TWHOLE NUMBER, DCLXVI.

Poetry.

INFANT BAPTISM.

"The washing of regeneration."—Tit. iii. 5. "Born of water and of the Spirit."—John iii. 5. of the Spirit."—John ii. 5.

Thou little trembler, robed in white,
Nursling of Heaven I sweet neophyte
Before the font arriving,
The birth-dawn of thy spirit's life
With holy full of it rife,
While hearts for thee are striving
With God in prayer; that soon thy shielded charms
May rest secture in Christ's baptismal arms.

A silence breathed from God above,
A halcyon of celestial love
Now broods with blest control,
Under the throne of him who came
In form as weak as thy young frame,
Thrilling the humost soul
Of all, whose unfilm'd eye of faith perceives
More than mere water on the forehead leaves. Bright students of the ways of God I
Who since incarnate mercy trod
The forfeit earth of man,
Bend your adoring eyes to learn
Truths deeper than your thoughts discern
Shrined in redemption's plan,—
Ye viewless Seraphim! this rite attend,
And your calm watch with Christian worship blend.

Thou innocent I with man compared,
Thee hath eternal Truth declared
A child of wrath and sin
But now, adopted, seal'd and sign'd
By him who hath redeem'd mankind,
For thee will now begin
That second birth renewing grace imparts
Through this deep sacrament, to infant hearts. Oh! if Emanuel ne'er had said
"Let children to Mine arms be led."
Parents might shrink aghast
A creature in the world to bring,
Whose soul the curse of God may wring
When time and earth are past!
But for the promise of baptismal grace
What sight so fearful as an infants face?

All that a birth of flesh can give
What is it,—but a doom to live,
A beritage of wo,
A destiny of guilt and death,
A curse inhaled at eviry breath
Life breathes from sin below ?—
By grace uncharm'd destruction seems to lower
On the sad babe, ere time can count its hour.

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But at you fout where Jesu stands
With greeting heart and gracious hands,
Ready to clasp the child,
Pale infant! there a breath from heaven
Shall to thy dawning soul be given
Through Him the Saviour mild.—
Who while He thunders from His regal Throne,
Loves the sweet age on earth He call d His Own! The Root of Sacramental grace
15 the new Adam of our race,
The Man Druns who bled;
Hence cometh our celestial birth,
Beyond the parentage of earth,
From our generic Head,—
The Lord from Heaven, whose vital spirit gives
All force by which the mystic Body lives.

More than our first-born parents knew
Before they proved to God untrue,
Works this regen rate gift;
Angels, who on their trial stood,
Exceed not this majestic good
That may thy soul uplift.
A child of God!—can seraphim aspire.
To aught sublimer in their sinless choir? From thee the curse is roll'd away;
Thy soul's new birth begins to-day;
A cov'nant-right to all
Immunities and blessings high
The heart of Jesu can supply
To them who heed His call;
Now to the stillness of thy soul is given,
Like breezeless water, to reflect a heaven:

A city and a crown are thine
If thou be true to grace divine,
Bearing thy destined Cross;
Lo! on thy forehead lies the seal
Where symbol both and sign reveal
That Life must gain by loss;
Firm to thy yow, beneath God's banner fight,
And keep thy panoply of graces bright. Christ guard thee now, thou little one! His Glory be thy Shield and Sun Whate'er thy lot may be; Incorp'rate with the Church thou art, To thee may life and love impart
The truth that maketh free; New prospects ope, new principles and powers tise into play, and rule thine unborne hours.

And if in secret darkness fie
The seeds of heaven, which some descry,
Dormant and cold within,
May God's retwining breath awake,
Till such dark bond of slamber break
And grace o'ermaster sin;
That latent germ baptismal life bestows
Doth oft in elder kearts its buried power disclose. How water, word, and grace combine
To work creative Spells divine,
In valu let Reason ask!
Children are awful mysteries

Hence reas ining eceptic, harsh and cold,
For never will thine eyes behold
Tokens that sense defy;
Nature in secret works her plan,
Her growth escapes the sight of man
Then, hush thy beartless cry.
As it the weakness of the water could
Deprive the soul of sacramental good! True Wisdom loves the word " obey," True Wisdoms loves the word "nocy,"
And dowing hearts but live to pray,
Believing Christ as true;
Safe in His arms, thou mother mild,
With hope baptismal place they child;
And doubt not He will do
A work regen rate in that infant soul,
Baptizing asture with divine control. Henceforward, as a Priest and King,

Henceforward, as a Friest and King,
Thy babe becomes a sacred thing,
An heir of grace and glory;
Mother I to whom such charge is given,
Now rear it for that Throne in heaven
Scripture unveils before thee;
So discipline the dawning mind and will,
That each some priesthood anto God may fill.

WEEKLY CALENDAR.

Day		THE RESIDENCE OF THE PERSON OF		1st Lesson		2nd Lesson	
	April 14.	2nd Sund. aft. Easter.	-	Nu. 23,	24.	memoral to come	
M	15,	of cases to be a galacie.	IE.	2 Sam.		Acts James	
T	" 16,		E.			Acts James	13.
		his mapris of paragr		44.7	7.	Acts 1 Peter	
T	" 18,	di. orderived. room in a	15 100	104	9,	Acts 1 Peter	2.
F	11 19.	basichtod men G. H.	{ M. E.	4		Acts i Peter	3.
3	" 20,	the Chry and Larry	{ M, E,	44		Acts 1 Peter	17.
F	21,	3RD SUND. AFT. EASTER.	₹ M.			Acts 1 Peter	18.

SECOND SUNDAY AFTER EASTER APRIL 14, 1850. (By the Rev. G. F. Townsend, M. A.)

THE EPISTLE -- 1 Peter ii. 19-25 .- It is very difficult to realize, in a professedly Christian country, the variety of difficulties and dangers which must have accompanied the first reception of the Gospel. The tidings of salvation were proclaimed by the Apostles to all orders, classes, and conditions of men. They were announced in the palaces of kings; in the schools of philosophers, in the meetings of national assemblies. They must have been discussed in the council-chambers of legislators, and at the tables of the rich and learned; while they reached also the ears of the simple, and afforded subjects of meditation to the thoughtful and unpretending. The Apostles appear to have made converts in every cank of society.-There were none too exalted, and none too depressed to be exempt from the ray of the Sun of Righteousness, The purpled ruler, the wealthy Magician, the unate of Cæsar's palace, the poor slave, bound hand Taith, and were admitted to the Church of Christ.— ter of King's College, Toronto—and in Nova Scotia secrating them is not of ancient date. Christian at the trouble of procuring an Act to settle that The convert of every rank was exposed, on his recepfrom his peculiar place and position in society. The do good, and fully developed carries along with it the rised by Scripture, but not churchyards, which have on another part of the burial-ground, has been adopthe Church. tion of the Gospel, to difficulties and dangers, arising domestic of the palace might fear the power of his imperial master; the philosopher, the ridicule of his Sanious of the world.

By buttresses, greater strength is obtained, without a proportionate increase of expense, but they should not be employed merely for ornative and the butter of the butt companions; the rich man, the sacrifice of his wealth; the Saviour of the world.

It retained the outward profession, and the appearance the similarity of his designs to those of our own rested the young and newly admitted Christians, how education of her children. they should imitate Christ, in a resurrection from sin unto holiness. On this Sunday the shepherds of the flock are instructed how to imitate their great Shepherd. These passages are peculiarly suitable to the present season, when the completion of the great work of the Good Shepherd is commemorated in the resurrection and ascension of Christ.

LETTER. (From the Halifax Church Times.)

admitted. Every enlightened Government deems it a tablishment a supreme control over the popular edu- mit a few seasonable words, in the hope of restoring ceased legally to be a burial ground. it must be confessed is not by any means a perfect system, but being based upon religion, is much pre-ferable to the former, while it harmonises with that principle of liberty of conscience which leads men to

We are of those who consider that education without religion is no guarantee for national virtue or national improvement. It does not operate to implant the fear of God, and it prepares mankind for every excess of national as well as individual folly and crime. One might suppose that the example of France would deter any other people from following in her footsteps. There a merely secular education has prevailed as a national system, and the demoralization is almost complete: and if it has not been consummated, it appears to be owing to the small amount of religion which percolates, as it were, through the infidel mass, tolerated, though laughed at by the majority of the nation. But although the evils of this Godless system have become so painfully developed in France, that the Government is desirous to compromise with the religious principle, thus acknowledging its potency, but seemingly unable to restore it to its renovating influence upon the heart of the nation—it is no less true that the Government of England do give a countenance at home and in her dependencies, to the schemes of those, who, whatever may be their motives of action, seek to banish religious instruction from the halls of education. Godless colleges in Ireland, and encouragement to Godless education in England, give the tone to similar principles in the Colonies, and set them in motion to pervade the body politic with the seeds of disaffection and infidelity.

At first view it must be confessed that the reasoning of the advocates of merely secular education, some of whom scout the idea of being opposed to religious instruction, appears very plausible. Their great desire is to harmonise a general system of education. They give little heed to the result of that harmony upon those in whose behalf the institution is intended to work. If they can merge all denominational prejudices in one grand co-operative scheme, it does not matter to them the' it should banish from the youthful mind all sense of a belief that the incalculation of religious truth is a public duty. Their inclinations are so much in favour of their scheme, as to overcome their religious convictions, and rather than risk its being frustrated, they are prepared to abolish the Bible altogether, and every form of peayer from their seminaries. Their doctrinal charity is thus only equalled by their philanthropy, which includes the whole human family in the warm embrace of their irreligious philosophy. They think they are able to communicate knowledge without giving glory to that Being from whom it emanates, and may well fear the consequences of their presump-

This species of progressive enlightenment, has the presented by Red Republicanism and Socialism. In themselves of the splendid ornaments deposited with parishioners have had already to build two churches, dissenting prejudices, attacking the Church, the great which were considered, by the weak and ignorant, of not less, I believe, than twenty thousand pounds, bulwark of religious education, and the life and strength infinite value. of the cause. We find it in the Colonies, represented by the ultra progressists, and those who are seeking their unhallowed ends. In Canada it annuls the Charat present; and, consequently, the custom of conful whether a proper title could be given, they were noise. it violetes the Legislative faith with King's College, churches were indeed devoted to God, and consecrated point. Windsor. It is iniquitous, even when it professes to for holy purposes, from the beginning, because autho-

that He loved his Sheep as to give his life for them. spire a faith that will realize "that those that be with tion of the church: hence, when the interest of the ther be neglected nor sacrificed. He speaks of his approaching sacrifice, and at the same time declares his divinity, by his perfect know- of that day sustains many who would otherwise feel ledge of the Father. The adviseign of the Centiles ledge of the Father. The admission of the Gentiles discouraged; nor can we think it will be long delayed fact, it is so dispensed with, when it can no longer be Church; in whatever light it be correctly viewed, in- by those persons who have bestowed much study on into the Church is predicted in the prophecy, that in -for if there is a common ground where a unity of used as a place of interment. some future day there would be one fold, under one action can be decided on, it will certainly be found, as 9. Although consecration of burial-grounds be in upon the middle of the square the bodies can be piously 5. Ground Plan.—A perfect Church consists of Shepherd. The Church on the last Sunday, instruction of the Colonies, in the religious strict accordance with all the better and holier feel- removed, as daily happens in other places. All desire a chancel, nave, containing a Font of stone, vestry,

[We have been requested to publish the following:] TO THE PARISHIONERS

ST. JAMES'S PARISH, TORONTO.

set apart, with prayers and sacerdotal benedictions, any one ever dream that hecause the parish church ments of divine gifts and privileges in spirit and in the Church; for then every the parish church ments of divine gifts and privileges in spirit and in the Church; for then every truth, go beyond those of the Jewish people. Often seek their eternal happiness according to their natural bias, or their received interpretation of the Word of surrection. There were, however, no dormitories or it might cover many graves, and require the removal of the word of the wo

> when some relaxations began to be introduced. First, formed Christian. Hence : churches were built on the graves of the martyrs;

same features in every country. In France it is re- and superstitious: the former were eager to possess could not be raised without much difficulty, for the England the principle is at work in conjunction with the bodies of the rich; the latter to obtain relics, both of which have been destroyed, at an expense of

dresses this portion of his Epistle, appear to have been in Canada, have common complaint, in the wanton in- because it began to be believed that they would de- threatened with a continuance of the great evil it now 3. Construction.—A grave and substantial structure.

sufferings: The power of sin must be subdued, before shall be respected, whether she make the demand in tion, in regard to churchyards; and it is subject to leased; if it be devoted, or, what is the same thing, able nature should be avoided. the forgiveness of sin can be secured. The Church Canada or or in Nova Scotia—"AND NOT TILL THEN." three important limitations. First: the civil law of its proceeds to be devoted to rebuilding the church, In new settlements it is often better to build in the longiveness of side and the contract of the Gospel of Till then will her enemies make sport with her divithe day, and points out the sufferings of that Good sions, take advantage of her weakness, and strive with city have lately forbidden (on account of the health coming a depository for the dead, it is altogether a frequently happens that the Church first erected is Shepherd who gave his life for the sheep.

The Gospen — St. John x. 11—16. — Our blessed Lord addresses these words to the Pharisees. He

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of God's servants in all ages, who assigned peculiar building the church otherwise. But if it be found will have aisles, and in some cases transepts. places where the bodies of the saints may rest in impossible, from inability or disinclination, the ground The chancel is the part in which the Communion or the effects of such consecration, to a superstitious | the meaning of the word.

cation. The strength of this opinion has led in some harmony; for till this be done, we shall not be in a 10. In England there are at least ten thousand annals of the Church. Solomon's Temple was built modation it is intended to afford, but should be never countries to an extraction of the religious element al- position to make the great and united effort necessary parishes. Each parish has its church, and many of exceedingly rich and magnificent, at the immediate less than nine feet. together, and in others to an approach thereto, and to rebuild a church, which may remain through ages a them have had churches more than a thousand years. command of God, and Christians having this all-preominational system of teaching. The latter, monument to our piety, and an ornament to the city During that long period these churches have, no doubt, vailing authority before them, have frequently in their examples is on the north side of the chancel, and opens I From the first ages, Christians have had places into decay, and the population increased; but did as far in size, beauty and costliness, as their endow. within the alter rails. It should not be made by a burying places within the cities or villages during the of many bodies, that this was desecrating such bodies? their children. Hence many of the most renowned aisles, or over the north or south porch, or stand first three centuries of the Christian era. In this respect, the Roman law was exceedingly strict, and processidered.—Besides, most men desire the church to and exhausted the means of several generations. The best appearance. When at the west, as in most English and exhausted the means of several generations. hibited the burying in cities to every rank and station cover their graves, and when this cannot be done, to first promoters had little regard to cost, they gave glish Churches, it is of the same breadth externally as whatsoever. Now, as Christians obeyed implicitly remove them with pious reverence to another part of freely what God had given them, and expected their the nave of the Church; that is including buttresses, the law under which they lived in all things, innocent the burial-ground is perfectly consistent with the most successors to do the same, till the building was comand indifferent, they neither did nor could, during this period, bury their dead in or around their churches; where it otherwise, no new this period, bury their dead in or around their church could ever be built or enlarged; for parishes is because our faith has waxed feeble. because the churches were all within towns and cities. have, in general, no other site than the churchyard. Their burying-places were, therefore, without the To the re-building or enlarging of a parish church, St. James, it will not do to make it of less dimensions, cities, being either monuments erected above ground; therefore, as the most important and necessary paroor more frequently caves, vaults, and catacombs in the chial object, every other thing connected with the unite the congregation, -nor ought it to be so plain fields under ground. In times of persecution, these churchyard must yield. For this the site or church cemeteries, or vaults, and caves, were also used as plot was originally given. The burying of the dead have lost. If our means are at present insufficient for places of worship, in which Christians could meet in is a secondary object, and must not be allowed to hinits completion, why not build a portion of the magnider or stand in the way of providing, in a becoming ficent plan that has been adopted, and in a few years in the west of the south entrance, 2. The laws against burying in cities and in churches manner, for public worship-nor, I believe, has it ever 2. The laws against burying in cities and in churches been made a question in any parish. It would, indid, that our children will finish, what we have begun?

If another entrance for the congregation is required did, that our children will finish, what we have begun? Pagan Emperors, for several ages after Constantine | deed, be an indignity to the dead, as well as the living, the Great. Every city and village had a burial-place to permit graves to obstruct the building or enlargewithout the gates, or near the entrance; and so it ment of churches. Such a thought can never be encontinued till about the sixth and seventh centuries, tertained, even for a moment, by a sincere and well in-

11. When the law prohibits the inhabitants of a next, Kings and Emperors and eminent men began parish from burying any longer in their churchyard, occasionally to be buried in the porches of churches; it is found that the parishioners hasten to remove the and at length, and after a long interval, people were bodies of their friends to a fitter place; and if there allowed to be interred close to the church or under its be any that are unable to do so, they should be aswalls, but not within the church; then, leave was sisted by the parochial authorities; for it is found by given to bury Kings, Bishops, and founders of churches, experience that when a churchyard ceases to be a place within the church; and in the ninth century the of interment, it is less carefully attended to,-the whole matter was left to the discretion of the Bishops. graves are trampled upon, and become flat, -the head-Still, public opinion, as well as the law, were against stones are defaced, and the tombs fall into ruin. Now, ourying in churches or cities; and, being considered it will not be contended that those who have with rengurious to health, it made slow progress. But in verent care removed their beloved ones from a churchhe thirteenth century, when it came to be believed yard where burying is no longer allowed, to another that it was of great benefit to the soul to be buried in cemetery more safe and convenient, have less affection or trear the church, the dying became eager to gain for their dead than some of their neighbours, who leave this privilege, and at length it was generally conceded. their dead exposed, as they may be, to the chance of 3. A return to ancient usage is reviving; and in indignity. On the contrary, their affection is shewn most of the large towns in Europe the people are at in a more rational and becoming manner: all their present prohibited from burying within the walls, and dead are again brought together, and deposited in ompelled to have cemeteries in the fields or adjacent ground which promises, from its locality, never again to be disturbed.

4. But, although burying-places were compelled in 12. These general principles and limitations apply ancient times to be without the cities, they were pro- to the present state of the parish of St. James. A ected from robbery, violence, and indignity, by severe the more early meetings of the Vestry, after the delaws and canons. The old Roman law was particu- struction of the cathedral by fire, it was found that there is no desecration. larly severe in punishing injuries and abuses offered twelve or fifteen thousand pounds would be required o the bodies, monaments, and sepulchres of the dead. to build a new church worthy of the city, and that They were considered sacred things, and the penalty about five thousand only were in hand .- Now it is was death or transportation. This severity continued quite true that the difference, viz., nine or ten thouunder Christian Kings and Emperors, because of the sand pounds, could be raised by the congregation; temptation which the cemeteries offered to the covetous but it is equally true that, in the present times, it This naturally induced the Vestry to look around for

in this latter situation. They were represented as vasion of their rights by the Legislature. Nor is there rive a more perfect security by setting them apart suffers, in being without any place of public worship. ture should be studied before ornament; and the in this latter situation. They were represented as Christian servants and slaves; who were exposed to persecution and suffering at the hands of their heathen masters. The Apostle exhorts them to patience unmasters. The Aposto causting and to a consistent perseverance part of those who should be found shoulder to shouls religion to the penalty of the law, in separating by a tions, it deserves kind treatment and full evidence that acts of divine worship should be considered before the der their amictions, and to a considered service and head of the sufferings of der, and front to foe, whenever her privileges are atin well doing. The remembrance of the remembrance o Christ is placed belove them as a constant a tain the whole sum and substance of the Gospel. The willing to observe, and open to the belief, upon subcause of Christ's suffering is declared; "He suffered stantial evidence, of a settled design to "down with separates the assigned portion of land by holy prayer templated church, which may, it is believed, be placed celebrated. Every thing about a Church should be "He bare our sins her even to the ground." There is warning also and benediction from all common and profane uses to more advantage in the middle of the square, it is as solid as the nature of the material will readily adin our place, and in our place, and in our place, and in the induce of the square, it is as sold as the latter of the induce of the square, it is as sold as those sufferings is declared also; "that we, being dead principles, disunited in their exertions, captious towards for a burial-ground, or place of sepulchre, for the inthose superings is declared also, the dead and that the same ought so to larged, viz, remove a few bodies with decent reve- congregation will allow of it, and where there is some unto sin, should live unto righteousness." The death one another. It is in the power of the Church, as says unto sin, should the unto righted states.

and sacrifice of Christ will avail nothing, unless there is a sincere renunciation of the sins which caused those is a sincere renunciation of the sincer alludes to the state of the Jewish Church at this period. nial Dioceses: and here we are led to remark upon principal cities and towns of the Mother Country. 8. Second: so far as in us lies. This limitation pelled relaxations, from time to time, or enactments is not desirable to bestow much expense upon wood of unshaken attachment to the ordinances and institu- pected Diocesan, on behalf of King's College, Windsor. accords with the law, so far as that no burials can for the benefit of the living, till, in many instances, churches, inasmuch as they are in their nature temporal control of the living accords with the law, so far as that no burials can for the benefit of the living, till, in many instances, churches, inasmuch as they are in their nature temporal control of the living accords with the law, so far as that no burials can for the benefit of the living accords with the law, so far as that no burials can for the benefit of the living accords with the law, so far as that no burials can for the benefit of the living accords with the law, so far as that no burials can be accorded by the living accords with the law, so far as the living accords with the law, so far as the living accorded by the law accorded by the living accorded tions appointed by Jehovah, while all godliness, spi- Though the journey of the latter has been delayed, take place when the civil law prohibits them. But it nothing is left but the bare church, witness, for inoritually, and adherence to the law, had departed from and a dispensation of Providence has for the present comes into action, whether the civil law operates or stance, St. Clement Danes in the Strand, and St. Mar- of their kind. Care should be taken in all Churches it. The people were tinged with corrupt practices, laid him upon a bed of sickness, soon we trust to re- not, so soon as the bishop is convinced that farther tin's in the Fields. Yet no charge of desecration has that their appearance shall indicate the purpose for with the idolatry of the love of money, and with a cover, it may be hoped that the two Prelates will meet interments may injure the living, by creating or protendency to irreligion. The priesthood and the in the Mother Country, and together prosecute the moting disease. The third limitation regards the thing was done with reverence and decency, and to them from the places of worship of other bodies of rulers were guilty of receiving gifts, and indulged objects of their respective and self-denying missions. rights of the church, which is the principal object in constitute sacrilege there must be neglect, irreverence professed christians. The subsequent recommendain every sin. Our Lord describes the carelessness of The cause of religious education is one in behalf of all churchyards; and to her requirements and neces or intentional indignity. The cathedral of St. Paul tions are framed in part with a view to the attainment their superintendence of the people; and their dere- which every Christian must feel it an honour to be en- sities every thing else must give way. The church- covers the whole of the ancient burying-ground and of these objects. lictions in the spiritual offices assigned to them. He gaged. It needs but an unity of sentiment, and an yard is merely an appendage to the church; and its nobody complains, for, though it be a natural feeling 4. STYLE.—Some variety of the Gothic style is declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares that He is Himself the Good Shepherd; and declares the He is Himself the He is Himself the Good Shepherd; and declares the He is Himself the He

volves no case of desecration or of sacrilige. If built the subject, and have a practical acquaintance with it. peace, and be preserved from all indignities, while may be leased without any apprehension of desecration, table is placed; the nave the part in which the contheir souls are safely kept in the hands of their Creator, for, to speak of desecration when the land is thus de- gregation assemble, when there are no aisles, the aisles -we must take heed not to carry our good feelings, voted to the glory of God, is totally to misunderstand are the side portion added to the nave and sometimes

Mr Dear Brethren,—It is to be regretted, that, or pernicious extent, or deem it equal to the consecration of a church. It is therefore no indignity, much no occasion to be at any great expense in erecting a by pillars; transcepts are (as it were) the arms of a THE BISHOP OF TORONTO'S PASTORAL James, by fire, last April, measures were not more less a desecration, to remove dead bodies with decent church. For they argue, that God may be as sinspeedily taken to rebuild a new Church, worthy of care and reverence from a locality found inconvenient cerely worshipped in a building of clay or of timber, upright portion of the cross. this rising city; because the delay and frequent to one more becoming. No one thought it a desecra- as in the most gorgeous cathedral. Now this may meetings of the Vestry on the subject have produced tion or indignity to remove Gen. Brock's body from not only be true, but proper, when the people are poor The importance of national education is generally differences of opinion, and something of irritation.

One of the bastions of Fort George, to place it below and unable to build any thing better, but it involves a English Churches, may be from three to three-and-a-Now, a want of unanimity in this matter is very the monument on the Queenston Heights, erected to great error when sought to be applied to a community half times the breadth of the nave. This includes the much to be deplored; more especially, as all the pa- his honour. Nor have I and others been guilty of an like this. The uniform practice of Christians through its people. Various causes, however, in various coun-

do something more, and trust in faith as our Fathers

hearing, and therefore to recommend them to the serious perusal of every one of the parishioners of the and is unadvisable in this country, because the most parish of St. James. He was against devoting the frequent winds are from the west during the colder ground along King-street, to rebuild the church or part of the year. It is likewise customary to have an cathedral, and offered to be one of thirty or forty to entrance for the clergy on the south side of the chanerect it, but was not supported. He was then compelled to yield to the conviction, that in the present circumstances and state of mind of the parishioners, foundation may be fully adequate to the height and the rebuilding of the church cannot be accomplished size of the structure, and that it should be well drained. without the assistance to be derived from the proceeds A foundation should likewise be laid for the Font, and of the ground. Had he supposed that to put it to a drain carried from it to the main drain. If the soil this sacred use was a desecration he would not have wants firmness, the walls may often be better secured consented; but it is no desecration of this or of any from partial settlement by spreading the footing on ground to be devoted to the building up of the House each side, than by deepening the foundation. In f God. Contrast the magnificent buildings which irregular or doubtful soils, concrete is recommended now replace those along King-street destroyed by the for the foundation, in preference to any other material. fire, with the ruins of the cathedral, and ask with the The foundation not to be of brick where stone can be Prophet, "Is it time for you to dwell in your ceiled nouses, and this house lie waste?" Were every member of the congregation to reflect seriously on this, the land to have an open paved drain running round brick means of rebuilding would not be long wanting.

18. In fine : let the Vestry consider the whole mat- from the foundation. ter calmly and dispassionately, and if the Church can be built and the ground preserved—let it be so. But drier, and may be applied to various uses. The baseif this cannot be done, devote the rents of the ground ment may be arched over; or if wood be employed, to the sacred purpose of rebuilding the House of God, the joists of the ground floor should not exceed twelve that we may again worship therein; for, in doing so, inches in distance from each other.

I remain, my dear Brethren, Your affectionate Diocesan, JOHN TORONTO.

AND THEIR PRECINCTS.

but with regard to population rather than to space. should at all events not be made of wood. In some 5. In regard to the consecration of burial-grounds, help. They saw that by leasing some lots the re- It should be accessible by carriage ways, but not so cases the support of the pulpit should be fixed before much misconception appears to exist, in the minds of quired sum might be raised, and although every mem- near to principal thoroughfares, foundries, &c., either the floor is laid. If the Church is a wooden building personal advancement through popular prejudices, who great numbers of well-disposed and intelligent persons. ber of the vestry wished to retain the land, they came in towns or in villages, as to be likely, either immemake the Church the chief object of attack, and strive We have seen that many ages elapsed before burial- to the conclusion, though with great reluctance, that diately or at a distant period, to subject the service of the cold. first to weaken it, as the surest means to accomplish grounds were established around churches, as they are there was no other alternative; and as it was doubt- the Church, even on week days, to be disturbed by 9. Walls.—In the construction of the walls du-

a Parsonage and its premises, and for a school-house When covered externally with stone, or constructed

secured merely by having the arches of the windows

ings of our nature, - and is taught us by the example the ground to be preserved, if there be a possibility of tower or belicote, and porch or porches. If large it

to the chancel, for the accommodation of a larger con-

tries, have contributed to beget an opinion, that it is equally anxious to do every thing in their power for dead from St. James's churchyard, to the new cemeunsafe and unwise to give to any Ecclesiastical Es- its accomplishment. Permit me, therefore, to sub- tery. It became our duty to do so, the moment it quently according to their faith. And that this is in those which have not, it should be from eight to ten their duty is manifest from Scriptural example and the feet in breadth, its length will depend on the accom-

been several times renewed and enlarged, as they fell churches and cathedrals surpassed the Temple itself into it by a door, but it must not be made to open

16. In regard to the restoration of the Church of ception of a bell; or a smaller tower is erected against one of the aisles, if any.

The principal entrance to English Parish Churches is on the south side, wherever the ground will admit of it; and at the distance of one of two windows from either near a pillar or in the middle passage.

If another entrance for the congregation is required 17. The writer of these remarks is entitled to a sometimes has a porch.

An entrance by the west is much less frequent:

6. Foundation.-Care should be taken that the procured, because the former is more liable to be injured by frost. It is an approved practice in Engor stone Churches, in addition to the covered drain

7. BASEMENT .- A basement story renders churches

8. FLOOR.—In laying the floor, if the Church is surrounded by a burying ground, allowance should be made for the future rise of the soil. All passages and open spaces within the Church are in England paved with square tiles or with stone; and it would be safer RECOMMENDATIONS BY THE CHURCH in respect to fire, if such a plan could be adopted in BUILDING COMMITTEE OF THE CHURCH in this country : and at all events the areas, where the SOCIETY, IN REGARD TO CHURCHES stoves are intended to stand, should be paved. If the apparatus for warming or ventilating the church is intended to extend under the floor, this should be done 1. SITE. The Site of a Church should be central; at the time of laying it. The space under the Font

rability should be first regarded. If of brick the When practicable, sites adjacent to the church, for thickness should be never less than fourteen inches. eighteen inches thick. By buttresses, greater strength

grounds or churchyards till long after they had been time a cry of desecration has been got up, as if it were cepting in rare cases in crowded towns. In this, as in ment. If slate can be procured, a horizontal course the poor servant, the anger and cruelty of his irritated last consequence of the dead,—and then consacribe to a sacrilege to disturb a single grave for any purpose whatbeathen lord. The persons to whom St. Peter adaroused. The Church in Nova Scotia and the Church is unless there is a very strong reason to the contrary. the wall, above the level of the outer ground, to presecration was gradually adopted, and more especially ever, however necessary and holy, and the parish is unless there is a very strong reason to the contrary.