

The Church.

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

VOLUME XIV., No. 20.]

TORONTO, CANADA, DECEMBER 12, 1850.

[WHOLE No., DCCI.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Dec. 15.	Isaiah 25.	Acts 15.
M	" 16.	" 26.	1 Peter 3.
T	" 17.	" 45.	Acts 16.
W	" 18.	" 46.	1 Peter 4.
T	" 19.	" 47.	Acts 17.
F	" 20.	" 48.	1 Peter 5.
S	" 21.	" 49.	Acts 18.
F	" 22.	" 50.	2 Peter 1.
S	" 23.	" 51.	Acts 19.
F	" 24.	" 52.	2 Peter 2.
S	" 25.	" 53.	Acts 20.
F	" 26.	" 54.	2 Peter 3.
S	" 27.	Prov. 23.	Acts 21.
F	" 28.	" 24.	1 John 1.
S	" 29.	Isaiah 30.	Acts 22.
F	" 30.	" 32.	1 John 2.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending December 16th, 1850.

VISITORS.

THE PRINCIPAL.

PROFESSOR RICHARDSON, M. B., M. R. C. S. L.

CENSOR.

J. P. DE LA HAYE, Esq., French Master.

F. W. BARRON, M. A., Principal U.C.C.

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THIRD SUNDAY IN ADVENT.

DECEMBER 15TH, 1850.

MORNING PRAYER—FIRST PROPER LESSON.

ISAIAH XXV.

EVENING PRAYER—FIRST PROPER LESSON.

ISAIAH XXVI.

As, on this day, the Collect Epistle, and Gospel for the day, bring before us the messengers and ministers of God, who, in various ages, have been sent to prepare his way before the Lord Jesus, so the Lessons now assume a joyous and triumphant tone—open clearer revelations of the coming of the Redeemer, and dwell upon subjects suited to the character of those whose message is that of "good tidings to all people." Mr. Wogan's remarks on the two Lessons so entirely harmonize with our views, that we shall transcribe the whole of his "preface," and add very few observations of our own.

"Both these Lessons seem chiefly designed to exercise our meditations on the same subject, on which they were employed last week, namely the second Advent of Christ, or his coming to judgment; but with an observable difference. Both the Proper Lessons for Sunday last, and likewise the Gospel, set before us the judgment day in all its terror: and were therefore principally intended to awaken our fears: to-day, our hopes and desires are entertained with the glorious prospect of the great blessings and advantages of Christ's second coming, and exhibiting a scene of infinite joy and triumph, to all that love his appearing.

"In the first Lesson for this morning, the Church is introduced as singing an hymn to the Messiah, wherein she celebrates both his justice and power, in punishing his enemies; his mercy and goodness, in saving his people, and giving them an absolute and complete victory over every adversary; over sin and error, sorrow and death. His appearance therefore at the last day she mentions, not as terrible, but as happy and joyful, expected and desired. 'Lo! this is our God! we have waited for him, &c.' (See ver. 9.)

"At his first coming in the flesh, this prophecy was indeed fulfilled according to the letter: he then became visible to the eye; witness old Simeon's testimony, 'Mine eyes have seen thy salvation;' and that of the Baptist, 'Behold the Lamb of God.' But it is no less true, that when he shall come again in his glorious Majesty to judge both the quick and the dead, 'every eye shall then see him;' yea, all shall then see, and confesse him to be God. Those, who in life believed not, shall see him, to their conviction and eternal confusion; those, who now believe, obey and love him, or, with the pious Job, console their sufferings with the assurance of an everlasting redemption from all their troubles, will then with confidence, say to each other, 'yea, to those who afflicted them, and made no account of their labours, 'Lo! this is our God! We have waited for him, and he will save us. This

is the Lord! We have waited for him; we will be glad and rejoice in his salvation.'

"Note. The Rev. Mr. Lowth, in his Commentary on Isaiah, seems to approve of the above interpretation, by his prefixing the following argument to the two chapters now before us:—

'Some parts of the last chapter having a relation to the end of the world, we may, without breaking in upon the connection of the prophecy, suppose the triumphant hymns in this, and the next chapter, principally to regard the same time, and to be of the same nature with those recorded in Rev. xi. 17, xv. 3, xix. 7.'

"Thus he: but had he adverted to the choice our excellent Church has made of these two chapters, for her Proper Lessons on this Sunday in Advent, he might, in deference to her judgment, and I am persuaded would, had he attended thereto have, more than barely supposed, that these two chapters had a principal regard to the second coming of Christ, and the end of the world. Her choice of them, at this season is, and should be, to all of her communion, the best comment. I often observe, and here take leave to attest, that I find the very appointments, which the Church hath made of her Proper Lessons, for the Sundays and great festivals, do give the best and clearest light to those parts of Scripture, which she has so chosen for our instruction and meditation, throughout the year. And for want of a more careful attention to this, her wise choice, most of our commentators, whom I have yet seen, are very defective in their expositions, and often depart from her sense; as might be made appear in very many instances."

Our introductory statements sufficiently mark the connexion of these two Lessons with the Collect, &c. for the day, and with purposes of the present season. We shall, therefore, content ourselves with directing the reader's particular attention to the beautiful and affecting allusion to the admission of the Gentiles, and blessed nature of the tidings, which God's ministers are the messengers, which may be found in the 7th, 8th, and 9th verses of the Morning Lesson; and the clear, glorious promises of everlasting life, through Jesus, proclaimed in the 19th verse of the evening Lesson. Oh, pray, as in the Collect, that these blessed messengers may be successful, and strive yourselves, to be among those whom they bring, an acceptable people in the sight of God, through Christ.

Ecclesiastical Intelligence.

DIocese of Toronto

WIDOWS AND ORPHANS' FUND.

Previously announced in No. 17	£290 16 11
Pine Grove	£1 10 6
St. Mary's, Chinguacousy	0 10 9
St. John's, Gore of Toronto	0 10 8
—per Rev. W. G. Tucker	2 11 11
St. John's, Peterboro' per Ch'wardens	2 5 0
St. John's Bowmanville	£1 6 6½
St. George's, Clarke	1 4 3½
—per Rev. T. S. Kennedy	2 10 10
141 Collections amounting to	£298 4 8

BIRCHALL,

Treasurer.

Toronto, Dec. 11, 1850.

We have been requested to publish the following list of Subscribers to the Church Society Diocese of Toronto from the Mission of Port Maitland for the year ending 31st March, 1850. The list sent for publication in the report, not being correct:

Bolivent, B.	£0 10 0	Imlach, Mrs H	£0 2 6
Boucher, H. F.	0 10 0	Johnson, Mrs.	
Benson, W.	0 5 0	W. & O. fund	1 0 0
Clarke, Rev. W.	1 5 0	Johnson, Miss.	0 5 0
Docker, Geo.	0 5 0	Logan, James.	0 2 6
Farry, J.	0 5 0	Moss, James.	0 5 0
Farry Sarah	0 2 6	Martin, Joseph.	0 2 6
Hatch, H.	0 5 0	Shelton, John.	0 2 6
Hatch, Mrs.	0 5 0	Spratt, Mrs.	0 2 6
Hickes, W. J.	0 10 0	Spratt, Miss.	0 5 0
Hopkins, S.	0 5 0	Spratt, R.	0 2 6
Imlach, Mrs. Col		Spratt, Mrs R.	0 2 6
W & O. fund	1 0 0	Spratt, Miss M.	0 1 3
Don. G. P.	1 10 0	Towaley, Rev. A.	2 0 0
Imlach, W.	0 5 0	Towaley, Mrs	1 0 0
Imlach, H.	0 5 0	Thomson, C.E.	1 0 0

TESTIMONIAL.

The Parishioners of the Rev. T. S. Kennedy, Rector of Clarke and Darlington, availed themselves lately of the opportunity of their Minister's return from England, whither he had been for the purpose of visiting his friends, to present to him a very pleasing token of their affection and regard. The Testimonial consisted of a complete Tea equipage, comprising Tea-pot, Coffee-pot, Sugar-bowl, Cream-ewer, twelve Tea-spoons, and a Salver, in the centre of which was engraved—

"PRESENTED TO THE REV. T. S. KENNEDY BY HIS PARISHIONERS OF DARLINGTON AND CLARKE, AS A TOKEN OF THEIR REGARD." The Tea Service was presented on a very handsome papier-mache tray. It gives additional value to this mark of regard to a self-denying and active Missionary, that the money was raised by small donations, thus giving a very large number the pleasure of uniting in this token of esteem.

ENGLAND.

THE BISHOP OF LONDON'S VISITATION.

(Concluded from our last.)

EFFECTS OF THE JUDGMENT.

I now proceed to offer some remarks upon the consequences which may be expected to follow from the Judgment grounded on the report of the Judicial Committee of the Privy Council.

In the first place, I consider that the error of Mr. Gorham, which I have already pointed out, and which I hope is almost peculiar to him amongst the Clergy of our Church, has not been sanctioned by the Judicial Committee. It has been overlooked by them—at least they have passed it by without notice. Those opinions of Mr. Gorham, which they have sanctioned, do not go to the extreme length of separating the grace of baptism from the sacrament, nor of denying one baptism for the remission of sins. The notions which they have stated as those to be collected from Mr. Gorham's examination are vague and indefinite, and involve the necessity of putting an interpretation upon the plain language of the Church other than its natural sense.—The sanctioning of this principle of interpretation seems it must be admitted, to open the door to almost unbounded latitude of teaching upon the most important points of doctrine. But still the report of the Judicial Committee does not contain a distinct approval of what I consider to be the great error of Mr. Gorham's theory—the absolute severance of the inward and spiritual grace of the sacrament from the outward and visible sign. So far it leaves untouched the sacramental doctrine of the Church. But, suppose it were otherwise, suppose that the Judicial Committee had even gone the length of sanctioning so grave an error as this, would such a decision have really affected the character of our Church as a teacher of God's saving truth, and a dispenser of His sacraments? I think not. It might, indeed, have exposed her in its consequences to the danger of being so affected at some future time, and to that danger, as one which may possibly follow, even from the recent judgment, we must not close our eyes. But let us bear in mind that it is not, properly speaking, the Church's act—that it does not alter a single sentence or word of her Creeds or Formularies—that it does not exempt any one of her ministers from the necessity of subscribing to her Articles in their "plain, literal, and grammatical sense," nor give them liberty to change or omit a single word of those offices, in which her orthodox doctrines are embodied, and enunciated, and applied to practice.

This is, indeed, an invaluable advantage possessed by the Church in her Book of Common Prayer,—that it is a standing confutation of erroneous doctrine,—a stated proclamation of Christian truth continually resounding in the ears, and carried home to the hearts, of all her members, and made familiar even to the most unlearned. As long as we retain unaltered our Book of Common Prayer, I do not think that we have much to fear from the diversity of opinions which may from time to time arise in the Church. A Clergyman may sometimes preach strange doctrines to his people but he must also formally contradict them as often as he reads the Liturgy in his Church; and the people in general are so habituated to its plain, simple, forcible enunciations of scripture verities, in the most affecting form, that of direct addresses to the Author of all Truth, that an occasional misrepresentation of them on the Part of the Preacher will not often loosen the foundations of their faith, or rob them of the consolation which the Church's offices are so well calculated to impart. I am much inclined to agree with the late Mr. Alexander Knox, who as we learn from Bishop Jebb, "considered the Liturgy a much stronger fence to the Church than subscription to the Articles." The latter was a single act to which a man might argue down, or persuade his scruples. But no Arian who had a grain of religion or honesty could persist, week after week, in reading the Creeds. But to return to the question more immediately before us, I would again urge the consideration that the teaching of the Church is still to be found in its Creeds, Formularies, and Articles, not in the decision of any Court, even the highest, which is constituted for the purpose, not of making, or altering laws, but of enforcing them. I admit that a series of erroneous judgments upon any important point of doctrine might have the effect of practically nullifying the Church's own assertion of it; but I still maintain, that this is a defect in the discipline of the Church, which requires, indeed, correction, but which does not, in principle, affect her doctrine. Until the decrees and canons in which that has been embodied are altered; until her solemn assertion of the truth in her Liturgy is silenced by her own act, and by virtue of her own synodical movement—the Church cannot be said to have given up any one feature of her system of doctrinal truth, not to have ceased from asserting it. The highest judicial tribunal has no authority to alter one word of the formularies in which the Church has deliberately enshrined her belief, for that can only be done by the Church herself, duly represented in Convocation.

For this reason I do not think that we stand in need of any fresh synodical declaration on the subject of baptism. The Church's language is sufficiently plain in her Articles, Catechism, and Offices, and to attempt a more precise and stringent definition, at this time of day, would be equivalent to an admission that she had hitherto left a most important point of Christian doctrine undetermined and uncertain. Besides, I should fear that if any attempt were made to obtain such a definition, it would open the door for an endeavour to tamper with the Book of Common Prayer, especially with the offices for baptism and the holy communion. If some persons are of opinion that any one of the Articles is not sufficiently explicit on the doctrine of either sacrament, others think that the Liturgy expresses the sacramental principle too strongly, and it is easy to imagine what disputes and confusion might arise, if the expediency of rendering the Articles more, or

the Liturgy less dogmatical, were to be made a subject of synodical debate. On this question I retain the opinion which I expressed sixteen years ago, in the words of the Rev. J. Newton:—

"As to our Liturgy, I am far from thinking it incapable of amendment though when I consider the spirit and temper of the present times, I dare not wish the improvement of it should be attempted, lest the remedy be worse than the disease."

Of the attempts which would probably be made to strip our Common Prayer of its characteristic excellences, we form some notion from the proposal already put forth by those who call for its reformation, and who would expunge from it the Athanasian Creed, the assertion of baptismal regeneration, some of the rubrics in the office of the Holy Communion, the reference made in the ordinal to "ancient authors" as testifying to the existence of the three orders of the Ministry in all ages of the Church, and many other portions of the Liturgy. Should the time ever unhappily come when such concessions shall be made, it will not be long before our venerable and scriptural Liturgy is replaced for the second time by a Directory for the public worship of God.

In thus stating my apprehensions of the consequences which might be expected to follow from any attempt to obtain a synodical revision of the Book of Common Prayer, or an explanation of any of the Articles, I would not be understood to express an opinion unfavourable to the removal of those restrictions which now hinder the Church from deliberating in her collective capacity upon questions of doctrine or discipline. In theory, and by her legal constitution she possesses that right, but in practice she is restrained from exercising it. That restraint is no sufficient ground for renouncing her communion, but it may well be thought a fit subject of complaint; and its removal may be sought by all legitimate methods. It may be doubted whether the actual constitution of Convocation is the best that could be devised; it may be questioned whether the Church could not be represented by a body consisting of lay as well as clerical members; but even as the Convocation at present exists, some questions might safely be entrusted to its consideration, nor should it be forgotten that the Crown can at any moment interfere to stop its proceedings if they should transgress the rules of equity or of charity. But this subject is too large and difficult to be fully considered on the present occasion.

PROPOSED NEW COURT OF APPEAL.

With respect to the desirableness of substituting a new Court of Appeal, in suits involving questions of heresy, for the Judicial Committee of the Privy Council, I think it unnecessary to trouble you with any observations. My reasons for thinking such a change advisable were fully stated in a speech delivered in the House of Lords, and since published. The attempt then made to obtain the consent of Parliament to a change in the constitution of the present Court of Appeal was not successful, but we need not on that account forbear from renewing it, nor despair of ultimate success. It is on all hands agreed that some change is necessary—our object must be to obtain the sanction of the Legislature to such a change as shall be in accordance with the essential principles of our ecclesiastical polity.—Those principles, I would remind you, remain unchanged. The law of the Church, whatever defects we may perceive in its administration, continues essentially the same. There is much in the actual state of things to excite our apprehension and to keep alive our vigilance; but the difficulties which surround our Church, far from affording to any of her members a sufficient reason for deserting her, and renouncing her communion, seem to me to require from them an increased degree of affection and dutiful obedience, and a more united and determined resistance to her adversaries.

SECESSIONS TO ROME.

With respect to those persons who have lately seceded from us and passed over to the Church of Rome, it is manifest that the recent decision of the Judicial Committee, although it may have been made the pretext, cannot have been the cause, of their secession.—A supposed misinterpretation of the Church's mind upon a particular point of doctrine by a court of law, can hardly be regarded, by the commonest understanding, as a sufficient reason for renouncing her communion, and embracing all the errors, both of doctrine and practice, which the Church of Rome imposes upon the reason and conscience of her members; for it must be borne in mind that it is not simply a question whether that Church asserts any particular point of doctrine more precisely and dogmatically than our own, but whether its whole system be such as to represent more clearly and more fully the true faith and pure worship of God? Whoever desires to be in communion with the Church of Rome, must be prepared to embrace that system in its fulness and complexity—every item of all the errors and superstitions which have at any time received the sanction of the Papal infallibility, and not only so, but every new doctrine and practice which the same authority may from time to time impose upon the Church.

It is not easy to say what the members of that Church are required to believe now—it is impossible for men to foresee what they may be called upon to admit as an article of faith next year, or in any future year; for instance, till of late it was open to a Roman Catholic to believe or not, as he might see reason, the fanciful notion of the immaculate conception of the Blessed Virgin, which had been opposed by some of the most eminent Divines of his Church, and purposely left undecided by the Council of Trent. But the present Bishop of Rome has seen fit to make it an article of the faith, and no member of his Church can henceforth question it without denying the infallibility of his spiritual sovereign, and so hazarding, as it is asserted, his own salvation. Supposing that the teaching of our own Church as to the effects of baptism were less clear and definite than it is, leaving to her Ministers a