

INCORPORATED SOCIETY FOR BUILDING ENLARGING & C. CHURCHES AND CHAPELS.—During the seven years, ending with March, 1828, the Society's average expenditure was only 12,000*l.*; during the seven years, ending with March, 1835, this outlay had increased to 14,000*l.* per annum; and, during the seven years, ending with March, 1842, it had extended to 22,000*l.* each year.

THE BENEFIT OF CHURCH EXTENSION.—Nor are these benefits confined to the Church and the minister, but immediately on the erection of a church, in these days, there happily follows the school, the clothing society, the dispensary, and various other blessings which might be pointed out in realising the words of the evangelical prophet, “In that waters break out, and streams in the desert; the pitched ground shall become a pool, and the thirsty land springs of water.” I will not denote the meeting with observations of my own, but suffice to say that, when first tasting the delight of exercise and fresh air, after a wearisome sickness, too frequently overtakes his yet unconfirmed and feeble strength; and truth, when she regains her liberty after a long imprisonment, will sometimes, in the exuberance of her delight, overleap the bounds of moderation, and convert her freedom into a temporary licentiousness. So it has been with great religious principles. A cold, moralizing spirit, almost excluded the vital graces of Christianity, at one time,—and that, by its remembrance, a time when the Church, the body, as well as Faith, the soul, of the Gospel, lay under equal neglect. The reaction came, and the rekindled spirit of the Gospel, amidst the general saving heat that it diffused, sometimes blazed with a flame that served only to scorch and to destroy. This again produced a greater attention to the constitution and privileges of the visible Church, and from having been too much overwhelmed, they, in their turn, have, in several instances, been too much and too exclusively magnified.

We admit these evils without hesitation—but do we therefore look forward to the future with alarm? We certainly do not. That the cause of the Gospel, as taught by its divinely appointed witness and keeper, the Church, will flourish and extend itself, we have not the slightest doubt; and as little doubt have we that individuals, while this growth and process of amelioration are going on, will fall into extreme opinions,—some few running towards Rome, and others, in their dread of Rome, falling into the Unitarianism of Geneva.

We therefore regard the controversies, which at present agitate the English Church, as events, which should induce circumspection and moderation in us all, but which need cause in us no deep-seated and painful anxiety. Our enemies know that the Church, though lost upon the waters, is yet the Ark which will outride the deluge and the storm; they know that the very earnestness with which the minutest ecclesiastical rite or ceremony is impugned or defended, is a proof of an awakening consciousness to our duties as Churchmen; they know that the errors and extremes within our fold are almost universally nothing but zeal run wild; they know all this; they behold their own schismatical combinations ready to be swallowed up in the sands on which they are built; they feel their own weakness, and they seek to perpetuate their forced and unhealthy existence by making a mock of our excess or misuse of strength.

In this spirit it is, that every effort made by Churchmen to restore the things that are wanting, and to revere what rapine or neglect has swept away, is met by Dissenters. The effort may not be carried on in the most judicious manner; some imperfection may adhere to it; yet though the principle from which it emanates be good, the Dissenters will overlook this; and though the root be sound, and the tree as a whole laden with blossoms, yet, if one branch be void of promise or even struck with blight, to this will our foes call exclusive attention, and from the unfruitfulness of a single limb will they argue against the soundness of the whole vine.

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THE CHURCH.

TORONTO, FRIDAY, MARCH 17, 1843.

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We are desired to state, for the information of such of the Clergy of the Diocese of Quebec as may have possibly not yet received episcopal intimation to this effect, that in consequence of communications which passed between the Chief Secretary and the Lord Bishop of Montreal in January last, the object of which has been approved by His Excellency himself, the Bishop has, from that time, caused prayers to be offered in the churches of his Diocese, for the Governor General in his illness,—simply in the usual form of praying for sick persons, after an announcement before the Litany, in the morning, and the prayer for all conditions of men, in the evening, that “the prayers of this Congregation are desired for the Governor General.”

Incessant travelling, together with the closeness and pressure of engagements with the Clergy and their congregations in every place where the Bishop of Montreal stopped, have prevented his Lordship from taking measures for communicating his formal directions upon this point to the more distant parts of his Diocese.

A new Association, calling itself *The Colonial Church Society*, was formed in London a few years ago. The correspondence relating to it, which is to be found in another column, will explain its origin and design; and, though exceedingly long, ought to be attentively read by every one who takes an interest in the welfare of the Church. It has been inserted by us in cheerful and respectful compliance with Episcopcal desire.

The really schismatical character of this new Society will clearly be perceived after a perusal of the powerful and searching Circular of the Bishop of Nova Scotia, and therefore it will be without any surprise, though with righteous indignation, that Churchmen will learn that *The Colonial Church Society* have promulgated an intention of introducing their operations, upon a considerable scale, in the Diocese of Quebec. It is, however, a great satisfaction to us that we are authorised to state that the movers in this projected invasion have had no communication whatever with the Bishop of Montreal, who administers the Diocese of Quebec,—that they can receive no countenance from his Lordship,—and that, under whatever name they may appear, they can only have the character of Dissenters. Their interference is without the veriest shadow of an excuse, because the Newfoundland and British North American School Society, which has the sanction of the Bishops of Montreal and Newfoundland, as well as of several of the Bishops at home (not one of whom has *had his name*, unless we are wholly deceived, to the mis-called Colonial Church Society), has been actively in operation in the Diocese of Quebec for some few years past, in those departments of labour which do not fall within the province of the venerable Societies. For the Propagation of the Gospel and for Promoting Christian Knowledge, and has established already upwards of fifty flourishing schools in Lower Canada. The Clergy, therefore, we are empowered to add, should be put upon their guard against any supposition that this Society is working for the United Church

of England and Ireland, or that it is encouraged by any other parties in the Diocese of Quebec than such as are in reality hostile to the interests of that Church.

In the great change that has come over the English Church within the last few years, it cannot reasonably be matter of surprise if the work of restoration and reformation should have been accompanied by many imperfections, and some extravagances and excesses. The invalid, when first tasting the delight of exercise and fresh air, after a wearisome sickness, too frequently overtasks his yet unconfirmed and feeble strength; and truth, when she regains her liberty after a long imprisonment, will sometimes, in the exuberance of her delight, overleap the bounds of moderation, and convert her freedom into a temporary licentiousness. So it has been with great religious principles. A cold, moralizing spirit, almost excluded the vital graces of Christianity, at one time,—and that, by its remembrance, a time when the Church, the body, as well as Faith, the soul, of the Gospel, lay under equal neglect. The reaction came, and the rekindled spirit of the Gospel, amidst the general saving heat that it diffused, sometimes blazed with a flame that served only to scorch and to destroy. This again produced a greater attention to the constitution and privileges of the visible Church, and from having been too much overwhelmed, they, in their turn, have, in several instances, been too much and too exclusively magnified.

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heated, the isolated, the world-weary, and a desire to provide some remedy for the frightful spiritual desolation and ignorance of England's crowded cities, and some help, in this respect, to the overburdened Clergy,—in the plan proposed? May we not differ from the framers of the scheme, without attributing to them a corrupt motive, and a hanker after Popery? Let those persons who pride and scribble so much and know so little about the blessed Reformation, make themselves masters of the principles upon which it was conducted, before they attempt to brand, as Popery, the sentiments entertained and avowed by some of the most eminent Bishops and Ministers of England's sons.

from the other—assailed on all sides they made neither compromise nor concession; they were neither to be bribed into error nor terrified from the truth; persecuted by the Romanists, their Bishops and confessors sprang rejoicingly to the stake rather than deny the revealed truth—persecuted by the puritans, thousands took joyfully the spoiling of their goods' rather than depart from primitive order, and although in both these instances her venerable Primates fell by parochial hands, she came out of the furnace of affliction unsathed by the fire,—may we not hope that God in thus placing and protecting her in this singular position has destined her for glorious success?—and so far erring and divided population will gradually converge to one fixed and immovable centre? I do think that we have reason to hope it; I do think there are palpable signs of it already. *There hope in the end saith the Lord that thy children shall return to their borders.* The time is come that the energies of the Church are no longer straitened and the worth of the Church is every where acknowledged. Thousands tooted about and distracted with error and with change, are enquiring for a peaceful home, and it is not too much to say that thousands have found it in the Church.

“We attack peculiar importance to all that happens in our own neighbourhood, and this may serve as an excuse for including among the more distinct and brilliant signs of the times, a circumstance which came under my observation. I refer to the case of a dissenting teacher who confessed to me, that although for upwards of twenty years he had been a recognised minister, and had often been caressed by his congregation, he had found no rest for the soles of his feet, from having witnessed the numbness and irreclaimable evil of his flock. He was thoroughly convinced that on earth alone were all the marks of the body apostolic. That for the sake of that body he should educate his son, and that to him he had given a recognised name and ordination, he had no rest for the soles of his feet, from having witnessed the numbness and irreclaimable evil of his flock. He was thoroughly convinced that on earth alone were all the marks of the body apostolic. 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salaries than were ever paid before from its own funds—and quite as large as it can venture to give, without encouraging the inaction of the people among whom the Missionaries minister, and (which is also of great importance) without risking the loss of much of the public favour, which is essential to their extensive usefulness. Nothing more encourages and increases that favour than evidence that the people who are to be assisted by the Society, are so desirous of the ministry of the Church, that they make zealous and increasing efforts to assist themselves in this great object.

It would be right for me to advert to some of the reasons most frequently and earnestly urged in favour of the new Society.

1st. It is said that no rivalry is intended—but co-operation with the Society for the Propagation of the Gospel. We need not doubt the sincerity, nor the kindness of this intention; but until the ancient Society, being the most competent judge in this matter, and having such claims as it possesses upon our cordial regard, shall signify its desire for this co-operation; or at least its willingness to accept it; I think we cannot feel it to be our duty to take up the new Association.

2d. The great extent of religious destitution which still prevails in this portion of the world, as well as in all other portions of it, is the next plea that is pressed upon our consideration. It is most true that such destitution does prevail. You need not bold that no one can be more fully apprised of it than myself; and it is not known to you that it has been our leading object of my life to be instrumental, through the influence of the Society for the Propagation of the Gospel in Foreign Parts, encouraged the formation of Diocesan and District Committees in the Colonies; not with any view to the increase of their funds, but solely for the benefit of ourselves. The first Colonial Committee of either of these Societies was formed in Halifax. Its operations were greatly favoured, and it did good service to the Church; the benefits which it drew forth from the Parent Societies were extended to every settlement. They penetrated to the most remote and isolated dwelling in the forest; they even carried to the few dwellings, and to many who were still pagans, the desolate sandals of the apostles.

Many district committees were also formed in various parts of the Diocese with different measures of success. Several of them after a few years began to languish.

The pestilence in the extremities became fatal at so great a distance from the heart. Many considerate persons were of opinion that much more could be effected for the great objects of the Church, if instead of forming Committees of Societies, whose vital principle was so far distant, some association could be organized here, with the source of vitality and centre of action present among ourselves. Advice was asked from those in England most competent to give it. The reply being encouraging, a proposal was made for the formation of the Church Society in this Diocese, in which all our Committees of the two English Societies were merged. Those benevolent bodies not only approved of the design, but became at once the patrons of our Society, several Deacons have been added to our number, and several others who were ready to be ordained. Five District Committees, administered under the order of Priests-Eleven Diocesan Students, in King's College at Windsor are now preparing for the work of the ministry, and many others in the Collegiate School are intended for the same course. Our Society at home is diligently inquiring for fit and willing workmen, and ready to engage all such as may desire to come to us. If therefore it be admitted, as it must be, that much religious destitution still prevails, we must also admit, and I trust we acknowledge it with grateful hearts that much progress is making for a large measure of relief, and in a most unexpected manner, without incurring any risk of interrupting our essential order and unity. There is no question as to the need of relief, or the desire to afford it in full measure. The only question before us relates to the mode in which it is most proper for the members of the Church to seek for that relief.

3d. It has been reiterated in England and in the Colonies, that the ancient Society has frequently declared its inability to provide for the wants which have been pressed upon its attention. It did certainly, on several occasions, declare, as was its duty to declare, the insufficiency of its funds; and especially when deprived of Parliamentary support, on the continuance of which it had been encouraged to rely. But why were these declarations made? For the purpose of inviting new Societies to share in their work? Assuredly not; but to awaken all the members of the Church to a sense of the duty which was laid upon every individual among them to come forward to the relief of the Society, and to take a share in the consideration which it requested from them.

You will now understand the reason which induced me to decline taking up in the Colonial Church Society, when invited to join it; and you cannot be surprised, and I am sure you will not be offended, when I express a hope that they will induce the members of the Church in this Diocese, and especially the Clergy, to direct their warm and affectionate zeal, and their utmost liberality to the support of our own Church Society, under the patronage of the two great Church Societies in England, who have ever been who still are, and who will long continue to be our nursing mothers. I venture also confidently to hope, that the duty and affection which we owe to these venerable pillars of the Church, and our anxiety to preserve the peace, and harmony, and love of this portion of our Zion, will likewise induce the Clergy and their Bishops to decline respectfully any participation in the work of the Colonial Church Society.

Heretofore, by the mercy of God, we have been wonderfully saved from the usual effects of party feeling in the Church; the influence of which must be especially deprecated by all good men. We have perhaps, some difference of view, and some diversity of opinion, (which can hardly be avoided in our present imperfect state); but hitherto our harmony and brotherly love have been preserved; and we can scarcely have a higher object than to save this most endearing mark of love for the Saviour from any risk of interruption.

I will only add my firm conviction that we need not fear in the least that there will be any want of due regard for the rescue of perishing souls in consequence of our abstaining from any union with the Colonial Church Society; we will, however, and uniformly exert our efforts now made, to will and to work for their welfare, and for the extension of their influence, and for every cause for her peace, unity, prosperity, advancement, and perpetuity, and with the most earnest desire and most humble prayer that the blessing of God will render all our exertions completely efficient.

I am, Rev. and dear Sir,
Your affectionate brother,
JOHN NOVA SCOTIA.

From our English Files.

BRITISH MANUFACTURES.

We condense the following account of a most interesting occurrence from the London *Times*.

The calico printers of the united kingdom, who are interested in obtaining a fair law of copyright for their designs, testified their obligation to Mr. E. Tennent, M.P., for his successful exertions in procuring the enactment of the Copyright Act of 1842, by presenting him at a public dinner in Manchester on Friday last, on the occasion of presenting him with a massive service of silver plate. It consisted of 106 pieces, together with the grand centre, weighed upwards of 8,000 lbs. It comprises every article for complete dinner and breakfast sets—small plates, flat and corner dishes, soup tureens, sauce-boats, salt-cellars, wine-coolers, two large candelabra, and every other article of the same description. The tureens, wine-coolers, &c., are copies of the celebrated Warwick Vase, and the centre, which is a magnificent work of art, designed by Cottrell, represents an Oriental group. Upon the side of the centre-piece the following inscription is engraved—

"This plate was presented to James Emerson Tennen, K.C.B., &c., Member of Parliament for Belfast, by the print-trade of England, Ireland, and Scotland, as a testimonial of his disinterested, zealous, and successful advocacy in Parliament of the copyright of design in all branches of art and manufacture."

I am, 27th January, 1843.

I am, Rev. and dear Sir,
Your affectionate brother,
JOHN NOVA SCOTIA.

piety of the individuals who compose the new Society, the more anxious must we be for such blessed union in the prosecution of an object of such supreme magnitude.

But if unhappily the hope of union cannot be realized, there is one remaining consideration, which of itself should in my opinion withhold all the members of the Church in this Diocese from connecting themselves with the Colonial Church Society; and I am the more ready to do it, as it is the most influential among that evidence that the people who are to be assisted by the Society, are so desirous of the ministry of the Church, that they make zealous and increasing efforts to assist themselves in this great object.

It would be right for me to advert to some of the reasons most frequently and earnestly urged in favour of the new Society.

1st. It is said that no rivalry is intended—but co-operation

with the Society for the Propagation of the Gospel. We need not doubt the sincerity, nor the kindness of this intention; but until the ancient Society, being the most competent judge in this matter, and having such claims as it possesses upon our cordial regard, shall signify its desire for this co-operation; or at least its willingness to accept it; I think we cannot feel it to be our duty to take up the new Association.

2d. The great extent of religious destitution which still prevails in this portion of the world, as well as in all other portions of it, is the next plea that is pressed upon our consideration. It is most true that such destitution does prevail. You need not hold that no one can be more fully apprised of it than myself; and it is not known to you that it has been our leading object of my life to be instrumental, through the influence of the Society for the Propagation of the Gospel in Foreign Parts, encouraged the formation of Diocesan and District Committees in the Colonies; not with any view to the increase of their funds, but solely for the benefit of ourselves. The first Colonial Committee of either of these Societies was formed in Halifax. Its operations were greatly favoured, and it did good service to the Church; the benefits which it drew forth from the Parent Societies were extended to every settlement. They penetrated to the most remote and isolated dwelling in the forest; they even carried to the few dwellings, and to many who were still pagans, the desolate sandals of the apostles.

Many district committees were also formed in various parts of the Diocese with different measures of success. Several of them after a few years began to languish.

The pestilence in the extremities became fatal at so great a distance from the heart. Many considerate persons were of opinion that much more could be effected for the great objects of the Church, if instead of forming Committees of Societies, whose vital principle was so far distant, some association could be organized here, with the source of vitality and centre of action present among ourselves. Advice was asked from those in England most competent to give it. The reply being encouraging, a proposal was made for the formation of the Church Society in this Diocese, in which all our Committees of the two English Societies were merged. Those benevolent bodies not only approved of the design, but became at once the patrons of our Society, several Deacons have been added to our number, and several others who were ready to be ordained. Five District Committees, administered under the order of Priests-Eleven Diocesan Students, in King's College at Windsor are now preparing for the work of the ministry, and many others in the Collegiate School are intended for the same course. Our Society at home is diligently inquiring for fit and willing workmen, and ready to engage all such as may desire to come to us. If therefore it be admitted, as it must be, that much religious destitution still prevails, we must also admit, and I trust we acknowledge it with grateful hearts that much progress is making for a large measure of relief, and in a most unexpected manner, without incurring any risk of interrupting our essential order and unity. There is no question as to the need of relief, or the desire to afford it in full measure. The only question before us relates to the mode in which it is most proper for the members of the Church to seek for that relief.

3d. It has been reiterated in England and in the Colonies,

that the ancient Society has frequently declared its inability to provide for the wants which have been pressed upon its attention. It did certainly, on several occasions, declare, as was its duty to declare, the insufficiency of its funds; and especially when deprived of Parliamentary support, on the continuance of which it had been encouraged to rely. But why were these declarations made? For the purpose of inviting new Societies to share in their work? Assuredly not; but to awaken all the members of the Church to a sense of the duty which was laid upon every individual among them to come forward to the relief of the Society, and to take a share in the consideration which it requested from them.

You will now understand the reason which induced me to decline taking up in the Colonial Church Society, when invited to join it; and you cannot be surprised, and I am sure you will not be offended, when I express a hope that they will induce the members of the Church in this Diocese, and especially the Clergy, to direct their warm and affectionate zeal, and their utmost liberality to the support of our own Church Society, under the patronage of the two great Church Societies in England, who have ever been who still are, and who will long continue to be our nursing mothers. I venture also confidently to hope, that the duty and affection which we owe to these venerable pillars of the Church, and our anxiety to preserve the peace, and harmony, and love of this portion of our Zion, will likewise induce the Clergy and their Bishops to decline respectfully any participation in the work of the Colonial Church Society.

Heretofore, by the mercy of God, we have been wonderfully saved from the usual effects of party feeling in the Church; the influence of which must be especially deprecated by all good men. We have perhaps, some difference of view, and some diversity of opinion, (which can hardly be avoided in our present imperfect state); but hitherto our harmony and brotherly love have been preserved; and we can scarcely have a higher object than to save this most endearing mark of love for the Saviour from any risk of interruption.

I will only add my firm conviction that we need not fear in the least that there will be any want of due regard for the rescue of perishing souls in consequence of our abstaining from any union with the Colonial Church Society; we will, however, and uniformly exert our efforts now made, to will and to work for their welfare, and for the extension of their influence, and for every cause for her peace, unity, prosperity, advancement, and perpetuity, and with the most earnest desire and most humble prayer that the blessing of God will render all our exertions completely efficient.

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