

denied, since that is what it virtually amounts to) by a self-constituted association, without any reference to the existing authorities of our Church—without any security for their soundness of doctrine, or their discretion, or their acquaintance with the language of a large portion of our population—without any profession of being attached to our Church or even not hostile to it—and without any responsibility except to the body which thus appoints them—if such a scheme should be set on foot, I am convinced that any countenance given to it by any of us would involve a danger (besides others) of favouring the charge brought against us of internal dissension and indifference to our own Church.

"Far, indeed, should we be from feeling any resentful jealousy or offering any opposition, if Protestants of any other religious communion—even in many points opposed to us—choose to come forward to advocate principles common to us and them. But this they can do even more effectually by acting independently, and without any formal compact with us; especially such a compact as would imply a disregard on our part of the constituted authorities of our own Church. That Protestants are not agreed among themselves is indeed what is perpetually urged by Roman Catholics. But this view is not at all lessened (as some might on a hasty view suppose,) but on the contrary is much aggravated, by any such alliance of Protestants of different denominations as may be formed independently of the governors, and in defiance of the rules of their own respective communities, and which must thus tend to engender fresh divisions within each.

"Without being so bigoted to any particular form of Church government as to insist that no other is permitted by scripture, one who is an actual member of a certain Church may consistently, and must if he act on scripture principles, show a dutiful reverence for the regulations and constituted authorities of that Church to which he does belong."—*Banner of the Cross.*

#### THE FORGIVENESS OF INJURIES.

Forgive enemies. Is the saying too hard? How then can you bear the advice of him who spake as man never spake—love them that persecute, and despitefully use you; or, in other words, love your enemies. Nevertheless, let the human heart revolt as it will, this must be done or you can make no pretence to the Character of a Christian. In forgiving those who have wronged you, you do no earthly deed. It does not make you world-famous, for the world knows nothing of it. The matter is not heralded in the papers, not made a theme of gossip, and yet to compass that forgiveness, how great a battle has been fought. Every human influence was brought to bear against that single Christian impulse. Pride, grief, wounded love and revenge clamoured for its suppression. The face of your enemy itself, looking blackness, and darting fire from his wrathful eyes, joined with the belligerents and threatened hate. And why should you forgive? Remember you not those words sacred to Calvary, to the world, "Father, forgive them, for they know not what they do." No man blinded by passion or vengeance knows what he does. His inner sight is veiled, and sometimes so veiled that not even an earthquake will rend it. Your enemy was unjust in anger, perhaps, and he "knew not what he did." Pity him, forgive him, love him. Your heart will grow lighter for it, your soul purer. Your very nature will be hallowed with the divinity of the Son of God after the conflict is past, and angels carry the news rejoicing, "he loves his enemy." The greatest moral conquest that can be achieved will then have been accomplished, and in your old age when you look back upon the heights you gained step by step, year by year, with what rapture of heavenly joy will that "high place" be contemplated, that mount of forgiveness where nature grew sublime? O! believe it, there is no joy like the joy of forgiveness. It is God-like, for only God can forgive sin. It is needful too, for each of us to be forgiven, and if He against whom we rebel were an unflinching enemy, where should you and I stand to-day?

\* But I say unto you, love your enemies."

**A LARGE FAMILY.**—A pious gentleman, who had accumulated much property in a successful business, was asked by a clergyman if he had not amassed enough for his family, so that he might retire from business. "Oh!" he replied, "I have not yet made enough to give each of my children a single leaf of the catechism."

"Why," inquired the minister, "how large is your family?"

"About six hundred millions," was the reply.

**FOREIGN PROTESTANTISM.**—From statistics just published in France, it appears that out of a population of thirty-six millions there are only three-quarters of a million of Protestants, including Lutherans, Evangelicals, Reformed, and a few Jews.

From Switzerland, there is a sad account of the state of the Protestant National Church of Bern. The Pietists wish to separate Church and State; the Evangelicals seek only to reform the Church. In the mean time the upper classes are deserting the Establishment altogether. Two Irvingite "Apostles" from England have just made their appearance, and announce their mission to the Swiss.

At Lausanne the religious anniversaries of the Protestant societies have been taking place. No new features presented themselves: an additional effort was talked of for the augmentation of the corps of "Colporteurs," for spreading copies of the Scriptures in neighbouring countries; in which work it is necessary may have a rival at last in the Pope himself, who has given his sanction to a French translation of the Scriptures by M. Alliot.

At Heidelberg, the German Union for the support and defence of Protestantism in popish countries, called the "Gustavus Adolphus Society," has been celebrating the great festival. Beyond speed, making and preaching, to keep alive the spirit of partisanship, if possible, nothing was done. The meeting next year is to be at Bremen.

The Italian Vandals seem to complain of the dimming of their rank; and an institution called a "Hospice for Cat-chumens," at Palermo, seems to have the credit of winning many of them, young and old, to the Roman Catholic Church.—*Literary Churchman.*

Better to speak the truth rudely, than lie craftily.  
Like Saint, like offering.

Critics are the brushers of noblemen's clothes.

#### Diocesan Church Society.

FOR THE CHURCH TIMES.

PROWASH, December 2<sup>nd</sup>, 1855.

Mr. Editor: Will you please to insert in your paper a few brief notes of the Annual Meeting of the Prowash Local Branch of the Diocesan Church Society.

On Thursday evening, the 29<sup>th</sup> inst., we held our annual meeting of the Diocesan Church Society in the Temperance Hall. The night was dry, and very much calculated to induce persons who felt an interest in the proceedings to give their attendance; but to their shame, be it said, many did not attend, from causes either real or imaginary, who ought to be there, and consequently the meeting was not, as to numbers, what it was expected to be. But there was one redeeming feature in the case, which was this, that the few who did meet displayed such energy in the good cause as to make up in some degree for the apathy of many.

The Chair was taken by the Rev. Henry Stamer, who commenced the proceedings of the evening by reading the appointed prayers; after which he reviewed the Society for the Propagation of the Gospel in Foreign Parts, from its commencement and during its progress to the present time, and attracted the particular attention of the meeting to the fact, that the long afforded aid was by degrees coming to a close; and in this way, showed the necessity that lay on every Church person to increase the funds of the Diocesan Church Society, in order that they would make up (at least in part) for the loss that must be felt by the withholding of the assistance that has been given for so long a time by the Parent Society. The following resolutions were then put to the meeting, being moved, seconded, and passed unanimously.

*Resolved*, That we offer the sacrifice of praise and thanksgiving to Almighty God, for the measure of success He has been pleased to vouchsafe to the Diocesan Church Society for the past year.

Moved by the President, seconded by W. F. Best, Esq.

*Resolved*, That we feel deeply indebted to the venerable the Society for the Propagation of the Gospel, for the liberal support she is giving to the missionary cause in this Diocese.

Moved by H. G. Pinco, Junr., Esq., seconded by A. B. Chandler, Esq.

*Resolved*, That as the Diocesan Church Society is appropriating a part of her funds for the maintenance of a missionary in this Diocese, redoubled exertions in our parts should be made to increase the subscription list for the coming year.

Moved by the Hon. H. G. Pinco, seconded by G. Carter, Esq.

*Resolved*, That the thanks of this meeting be given to the ladies, who undertook the office of Collectors the last year, for the manner in which they discharged their duties.

Moved by A. B. Chandler, Esq., seconded by H. G. Pinco, Junr., Esq.

After passing the Resolutions, Collectors were appointed, and the ladies who honored us with their presence, very willingly permitted their names to be enrolled in the list. Names, Mrs. Stamer, Mrs. Chandler, Mrs. Pinco, Mrs. Ferguson, Miss DeWolf.

To A. B. Chandler, Esq., all seemed deeply indebted for his unwearied and persevering efforts to advance the interest of the Church in this district; in fact it is admitted by many that were it not for the zeal manifested by him, the temporal affairs of the Church would be at a very low ebb. Now, this ought not to be the case; all should be equally interested, for all have the same opportunity of being benefitted by the ministrations of religion as he has.

The observations made by the Hon. H. G. Pinco, when moving the third Resolution, were most prominent, and had a very good effect on the meeting: He (the Hon. H. G. Pinco) regretted exceedingly to see a meeting convened for a purpose of such vast importance so badly attended. There should be no holding back at the present and for the time to come; the Diocesan Church Society must experience at the hands of every well-wisher of the Church, from the highest to the lowest in the land, the greatest possible attention and care; it is, and should be considered, "our own Society," its money is expended among us, its labourers are working in the midst of us, its beneficial effects are becoming more and more felt and appreciated every day. He agreed most cordially with the wording of the Resolution, and he would take the liberty of adding, after the words that the exertions should be redoubled, the following clause: that all should be able, and to the amount of their subscriptions for the coming year.

Now, this is the very thing we want; we want that instead of the small sum, comparatively speaking, of £372,—one hundred pounds of which is subscribed by the Clergy, one out of ten of which, if they were to do justice to themselves and their flocks, should not subscribe a shilling, that that £372, now at the disposal of the Executive Committee for the general purposes of the Society, should be increased to £1200 for the coming year; we want to see, instead of ten or eleven missionaries that are at present on the list of the Society, that number increased to fifteen or twenty zealous and devoted men, whose hearts are in their work, and who are to those already established, and in this way a blessing will be transferred to the generations to come, and which can and will be accomplished if the saying of the Hon. gentleman be made the watchword of the day, "Let us not only redouble our exertions, but double and treble our subscriptions."

Fearing I have trespassed already too much on your valuable space, I remain, &c.

H. S.

FOR THE CHURCH TIMES.

A meeting of the Local Committee of the Diocesan Church Society was held at St. Paul's Church, Rawdon, on Thursday, Dec. 29<sup>th</sup>. The meeting having been opened with the appointed Prayers by the Rev. Prof. Hill, the President briefly explained the nature and objects of the Society, after which the following resolutions were moved:

1<sup>st</sup>. Moved by Rev. Prof. Hill, seconded by Mr. George Wier, Senr.

*Resolved*, That the branch of the Diocesan Church Society, having been discontinued in this parish, the members thereof take this opportunity of expressing their thanks to Almighty God for having continued His providential care for their spiritual welfare, and their intention to endeavour to the utmost of their ability to promote the spread of the Gospel of Christ.

2<sup>nd</sup>. Moved by Benj. Smith, Esq., seconded by Mr. W. Withrow.

*Resolved*, That we cannot allow the present occasion to pass without most fully acknowledging our debt of gratitude to the venerable Society for the Propagation of the Gospel for their past benefits and present support.

3<sup>rd</sup>. Moved by Rev. Prof. Hill, seconded by Mr. T. Moxen, Junr.

*Resolved*, That, in consideration of the many calls upon the Society for the Propagation of the Gospel to provide missionaries for our armies, and for the yet unconverted heathen, we consider it the duty of this and every other Christian colony to relieve that venerable Society as much as possible of the support of our Clergy, and are determined to forward the endeavours of the Diocesan Church Society as a means for the furtherance of that object.

4<sup>th</sup>. Moved by Rev. Prof. Hensley, seconded by B. Smith, Esq.

*Resolved*, That, as an acknowledgment of our dependence upon God, and our thankfulness for an abundant return for our labours during the past year, we give liberally of the goods which He has bestowed upon us for the advancement of His glory.

The meeting was not so largely attended as we could wish, but those who were there, will, no doubt, carry a pleasing account of it to their neighbours, who, it is to be hoped, will, by their actions, sanction the Resolutions ably enforced by the speakers and unanimously passed by the members present.

RAWDON, December 24, 1855.