Comforter: in these great principles we are all united; that we are by nature wretched, sinful, damnable, children of perdition, a mass of corruption, so that to render our salvation possible nothing less would suffice than the incarnation and bloodshedding of our God; that, again, to make us meet for the Heaven thus purchased for us, nothing less would suffice than the indwelling of God the Holy Ghost, to regenerate and sanctify and work a spiritual miracle upon our nature; the coming of this paraclete being one of the blessed results of the atoning sacrifice of the Cross.

THE CHURCH.

COBOURG, FRIDAY, FEBRUARY 23, 1844.

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Upon the origin and intention of the solemn season of Lent, which we have again commenced, it cannot be necessary for us now to dwell. Such particulars in regard to this ecclesiastical institution have already been fully stated in the pages of this journal, as well as the Scriptural authority for the duty of Fasting, which is one of the appropriate exercises of this season. Yet we may, in connection with the subject, offer a few practical remarks, with the hope of subserving the object and end of the institution, and of helping to further those Christian graces and dispositions, which the peculiar duties allotted to this season may, with the Divine blessing, be instrumental in promoting.

The wise man tells us, "There is a time to laugh, and a time to mourn"; and religion itself recognizes as appropriate to its own peculiar exercises, these alternations of joy and sorrow. There are, in the Christian's experience, seasons of spiritual joy, when the experience,—it may be, freshly awakened,—of the loving-kindness of our God and Saviour, wakens up in the soul unwonted transports; when the spirit and the heart, in thankful contemplation of undeserved blessings conferred, and richer joys in store, "break forth into singing." And, on the other hand, the Christian will, perhaps still oftener, have his seasons of spiritual sadness and sorrow. With him "the grievous remembrance of his sins, and their intolerable burden," is more than a lip confession: he *feels* the overpowering weight of his offences against a holy God, and the voice of contrition will therefore mingle with his supplications for pardon,—his "strong crying" for mercy, will be with "tears" for his innumerable and ungrateful offences.

And these are alternations of spiritual joy and mourning, which are fitly introduced into the stated order of our public devotions. The Church, in all things, has looked to the necessities, and provided for the wants of her children; and in our incomparable Liturgy, we are furnished with appropriate exercises for every changing mood of the spiritual mind. While, in words of "truth and soberness," and in meek and lowly attitude, we are taught to importune our God for pardon through the merits of the only Saviour, we are furnished, too, with many a rich and holy strain of thankfulness in which to express the praises of our grateful and overflowing hearts.

We have, too, as the Church of Christ and the body of the Redeemed, our stated seasons of general joy and general mourning. When we welcome our Redeemer's advent in the flesh,—the first act in that glorious scheme which provided for fallen man's salvation,—it is with a joyous participation in the triumphant song of the angels. But when we behold this martyr for the world, with his crown of thorns and lacerated body, dying in agony upon the accursed tree, our joy is "turned into the voice of them that weep."

It is that we may weep, in the contemplation of these sufferings endured for our sakes, with a general as well as unaffected mourning, that the Church has provided the season of Lent. Nor let it be any reflection upon a primitive and salutary institution, that the votaries of a superstitious creed have, as in so many other instances, overloaded it with additions and corruptions which go well nigh to subvert its meaning and destroy its benefits: from these incrustations of a dark and superstitious age, our holy Church has happily been cleansed, and she presents the tabernacle of God, with all its befitting appendages and appointments, such as it stood in the Apostolic days. In removing the unseemly additions of the mediæval superstition, our pure and reformed Church reveals herself, in her constitution and in all her usages,—in her ministry, her ritual, and her doctrines,—as that Church which Christ and his Apostles planted, and the truth of which a noble army of martyrs have attested with their blood.

In the contemplation of the duties appropriate to the season of Lent, and adopted upon the grounds which have been stated, we may take a lesson from "the children of this world." Alas, that they, in their generation, should so often be found "wiser than the children of light!" In *their* pursuits,—in their search after wealth, pleasure, power, or fame,—how much more zeal, and patience, and perseverance, and self-denial do they often evince than professed followers of a crucified Saviour! Winter's cold, and summer's heat, rain and tempest, the perils of the wilderness and the dangers of the sea, hunger and thirst, watchfulness and painfulness, are freely undergone by men of the world for the accomplishment of their favourite purposes and plans,—to ensure the temporary gratifications, and short-lived satisfactions which this poor earth can give. Well then may we ask, if toil and watchfulness and abstinence are freely endured for a passing earthly treasure,—one which perisheth in the using,—shall they be denied to a cause, the object of which is "an inheritance incorruptible, undefiled, and that passeth not away?"

Moreover, there is satisfaction and enjoyment in the very exercise of this self-denial. Lightness of spirits, cheerfulness of heart, serenity of temper, alacrity of mind, vigour of understanding, the obedience of the will, freedom from evil desires, and a corresponding propensity to good ones, will be amongst the happy fruits of a judicious and religiously conducted abstinence.

And whether we shall ever indulge in a voluntary mortification, or not, the days must be expected to come to each of us in turn, when—perchance against our will—we shall find it "a time to mourn." It is but prudent, then, to discipline and tutor the spirit, by voluntary self-denial, for reverses when they come; that we may learn to bear the chastisements of God with an unrepining spirit, and receive even the dispensations which afflict and distress us, as designed for our profit.

There is not much fear, from the temper of the present times, of excess or abuse in these voluntary mortifications; but still it is right to hold up to view this caution of our Saviour, "When ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast." In other words, we must never think of compromising the purity of the heart, and the sound sincerity of the principles, by the most rigid self-denial, or the most sanctimonious shew of religion; we must never bring ourselves to think that the absence of the "power" can be atoned for by the "form of godliness;" we are never to imagine that God will accept our fastings and our prayers, unless we are, at the same moment, conscientiously diligent in accommodating the practice of our lives to both.

The Hamilton *Catholic* of the 14th instant contains a communication borrowed from another Romish periodical, and recommended to public notice by the imposing title of "The Forged clause in the Twentieth of the xxxix Articles." The document in question declares the *first* clause of Article xx of the Church of England to be spurious; affirming that the clause in question has been surreptitiously introduced by a person or persons unknown, at some time, too, equally obscure and uncertain.

The clause thus assailed defines the authority vested in the Church, and stands thus: "The Church hath power to decree rites or ceremonies, and authority in controversies of faith." These words, it is alleged, were not in the Articles set forth A.D. 1571, in the reign of Queen Elizabeth; nor indeed, in those of 1562, as is stated by Lord Kaimes, whose authority on this point is the only one adduced by the writer in the *Catholic;* and, on these grounds, it is argued that the clause was covertly annexed to the Article at a subsequent period,—the year 1575 is introduced by way of conjecture,—without being generally observed, or receiving the sanction of Parliament!

To this we reply, that, though it be true that no copy *now extant,*—we do not say no copy at all,—of the Articles published in 1571, contains the clause to which allusion has been made; yet it is *not* true, that it is likewise wanting in the Articles set forth in 1562-3. For such an assertion there does not exist the shadow of a foundation. In not a single printed copy of those Articles, which, in a multitude of cases interspersed through commentaries and other works, we have been able to consult, do we observe the absence of the controverted clause. Nor, indeed, is there to be discovered, as far as we are aware, in any history or record of the times, or in any of the many expositions extant of the Articles themselves, a solitary intimation which might be construed so as to bear out, or even account for, the hasty misrepresentation of Lord Kaimes. This circumstance, it is obvious, repels at once the insinuation of forgery, as shewing that the clause presumed to have been added after 1571, was in existence, and that in an authentic and legal form, as far back as 1562.

And if, as we have admitted, there be no copy of the Articles of 1571, *now extant,* which contains the clause in question, yet it is by no means certain that there never existed a copy, even of that year, correspondent with what is at present authorized. The reverse of this is, by reasonable presumption, the fact. The Articles of 1571 were, in the main, only a republication of those of 1562-3; a circumstance which Lord Kaimes himself takes occasion to mention in a note, although the admission serves, in a very palpable degree, to neutralize and contradict his previous insinuation. His words are,—"In the Act, 13 Elizabeth, 1571, confirming the xxxix Articles, *these Articles are not engrossed, but referred to as comprised in a printed book, entitled, 'Articles agreed to by the whole Clergy in the Convocation holden at London,* 1562.'" The same author states again, that "in the same year, 1571, the Articles were printed in Latin and English, *precisely as in the year* 1562." So that whatever was the form of the Twentieth Article in the year 1562, the very same was, or at least was intended to be, its construction in 1571; from whence it appears that the *omission,* and not the insertion, of the disputed clause was, at the latter period, the error or the fraud, as the case may be.

We may, at the same time, confess our ignorance as to the grounds upon which Lord Kaimes is designated, as he is in the communication to which we refer, a "high Protestant authority." We are not aware that this nobleman, highly gifted as he confessedly was, had any special partiality for any particular form of Christianity; and no reasons, that we are aware of, can be adduced for regarding him as an impartial witness in a case in which the Church of England is concerned.

So little could be made of this fiction, and so uncertain were its abettors of the date or origin which could most plausibly be assigned to it, that the alleged alteration in the Article was ascribed by the Puritans to Archbishop Laud! The Primate, in his noble Speech before the Court of the Star Chamber, June 14, 1637, disperses the miserable calumny, in these words:—"What? Is this affirmative clause in no copy, English or Latin, till the year 1628? Strange! Why, my lords, I have a copy of the Articles in English of the year 1612, and of the year 1605, and of the year 1593, and in Latin of the year 1563, which was one of the first printed copies, if not the first of all. For the Articles were agreed on but the nine-and-twentieth day of January, anno 1563. *And in all these, this affirmative clause for the Church's power is in.* And is not this strange boldness then to abuse the world, and falsely to say it is in no copy, when I myself, out of my own store, am able to shew it into so many, and so anciently." There could be no doubt entertained regarding the genuineness of the edition which Laud obtained, of the Twentieth Article of 1563, as he procured it from a public notary; a circumstance which he himself took care to mention, when he presented before the Court the copy to which he appealed.

If any deceit or fraud has really been committed in the case, it is one of omission; there has been an extrusion of an authentic portion of the Twentieth Article, not an insertion of what is supposititious,—an omission, too, made by persons who were desirous of lowering the Church's authority, not an addition on the part of those who sought unduly to exalt it.

We have been obligingly favoured with a copy of the Colonial Editions of several of the Reviews and Magazines, lately advertized in our columns as now for sale within this Province. They are very creditably and neatly got up; and the arrangement, we are sure, must remove any ground for complaint as to the exclusion of the periodical literature of the Mother Country from this Colony. Their cheapness, too, is another important consideration; as, we understand, these genuine English editions can be furnished at the rate of 5s. or 6s. per annum cheaper than the pirated American editions could be received in this Province, including the expence of postage. While this arrangement is so obviously conducive to the interests of the Colonies, we trust that it will also be found handsomely to remunerate those who have embarked in the expense and risk of the publications.

We are happy to call attention to the advertisement of T. D. Harris, Esq., of Toronto, offering Church Bells, amongst other articles, for sale. We are truly glad to find that these can now be procured within the Province; and as Mr. Harris has proved himself one of the most munificent of Churchmen, we trust that Churchmen will feel it a duty to patronize him in return. We have no doubt, too, that the terms upon which his Church Bells will be furnished, will be found correspondent with the liberality by which all his other dealings towards the Church have been characterized.

Ecclesiastical Intelligence.

CANADA.

THE OPENING OF TRINITY CHURCH, TORONTO.

To the Editor of The Church.

My dear Sir,—On Wednesday last, the 14th instant, this picturesque Gothic edifice, which has been architecturally described in the last volume of your journal, was opened for the performance of Divine Service. The day was propitious in the extreme, and combined the bracing liveliness of Winter with the warm, rich sunshine of Spring. The Union Jack, as it ever should, floated from the tower, and, with its historic folds, gladdened many a bosom, from which modern expediency and degeneracy have not yet eradicated the belief, that no State has firm foundations which does not rest upon the Church of Christ.

At two o'clock, in the afternoon, the Lord Bishop of Toronto entered the Church, accompanied by the Rev. Dr. McCaul, Vice President of King's College; the Rev. Dr. Beaven, Professor of Divinity in the same Institution; the Rev. H. J. Grasett and Rev. H. Scadding, two of his Lordship's Chaplains; Rev. A. Sanson, Rev. W. S. Darling, Rev. G. C. Street, and Rev. C. W. Winstanley, a worthy English Clergyman, precluded by ill health from the exercise of the ministry, who has lately settled amongst us. The congregation consisted of rich and poor, blended together in harmony of feeling, and animated, as the faces of all indicated, by a chastened religious joy. Every place was occupied; several sat and stood in the aisles; and many went away unable to find admittance. The Courts of Law were open and necessarily detained some of the highest and worthiest sons of the Church. The Hon. Mr. Justice Hagerman, however, was enabled to come in time for the sermon; and among the audience I also observed Mr. Potter, the Mathematical Professor of King's College.

The Rev. H. J. Grasett officiated at the desk, in his usually clear and pleasing tones. Mr. Joseph Lee, anxious to show his zeal for the Church, had lent an Organ; and the Cathedral Choir, under the guidance of Mrs. Gilkison, ever prompt and energetic to do good in God's sanctuary, contributed their vocal assistance to the edification of the large and attentive congregation.

The Sermon was preached by the Bishop, from Ephesians v. 32: "I speak concerning Christ and the Church." His Lordship commenced by describing the nature, glory, character, and mission of our divine and only Redeemer, which he did in a clear, striking, and comprehensive manner. He then proceeded to show the origin, office, and constitution of the Church, which the Saviour and his Apostles had established, and which was the means instituted for bringing salvation home to every man's soul.—It is impossible to attempt even an outline of a discourse which seized on great leading points, and was intended to awaken thought and inquiry on a vast subject, rather than to go minutely in its details. It is enough to say that the Sermon, though it occupied seventy minutes in delivery, appeared to rivet every ear,—that it spoke the sentiments of our best Reformers and Divines, clothed in the preacher's own emphatic and masculine language,—and that it bore an uncompromising testimony to sound Evangelical High Church principles, following the middle way between,—and equally avoiding,—Popery and Protestant Dissent. The trumpet gave no uncertain sound; but poured forth notes such as came with power to many a Churchman's heart and understanding.

The appearance of the Church, throughout the solemn and affecting ceremony, was very beautiful. It bears the stamp of ecclesiastical propriety about it, and is chaste and seemly in all its fittings and simple decorations.—Through the elegant painted window (the work of Mr. Craig) over the Communion-table, the sun streamed in brilliant rays, and cast a pleasing chequered lustre around, such as every lover of an old Cathedral must have been glad to see once more. The free seats, in the centre, capable of accommodating 250 persons, (the pews will hold 200 more), exhibited a very pleasing appearance.—They are constructed after a model brought from England by the Rev. F. L. Osler, and are so arranged as to furnish kneelings, and a place in front of the worshipper for holding his Prayer Book and Bible. It caused to me some little regret to see that some were so bashful, or so ignorant, or so irreverent as not to kneel, but to stand up, and look away from the chancel, instead of turning towards it and presenting a visible type of spiritual unity, in unity of posture and respect. Notwithstanding this little drawback, it was gratifying to perceive these free seats so miscellaneously occupied, without distinction of persons, and with an absence of the proud and exclusive feeling which that un-Christian nuisance, the pew-system, has so often tended to excite.

Another sign of proper attention to the externals of the sanctuary was shown by two large Gothic chairs, placed within the chancel,—on one of these the Bishop sat during the service.

The collection amounted to about £65.

On the following Sunday, the 18th, the Rev. W. H. Ripley, the Incumbent, commenced the regular services in the morning at 11 o'clock, and in the evening at half-past 6. At the first service, (both were crowded), some public baptisms, in conformity with the rubric, took place, and the offertory was read, and alms collected. In the evening also a collection was made, and, together with that of the morning, amounted to about £7 5s. How much is the growth of true practical piety promoted by adhering to those rubrics and rules, which our holy martyrs and reformers have bequeathed to us! and how delightful is it to see the people yielding such cheerful and reasonable obedience to the long-neglected voice of their Apostolic Church!

I write with much haste and conscious imperfection; but I cannot close without attempting to record the names and good deeds of some of those who have forwarded the work of building and adorning Trinity Church. If I have omitted anything, as is most probable, I hope some friend will supply the omission.

Our venerable Diocesan has fostered it, with parental care, from its commencement until now, and successfully interested the Societies at home in its behalf. He has also himself given to its use and behoof, half an acre of a Town Lot of considerable value, at the East end of the city.

To Mr. Alderman Dixon, as the Bishop was pleased to remark in his Sermon, the principal credit is due. He gave himself up to the undertaking with a generous and untiring energy; he watched over its foundations, and walls, its buttresses, and tower, and every part of the building, without and within, until the hour of opening; he was faithfully and munificently supported it is true by the co-operation and purses of his fellow-Churchmen, but he may indeed be called THE FATHER AND FOUNDER OF TRINITY CHURCH. Many men can give money; but few will afford time, trouble, and perseverance, and a patient attention to details!

The Building Committee associated with Mr. Dixon, viz., Messrs. Gooderham, Turner, and Shuter, lent much assistance, and afforded to their more prominent colleague their uninterrupted confidence and ready assistance.—Wm. Cawthra, Esq., the Treasurer, has also steadily befriended the work, and aided it liberally with his means, exertions, and judicious advice.

Mr. Lane, the Architect, has quite established a name by his part of the undertaking; I have little doubt that the building of Trinity Church will be to him the foundation of a solid and lucrative reputation.

There are also others, whose assistance and benefactions should be recorded.

Lewis Moffatt Esq. gave the carpeting for the Chancel: T. D. Harris Esq., one of the Churchwardens at St. James's (and a pattern to Churchwardens he is), gave the Branch Candlesticks for the Pulpit and Reading Desk:

Mr. T. J. Preston, a Surplice for the use of the Church:

Mr. Joseph Wilson, the Cabinet Maker, Furniture for the Vestry:

Mr. Robson, the Upholsterer, was of great assistance in furnishing the Pulpit and Reading-desk, and preparing the Cushions and other articles.

The Velvet,—for the Communion Table, Reading Desk, Pulpit and two Chairs within the rails of the Communion Table,—was supplied by the contributions of a few Ladies.

The Boarding House Boys, subscribed £7 1s. 3d.,—the Boarders at Mr. Principal Barron's, £2 10s.,—and the Day Boys, it is said, determined not to be excluded from a participation, have set on foot a subscription, with the intention of adding their quota, and assisting to procure a Stone Font, to be solely purchased by the College Boys. Their youthful zeal does them all great credit.

It is gratifying to me, who know all the parties most interested in the building of Trinity Church, and am intimate with its ardent and self-denying Minister, to furnish, in the hurry of a departure for England, this hasty, and, it is to be feared, imperfect sketch. The last sight that caught my eye as I quitted a city, endeared to me by many ties, was the tower of Trinity Church, gleaming in the mild clear rays of the setting sun. I felt my lips moving with a prayer that it may stand for ages, untouched by the wrath of the elements or the more destructive fury of man, and that all who have taken an interest and a part in its erection, may meet above in a Church "not made with hands, eternal in the heavens."

K.

THE POOR MAN'S CHURCH.

Written on the occasion of the Opening of Trinity Church, Toronto, *Feb. 14, 1844, and dedicated to the Managing Committee, Messrs.* Alexander Dixon, Enoch Turner, William Gooderham, *and* Joseph Shuter, *and to the Subscribers generally.*

"GO THOU, AND DO LIKEWISE."

Wake, Harp of Zion, silent long,
Nor voiceless and unheard be thou,
While meetest theme of sacred song
Awaits thy chorded numbers now!

Too seldom, 'mid the sounds of strife
That rudely ring unwelcome here,
Thy music soothes this fever'd life
With breathings from a holier sphere.

The warrior, wading deep in crime,
Desertless, lives in poets' lays;
The statesman wants not stirring rhyme
To cheer the chequer'd part he plays:

And Zion's harp, to whom alone
Soft-echoing, higher themes belong,
Oh lend thy sweet aërial tone—
'Tis meek-eyed Virtue claims the song.

Beyond the limits of the town
A summer's ramble, may be seen
A scatter'd suburb, newly grown,
Rude huts, and ruder fields between.

Life's luxuries abound not there,
Labour and hardship share the spot;
Hope wrestles hard with frowning care,
And lesser wants are heeded not.

Religion was neglected too—
'Twas far to town—the poor are proud—
They could not boast a garb as new,
And shunn'd to join the well-drest crowd.

No country Church adorn'd the scene,
In modest beauty smiling fair,
Of mien so peaceful and serene,
The poor man feels his home is there.

Oh England! with thy village chimes,
Thy Church-wed hamlets, scatter'd wide,
The emigrant to other climes
Remembers thee with grateful pride;

And owns that once at home again,
With fonder love his heart would bless
Each humble, lowly, hallow'd fane
That sanctifies thy loveliness.

But here, alas! the heart was wrung
To see so wan, so drear a waste—
Life's thorns and briers rankly sprung,
And peace and love, its flow'rs, displaced.

And weary seasons pass'd away,
As time's fast-ebbing tide roll'd by,
To thousands rose no Sabbath-day,
They lived—to suffer—sin—and die!

Then men of Christian spirit came,
They saw the mournful scene with grief;
To such, it e'er hath been the same
To know distress and give relief.

They told the tale, nor vainly told—
They won assistance far and wide;
His heart were dull indeed and cold,
Who such petitioner denied.

They chose a slightly-rising hill
That bordered closely on the road,
And workmen brought of care and skill,
And wains with many a cumbrous load.

With holy prayer and chanted hymn
The task was sped upon its way,
And hearts beat high and eyes were dim
To see so glad a sight that day.

And slowly as the work ascends
In just proportions, strong and fair,
How watchfully its early friends
With zealous ardour linger near.

'Tis finish'd now—a Gothic pile,
—Brave handiwork of faith and love—
In England's ancient hallow'd style,
That pointeth aye, like hope, above:

With stately tow'r, and turret high,
And quaint-arch'd door, and buttress'd wall,
And window stain'd of various dye,
And antique moulding over all.

And hark! the Sabbath-going bell!
A solemn tale it peals abroad—
To all around its echoes tell
"This building is the house of God!"

Say, Churchman! doth no still small voice
Within you whisper—"while 'tis day
"Go, bid the desert place rejoice!
"Your Saviour's high behest obey:

"Say not, your pow'rs are scant and weak,
"What hath been done, may be anew;
"He addeth strength to all who seek
"To serve Him with affection true."

S. T.

CHIPPAWA CHURCH.

A contribution of £8 5s. has recently been transmitted by a few kind friends at Niagara in aid of the funds for rebuilding the Church at Chippawa, to whom, for this seasonable consideration of their wants, the members of that Church desire to express their most cordial thanks. And while they acknowledge with feelings of gratitude, their obligations to those much esteemed members of their communion through whose exertions this sum has been collected, as well as to the several congregations throughout the Diocese that have already contributed to the promotion of the same holy cause, they venture to appeal once more to the Christian sympathy of those of their fellow-Churchmen who have not, as yet, lent them a helping hand, humbly suggesting that a small contribution from each of the Churches would greatly assist and encourage them in the prosecution of a work which, though too long delayed from the want of adequate and available funds, they trust, by the Divine blessing, to be enabled to complete in the course of the ensuing season; still cherishing the hope, that the many gratifying instances of Christian beneficence which have been so kindly extended to them will yet be imitated by the other Churches generally throughout the Province, and especially when it is considered that, as sufferers in the late rebellion, their claim for remuneration upon the Provincial Government will not, as they have but too much reason to apprehend, be admitted, notwithstanding the acknowledged sufficiency of the plea upon which that claim has been preferred. [We most sincerely trust that the above appeal will meet with a general and generous response.—Ed.]

HOME DISTRICT CLERICAL ASSOCIATION.

The twelfth meeting of this association was held at the Parsonage of the Rev. F. L. Osler, M.A., Tecumseth, on Wednesday and Thursday, the 17th and 18th ultimo.

There were present the Reverends F. L. Osler, V. P. Mayerhoffer, S. B. Ardagh, W. S. Darling, G. J. S. Hill, H. Osler, and A. Sanson. After the solemn perusal of the office for the ordering of Priests, and the practical and energetical consideration of the fifth chapter of the Epistle to the Hebrews, divine service was performed in the chapel adjacent to the Parsonage, the Rev. A. Sanson reading the prayers, and the Rev. G. J. S. Hill the lessons. A Sermon, which was listened to with untiring attention, and which, with the blessing of God, could hardly fail of being useful to the clergy as well as to the numerous and respectable laity assembled, was preached from Rom. 15. 30. by the Rev. Mr. Ardagh. The remainder of the day was spent with as much profit as pleasure in the examination of the import of various passages of Scripture. On the following morning the brethren, having first assembled for prayer in the library of their respected Chairman for the time being, set out on their return to their different spheres of labour, each apparently further impressed with the truth of the wise man's saying, "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

The next meeting is appointed to be held, D. V., at the residence of the Rev. G. C. Street, Newmarket, of which due notice will be given.

We understand that the Rev. S. B. Ardagh, Missionary at Shanty Bay, has been unanimously appointed Superintendent of Education, under the new School Bill for the County of Simcoe, by the Municipal Council of that District. We learn that James Dallas, Esq., the chairman, in a very flattering Address to the Council, was pleased to congratulate the County on the appointment; and we have no doubt that the duties of this office will be discharged by Mr. Ardagh with great zeal and efficiency. —Ed.

Elora.—The Rev. A. Palmer acknowledges to have received from Andrew Geddes, Esq. Sen., the Sum of Twenty Pounds, to defray the expense of painting the Church at Elora. The wish of Mr. Geddes has since been carried into effect. The Church has been well painted, and the sum advanced has been sufficient to cover the expense.

In a former number of "The Church," in which a notice appeared of the opening of the Church at Elora, it was intended to be stated that besides W. Reynolds, Esq., (the gentleman named in that notice,) the Committee for the erection of the Church was composed of Andrew Geddes, and D. Gilkison, Esqrs. The amount received from Mr. Geddes was collected in Scotland, through the instrumentality of Messrs. Geddes, and Gilkison,—and thus although those gentlemen have for some time ceased to reside at Elora, they have evinced that their interest in the good work which they commenced has remained unabated.

CHURCH SOCIETY AT DUNNVILLE.

Port Maitland, mouth of the Grand River,
near Dunnville, 14th Feb., 1844.

To the Editor of The Church.

Rev. and dear Sir,—I have much pleasure in being able to announce to you, that on Thursday, the 8th inst., in compliance with the wish of our worthy Clergyman, the Rev. A. Townley, a public meeting of the inhabitants of this vicinity took place in our Church on the Lake shore at 11 A.M., for the purpose of forming a Parochial Branch of the "Diocesan Church Society."

Several Clergymen from a distance had most kindly volunteered their aid; but in consequence (we suppose) of the uncertainty of the sleighing, no one arrived but the Rev. J. Pope who resides in our neighbourhood, and the Rev. B. Stile, Missionary for the Indian Reservation, at Little York. After the usual prayers, on the motion of the Rev. B. Stile, seconded by the Rev. J. Pope, the Rev. A. Townley was called to the chair, and the business of the day commenced by the chairman laying before the meeting a most clear and satisfactory account of the objects and advantages of the Society, and I trust succeeded in impressing us all with the necessity of contributing our mite towards extending the same blessings to our brethren in distant parts of the Province, which we enjoy in our ministry here.

The 1st Resolution was brought forward by the Rev. B. Stile, who, with his usual warmth and energy, delivered a lengthened and most touching appeal to the hearts of all present,—the Rev. gentleman, in his capacity of Missionary, being enabled to bring forward so many incidents explanatory of his subject from personal observation. The force of his argument, too, came upon us with additional weight in consequence of his many kind visits to this part of the country, previous to our being blessed with a resident Minister. His principal endeavour was to show his hearers, that indeed "it is more blessed to give than to receive."

Then followed addresses from the Rev. J. Pope and several lay gentlemen, and the usual Resolutions in accordance with the constitution of the Parent Society, were unanimously adopted.

Before we separated we had a collection in aid of the funds of our infant Society; and, I think, considering the number of people present, we have every reason to believe that our friend Mr. Stile's remarks were not made in vain. I am most happy to inform you that although the collectors have not as yet had much time to solicit contributions and Annual Subscriptions, yet our funds have a very favourable aspect.

A similar meeting took place in Dunnville the same day, at 7 P.M., which, under existing circumstances, we think promises much.

The work has been happily commenced amongst us, and I pray God that we may not be found "weary in well doing," knowing that he is faithful who has promised "that we shall reap in due season if we faint not."

The following are the names of the gentlemen composing the committee for the present year:—

The Rev. A. Townley, Chairman.

R. Letherman,	G. Docker,	W. Johnson,
W. Imlach,	Jno. Hoggars,	H. Shuhan,
Chas. Crawford,	H. Boucher,	Jno. McMurdo,
J. Manly,	H. Davis,	Benson Boulevant.

A. P. Farrell, Esq., Secretary and Treasurer, and W. Imlach and H. T. Boucher, Esqrs., collectors for the Township of Dunn; and Messrs. Jno. McMurdo and Benson Boulevant, for Moulton and Sherbrooke; and Jno. Lockhart, Esq., and Mr. H. Davis, Junr., for Dunnville.

I am, Rev. and dear Sir,
Yours very faithfully,
H. T. Boucher,
Acting Secretary at the Meeting.

NEW BRUNSWICK.

Agreeable to notice, Sermons were preached in Trinity and St. John's Churches, in this City, on Sunday last, by the Rev. I. W. D. Gray, Rector of the Parish, and collections taken up in behalf of the Fund for the Endowment of a Bishopric in this Province. The collection in Trinity Church amounted to £33 17s. 6d.; and in St. John's Church, to £37 2s. 6d.—Total £71.

A Sermon was preached in St. Luke's Church, Portland, on Sunday morning, by the Rev. W. Harrison, Rector of that Parish, after which a collection was made in aid of the Fund for the Endowment of a Bishopric in this Province, amounting to £55 2s. 3½d.

Also, in the afternoon, in St. Paul's Chapel, Portland, by the same, in aid of the same Fund, and a collection made amounting to £19 15s. 8½d.—*St. John's Courier.*

ENGLAND.

DIOCESE OF CHICHESTER.

The Lord Bishop has issued a pastoral letter, recommending a congregational collection in every parish throughout the diocese, for the purpose of providing a fund to liquidate the present debts of the Diocesan Training Schools at Chichester and Brighton. His lordship gives a sketch of the history of the Diocesan Association since the incorporation with it of the Diocesan Board of Education, and dwells on the great importance of providing properly qualified teachers, in order to ensure good and sound instruction for the children of the poor.

After stating that the debt now owing on account of the School for Masters is 354*l.* 3*s.* 7*d.*, and that for the Brighton School 491*l.* 0*s.* 2*d.*, his lordship recommends collections to be made throughout the diocese in such manner that returns may be made to the secretary prior to the next quarterly meeting at Hastings, on Thursday, the 14th inst. His lordship proceeds:—

"And I take this opportunity of expressing my desire that the collections may be made in the Church during the reading of the sentences of the Offertory. It is lamentable that even so plain and simple a matter as this cannot be touched upon without some apprehension of offence. Into such a state has the Church been brought by the unadvised measures and language which have been employed. The clergy of this diocese will, I trust, by their moderation and consistency, show that they are of no party, but of the Protestant Church of England, as established at the Reformation. It is a Church truly Catholic in faith, in doctrine, in sacraments, in government, in formularies; pure withal; in subjection to no earthly power; and undebased by superstitious practices or slavish principles. She is worthy of all attachment and support, as a tender mother, and watchful and safe guide; and the conduct of her children at large has shown in these, as in former eventful times, that they so regard her. She stands firm in the veneration and affection of the great bulk of the people. Her chief pastors have manifested the vigilance and soundness of their predecessors in protecting her from being hurried into dangerous extremes by unsafe aspirants for the direction of theological opinion; while those who have acted the unfilial part of seeking to undermine, or to disparage her, have been rebuked with not less moderation than necessity and justice. Henceforward the danger, let us hope, will daily be diminished. Men will begin more carefully and anxiously to settle the degrees of their own opinions.—Boundaries will be better marked. The imagination, that baneful stimulant, will, it is hoped, be acknowledged to be a delusive light; all influences on the judgment be ranged, and regulated, and permitted to operate only in their places, and according to due proportion; past disturbances be corrected, and the supremacy of Scripture, together with the subordinate authority of our ancient and Catholic Church, be not only stated, but practically respected.

"Into this digression have I been led, almost, alas! unavoidably by the mere mention of a desire that Churchmen, giving their alms under a sense of Christian obligation, with a reference to the will of God, and as an offering of their substance to Him for the promotion of his work upon earth, should give them in Church, with his words and admonitions sounding in their ears, as the appointed and appropriate means for aiding them, that they may give with a true and devout heart before God; with a proper sense of their communion with all their brethren in Christ; with a full feeling of the bonds which unite all in Him. If almsgiving is indeed to be a religious act, can any time, and form, and mode be devised, more calculated to invite the aid of God's grace to make it so? Even if there be not at the time a celebration of the Holy Communion, yet this acknowledgment of the communion of the brethren in Christ, by giving back to God a part of what he has given us, that all who need may be participators with us of his gifts to ourselves; this is a step onwards towards the celebration of the highest act of communion with our Divine Head, and all his faithful disciples, when, by receiving spiritually, by faith, his body and blood, we are spiritually united to Him and to each other. It is a step onwards, and rightfully antecedent to that highest mystery, if it be about to be celebrated. And if the opportunity is not at hand, still it is a declaration on our parts that our faith is towards Him, who is the author and support of our spiritual life, the head and bond of life and union to all. The very principle of Christian almsgiving is rightly seized herein, and set before us by our Church. Our lay brethren will be struck with the fact of the great unanimity of the clergy upon this point. Nor have I heard of an instance in this diocese in which, when once tried, the congregation has not perceived the meaning, and acknowledged the benefit to themselves, of the regulation. Nevertheless, I would have no congregation offended. Our Liturgy and formularies are for the edification of the people; and if, from disuse, they are prejudiced against any, which we ourselves have negligently and culpably dropped, it is our duty to use all Christian gentleness and charity in explaining and recommending them. It is not a pastor's part to omit this, and yet to try to force them on his flock. His duty leads to forbearance towards them, as the surest way of restoring them to the right path."—*Ecclesiastical Gazette.*

Among the most pleasing duties of a public Journalist is the recording of acts of affectionate feeling entertained towards clergymen by those who have benefited by their pastoral care. We have the pleasure of mentioning a case of this kind connected with our own immediate neighbourhood. The Rev. W. B. Cosens, [brother of C. N. B. Cosens, Esq., of Upper Canada College, Boarding-House,] who was for 18 years the minister of Monkton Farleigh, having, much to the regret of the parish, recently left this part of the country, in consequence of his appointment to the Vicarage of Berry Pomeroy, Devon, his late parishioners (headed by Wade Brown, Esq., Lord of the Manor) have marked their sincere esteem and regard for him by the presentation of a beautiful Bible and Prayer Book, bearing, on the cover, the following inscription:—"A Farewell Remembrance from the Parishioners of Monkton Farleigh, Wilts, to the Rev. W. B. Cosens, M.A., their Friend and Minister for 18 years, 1843."—While on this subject, we may mention that before the Rev. gentleman left Monkton Farleigh he received a most affectionate address from the children of his Sunday School (60 in number), accompanied by a silver pen-holder, by way of conveying their gratitude for the kind and unwearied attention which they had received at his hands.—*Bath Chronicle.*

From our English Files.

PROBABLE EFFECTS OF THE SEPARATION OF IRELAND FROM GREAT BRITAIN.

(*From Lord Jeffrey's Contributions to the Ed. Review.*)

To us it certainly appears that this would be a most desperate, wild, and impracticable enterprise. But it is not the less likely to be attempted by such a nation as the Irish, and it cannot be dissembled that the mere attempt would almost unavoidably plunge both countries in a most frightful and interminable ruin. Though the separation even of distant and mature dependencies, is almost always attended with terrible convulsions, separation in such circumstances is unquestionably an ultimate good; and if Ireland were a mere dependency, and were distant enough and strong enough to subsist and flourish as an independent community, we might console ourselves even for the infinite misery of the struggle attending on the separation, by the prospect of the great increase of happiness that might be the final result. But it is impossible we think, for any one but an exasperated and unthinking Irishman not to see and feel that this neither is nor ever can be the condition of Ireland.—Peopled by the same race, speaking the same language, associated in the same pursuits, bound together and amalgamated by continual intermarriages, joint adventure in trade, and every sort of social relation, and above all, lying within sight and reach of each other's shores, they are in truth as intimately and inseparably connected as most of the internal provinces of each are with one another; and we might as well expect to see two independent kingdoms established in friendly neighbourhood in Yorkshire and Lancashire as to witness a similar spectacle on the two sides of the Irish channel. Two such countries, if of equal strength, and exasperated by previous contentions, never could maintain the relations of peace and amity with each other as separate and independent states; but must either mingle into one, or desolate each other in fierce and exterminating hostility, till one sinks in total exhaustion at the feet of the bleeding and exhausted victor. In the actual circumstances of the two countries, however, the attempt would be attended with still more deplorable consequences. Ireland, with whom alone it can originate, is decidedly the weakest in wealth, population, and all effective resources; and probably never will venture on the experiment without foreign assistance. But it must be at once apparent how the introduction of this unhallowed element darkens all the horrors of the prospect. We are far from making light of the advantages it might give in the outset. By the help of a French army and an American fleet, we think it by no means improbable that the separation might be accomplished. The English armies might be defeated or driven from its shores—English capitalists might be butchered—the English religion extirpated—and an Irish Catholic republic installed with due ceremony in Dublin, and adopted with acclamation in most of the provinces of the land. Under the protection of their foreign deliverers, this state of triumph might even for some time be maintained. But how long would this last? or how can it be imagined that it would end? Would the foreign allies remain forever on their charges, and without interfering with the independence or the policy of the new state which they had thus been the means of creating? If they did, it would, after all, be but a vassal republic—a dependency on a more distant and still more imperious master—an outlying province of France—a military station from which to watch and to harass England, and on which the first burst of her hostilities must always be broken, and exposed, of course, in the mean time, to all the license, the insolence, the rigor of a military occupancy by a foreign and alien soldiery.

But this, it is plain, could never be more than a temporary measure. The defenders and keepers of the Hibernian republic would, in no long time, make peace with England, and quarrel both with their new subjects and with each other; and then would come the renovated, the embittered, and unequal struggle with that exasperated power. Weakened as England might be by the separation, it would be absurd to suppose that she would not still be a tremendous overmatch for Ireland, single-handed; or that this new state, wasted and exhausted by the war of her independence, could supply the means of making and equipping a fleet, or appointing an army, such as would be required to make head against this formidable antagonist. Though the numerical majority of her people, too, might be zealous for maintaining her independence, it is obvious that England would still have in her bosom a body of most formidable allies. The most intelligent, the most politic and sagacious of her inhabitants, are at this moment in the English interest; and, however sweeping and bloody the proscription by which they might have been overthrown, multitudes would still remain, with means and influence sufficient to render their co-operation most perilous in a contest for its restoration. Even if left to her own resources, we have little doubt that the country would soon be a prey to civil war, plots and insurrections, which the want of skill and experience in the new rulers, as well as the state of their finances, would aggravate into universal disorder. It is no easy thing to settle a new government amicably, even where there is no foreign interference; and in Ireland, from the temper of the people, and the circumstances which would leave less than an ordinary proportion of men of rank, education, and personal authority, in the hands of the successful party, the difficulty would probably be insurmountable. It is impossible, however, not to suppose that England would readily avail herself of those dissensions, both by intrigue, corruption and force; and equally impossible to doubt that she would succeed, if not in regaining her supremacy, at least in embroiling the unhappy country which was the subject of it in the most miserable and interminable disorders.

INDIAN AFFAIRS.

(*From the London Times, Jan. 5.*)

The news from India is calculated to excite rather than gratify curiosity. Dissentions, overt and apprehended, treasons suspected and punished, in Lahore; the collection of one large army at Agra, the meditated progress of the Governor General to the Sutlej at the head of another, and his provision for the administration of Bengal during his absence,—all these indicate, if not a detemination to carry war into the Punjaub, at least a conviction that a war must ensue, sooner or later in that country, and that it is necessary to meet it with promptitude, vigor, and decision.

We have hitherto denounced all unnecessary invasions as unjust and immoral. In the case of India, they might also be with truth condemned as most impolitic. The vast number of nations already subject to us between the Indus and the Burhampooter renders accession of empire at once onerous and hazardous. We would prefer seeing the British possessions confined within their present limits, to obtaining an extension of territory at the cost of justice, good faith, or the welfare of the natives.

But political necessity is a stern and rigid despot. She disregards scrupulousness; she derides caution. Inflexible in purpose, and rapid in her execution, yet she is neither capricious nor wantonly unjust. She balances the good against the evil; and though she may sometimes be reproached with doing a little wrong in order to compass a great right, she oftener waives a seeming right to obtain a real and lasting good. She discountenances arbitrary aggression and predatory conquests; but she still further discountenances the indifference which provokes contempt, and the tranquility which hoards up insult and war for a future day.

What has been the history of our Indian possessions? Has it not been a continuous series of involuntary acquisitions?—Have we not been betrayed into hostilities by treachery or violence; from collision gained territory and power; from success in the field formed profitable and honourable alliances; and on our pacific relations laid the foundations of greater glory and greater power? Those who at first courted us from fear, have turned against us in perfidy; and those whom we subdued once were lulled by our moderation into a disbelief of our resources and a contempt of our daring; until, in self-defence, we were compelled to castigate perfidious friends, or to coerce rash and unprovoked enemies. From allies and conquerors we became masters; and those who found themselves neighbours to a new and growing dynasty invoked our assistance, and submitted themselves to our protection. The same cycle of treachery, aggression and temerity, was again repeated; and at last despite our sure protest, from a slip of ground on the coast of Madras, we acquired the empire of Hindostan.

But the conquests which have been achieved may enforce the necessity of future acquisitions. The elements of internal weakness will hardly be confined to one or two particular states; and the helplessness which has suggested, or the misfortunes which have compelled previous submissions to the British Government, may render future submissions inevitable.

In the States which have retained, or seemed to retain their independence up to the present time, causes may now be operating no less forcible than those which dethroned the Nabob of Bengal, and degraded the Monarch of Delhi into a glittering appendage of Saxon domination.

And if these causes be already at work—if at Lahore the Minister is viewed with jealousy and hatred—if another revolution is apprehended, which to the suddenness of the former one may add the attrocities of greater bloodshed and the perils of future change—if already the inhabitants are flying for security into the British territory—if at Peshawur there is danger of an Affghan invasion—if in Scinde a savage insurrection is apprehended from a half conquered people—if at Gwalior are felt the embarrassments and perplexities which have never failed to hamper the minority of an Eastern despotism—if all these elements of trouble are at work in the independent states, we do not see how they can otherwise than re-act upon those which are either allied or tributary to us. Sooner or later the flame of discord must burst forth; nor will the danger of the conflagration be confined to the scene of its origin. To be prepared, then, is not only wise, as against any danger, but it is at once wise and merciful to make such preparations as will defend our Indian possessions from the insolence of rash aggression, and, if they do not succeed in preventing a war in the north western parts, will at least succeed in bringing that war to an honorable and happy termination.

We do not desire for this country territorial aggrandizement; but when we look to the condition of the native population of India—when we contemplate what may be done—much more, alas! than that which has been done—by bringing them in contact with English habits, opinions and sentiments—by emancipating them from the yoke of caste, from the mock servility to their pageant princes, from the tyranny of exaction, and from the spoilation of usury—when we see the poor inhabitants of a troubled district running for security into the Engish possessions, as into a place of safe refuge—we certainly do recognize, not only the State policy, but, we may even call it, the social philanthrophy of those demonstrations which are intended to repress insurgent Ameers, to control the Court of Lahore, and to intimidate the successors of Scindia, by a boldness and a vigour such as wrenched the sceptre from the hand of Surajah Dowlah, stemmed the might of Hyder Ali, and crushed the marauding violence of the Maharattas.

PURE PATRIOTISM; OR, THE CONFESSION OF A LEAGUER.

(*From the Cambridge Chronicle.*)

"O! God love you! we're all for ourselves in this world."—
Alderman Brooks.

An inimitable scene was enacted at Manchester on Thursday week—a scene to which we presume the Leaguers must have immense delight in referring, as a triumphant proof that they *can* tell the truth sometimes. There was a meeting at the Corn Exchange, of the friends of Mr. Oastler, in aid of the fund for procuring that gentleman's liberation from prison. Mr. Fielden, M. P., was in the chair; Mr. Ferrand, M. P., was one of the principal speakers, and the place was crowded by working men. We pass over all the speeches, and all the matter, except that which bears upon the little incident we have now to relate. Mr. Ferrand was speaking about the selfish interest which too commonly actuates man in the present day. He said—

"In attempting to describe to you what I mean by selfish interest, I cannot do better than relate to you a short anecdote. During the period that the tariff was under discussion in the House of Commons, it happened that the subject of the diminution of the duty on coffee was to be brought forward on a particular night. I went down, Mr. Chairman, to the House of Commons, for the purpose of being present during the debate. As I passed through the lobby of the house, Mr. Croucher, the parliamentary agent, whom I have no doubt you know, tapped me on the shoulder, and said—'Mr. Ferrand, I am extremely anxious to introduce you to a deputation from Manchester.' I turned round and said I should be most happy to meet any gentleman from Manchester on any question. He said they wished to speak to me about the one now before the house.—'Allow me (he said) to introduce to you Mr. Alderman Brooks' (great laughter.) I made a low bow to Mr. Alderman Brooks; and he did the same to me—(laughter.) 'Oh, (he says) Mr. Ferrand, I am glad to shake hands with you; you've given us some hard raps'—(loud cheers and laughter.) I replied—'I hope nothing but what is true, Mr. Brooks.' 'Why, (he said) I must say that some of them are, and some of them ar'nt. He then said—'Mr. Ferrand, I and the gentlemen you see