The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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Poetry.

LIFE.

Life is real, life is earnest,
And the grave is not it's goal.
'Dust thou art, to dust returnest,'
Was not spoken of the soul.

Art is long, and time is fleeting;'
And our hearts, though stout and brave,
Still, like muffled drums are beating
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a christian in the strife.

Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother
Seeing, may take heart again.

FITZROY AND PAKENHAM PAROCHIAL BRANCH REPORT OF THE CHURCH SOCIETY.

We are met here to-day to celebrate an occasion, novel as it must be, interesting to us—the first Anniversary of the Fitzroy and Pakenham Parochial Branch of the Church Society of this Diocese. It is now a little more than twelve months since the Secretary of the Parent Society visited this mission for the purpose of assisting the late incumbent in organizing a branch. Those who were present at the meeting then held and heard the character and [illegible] society explained at large by the Secretary, and the immense benefits clearly laid before them that must necessarily result to the Church in those places where a branch is established and continued in operation, could not fail to be deeply impressed with the importance of the subject, as well as with a sense of their own individual obligation to sustain so excellent a system by every means in their power. That such an impression was the result of the Rev. Gentleman's zealous appeal seems to have been very fairly evidenced in the amount contributed by the mission to this sacred cause.

[illegible] or had written to [illegible] concerning

The object for which the Secretary of the the Society undertook the great labor of visiting us was not accomplished when that meeting dissolved. It was intended to secure a permament result—a lasting effect. He merely put the ball in motion and then left us to preserve that motion. This intention we are now met to execute, for the intention of the Society is that the members of each Parochial Branch shall meet annually to receive a report of its past operations, and devise such wholesome measures as may most conduce to advance the interests of the Society.

I may, perhaps in this place, most opportunely observe that in presenting to you this report as coming from myself, I am acting informally, for which a reason is needed before I proceed farther with it. The annual report should be the result of the joint labors of a committee specially appointed at a previous meeting to draw it up, and should be read by a Secretary likewise appointed. These appointments not having been made, and deeming that it would be more satisfactory to the members of the Society to have a report presented, although informally, than that our meeting should pass over without one, I have taken upon myself the duty of framing the present, which I hope will receive your approval.

There cannot perhaps be a more faithful index conceived or planned to point out the true and unmistakeable character, condition and feeling of the Church, its principles and its policy, than the annual reports of its "Parochial Church Committees;" and did time and the occasion admit of it, it would be no less pleasing than interesting to analyze the great benefit that results from these annual *reunions* and reports, not only to the Church in its collective capacity, but to the individuals themselves who compose the Church. They spread the truest and minutest information concerning her great work, they stimulate the interest of her members—they foster their affection for their spiritual mother, and by necessary consequence advance the cause of Christian holiness—not in one particular branch or point, but in all branches and in all points, making men good, not in part, but entirely; and that from the *only* motive that can originate *true* goodness—a grateful love for Christ who saves them from their sins, and conducts to immortality and blessedness amidst the dangers, the delusions, the follies, and the madness of a fallen and a ruined world.

The subject before us naturally leads to a review, not only of the things which have transpired within our own limits during the past year; but also of those things which, although done at a distance, yet affect our interests as Churchmen, and the interests of our offspring. Time will permit barely more than an allusion to the most important, the spoliation of the Church, the taking forcibly from her that property which she possessed, and was economizing for the service of God, to satisfy the cravings of an imaginary political expediency. Our rulers have not so much robbed men as they have robbed God, and yet they seem to ask in the blind spirit of the ancient Jew: "wherein have we robbed thee." The example of her master, however, teaches the Church the duty of submission to the powers that be. Having raised her voice in earnest remonstrance, and employed every lawful means to avert so unjust an act, she leaves the issue in His hands who has promised to be with her even unto the end of the world, and who, while informing her that trial and persecution is to be her lot, holds out the cheering assurance that He will be her protector and her guide. The Church, however, has, it must be confessed, received a great blow. Let it be our care to moderate its injurious effects—let it be the means of rousing into active life all our hitherto sleeping affections and powers—let the hour of need exhibit to our enemies the reality of our faith, the sincerity of our professions and the substantial character of the Church. Let us, in fine, turn a seeming evil into a positive good, convert an intended injury into an actual benefit. The clergy have already done their part, they have handed the principal from the interest of which they had hitherto derived their incomes, over into the hands of the Church for the benefit of her members and their posterity. No loud sounding trumpet of self-adulation has gone before to proclaim their intended sacrifice—no pious efforts to stimulate a temporary enthusiasm in behalf of an act of duty, and as a kind of compensation for it, have been resorted to. The thing was done because it was right that it should be done. It was done with the pure and single intention of benefiting Christ's people; all that is required of them in return is to imitate the act as far as lies in their power—not for another's, but for their own good, for it is their good that the Church seeks the good of the "lambs" and the "sheep," which are entrusted to her pastoral charge by her Spiritual Head. This they can do through the medium of the Church Society, for this comes strictly within its objects. These objects are to promote in every way the Spiritual advancement of all those who come within the sphere of her operations, and in order to effect this she seeks to place the Church, which is Christ's appointed means of bestowing his grace upon his people, upon a sound and safe footing in temporal matters, that she may be the better enabled to propagate religious truth and effect the great design of her Divine Lord.

The Church Society is not a body of which we hear much but see nothing; but it is a body with which we are acquainted intimately. We ourselves here assembled constitute a true Church Society, though in subordination to the Parent Society—we are a branch. The Parent Society is the stem or trunk from which we spring and by which we are upheld. It permits us not only to retain the three-fourths of our contributions to it, for our own local purposes, but it also lends us its aid when we require it, and its funds permit. During the past year, we have much reason to be thankful for the liberal grant by the Society of £4 worth of books and tracts to us, although not of even twelve months existence as a branch. These books are at present in circulation throughout every part of this extensive mission; and I have been much gratified with the many assurances I have received of the pleasure with which they have been read, and of the profit derived from them by the members of the Church. The Society has reason to be gratified with the response which this mission has made to its first appeal. I find on referring to its last annual report, that £37 5s. 0d, has been raised for the Society, of which £10 5s. 0d, was forwarded to the Secretary, and the balance expended in the mission. With a portion of this sum, the Church in Pakenham has been enclosed with a substantial fence, and serviceable additions made to the furniture of the interior; while Fitzroy Harbour has applied one portion of its share to the increase of the fund collected for the erection of a handsome stone Church in that locality, and the other to the purchase of a Sunday School Library. These are visible, substantial, and permanent benefits which we have already [illegible] from a single collection. What future [illegible] participate from this [illegible] results may [illegible] Society, when its objects being more fully known and appreciated by the members of the Church amongst us, their contributions will increase, and grow more in proportion to these objects; and, it is to be hoped, to their own means? With regard to the amount above stated as the contribution of this mission for the last year to the Society, it must be said that it was considerably swelled by the addition of the pew rents of the Pakenham Church. Members holding pews, handed in as their subscriptions the amount of their year's rent. This was not strictly correct, because in the first place, pew rents should be appropriated by the vestry; and 2ndly, It gives a false estimate of the strength of the Society in the mission, which should rather be tested by the direct contributions of its members, than by the application of funds derived from other sources to swell its income.

There is much reason for congratulation in regard to the feeling which prevails amongst us, as well as the "material guarantees" afforded of it. We have every reason to rejoice over the state of freedom we enjoy from those strifes and divisions which unhappily too much prevail among Christian communities. We can truly say that concord and unanimity on all important points prevail, making due allowance, of course, for those inevitable peculiarities which are incident to human nature. The members of the Church seem to feel their duties as such in the ready practical recognition which they afford of the Church's claims upon them to aid with their "worldly things" him, whose duty it is to minister to them in "spiritual things," as well as to contribute their means to those other purposes, the object of which is to promote the extension of Christ's Kingdom on earth. But much remains yet to be done. The question is, not so much what have we done as what proportion does that which we have done bear to what we ought to have done, and what our means enabled us to do. Examining ourselves from this point of view, we have little cause to feel satisfied. The Church has reason to expect much from her children in these highly favored townships. Those who regard all the blessings which they enjoy from nature as well as from grace as proceeding from the same divine source, cannot be insensible to a sentiment of gratitude to the God of Providence, who has cast their lot on so fertile a soil, and in the midst of so many natural attractions. An abundant prosperity has rewarded the toil of the laborer. Peace and plenty abound. The God of nature has been liberal of his favors to you. Prove then that you appreciate his goodness and his liberality, and that you are persuaded that all you possess you owe to Him, by generously contributing for the promotion of His glory as well as your own spiritual benefit a portion of that which he has, unasked, given to you. None of us can say that we are worthy of what we have received. The language of our hearts ought to be:—"I am not worthy of the least of all the mercies and of all the truth that thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

This mission is a most extensive one, and the members of the Church in it very numerous, numbering in the Township of Fitzroy alone in the year 1852, 1172. Taking these facts, in connection with their prosperous circumstances, it is not unreasonable to expect a proportionate expenditure upon religious objects. It will then be interesting to know what has been done during the preceding year. We will first give the figures, and then proceed to detail those projects in contemplation, and which are necessary for the more efficient ministrations of the Church in the mission.

The entire sum contributed by the mission during the year 1854—that is, from the 31st of December, 1854, to the 1st of January, 1855, exclusive of the salary of the incumbent and sundry sums subscribed towards the erection of the Church in Fitzroy Harbour—amount to £75 10s. 1d. Of this sum, £13 15s. 0d., was contributed to defray the expenses of three delegates to attend the meeting of the Synod lately held in Toronto. As however, this amount was not sufficient, the mission was represented in the person of the incumbent only, thus leaving the entire amount subscribed by Fitzroy Harbour, £4 6s. 3d. still on hand, to be applied to the same purpose whenever the Synod meets again; which, there is reason to suppose will be some time during the ensuing summer. The offertory collections in the several stations stand thus:

Fitzroy Harbour, ...	£10	14	5½
St. Mark's, Pakenham, ...	7	5	2½
Ninth Line Church, ...	3	5	0½

The sums collected for the special objects of the Church Society are as follow:

Fitzroy Harbour Mission Fund ...	£0	14	10
W. and O. Fund, ...	1	0	0
St. Mark's, Pakenham,			
Students' Fund, ...	0	14	10
W. and O. Fund, ...	0	15	8¼

The balance, £37 5s. 0d., is composed of the Church Society Collection, of which, as was above observed, £10 5s. 0d., was forwarded to the Parent Society, and the balance applied in the way already stated.

From these figures let us now turn to a brief consideration of the state of the mission, in regard to its requirements. The most obvious disadvantage it labors under, is the want of Church accommodation. As respects one end, Fitzroy Harbour, there is much reason to hope, owing mainly to the persevering, well directed and energetic efforts of our Church Warden, W. P. Taylor, Esq., and the zeal of the building committee associated with him, that the numerous and respectable congregation which now attends divine worship in the school house in that village, will shortly be enabled to assemble in a more suitable building. It were much to be desired that we could congratulate the mission on the equally near prospect of a Church in the vicinity of the Fourth Line. It is now generally felt that the necessities of the mission require one somewhere in that locality, as it is the most thickly peopled by the members of the Church. The Pakenham Church is most inconveniently situated for the great majority. An united effort will be required to erect a building of a character that will reflect credit upon the religious sentiment of the members of the Church, and contrast more favorably with their own substantial stone houses, than that which now speaks to them so reprovingly from its unpainted interior as well as from its black and neglected wooden walls.

The first difficulty usually felt in the erection of a Church is to secure an eligible site. This difficulty does not now exist with us, as Mr. Thomas McCormack has liberally offered to make a grant of one acre for this purpose, and to sell five acres adjoining, upon which to erect a Parsonage and for the purpose of a glebe. Mr. Robert Harris has, unasked, likewise expressed his intention to add one acre of well wooded land to the glebe from that end of his farm which adjoins Mr. McCormack's. No more suitable situation could be selected for both objects, and therefore it is to be hoped that these offers will be thankfully accepted.

May the author of all "good counsels," all "just thoughts," and all "holy desires," inspire us with a deep sense of his bountiful goodness to us, and of our obligations to Him, to the end that, animated by pure love, fervent gratitude, and a lively appreciation of the vast privileges we enjoy as his adopted children, we may be "perfectly joined together in the same mind and in the same judgment," and be animated with the same zeal in all our plans for the [illegible] or an object [illegible] strengthening and extension of the Kingdom of his dearly beloved Son Jesus Christ, our Lord and Saviour.

February 28th, 1855.

THE CHURCH.

PROPOSED REVISION OF THE LITURGY.

From the Clerical Journal.

In our last number we referred to a Society for the revision of the Liturgy, the printed account of which we have not seen. A correspondent has since obligingly sent us a copy of its "Declaration of principles and objects;" and the intrinsic importance of the subject, as well as the interest it is exciting at the present moment, induces us to bring this document more fully under the notice of our readers. And we are bound to say, in the first place, that this statement, put forth by the "Church of England Liturgical Revision Society," is by no means the despicable production which we found its professed friend and helper to be, whose defects, both literary and logical, we pointed out a fortnight ago. This is, at least, a respectable paper, well drawn up, and temperately worded; it has also upon it the names of responsible men, both lay and clerical; and is, altogether, an adversary with whom we feel it no dishonor to contend. But, having said this, we have expressed all that we can feel on its behalf, and we do not hesitate to describe the whole paper as indiscreet and mischievous.

The first item in the "Declaration of Principles and Objects" is:—"The members of this society desire, in the first place, to declare their adherence to the important principle expressed in the title and opening clauses of the Sixth Article of the Church of England; that 'Holy Scripture containeth all things necessary to salvation,' &c." This is evidently introduced on the oratorical principle of gaining the favor of the audience; it is an appeal to Protestant feeling, which is sure to tell as an *argumentum ad populum*; but, when considered in connection with the object for which it is here brought forward, we can only view its introduction as calculated to do more harm than good. To appeal to Scripture is the stronghold of every heresiarch, the foundation on which every sect erects itself; and nothing is more clear than that every reforming society, even if it should wish to abolish Episcopacy, could easily do what it desired if its subjective ideas of what Scripture teaches were once admitted as valid. Apply the principle of this Article, as here introduced, to the objects of this society, and *of course* it can at once bring Scripture to justify all its proposed revisions, either by interpreting its declarations, or drawing inferences from its silence. A liturgy can in this way be shown to be unscriptural; so can infant baptism; so can the observance of the first day of the week as the Sabbath. In fact, if a man feels *any* creed burdensome to him, he has only to use the sixth Article of the Church of England, *in this exclusive way*, in order to accomplish his object; for certainly we look in vain to the Bible for the Apostles', the Nicene, or the Athanasian formulas. When therefore any class of reformers chooses to defend itself on the principles of the Articles, it is not right, it is a *suppressio veri*, to take the sixth Article alone. Along with that must be construed the twentieth and the thirty-fourth Articles, which declare the authority of the Church to decree rights and ceremonies, and inculcate a proper reverence for traditions. Comparing these Articles together, it becomes evident that in the sixth our Church, by *Articles of Faith*, means the Creeds, and not the matters which affect the order of public worship, and the economy of government. Articles of Faith must be *proved* by Scripture; rites and ceremonies need not be proved, which in the nature of the case is impossible; it is sufficient that they are not *repugnant* to the Bible in its manifest spirit or constructive teaching. We do not deny that some of the particulars commented upon by the members of this society are of a higher character than rites and ceremonies; but we do deny that the sixth Article gives any warrant to members of the Church to criticise the Liturgy as not being in all its parts capable of direct defence from the word of God.

The Declaration then alludes to the preface to the Prayer-book, as declaring that "it hath been the wisdom of the Church of England, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it." It then says: "On the maxim thus presented *for their guidance*, the members of this society desire to act, and are moved by such 'weighty and important considerations' as arise from the exigencies of these present times, to seek further changes and alterations therein, some of which, as the most necessary to be made, they now proceed to specify." Now we confess we find it difficult to understand the state of mind which can deduce such an inference as this from such promises. Because the Church, armed with due authority, and proceeding cautiously, adopts a happy medium, so as not to lay a heavy yoke upon her sons, *therefore* her members are, when they please, and how they please, to agitate for changes and concessions!—Leaving, however, this very illogical conclusion, we would ask how any peace or comfort can be expected in a community whose members thus think themselves justified, on their own mere volition, to organize themselves to secure what they call inprovements? What one party may justly do, cannot be denied to another; and therefore there may be as many societies seeking changes as there are phases of the public mind on religious questions. Had the Tractarians formed a society to carry out still further the views of the compilers of the Liturgy, as bearing on *their* conceptions of what is most Scriptural and church-like, would these "Liturgical Revision" advocates have patiently borne it? Would not the No Popery cry have resounded through the land? And yet these self-satisfied reformers think themselves justified in a course which they would have been the first to condemn in others—justified too, it is to be feared, by an assumption of the Scriptural character of all *their* deductions and principles, and the un-Scriptural tendency of the opinions of their opponents.

Eight articles are stated, as containing, not all the contemplated changes, but those only which are "the most necessary to be made." These, though not identical with the proposition we quoted from Dr. Baylee, are sufficiently like them to render it unnecessary for us to enumerate them. We will only remark on one of them, as furnishing an illustration of the want of judgment by which this whole paper is pervaded.—"2nd. THE ORDINATION SERVICE: Words abused to the purposes of sacerdotal assumption to be altered." Here the party spirit of the originators of this movement peeps out; for it is not said that something *unscriptural* is objected to, but merely that there are persons who *abuse* the formulas. Thus, to depress and mortify a section of Christian brethren, whose peculiar opinions, although now making some noise, may in a few years be consigned to forgetfulness, the Ordination Service is to be robbed of its venerable characteristics! Where is this system of combating opponents to end? With every abuse, the occasion of it is to be taken out of the way; and if so, how much will the next century find remaining? Happy is it for the Church that such daubing with untempered mortar is not likely to be allowed to such architects. Fortunately, Holy Scripture can now only be subjected to this process by a garbled interpretation, the Revisers of the Liturgy not daring to touch the substance of the Word of God; for what would remain of that bulwark of our hope, if the *abuse* of portions of it justified their alteration or removal? The same mode of reasoning and procedure appears further on in this document, where it is said, that "of late years advantage has been taken of an ambiguity in the word *Priest* (originally the same as Presbyter) to encourage among us the persuasion that *some special grace is communicated to the laity*, through the mediation, *and solely by the hands, of the clergy*." Be it so; are we all responsible for the ignorance or presumption of others, or bound to keep altering and mending so long as men are found to avail themselves of an ambiguity to which all words are, more or less, liable?

But the worst feature, in our opinion, of the Reform movement embodied in this document, is its proposed combination with the enemies of the Church of England, as at present constituted. We will first prove the charge, and then comment upon the fact. *First*. Under the head of THE CATECHISM, it is said it "should at once be examined, and its language purified from all that may be found justly offensive *to pious members of the Church universal*." Now, unless piety, and sincere piety too, can be proved to be free from enmity to our Church, as distinguished from the various sections of the Church universal, this must be considered as a betrayal of our cause, a traitorous giving up of what is dear to us into the hands of her foes. When men say they wish no harm to the Church of England, they only wish to reform her; the plain meaning is that, if she will divest herself of all that distinguishes her from the sects, they will then admit her to the same grade as the societies to which they respectively belong. *Second*. As part of its machinery, this society proposes to attempt its objects by deputing trustworthy representatives of their principles *to address public or other meettings wherever these shall be called for*. That is to say, if, in any town where there is a strong feeling of dislike to the Church, a few discontented men shall write to this society, and beg for a deputation to talk of the errors of the Prayer-book, it will send them one, and thus hold up to scorn and opprobrium, before a mixed multitude, faults, which, if proved to exist, they ought to mourn over in secret. *Third*, in allusion to membership, it is said that "all members shall be members of the Church of England. At the same time the society desires to express sympathy *with all Christian brethren*, who sincerely seek the promotion of its object." What members of our Church, seeking to improve her constitution, can have to do with those who do not belong to her communion, or why it is mentioned at all, are questions we leave to the calm judgment of our readers. Most of them, we presume, will agree with us, that all this, masked as it is with Christian expressions, is simple treason; and that men who can thus covet and invite the aid of all parties who seek the revision of our Liturgy, whether members of the Church or not, are far enough removed from any sincere love to her, or union with her. Their feelings are as much with Dissent as with the Church; and we cannot withhold the expression of our opinion that accidental circumstances, more than deep convictions, keep them in communion with her.

Were the movers in this scheme of reform *laymen* only, we might here stop and leave the subject in the position to which we think we have justly brought it. But such is not the fact. Among its staunch friends, perhaps its originators, are *clergymen*, who, not many years ago, gave in their unfeigned assent and consent to those particulars which they now decry, and wish to remove or alter. That their opinions on these and other matters should undergo change we will not impute to them as a crime, or even a fault. We honor conscientious convictions, however opposed to our own; and have long been of opinion that, if private judgment were more exercised, more movements would take place among the members of the Church universal, and fewer would continue to live and die in the peculiar section of it in which they happened to be born. But we are equally firm in our belief that conscientiousness should lead to action; and that those who have altered their opinions since they uttered their ordination vows should also alter their standing and position. If those who once swore allegiance to the Church in her standard and formularies *have* so changed as to wish for the sweeping changes here advocated, they are no longer *ex animo* members of the Church, and the sooner they cease to be so *de facto* the better. They have a burdensome yoke upon their necks—this they freely confess; would it not be more manly and graceful to take it off and lay it aside with their own hands, than to seek to get rid of it by the aid of enemies of the Church, invoked in promiscuous meetings called to consider the necessities for Liturgical Revision?

Again we protest against the inference that we think our Liturgy perfect, or that we are opposed *per se* to any alterations. But far rather would we bear with evils twenty-fold more heavy than those complained of, than seek to get rid of them by any such questionable means.

LENT.

This division of time into the Ecclesiastical Year, as it is called, is, I think, the wisest and most beautiful provision of the Church. By this arrangement, the great and leading events of our Saviour's life, from the gladsome rejoicings of the Nativity on Christmas, to the solemn and soul-subduing services of Good Friday, all are brought distinctly and in their regular order before the mind, and in such a way that the most careless attendant upon her public worship is obliged to become familiar with the history of our Blessed Redeemer. I know from experience how beneficial this arrangement is, and although I acknowledge that I ought to think of these things without waiting to have them recalled by the Church services, yet I must confess that very many times I find myself so engrossed in worldly employments, or perplexed by worldly cares, or weighed down by worldly troubles, that all other thoughts and feelings are crowded out of my mind until the gentle voice of the Church arouses me from my lethargy, and her services in Advent, on Christmas, during Lent, on Good Friday, Easter, Whit-Sunday, or Trinity Sunday bring so plainly to my contemplation some great event in my Saviour's life, or some cardinal doctrine which He taught, that I cannot, if I would, refuse to give it my attention. But to return to the subject of our conversation. What did you say the first day of Lent is called?"

"Ash-Wednesday," replied the child.

"This is rather a singular name, do you not think so Bessie? Can you tell me why this name was given to it?

"No, mother, I cannot."

"Because, Bessie, on this day the early Christians used to throw ashes over their heads as a sign of humiliation and sorrow: hence the name of Ash-Wednesday. This was a custom prevalent among the Jews whenever they had any very great grief to bear, whether it were a national calamity or a private sorrow; and we frequently read in the Old Testament of persons mourning in sackcloth and ashes. And as, during the season of Lent, the Christians were to contemplate the sufferings of Christ, they spent its first day in these outward demonstrations of sorrow for all their sins, the weight of whose punishment He bore. What do we call the last week of Lent?"

"Passion Week," replied Bessie.

"And this, my child, means Suffering Week; for although it would seem that the innocent Saviour's cup of sorrow had been before full to overflowing, yet, during this week of his sinless life, He had to bear a weight of agony from which even his patient and uncomplaining spirit seemed to shrink with unutterable dread. It was during this week that He was scourged and mocked, and insulted by his enemies; denied by one disciple, sold by another, deserted by all. It was during this week that he was crucified; and, as the climax of his anguish while dying upon the cross, He was denied the blessed comfort which those very agonies have secured to the humblest Christians—the light of the Father's reconciling countenance to illuminate the dark valley of the shadow of death. Truly the Church has well named this Passion or Suffering Week! The sad, solemn services of Good Friday—called good, because those sufferings so terrible to Him were our highest good, inasmuch as they purchased heaven for us; the calm, holy services of the next day, or Easter Even, as it is called in the Prayer Book, when his torn and lacerated [illegible] rested [illegible] repose of the grave; these conclude the week, and leave the heart subdued and ready when the joyous light of Easter or the resurrection morning dawns to sing away all its sadness in the exulting chant which the Church puts into the mouth of all her children:

"Christ is risen from the dead, and become the first-fruits of them that slept.

"Christ being risen from the dead dieth no more, death hath no more dominion over Him.

"For as in Adam all die, even so in Christ shall all be made alive."

Mrs. Melville's countenance glowed with earnestness, for she was trying to impart to her little girl somewhat of her own appreciation of the inestimable privileges of Passion Week. She paused a moment, and then added—

"Bessie, my child, I honestly believe that an affectionate, devoted Christian will be more humbled, and softened, and comforted by the services of Passion Week than by the Church privileges of all the rest of the year besides."

* * * * * *

ASH-WEDNESDAY: and Mrs. Melville and her children were among the most attentive and interested worshippers in the little village church. The conversation of the preceding evening had made a deep impression on Bessie, and she understood and appreciated the privileges of the day, and realized, as she had never done before, its solemnity. Jennie went to church as usual in Robin's arms. When the minister's voice was heard in that impressive sentence designed to commence the public services, "The Lord is in his holy temple, let all the earth keep silence before him," Jennie arose with the congregation; but, before the Exhortation was concluded, her wearied limbs refused to sustain her little frame, and she sank exhausted upon her seat. For the first time in her life, she sat throughout the whole service, having strength neither to stand nor kneel. Long before she could read, or understand what was going on, she had been taught that it was her imperative duty to stand, sit, and kneel with the other worshippers, as a manifestation of reverence for the God who was worshipped there; and her inability to do it on that day was a great grief to her, and prevented her, as she afterwards complained to her mother, from enjoying the services as she would otherwise have done.

Little did she think, as she feebly tottered along to the door, half supported by her mother, that it was the last time she would ever cross that sacred threshold; that when she worshipped with a congregation again, it would be in that blessed world

"Where congregations ne'er break up,
And Sabbaths have no end."

—*From the Little Episcopalian.*

Ecclesiastical Intelligence.

The *Record* announces the death of the Rev. William Jowett, who died at his residence in Clapham, on Tuesday evening, after a lengthened illness. He was formerly Fellow of St. John's College, Cambridge, and to him belongs the distinction of being the *first* clergyman of the Church of England who volunteered (in 1813) for the foreign service of the Church Missionary Society.

A MODEL DISTRICT FOR CHURCH ATTENDANCE.—In Charlotte, Sierra Leone, the average number of attendance on divine service is 400, there being, according to the report of the native catechist, only ten persons in the place who estrange themselves from Sabbath ordinances. The number of communicants is 117, and of candidates, 115.—*Colonization Herald.*

THE LATE BISHOP OF SIERRA LEONE.—We learn that this excellent prelate, whose death we briefly recorded on Monday last, was, at the time, on a voyage back to Freetown, after visiting the Churches in the Yoruba district. Mrs. Vidal, who had gone out from England after the Bishop, was awaiting his arrival, when the vessel, bearing his body, entered the harbour. The Bishop was only thirty-five years of age. He was the eldest son of Mr. Emeric Essex Vidal, R.N., by the daughter of the Rev. James Capper, late Vicar of Wilmington, Essex, and was born at East Hampstead, Berks, in 1819. He married, in 1852, the fourth daughter of the Rev. Henry Hoare, Vicar of Framfield, Sussex. His Lordship's residence was at the Christian Institution, Fouray Bay, near Freetown, Sierra Leone.—*Record.*

The Protestant Church in France has sustained lately two heavy losses. M. Alphonse Laharpe preached on the last day of the departed year, and on the 15th of January, was committed to the tomb. Since then M. Lobstein has died,—a man distinguished by his literary talents and exalted piety. These losses are more deeply felt, because there appears to be an increasing disposition on the part of the French Government to lessen the liberties of the Protestants, in deference to the rising power of Rome. This is no more than we may expect, for the Papacy never allows much toleration where it is in the ascendant.

The German correspondent of the *Christian Times* gives the following account of the spread of religious feeling. He dates from Frankfort, but his observations seem to refer to the country at large:

There is another cause which adds a yet mightier impulse to that of liberty, notwithstanding the policy of Governments and the tendencies of part of the clergy; and this is the revival of piety, the progress of a living faith, which it is impossible to disown, because the signs are too many and are too various. Wherever the old rationalist pastors disappear, they are replaced by young men of faith and piety of quite another school. A universal effort is being made to introduce into churches and schools, together with the Scriptures, liturgies, hymn books, and catechism, the result of vital [illegible] practical Christianity, in place of the old [illegible] had of human morality with which Rationalism [illegible] family, overwhelmed church, and school, [illegible] of which This is a work of renovation, details, and the are daily given in our religious [illegible] it. He and disciples of the Saviour rejoice [illegible] esh presented to the Gospel of His grace is [illegible] the light of the the masses of the people [illegible] life. Each day, too, world and the bread [illegible] all sorts formed for the witnesses association [illegible] kingdom. If there yet re- advancement of Hi[illegible] one to drive from the hearts mains plenty [illegible] of [illegible] population the old leaven of infidelity and the love of sensual enjoyments, still the people of God are at work, and He to whom "all power is given both in Heaven and earth" is there to help each labour and insure the victory.—*Clerical Journal.*

COLONIAL.

ST. JAMES' CHURCH, PARIS.

The Lord Bishop of Toronto has appointed the Rev. Adam Townley, Incumbent of Dunnville, to the Incumbency of this church, vacant by the resignation of the Rev. C. Ruttan. Mr. Townley entered upon his duties on Sunday fortnight, and although not yet resident amongst us, he will endeavor to perform Divine Service in the Church every Sunday morning and evening as usual. We congratulate the congregation on the above appointment, Mr. Townley bringing to his ministerial work much experience, and being a man of piety and considerable ability.—*Paris Maple Leaf.*

CONSECRATION OF ST. JAMES' CHURCH, ORMSTOWN.

On Tuesday afternoon, the Right Rev. The (Anglican) Lord Bishop of Montreal, left this city for Beauharnois, to consecrate the new Church and Burying Ground at Ormstown, in that county. His Lordship was the guest of James Keith, Esq., at the Seigniory House, on Tuesday night, and accompanied by that gentleman, travelled through the fearful snow-storm of Wednesday to Ormstown. He arrived safe, and but a few minutes behind the appointed time, repairing immediately to the Church, and desiring the attendance of the clergy. Several of these had arrived the night before, and were most hospitably received by the Incumbent, the Rev. W. Brethour, and some of the Parishioners. When the Clergy had robed in the vestry, the ceremony commenced; the Incumbent, with the Church Wardens, meeting His Lordship at the door of the church, and presenting him with a Petition, praying for the consecration of the Church and Burial Ground. His Lordship having signified his assent, and prayed God to bless the work, proceeded with the Clergy in procession up the aisle, to the chancel, repeating alternately the 24th Psalm. The following, habited in surplices and hoods, formed the procession:—The Bishop; The Incumbent; The Venerable Archdeacon Lower; The Reverends A. D. Lockhart, C. Rollitt, G. DeCourcey O'Grady, T. Fulton, C. Morrice, E. Du Vernet, E. G. Sutton, and F. S. Neeve. Having arrived at the chancel, they took their assigned places, and the deed of consecration was read by the Archdeacon, and signed by the Bishop. Divine Service then commenced, The Rev. F. Neeve said prayers; the lessons were read by the Revds. C. Morice and G. O'Grady; the Litany by the Rev. N. DuVernet; the Ante-Communion service by the Bishop; the Epistle by the Rev. C. Rollit; and the Gospel by the Rev, T. Fulton. The other clergy also took part in the service. An eloquent and very suitable discourse was preached by the Archdeacon, from Revelation, chapter XXI., verse 22. At the offertory, a very liberal collection was taken up, which would have been much larger, but for the very unfavourable weather; though, notwithstanding, there was a large and highly respectable coagregation present. The Incumbent having given notice of the administration of the Holy Communion for Sunday next, the Lord Bishop very appropriately took occasion to present to the Church a beautiful and costly Silver Communion Service—the gift of a pious gentleman in England, who placed it at His Lordship's disposal. After the benediction, the Bishop and Clergy proceeded to the Burial Ground, which was also duly consecrated, and set apart from all vile and unhallowed uses, to its own allotted purpose. Having returned to the Church, Mrs. Scott, accompanied by John McDonald, Esq., of Chateauguay, came forward, to present the Incumbent, in the name of the ladies of the mission, with a handsome silk gown. Mr. McDonald read the address accompanying it, as follows:—

TO THE REV. WILLIAM BRETHOUR:

SIR,—It affords me the pleasure on this occasion in having the honour to the present to you, on behalf of the ladies of your congregation, this silk gown, as a taken of their esteem and regard as their pastor; and to acknowledge to you the debt of gratitude they and theirs owe to you for your industry and preseverance, under many privations, in collecting the large amount required to pay the cost of this beautiful church.

This must be to you, sir, a source of much pleasure and consolation, that your labour in this good cause is fully appreciated by a grateful and intelligent congregation. Now, in conclusion, may it please God that you and your family may, in peace and happiness, live among us for many, many years to come; and that, with His blessing, you do faithfully discharge the duties of your calling for our mutual peace and happiness here, and to the glory of God.

To which Mr. Brethour replied:

MY DEAR FRIENDS,—I thank you very sincerely for this token of your affection, and appreciate your kind expressions of regard. I feel unworthy of such consideration, and unequal to the duty of returning such a reply to your address as would convey to you all I desire to say.

You have alluded to the exertions which I have made in the erection of this church, and its happy completion; but I fear that you over-estimate my services amongst you, and forget that I endeavoured to perform that which was merely my bounden duty.

Deeply sensible of my many imperfections, and feeling that every good and perfect gift cometh from God, who has so mercifully watched over and protected us,—if my labours amongst you have been blessed to your temporal and eternal welfare, I would only say, in the language of the Psalmist, "Not unto us, O Lord, but unto thy name be the glory."

God's blessing has hitherto rested on our efforts; and though, at times, a dark cloud may appear in the horizon and cause the heart of unbelief to waver, still we know, that, in human weakness, God's strength is made manifest; for, if God is with us, who can be against us?

Let us never forget that the honor of Zion is, in a measure, in our keeping; and that, whilst we acknowledge the scriptural basis on which she rests, the surest way to promote her prosperity is for each of us to live up to her rules, and make full proof of our faith by a godly life.

I believe it to be your highest privilege, that, in God's providence, you are amongst her members; and I feel that I possess the greatest honour that falls to the lot of man when I consider that, unworthy as I am, I have a place amongst those who minister at her altars.

Again thanking you for this token of your regard, I would conclude, praying that the God of Peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, may make you perfect in every good work to do