

THE CANADIAN CHURCHMAN.

"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."

NEW SERIES, VOL. I, No. 23.]

TORONTO, CANADA, JANUARY 6, 1853.

[OLD SERIES, VOL. XVI.]

WEEKLY CALENDAR.

Date.	1st Lesson	2d Lesson
Jan. 9, S. AF EPITIMY.	Isaiah 44, Rom. 7.	Matt. 7.
" 10,	Gen. 27, Rom. 8.	Matt. 8.
" 11,	" 19, Rom. 9.	Matt. 9.
" 12,	" 21, Rom. 10.	Matt. 10.
" 13,	Gen. 23, Rom. 11.	Matt. 11.
" 14,	" 25, Rom. 12.	Matt. 12.
" 15,	" 26, Rom. 13.	Matt. 13.
" 16, S. AF EPITIMY.	Isaiah 51, Rom. 14.	Matt. 14.

COMMON PLACE BOOK.

THE CLOSE OF DAY.

WELCOME! the solemn calm of night,
Day's busy hours are flown!
Freed from the world's delusive light,
I turn to God alone.

'Twas at the cool of closing day
In Eden's bliss abode,
That man could once, without dismay,
Hold converse with his God.

But now that sin and sorrow spread
Their withering blight around,
Can fallen man's polluted tread
Approach such hallowed ground?

Ah! yes, a blood-bought path of peace
Still leads direct to God,
There may the burdened heart find ease,
Its daily cares unload.

To Him who knows and feels my need,
I own the sad amount
Of sins in thought, and word and deed,
That blot this day's account.

O let my conscience sprinkled be,
With that all-cleansing blood
That purchased, and restores to me
The favour of my God.

Thus would I now in Jesus sleep
Mindful of death's dark night,
Whence those whom He vouchsafes to keep,
Shall wake in glory's light.

THE END OF KNOWLEDGE.

But the greatest error of all the rest is the mistake of misplacing of the last or farthest end of knowledge; for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason, to the benefit and use of men;—as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit, or a terrace for a wending and variable mind to walk up and down with a fair prospect, or a tower of state for a proud mind to raise itself upon,—or a fort or commanding ground for strife and contention,—or a shop for profit or sale:—and not a rich storehouse for the glory of the Creator, and the relief of man's estate.—*Lord Bacon.*

HEART-SEARCHINGS.

"Inquire well what is thy hope, what thy heart readiest turns to and cleaves to, to comfort itself in any distress; yes, in the times of the greatest ease, what are thy thoughts most biassed and turned to with ofttest and deepest delight? Canst thou say it is to God?—that thy heart hath got that retreat, and is insured to that,—is frequently there throughout the day,—turns by and passes over husband, or wife, or children, or riches, or delights, or anything that would stand in thy way, and stays not till it be at Him:—and there rejoices in His love, sits down under His shadow, content and happy that others share and rule the world as they please;

that thou dost not envy them, with all their gay hopes and gay prospects, yea, though thou do not possibly at all times, yea, possibly, scarce at any time, feel that sensible presence of God and shining of His clear-discovered love upon thee, yet still He is thy hope, thou art at a point with all the world, hast given up all to wait on Him, and hope for Him, dost account thyself richer in thy simple hope than the richest man on earth is in his possessions. Then art thou truly so; for the hope of God is heaven begun, and heaven complete is the possessing of Him."
—*Archbishop Leighton.*

FAITH AND SENSE.

Faith says many things concerning which the sense deny; but it is always above them but never contrary to them.—*Pascal.*

ON THE SIGHT OF AN OLD UNTHATCHED COTTAGE.

There cannot be a truer emblem of crazy old age; mouldered and decayed walls a thin uncovered roof, bending studs, dark and broken windows; in short, a house ready to fall on the head of the indweller. The best body is but a cottage; if sower or better timber, yet such an age will equally impair and make thus ragged and ruinous, or before that perhaps, casualty of fire, or tempest, or violence of an enemy. One of the chief cares of men is to dwell well. Some build for themselves, fair, but not strong; others build for posterity, strong, but not fair nor high but happy is that man who builds for eternity as strong, as far, as high as the glorious fabric of heaven.—*Bishop Hall.*

THE PERFECTION OF CHRIST'S WORKS.

Man can suffer, but he cannot satisfy; God can satisfy, but he cannot suffer; but Christ being both God and man, can both suffer and satisfy too, and so is perfectly fit both to suffer for man, and to make satisfaction unto God, to reconcile God to man, and man to God. And thus Christ having assumed my nature into his person, and so satisfied Divine justice for my sins, I am received into grace and favour again with the Most High God.—*Bishop Beveridge.*

CHRISTIAN GRACES ILLUSTRATED.

Many among you may think it is inexpedient to speak frequently, or indeed, ever except on occasions of great solemnity, of religion; and to this I shall not attempt to reply. But the world cannot forbid you to manifest the spirit of religion in a holy life. You may, therefore, show forth its essence in every act and deed; even the most ordinary and trivial affairs and relations of life need not be devoid of the expression of a pious heart. Let the deep and sacred feelings which inspire and govern all your actions, show that, even in those trifles over which a profane mind passes with levity, the music of a lofty sentiment echoes in your heart; let the majestic serenity with which you estimate the great and the small, prove that you refer everything to the Immutable, that you perceive the Godhead alike in everything; let the bright cheerfulness with which you encounter every proof of our transitory nature, reveal to all men that you live above time and above the world; let your easy and graceful self-denial prove how many of the bonds of egotism you have already broken; and let the ever quick and open spirit, from which neither what is rarest nor most ordinary escapes, show with what unwearied ardor you seek for every trace of the Godhead, with that eagerness you watch for its slightest manifestation. If your whole life, and every moment of your outward and inward being is thus guided by religion, perhaps the hearts of many will be touched by this mute language, and will open to the reception of that spirit which dwells within you.
—*Schleiermacher.*

THE CHILD WE LIVE FOR.

It would be unwise in us to call that man wretched, who, whatever he suffers as to pain inflicted or pleasures denied, has a child for whom he hopes, and on whom he doats. poverty may grieve him to the dust; obscurity may cast its darkest mantle over him; the song of the gay may be far from his own dwelling; his face may be unknown to his neighbors, and his voice may be unheeded by those among whom he dwells—even pain may rack his joints, and sleep may flee from his pillow. Yet has he a gem with which he would not part for wealth defying computation, for fame filling a world's ear, for the luxury of the highest wealth, or for the sweetest sleep that ever sat upon mortal's eye.—*Coleridge.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels and Missionary Stations in the Diocese, towards the support of the Widows and Orphans of the Clergy of this Diocese, appointed for the 16th Sunday after Trinity.

Previously announced in the Canadian Churchman Vol. I, No. 22, p. 232, 17 8/10

Ravdon	£1 3 7
Reynolds	0 6 3
Hungerford	0 1 3
Farmsworth	0 1 8
—per Rev. F. J. S. Groves	1 11 8
Brock, per Rev. R. Gass	0 16 3
Barton, per Rev. R. N. Merritt	1 5 0

123 Collections amounting to £224 10 8/10

THOMAS S. KENNEDY,
Sec. C. S. D. T.

DIOCESE OF QUEBEC.

The authorities of Bishop's College Lennoxville have given notice that two "Jubilee" Scholarships, each of £35 per annum, and an Exhibition of £12 10s., given by subscription of the "Alumni Emeriti" of the College, for Divinity Students, will be awarded by examination in August next.

The Scholarships and Exhibition will be tenable for five years, and will be open to competitors between the ages of 17 and 25; who will be required to present certificates of age, baptism and confirmation, as well as of character and religious deportment; they must also be communicants of the Church.

Candidates must send in their certificates to the Bishop of Quebec or Montreal respectively, on or before August 1st.

The Examination will be held at Bishop's College in the last week of August.

The following is the list of subjects for examination:—

- Latin—Virgil's Eclogues; Cicero's select Orations.
- Greek—Homer's Iliad, B. 1, 2, 3; Xenophon's Anabasis, B. 2.
- Composition—English and Latin prose.
- Greek Testament—Gospel of St. Matthew.
- Old Testament—generally (historically and geographically).
- Mathematics—Euclid, B. 1, 2, 3.
- Algebra up to simple Equations.
- Arithmetic—Vulgar Fractions and Decimals.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—During the past year the Society for the Propagation of the Gospel in Foreign Parts has paid the following sums in aid of the operations of the Church in the several Colonial Dioceses:—Madras 10,908; Calcutta, 9,917; Quebec and Montreal, 7,990; Newfoundland, 6,421; Toronto, 5,338; Nova Scotia, 6,922; Fredericton, New Brunswick, 5,148; Cape Town, 3,502; Sydney, 2,231; Melbourne, 1,197; Colombo, Ceylon, 1,241; Jamaica, 1,684; Tasmania, Van Diemen's Land, 1,168; Guiana, 1,261; Barbados, 1,184; New Zealand, 1,076; Adelaide, 971; Newcastle, Australia, 276; Bombay, 568; Victoria, China, 123; Antigua, 285; Borneo, 211; Robert's Land, 319. In addition to these, the Society has granted to Europe, 474; the Seychelles, 220; Egypt, 544. Total including home operations, 78,500.

THE NEW BISHOP OF MATH.—On Sunday the consecration of Dr. Singer took place in the

College Chapel of Trinity College. The officiating Prelates were the Lord Primate and the Bishops of Killaloe and Tuam. The Archbishop of Dublin and the Lord Chancellor were also present.

SCOTTISH CHURCH.

THE BISHOPRIC OF ST. ANDREW'S.—At the election to the vacant See of St. Andrew's Dunkeld and Dunblane, held on Wednesday the 10th ult., when the Warden of Trinity College Glenalmond, was elected, the deciding vote was that of the Rev. C. Wordsworth himself, tendered by him according to the practice in the Scottish Church, in consequence of the other votes being equally divided. In recording his vote he stated that he did so only pro forma, and handed in at the same time the following "reasons":—

1. Because no one has been brought forward against me but one who is already a Bishop.
2. Because the Bishop of Moray has repeatedly declared that he should refuse to be placed in competition with me, except in a case of a decided preponderance of votes in his favour.
3. Because the Bishop of Moray's election would vacate a diocese into which he was elected after great difficulty; and the mandate of election requires us to consider the interests, not of our own diocese only, but of the whole Church.
4. Because before I was certainly informed that the Bishop of Moray would be brought forward, I have declared in writing, that I was willing "most certainly and gladly to support any individual whom the leading Presbyters of the diocese might agree to choose in preference to myself, provided only that he be not of the Episcopate already; for to a translation I not only never should consent, but would do all I possibly could to oppose it."
5. Because I disapprove of the translation of Bishops, except in special and extraordinary cases—which ours is not—upon three accounts viz.:
 1. As being injurious to the interests of the diocese from which a Bishop is removed.
 2. As altogether inconsistent with the strict and sacred ties which bind him to his flock.
 3. As discredit to those who appear so regardless of the good of others as to seek to benefit themselves at their expense.
6. Because translations are an acknowledged abuse, which has been recently removed from the Church of England; and it would injure in the eyes of all Christendom, to introduce such a practice here.

A new election was subsequently appointed, to take place on St. Andrew's day, the 30th ult. The Bishop of Moray having declined to be again put in nomination the party opposed to the Warden brought forward another candidate, the Rev. Dr. Suther of St. George's Chapel, Edinburgh. Mr. Wordsworth read to the Synod a communication from the Dean and some of the Clergy of the diocese, urgently entreating him again to tender his vote for himself, and in complying with the request, he stated that he so gave his vote subject to the approval of the Synod of Bishops, and accompanied by a special request that they will be pleased to cancel the vote, if, in their better judgment and more mature experience, they shall see cause to disapprove of the step, which, after the fullest and most anxious deliberation, he had felt it right to take.—The election then terminated, like the former one, in his election by the majority of one vote. After the election the opponents of the Warden presented a protest for transmission to the synod of Bishops, of which the following are the principal heads:—

1. That it is an unheard-of thing in the Holy Catholic Church, that any man should be elected Bishop by his own vote.
2. That the Warden has voted for himself now for the second time, although the reasons formerly assigned by him did not apply to this occasion.
3. That the Warden endeavoured also to promote his own election, by canvassing the Presbyters personally and by letter.
4. That the union of the office of Warden and Bishop is injurious to the interests both of the Church and Trinity College.
5. That the Warden has hitherto failed to exhibit that temper and judgment, so necessary to secure the co-operation of Clergy and people in the discharge of so high and holy an office as that of a Bishop in the Church of God.

Communications.

To the Editor of the Canadian Churchman:
Rev. Sir,—I regret exceedingly that my letter on the subject of the 58th Canon, has so excited not the "astonishment" only, but apparently the indignation of your correspondent "A Graduate" as to have induced him, in forgetfulness of the charity that thinketh no evil, to impute to me motives in writing that letter, altogether different from those which are there expressed—motives which might justly be held up to the sarcasm in which he so freely indulges, if he had had just