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THE CHURCH.

COBURG, FRIDAY, JANUARY 17, 1845.

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In itself highly significant ("de la plus haute signification") it indicates, in our opinion, not merely a determination to restore the almost obsolete practices of pilgrimages, and to propagate with more shameless effrontery than hitherto has been evinced the pious frauds of forged relics and concocted miracles, but a resolution likewise to put forth, when the season for action shall arrive, a concentrated and uniform exertion for the accomplishment of some great enterprise,—to operate in concert, perhaps, with the resuscitation of the Jesuits, and with the multiplied intrigues by which the presiding spirit of the Vatican has long been labouring to repress the voice of truth, to consummate its own schemes of exaltation, and to repair as speedily as possible the damages produced by the frequent convulsions wherewith the wrath of God hath shaken the fabric of his power.

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empire of the world? the conquest of the universe? the total discomfiture of their enemies? an end of all the evils and calamities which afflicted them? a land flowing with milk and honey? He had already vouchsafed these magnificent promises; but in vain: they could not make the Israelites steadfast in the observance of his law, nor withdraw them from the worship of false gods. He abandons, therefore, promises so brilliant and so proper, we should imagine, to create an impression upon a people generally swayed by carnal and earthly motives; but it is to hold out the expectation of a boon a thousand times more precious:—"Turn, O backsliding children, saith the Lord, &c. And I will give you pastors according to my heart, which shall feed you with knowledge and understanding."

THE CHURCH.

COBURG, FRIDAY, JANUARY 17, 1845.

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Continental Europe has, of late, been made the scene of one of those demonstrations of Romish superstition which, flourishing most vigorously during the darkness of the middle ages, has so far yielded, since the illumination of that gloomy era, to the constraint of increased knowledge, religious and intellectual, as to have slumbered, up to the present moment, in almost total abeyance; or have been manifested, at least, only on a limited scale, and with less of theatrical display than the Church of Rome had it in her power to assume whilst the foundations of her usurped supremacy remained unshaken, and the resources of universal Christendom were placed, in a great measure, at the disposal of her ambitious Pontiffs. The occurrence to which we allude is that remarkable procession, or rather pilgrimage, which was made a few months ago by members of the Romish communion to the ancient city of Treves, on the Lower Rhine, in the dominions of the King of Prussia, for the purpose of visiting and saluting with the usual marks of adoration, a celebrated garment, averred by those who give credence to the fabulous tradition upon which its reputation depends, to be the identical vest or tunic worn by our blessed Lord on the occasion of his trial before Pontius Pilate, and disposed of by the Roman guards at the crucifixion by casting lots for it. The incident in question has been recommended to our notice and examination by a valued friend and correspondent, to whose zeal and courtesy we were once before indebted for a similar suggestion, who has transmitted to us a number of Le Canadien which affords a somewhat animated narrative of the proceedings, in an extract borrowed from another French periodical. From this account we learn that the number of those who repaired to the fictitious relic, during the recent transport of enthusiasm, amounted to the vast multitude of eight hundred thousand souls: another description which we have seen estimated the concourse at not less than a million. The scene is represented as having been one of the most extraordinary spectacles ever witnessed; and so great was the confluence of worshippers that a constantly varying procession was sustained during thirty days, for about seventeen hours on each day. "On s'en donna moins," is the language of the lively journalist, "en sachant que le procession s'élève files commencent chaque matin avec le jour, sans discontinuer jusqu'à dix ou onze heures du soir, et cela depuis plus d'un mois." It is not our intention to enter into the details of this melancholy transaction: even if exaggeration had been practised to heighten the brilliancy of the affair, which there is but little reason to suspect, there can exist no doubt upon the reader's mind that all the circumstances of this Pagan solemnity were, on the whole, such as have rarely signalled the flight of time since the abolition of the Crusades; and it appears certain that this event will be exalted to the dignity of an epoch in the annals of the Romish Church. The misapplication of devotional feeling, which has always been the policy of Romish ecclesiastics, has now received an additional sanction, and stands confessed in a more intrepid development: the spiritual vagrancy of an obscure and bewildered age is again to be established; pilgrimages—for the affair of Treves is properly a pilgrimage—not with a view to the nourishment of piety, but to perpetuate a wretched and debasing superstition, having organization than the uncouth assemblages of the poor, the decayed, and the infirm who still betake themselves, inobedient to the truth at their very door, to the "Holy Well" of Ireland; and destined even, it should seem, to surpass the costly ceremonial of "Our Lady of Loretto." 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THE SURPLUS IN PREACHING.

The surplus in preaching is now undergoing a warm discussion in England, and the following extracts from "The Remains of Archbishop Grindal" will settle the question, as far as the practice of the Reformers can settle it. In the article entitled "The Examination of the Book of Common Prayer," the Archbishop says, "The word and ordinances of Christ." The Bishop asks, "What is so preferred?" Nixon, another Londoner, replies, "Why, that which is upon your back, your eyes and your surplice, and your laws and ministers; because you will suffer none to preach the word of God, except he wear them, or have them."—Page 206.

It is most clear from this, that now were, by law, allowed to preach except they wore the surplice, or minister the Sacrament of the Lord's Supper except they wore the cope. In the Zurich Letters also frequent reference is made to the wearing of the surplice, and to the habits which, except the gown be included in this designation, (and that cannot be, for it is no sacred garment), were used in divine service. In fact, any reader of the volumes printed by the Parker Society must see, that the cap and gown were regular dress, to be worn by the public, and the surplice and cope in divine service.

The very important judgment of the Bishop of Exeter, in the case of the Rev. Walter Bunt, Curate of Helston, goes more fully into the law on this question than the extracts above quoted: the latter prove the existence of the custom, whilst the former declare, without any legal authority, and in conformity to ecclesiastical order. Surely the two authorities, united, ought to convince every sound Churchman that the practice alluded to is no innovation, or fond conceit of Romanism, but Catholic in principle, and that it has descended to us from the primitive Church, and in the old time before.

Colonial Ecclesiastical Intelligence. GORE AND WELLINGTON BRANCH OF THE CHURCH SOCIETY. The Annual Meeting of the Gore and Wellington District Branch Association of the Incorporated Church Society of the Diocese of Toronto, was held, agreeably to previous notice, on Thursday evening the 2nd instant. At 6 o'clock the members assembled, and to the singing of the Prayers being read by the Rev. W. H. Ripley, the Secretary of the Parent Society, (who kindly rendered his assistance upon the occasion,) the Lessons by the Rev. J. A. Alexander. Immediately after the Service the congregation adjourned to Sunday School Room, which was soon well filled with a numerous and respectable audience,—being capable of containing from 250 to 300 people.

The Chairman (the Rev. A. Palmer) after the usual prayers had been offered up, introduced the business of the evening as a few appropriate remarks, and then he took a cursory review of the progress of the District Association, as well as of the Parent Society, both of which were subjects for congratulation and thankfulness. He expressed his satisfaction at the highly respectable audience which had been present, and in the report of the Managing Committee, which he then called upon the Secretary to read.

Upon the return of an anniversary so important and so interesting as the present, the Committee of the Gore and Wellington Branch of the Church Society of the Diocese of Toronto may be permitted to congratulate the Members of the Association on the happy occasion, and to invite them to the expression of gratitude to the Merciful Author of all our blessings, for having spared them to labour another year in the cause of Christ and his Church; and for having so far vouchsafed his blessing upon those labours, that not only has this Branch of the Church Society been able to maintain its numbers, but has also received an increase both in the number of its friends and supporters, and also in the amount of contributions.

That these results should have followed the active