, the diffusion of whose true and apostolic doctrines affords the surest guarantee for the happiness, temporal as well as spiritual, of any community.

Moved by REV. A. TOWNLEY, seconded by REV. A. F.

Resolved, 4 .- That this Association, feeling it to be highly Acsorbed. 4.— That this Association, retring to desirable that the whole time and attention of the Travelling Missionary in this District should be devoted to the unsupplied nd destitute portions of the same, the Secretary be reque to communicate with the Lord Bishop of the Diocese on the ubject, in the hope that this arrangement may be carried into effect as soon as practicable. £ s. d. £ s. d. £ s. d. £ s. d. 30 0 0 7 10 0 7 10 0 15 0 0

Moved by REV. THOS. CREEN, seconded by REV. R. SHANKLIN, and

Resolved, 5.—That in order that the means may be afforded of fully carrying out the object stated in the foregoing Resolution, as well as the other most useful objects contemplated by the Church Society, the different parishes throughout the Dis trict be earnestly and affectionately called upon to give their

Moved by REV. T. B. FULLER, seconded by JAMES W. O. CLARK Esq., and

Resolved, 6.—That deeming it to be a matter of great importance to the present and future interests of the Anglo Canadian Church that the management of that portion of the Clergy Reserves allotted to it by recent Acts of Parliament should, as was strongly recommended by a Committee of the House of Assembly in the last Session of the Provincial Parliament, be vested in the Church itself; and that, as this might be done without interfering in the slightest degree with the rights of any other body of Christians whatsoever; this Association therefore earnestly recommend that Petitions be for-warded from every parish in the District to the next Session of the Provincial Legislature, praying that this act of common instice may be done to the members of the Church of England

Moved by John Stevenson Esq., seconded by Rev. G. R. F. GROUT, and

Resolved, 7 .- That the thanks of this Association be cordially given to the Rev. T. B. Fuller, Secretary; to Henry Mittleberger Esq., Treasurer; and to the Collectors in the different parishes; and that the Office-bearers of this Associa-tion be requested to continue their valuable services during the

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REV. S