

branching out into innumerable springs, pulleys, levers, wheels, and valves,—all worked, like Mr. Brunel's block-machinery, by one motive power, which no one can see. He is constructing drains and cloaca to carry off all that is superfluous or noxious. He is ready, if he breaks a bone, instantly to set to work and make a new concrete, or marmoratum, to consolidate it again. And he is also moulding a statue; hiding all this machinery under an exquisite figure of grace, beauty, and proportion, which it is the highest aim of modern art to study and repeat. He will paint himself with the delicacy of a Raphael, and the richness of a Titian. He will touch every line of his face with a minute and exquisite feeling, so that his mind may be seen through it as through a transparent veil. He will construct a whole language of signs, in the telegraphic play of the muscles, and the flexibility of the features, with which he will speak to his fellow-men with a most perspicuous, and moving, and intelligible eloquence. And he will fit up in his throat an orchestra of musical instruments, capable of awakening every pulse of sound, full of life, expression, and feeling, without which all other instruments are cold and insipid. And when all this has been done, he will transmit to others the same wonderful art, the same mysterious powers, and multiply and preserve them through an infinite series of generations. All this he begins to do the moment the breath of life is infused into him.

THE CHURCH.

TORONTO, SATURDAY, MARCH 5, 1842.

Among our communications will be found an offer of 50*l.* from A SON OF THE CHURCH, in aid of the erection of additional Churches in this city. Whether the plan suggested by our liberal correspondent be altogether advisable in its full extent, we do not feel competent to give an opinion; but we know that the Metropolitan Churches Fund, set on foot by the Bishop of London, a long period,—two years at least, if not four,—was allowed for the payment of subscriptions. This offer of 50*l.* is the more acceptable, because it is made by one, who has been in the habit of contributing to various forms of Dissent, but who is now determined to eschew the sin of schism, and to subscribe to Church objects alone.

In our paper of the 22d January, A NON-RESIDENT IN TORONTO, it will be fresh in the recollection of many, came forward with an offer of 50*l.* for three Churches to be built in this city,—allowing, we hope, the one already erected at the Toll-Gate to be counted as one of the three. A condition, however, was annexed to this offer, that it should "at once" be acted on.

We are, therefore, for this and other powerful reasons, in daily expectation that some steps will be taken towards the commencement of two additional churches, and that a public meeting will be called in the City Hall. From our own observation we can state that persons of all classes are ready to come forward with their contributions,—and, means being taken to enlist the sympathies of all, of the artisan, the mechanic, and the labourer, as well as the gentleman, the merchant, and the shop-keeper,—we are convinced that a strong demonstration will be made of attachment to the Church, and of self-denying zeal in supplying its wants. In all our Church proceedings we seem to need a little more tact, as well as a little more good feeling. It is not merely the amount raised that is the grand object, but the feeling with which it is raised. We Churchmen stand too far apart from each other: there is too little kindly brotherhood among us: we rarely forget strict social distinctions when we meet: and by our cold and repulsive bearing we frequently chill the warm heart that beats beneath a coat, perhaps of a cloth not quite so fine as our own. Let there be one ground on which we can stand together as fellow-immortals, and not as mere temporary dwellers in a world of artificial inequalities. We are far from undervaluing the necessary and proper gradations of society; we have the highest possible respect for rank, and official dignity; but we think that that rank and that dignity will be found most beneficial to society, and most readily acknowledged and respected, when it is worn with meekness, and when it serves to render the attention paid to those in an inferior station, considered as a compliment, and a sweetener of social or public intercourse. In these respects the members of our Church in this country, have much to amend: for whether it be while they sit in their half-filled pews, and see strangers or others wanting a seat,—or in their management of Church Societies,—or in their mode of conducting public meetings,—they have certainly not contrived hitherto to secure the co-operation and hearty good-will of their fellow Churchmen, whose worldly circumstances are not quite so good, and whose rank in society is not quite so high, as their own. Let us make our Church what it ought to be, and what its Divine Founder meant that it should be, THE CHURCH OF THE PEOPLE.

When the whole of Canada constituted but a single Diocese, too great for the strength of one Bishop,—when the Provincial Church was weak and straggling, and its members, though really comparatively great, were misrepresented as "a fraction of the population,"—when there was no religious journal to maintain its cause, to vindicate it from libel and untruth, and to set forth its claims and divine constitution,—when English zeal as yet burned faintly, and shed but little light on the depressed and lowly condition of the Canadian Establishment,—at this season of despondency and gloom, the most unmitigated hatred towards our holy and venerable communion was exhibited by the leading journals of the provincial press. Not merely the claim of the Church to the entire possession of the Clergy Reserves, was the grand objection against her; but her connexion with the state was denounced as "blasphemous;" her Bishops and worthies, of venerated memory, were dragged from the grave, and recalled to life in the blackest colours; her liturgy was held up to contempt; all forms of prayer were branded as unscriptural; and every weapon, that the rusty and worn-out armoury of English Dissent could supply, was again furnished up for Canadian use, and levelled against the Church of the Reformation, "the foundation-stones whereof," to use Bishop Bull's impressive words, "were laid and cemented in the blood of God's Holy Martyrs."

The tide of emigration that, about ten years ago, set in with so much force, and introduced into the Province an immense addition to the ranks of the Church, from England and the Protestant counties of Ireland, arrested in a great measure the crusade against her, and greatly increased her influence in almost every part of the Province. Still, however, the hatred borne to her was unchanged and unmitigated, though restrained by motives of prudence, and a sense of the necessity of undermining, rather than openly assaulting, her bulwarks. From that time until now, a reckless and undisguised hostility has ceased to exhibit itself; but in a hundred different shapes, in the guise of liberality, in the mockery of good-will, in the Jesuitical trick of putting all denominations upon one footing, and representing that the majority of Churchmen are quite content to rank their Church with surrounding sects, in the mask of assumed reverence and

respect for her formerly slandered dignitaries, in every art that a fancy, prolific in cunning, could invent, and a restless ambition could employ, have attempts been made to weaken the Church covertly, now that she is too strong, and has too great a hold of the virtue, the wealth, and the loyalty of the country, to be openly assaulted. Such we believe to be still the real state of things; and though it may be the fashion, for the sake of a hollow peace, to pretend that all enmity to the Church has expired with the settlement of the Clergy Reserve question, we firmly believe, and we are not without good reasons for arriving at this conclusion, that the great mass of Dissenters in this Province detest the Church in their hearts as much as ever.—No matter how strongly they may deprecate such a representation of their sentiments,—no matter how craftily they may alter their tone for a moment, thinking to deceive SIR CHARLES BAGOT, who, a Conservative, and the brother and nephew of a Bishop, may be supposed to regard the Church very differently from Lord Sydenham,—no matter how much they may parade the subscriptions of Churchmen, who, cajoled by their wives, have been decoyed into presiding at their meetings, and countenancing their proceedings,—notwithstanding all this, we are bold to affirm, that the Church in this Province is still regarded by Dissent with an evil eye, and that the respect expressed for her by the great majority of those who do not belong to her, is a mere thin-veiled artifice, resorted to for the purpose of blinding the vision of a Conservative Government, and of gaining some important pecuniary benefits from the State.

These are the statements of one who, for ten years, has been familiar with the Press of this Province, and has watched every ruffle on the political ocean that in any way affected the peace of the Church. It would be a work of labour, but one for which he has ample materials, and from which, if necessary, he will not shrink, to make good his assertions by a string of proofs; but he puts it to the plain good sense of every faithful Churchman in the Province to say, whether he has not, within the sphere of his own observation, perceived an enmity exhibited to the Church, though in different ways, accordingly as policy might dictate, by the great majority of the Dissenters who live in his neighbourhood? We never yet met with a staunch Churchman, in any quarter of this Upper Province, who did not, in this respect, entirely concur with us in opinion.

Our own city, within the last week, has supplied us with at least one proof of the correctness of our views. On the morning of Sunday last, the 27th February, between 6 and 7 o'clock in the morning, the Cathedral was discovered to be placarded with handbills, of which we subjoin a copy,—a fac simile, as near as possible, on a reduced scale, of the original:—

A PUNCH PARTY.

will be held at the CATHEDRAL, On the Evening of Friday next, the 4th of March, the proceeds of which are to be applied to aid in the erection of King's College and University.

The "O! be joyful," will be served up HOT: precisely at 7 o'clock. Those who prefer Tea may have it by paying extra, and bringing their own CREAM.

The Bishop will preside and regulate the weakness of the PUNCH.

None but respectable people will be permitted to attend

Wheelbarrows will be provided for such as may get Groggy!

Oysters may be had behind the Organ by paying for them.

Persons will be stationed throughout the Church to preserve order; and see that they all are comfortably Liqueurized.

Tickets—One Dollar—dissenters to pay double, hard cases by the GLASS.

TORONTO, Feb. 25 1842.

We understand that copies were also affixed to the Bishop's premises, and, in the course of Monday, sent to various Churchmen through the Post.

Probably we shall at once be met with an exclamation of surprise, such as, "You surely do not think that any respectable persons could have had a hand in this ribald and disgusting burlesque of God's House, and His Holy Order of Bishops." Of course we do not think that any respectable person, of any denomination, committed himself by a personal share in this insult upon the whole Canadian Church, but we strongly believe that the sentiments of hostility which dictated the printing and affixing of the handbill and which betray themselves in its coarse and almost blasphemous language, are far more common than is generally imagined.

It is an ungracious task to enforce these views upon the members of our Church: but,—however deceived we may actually be,—in our own conviction we have spoken nothing but the strictest truth; and regarding matters in the light we do, we should be wanting in the discharge of a solemn duty, did we not speak out plainly, and endeavour to arouse Churchmen from that lethargy of indifference and false liberality, which is so pernicious to the Church, and so fraught with political evils of the most serious consequence.—"But, alas! not with Bishops,"—is the significant remark of Bishop Doane, when alluding to the neglect of England to supply her daughter of the American Church with this Holy and Highest Order of the Priesthood. A world of meaning lies hid in the expression: the point of it, as applicable to the present occasion, consists in this, That when Churchmen weaken Episcopacy,—and this they do when they do not yield it undivided support,—they weaken the strongest link that unites them to the British Monarchy.

A short time ago we printed an Antidote, to counteract, in some degree, the pernicious tendency of the scandalous Almanacs published by Messrs. Lesslie.

Of this Antidote, a few thousand copies have been distributed in several parts of the Province, and, we believe, with a good effect.

We undertook the publication at our own risk; and though a few individuals have since kindly supplied us with the greater portion of the sum necessary to defray the expense, we still stand in need of a sum of 1*l.* 10*s.* Towards this we shall be happy to receive the smallest contribution.

It is with a blush of mingled shame and indignation that we make this appeal. Our own private resources have long ago failed us, or we would rather stint ourselves, than thus expose the lukewarmness of our brother Churchmen. Did we only say lukewarmness?—we will add their unatural conduct. For while the great majority of our own clergy have to struggle hard against a scanty and insufficient income,—while a cry of spiritual destitution from neglected Churchmen is heard in almost every township in the Province,—while Chippawa Church stands unfinished,—while the debt on Hamilton Church remains unliquidated,—

while means are wanted for every conceivable object connected with the Church,—too many, alas! far too many, of our members contribute largely from their substance to the maintenance of Dissent, and leave the Church to mourn, like Hagar in the wilderness, over her children destitute of the water of life,—water which could be supplied to our people in far greater abundance than at present, were Churchmen to devote all their means to the necessities of their own communion.

We have received the sum of 1*l.* 5*s.* from A MILITIA-MAN, towards the rebuilding of Chippawa Church, and have duly forwarded it to the proper quarter. We are also gratified to record among our Ecclesiastical Intelligence of this day, a generous donation of 3*l.* 2*s.* 1*d.* towards the same purpose, from Port Robinson, under circumstances of a very pleasing description.

The stirring appeal of AN OLD SUBSCRIBER, which appeared in this journal on the 19th February, and which we are glad to perceive has been copied by our friendly cotemporary of the Hamilton Gazette, will we trust, produce some further effects. The Churchmen at Kingston, who are stated to have subscribed very largely, on a late occasion, to the objects of Dissent, will surely thank us for pointing out a channel, connected with their own Church, into which their liberality may very beneficially, and much more appropriately, be directed.

The Church-Yard, attached to the Cathedral of St. James, in this city, presents but an unsightly and neglected appearance. It exhibits none of those objects, which, in the mother country, render even the burial ground place of solemn beauty,—no moss-covered monument,—no quiet old dial,—no antique cross,—no venerable evergreen,—no avenue of trees.

It is full time, we think, to do all that can be done towards remedying these defects, so far as the circumstances of a new country will admit. With this view, we would suggest that various trees should be planted around the Church-yard, and in other parts of it. The proper season of the year for planting will soon be at hand, and we know a gentleman, well acquainted, by practice, with the nature of trees and the best mode of planting, who would cheerfully and gratuitously superintend the work. The poplars, in front of King Street, already look past their brief prime,—and it is necessary that other trees, of a handsome, long-lived, and appropriate kind, should be planted along-side them, so as to take their place, whenever, in the course of time, they shall decay.

There can be no difficulty in raising the necessary means for this purpose. So many inhabitants of Toronto have relatives resting in the Cathedral grave-yard, that they would readily contribute the small sum that might be required,—and at the same time be grateful to the Church-wardens, or proper authorities, for giving them the opportunity of paying so becoming a tribute to the dead.

What we have said with reference to the Cathedral, applies to almost every other Church in the Province. We hope that these suggestions, therefore, will have more than a partial and local effect.

The communication of A STUDENT relates to a subject of most vital importance to the Canadian Church. So great is the demand in England and Ireland, and in every colony of the Empire, for the services of clergymen, that the various Universities cannot at all furnish a sufficient supply. We can state, from our own personal knowledge, that even a year ago, it was difficult, in England, to obtain the assistance of a Curate. The Church since then has progressively advanced in extending the sphere of her divine usefulness, and of course the want is still more generally felt. The Society for the Propagation of the Gospel in Foreign Parts, we believe, ample means at its command, but it cannot find labourers, whom it may send out to gather in the whitening harvest.

Under these circumstances,—were there not other very strong reasons,—it is clear that we must look for the future supply of a Canadian Ministry to our own Canadian population. With this impression, we apprehend, it is that a Church College is about being established in the Diocese of Quebec, and that the Bishop of Toronto has appointed the Rev. A. N. Bethune, to be Professor of Theology in this Diocese,—a measure preliminary, we trust, to the formation of a comprehensive and durable plan, for educating Candidates for the Christian Ministry.

Mr. Bethune, it will be perceived, has entered upon his labours with usual earnestness and success. Since our correspondent wrote, another student has proceeded to Coburg, making seven in all,—a number which, in a few days, will be raised to eight. Although this seems little, it is a beginning not to be despised, especially when we consider that the reverend Professor only commenced his lectures on the 10th January. We have also heard that there are a few students, preparatory for the ministry, in other parts of the Diocese; and we cherish the anticipation, that, in a short time, the Theological Institution, worthy of the Church in this Diocese, and calculated to meet its growing want will be established under the auspices of our vigilant and thoughtful Bishop.

The commencement already made, we hail with satisfaction as the first-fruits of better things. The students, we are able to state on the best authority, have applied themselves most assiduously to their important duties, and evinced a proficiency, greater than was expected, at an excellency of conduct that promises brightly for the future. The day, we think, is not far distant, that this Colony, when parents will no longer shrink from dedicating their sons to the Lord, and when the youth of the Church will esteem it a privilege, and a profession the most honourable of all, to be trained up her school of prophets, and to minister at her altar.

We extremely regret that want of room prevents us from remarking large on the Correspondence between the Rev. Messrs. South and Lundy. The former gentleman appears to have made charges without any sufficient warrant.

It is a great satisfaction to perceive, which we do inferentially, that Mr. Lundy opposes Romanism on Catholic grounds. This is the only way in which a true Reformation can be effected. If the Church wishes to make impression upon Popery, she must never compromise distinctive principles, nor identify herself with its proceedings of dissent.

Would it not be possible in Lower Canada to train up some of the French Canadian youth to the ministry of the Church?

The attempted vituperation of the editor of the Canadian, with respect to ears, comes with a very bad grace from a Roman Catholic. Whatever may be the length of Protest ears, they are never polluted by the revolting accretions in aricular confession.

THE REV. H. J. RASSETT, B.A. has been nominated by the Governor General, a Member of the Council of King's College, in room of the Hon. John Macaulay, who has resigned. This honorary mark of respect is worthily conferred upon one who is an eloquent

preacher of the Gospel, and unwearied in the discharge of overwhelming parochial duties, and other very heavy responsibilities.

We beg to call the attention of the Government to a Lottery which has been advertised at Cayuga.—We are under the impression that the parties to this speculation are violating the law. A demoralizing system, exploded in the mother country, ought not to be connived at in this Province.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—ED. CANADIAN.]

ON THE USE OF THE SURPLICE IN CHURCHES.

To the Editor of The Church.
Dear Sir,—Your correspondent S., from what he believes to be practised in Cathedral Churches in England and Ireland, to wit, the wearing of the Surplice in the pulpit, very justly infers that "it would seem therefore that such is the strictly correct usage." We have however other and better grounds than present practice to rest upon; for the Canons of the Church of England seem abundantly express respecting "the Ornaments of the Clergy."

The 25th Canon directs that "In the time of Divine Service and Prayers in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices, Cuffs, and Prebendaries, being graduates, shall daily, at the time both of Prayer and Preaching, wear with their Surplices such HOODS as are agreeable to their Degrees." Or, as King Charles enjoined upon lecturers—"Such simple habits as belong to their degrees."—In this Canon, directed to those religious Establishments which are the TRUE MODELS of correct usage and of proper Order, the wearing of the Surplice in "prayer and preaching" is mentioned as a matter of course. Its point lies in the sufficiency of a Surplice when there is no Communion, saving the injunction, that certain persons shall in addition to it wear their proper scholastic badges.

By the previous Canon (24th) the use of a Cope, (a robe never now used,) was enjoined to be worn by the consecrating, or "principal Minister," at Communion time in Cathedral and Collegiate Churches. Here it is to be observed, that when any Canon is not intended to extend to Parish Churches, another is provided to make the necessary restriction, as in this case. The Cope was to be reserved as an honorary distinction, granted to Cathedral and Collegiate Churches; and therefore the 58th Canon directly enjoins on the Clergy generally that "every Clergyman saying the public prayers or ministering the Sacraments shall wear a decent and comely Surplice with sleeves, to be of the same colour and fashion as the Copes of the University; and every Clergyman supposing that he ought to wear a Cope when administering the holy Communion, was hereby carefully guarded against. But the order of wearing the Surplice in "prayer and preaching" is nowhere altered; although a liberty of omitting the use of the Hood when preaching is granted in these words—"Furthermore such ministers as are Graduates shall wear upon their Surplices, at such times, such HOODS &c." (58th C.) At other times, (that of preaching we may suppose to be one of them,) they are not required to wear upon their surplices such HOODS as by the orders of the University are agreeable to their degrees, &c." (58th C.)—The same Canon prohibits non-graduates "to wear upon their surplices decent ornaments of black," in lieu of Hoods. "It shall be lawful for such," but they are not obliged.—In Cathedral and Collegiate Churches, Copes are to be worn at the Communion; in parish Churches they are not. In the forementioned places Hoods shall be worn upon the Surplice "both in prayer and preaching;" in the latter, they shall be worn by the Minister when "saying public prayers or ministering the Sacraments or other rites of the Church;" at other times, it is implied, he is not obliged to the use of the hood.

S. has copied into his remarks certain directions found in King Edward's Prayer book, relative to the Ornaments of the Clergy, and adds that they are "binding now." I am constrained to differ with him. The import of the Injunction, set in the Prayer book immediately before the "morning prayer," though seeming at first sight to warrant the conclusion come to by S., is not to be taken without a limit. It is very material to bear in mind that at the Restoration a part of the Injunction I allude to, was omitted. The Injunction is as follows:—"And here it is to be noted that such Ornaments of the Church and of the ministers thereof, at all times of their ministrations, shall be retained and be in use as were in this Church of England by the authority of Parliament in the 22nd year of the reign of King Edward the Sixth;"—"according to the Act of Parliament set in the beginning of this book;" was left out. Now, that Act was the Act of Uniformity by which a power of altering both the ornaments of the Church and of the Clergy was reserved to the temporal head of the Church. Queen Elizabeth accordingly issued what is called her "Advertisements," published Anno 7. Eliz., "concerning the habits of ministers to be worn by them in time of divine service." These very "Advertisements" are plainly referred to in the 24th of the same Canon, and are expressly retained in the 24th of the same.

But even admitting that "the ornaments of the Clergy" are not now limited and defined by the Advertisements and the Canons, still, I humbly think that S. has not observed the true meaning of the rubric quoted from Edward's book. The meaning of the provisions, contained therein, seems to me to be this: that with regard to such offices of the Prayer book as are sometimes used in the Church and sometimes used out of the Church,—(such as morning and evening prayer, the baptismal, and the burial service,)—when they are said in parish churches, the Surplice was on no account to be dispensed; but in such cases a portion of the directions referred to in the peculiar manner of the use of or not to use the Surplice. Ministers are bound to "say daily the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause." Though bound to use the Office in their families if they could not collect congregations in the churches, yet they were not required to use Surplices on such occasions.—This absolute rubric went on to give permission to certain persons to wear in Cathedral and Collegiate Churches, besides the usual Surplices, the hoods of degrees. In the Latin of Alesse this is made clear. "In parochialibus Ecclesiis," the Surplice was to be always used. "In Cathedralibus et Collegiis" the wearing of a hood was, under certain circumstances, permitted. "Sed in omnibus aliis locis, liberum erit ministris uti et non uti lineæ veste." Besides this we should recollect that according to the ancient meaning of the word "Choir," (that part of the Church where "matins and even-song" were said or sung,) the entire interior of all our modern parish churches, and of our Provincial Cathedrals, excepting the chancels, porches, and vestries, are "Choirs," and consequently the pulpits are included. Our pulpits are always in the Choir except when they are set improperly in the Chancel. In many of our parish churches there is no Chancel, I believe, correctly speaking; and in such cases a portion of the Choir being used for a Chancel, if the pulpit should happen to be intruded even there, it is still in the Choir.

If we are to suppose that King Charles's instruction relative to the dress of Lecturers, given to his Primate, had reference to other habits than the University hoods, we must not only take into account that the times were woefully out of joint, but that these lectures were not, like our Sunday sermons, delivered after the commencement of the Holy Communion, and required by stringent rubrics to be immediately followed up by a continuation of that office in whole or in part. Moreover if we suppose that these directions referred to the use of the peculiar regular pulpit ministrations, it seems strange and unaccountable that it has not been followed by the Clergy; the various Collegiate houses being never worn in parish pulpits, but a gown of one uniform pattern, and commonly called a preacher's or a preaching gown." This wholly unauthorized apparel is worn by graduates and non-graduates indifferently. The modern preaching gown is nowhere mentioned, in Canons, or Rubrics, or Advertisements. In the 74th Canon, enjoining "decency in apparel to Ministers," two sorts of Gowns only are mentioned, and these as proper for the usual attire of the Clergy in the one Ecclesiastical, the other Academic. "The first" with standing collars and sleeves straight at the hands—"poor benefited men and Curates (not being able to provide themselves long gowns) may go in short gowns of the fashion aforesaid." (This perhaps is the gown proper for Clergymen who have not any University degree.) The second gown is described as made with "wide sleeves, as is used in the Universities, with hoods, or tippets of silk or sarcenet, and square caps." That neither of these gowns is the modern preaching gown will deny, for that has neither the standing collar and straight cut sleeve of the former, nor the University shaped sleeves of the latter. Besides, the canonical gowns were for usual public wear, but are not directed to be used "during the time of Common prayer, Preaching, or other service of God's Church."

Whether the Canon, mentioning the use of a hood as well as of the Surplice in prayer and preaching, is observed in the English Universities, I have no means of knowing. In the

The writer does not allude to what is the practice of the English Graduates, but of the Irish and non-graduate men; of the former he has not had sufficient means of information, and it is very possible that such Clergy do use a University Gown in the pulpit.

Irish University this Canon is strictly observed; as is also the 17th, wherein it is provided that "all scholars and students" shall, in their Churches and Chapels, upon all Sundays, Holy-days and their eves, at the time of Divine Service wear Surplices according to the order of the Church of England; and such as are Graduates shall agreeably wear with their Surplices such Hoods as do severally appertain to their degrees." On Sundays there is always a sermon preached "at the time of Divine Service" in the alma mater *Beronia*.

The Canonical superiority assigned to Cathedral and Collegiate Churches is evinced in the use of a Cope at Communion, (Canon 24,) and not by the Surplice in the pulpit. Nor are parochial congregations more likely to require the wearing of a black dress in the pulpit, to enable them to draw a distinction between hearing and praying, than are Cathedral congregations. The Church has provided a distinct vestment to all men's eyes from Her 83d Canon ensures a surplice to every Church. And from the pulpit the sermons are always and every where delivered; and regard to the beautiful attire as appropriate to every one "that publisheth peace"—the gospel of good news—the glad tidings of salvation; and herein does he honour that God, who gives to His redeemed "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." I cannot agree with S., in regarding the Cathedral Clergy as comparative "Giants in Christian wisdom,"—as being so very superior to the Parochial Clergy. I must say that as far as my own limited experience went, I have found them much on a par. Indeed I have known some parish priests, "as who have feet" the "learned Cathedral Dignitaries" might, in my opinion, safely and profitably sit. It came out on account of the gigantic Christian wisdom of Junius Felton, in Colleges, and Minor Canons and young men holding readerships in Cathedrals, that the Church invests them with the Surplice in her pulpits. I do not believe that so invidious a distinction was ever contemplated by the Church.

The proper question to be decided seems to me to be this—whether the very lax custom of substituting an uncanonical gown and introducing it into our pulpits whenever we enter them, is rightly binding upon us,—whether the Geneva gown has become so indispensable an appendage to parish pulpits as to make it necessary to lay aside the Surplices at the consecration of the Nicene Creed, and to put on this gown for the sermon; thereby entailing the necessity of making a further change to the Surplice of course, for "THY shall the priest return to the Lord's Table and begin the Offertory;"—and whether the interruption caused by this unprescribed shifting of dresses would not mar the beauty of the service, and also whether the dislike of the (supposed) necessity of a shifting and re-shifting of dress may not be at the bottom of that glaring, yet common breach of the rubrics of the Communion, whereby the Clergy almost every where take upon them to dismiss their congregations, without offering up the prescribed prayer, and without the prayer book, with its directions and rubrics; is a part of the Statute law of England. No Ordinary has any discretionary power for giving a liberty to transgress the Communion rubrics, or any other rubrics. It is plain from them that after the Nicene Creed, then shall follow the Sermon, and then, the Priest returning to the Communion Table, is to read some sentences from the Offertory; after which, "(if there be no Communion) shall be said all that is appointed at the Communion with the usual militant here on earth," together with one or more of these Collects last before rehearsed, concluding with the Blessing." (Vide Rubric at end of the Communion Service.) We have no liberty whatever to curtail this service and order, on any pretence—much less to mutilate it for the sake of an uncanonical robe. Let us be thankful for the Bishop's advice and encouragement to return to, and abide strictly by the Rubrics; and to respect the Canons.

S. seems to think that the Clergy introduced the Gown in their pulpits to prevent any undue preference and prominence being given to "hearing." But the end of this act of expediency. Our people now always go away from preaching instead of from prayer; the impression last left on the mind is of the preacher, not of the prayers,—of the servant, not of his Lord—of man, not of God. My humble conviction is that on the Lord's day we are bound to lay aside the anti-rubrical practices, and are at liberty to lay aside the anti-economical gown.

Faithfully yours,
JONA.

CHURCH EXTENSION IN TORONTO.

Toronto, 24th Feb'y, 1842.
Sir,—As no step has yet been taken that I am aware of, for the erection of one or more additional Churches within this City, which are so much required, I take the liberty of drawing the attention of Churchmen, through the columns of your valuable paper, once more to so important a subject. I am quite satisfied that two additional Churches could be built during the ensuing summer, one to the East and one to the West of Yonge Street, by voluntary contributions,—provided too large a sum be not required to be paid down at once. I would therefore suggest that a list such as I will presently describe, be at once put in circulation, and I have no doubt a sufficient sum would be readily subscribed; for the instalments the subscribers would give their notes, and on them the money could be realized: the subscribed is the form of List which I recommend.—

We, the undersigned, do hereby undertake and agree to pay towards erecting two additional Churches within this City, provided they be commenced within three months from this date, the sums set opposite our respective names, in ten equal half-yearly instalments.

Name of Donor.	Amount of Subscription.	Amount of first instalment.
A. B.	50 <i>l.</i>	5 <i>l.</i>
C. D.	25 <i>l.</i>	2 <i>l.</i> 10 <i>s.</i>
E. F.	10 <i>l.</i>	1 <i>l.</i>
G. H.	5 <i>l.</i>	5 <i>s.</i>
I. J.	2 <i>l.</i>	2 <i>s.</i>
K. L.	1 <i>l.</i>	1 <i>s.</i>
M. N.	10 <i>s.</i>	10 <i>s.</i>
O. P.	5 <i>s.</i>	5 <i>s.</i>
Q. R.	2 <i>s.</i>	2 <i>s.</i>
S. T.	1 <i>s.</i>	1 <i>s.</i>
U. V.	10 <i>s.</i>	10 <i>s.</i>
W. X.	5 <i>s.</i>	5 <i>s.</i>
Y. Z.	2 <i>s.</i>	2 <i>s.</i>

I would also suggest that it should be a condition that one-third of each of the churches should consist of free seats, and that the residue should be let off in Pews, the rent drawing the attention of Churchmen, through the columns of your valuable paper, once more to so important a subject. I am quite satisfied that two additional Churches could be built during the ensuing summer, one to the East and one to the West of Yonge Street, by voluntary contributions,—provided too large a sum be not required to be paid down at once. I would therefore suggest that a list such as I will presently describe, be at once put in circulation, and I have no doubt a sufficient sum would be readily subscribed; for the instalments the subscribers would give their notes, and on them the money could be realized: the subscribed is the form of List which I recommend.—

As a commencement, I herewith send you my check for £5, to be used if the Churches are commenced, or contracted for, within three months; and if the project succeeds, you are authorized to fill up one line in the Subscription List with my name for £50, the first instalment of which the enclosed check will pay.

A SON OF THE CHURCH.

WANT OF MISSIONARIES.

To the Honourable and Right Reverend the LORD BISHOP OF TORONTO AND THE CLERGY OF THE DIOCESE.
RIGHT REVEREND AND REVEREND SIRS,
On a late journey, Westward, travelling a distance of about 160 miles, and returning by a different route, I observed that a very great spiritual destitution existed: many persons not having heard a minister of any communion for upwards of three months.

I am aware that there are travelling missionaries of all denominations, and that the Church of England loses many of her members because her missionaries are not in sufficient numbers to counteract the efforts of her enemies. Allow me to suggest a plan for your consideration and arrangement at the meetings of your Clerical Associations.—To make collections at every Church in the Diocese twice in each year, after due notice given, and a sermon preached on the subject.

The travelling missionaries to do the same at the several stations, where the service may be performed. The amount of the fund so collected to be committed to a committee to be formed by the Lord Bishop, and missionaries paid thereout according to the amount of such fund.

In aid of this fund it may be well to form a Canadian Episcopal Missionary Society in each populous city and town, and to unite with it a distribution of the Book of Common Prayer by the missionaries.

I would further suggest that it is in the least populous Districts that such destitution exists in greatest force; because in others, the resident ministers are not more than ten or fifteen miles distant from each other, and can if they please devote some part of their time to visit off in Pews, the rent drawing the attention of Churchmen, through the columns of your valuable paper, once more to so important a subject. I am quite satisfied that two additional Churches could be built during the ensuing summer, one to the East and one to the West of Yonge Street, by voluntary contributions,—provided too large a sum be not required to be paid down at once. I would therefore suggest that a list such as I will presently describe, be at once put in circulation, and I have no doubt a sufficient sum would be readily subscribed; for the instalments the subscribers would give their notes, and on them the money could be realized: the subscribed is the form of List which I recommend.—

I have the honour to be
Right Reverend and Reverend SIRS,
Your most obedient servant,
AN EPISCOPALIAN.

February, 1842.

LECTURES OF THE PROFESSOR OF THEOLOGY IN THE DIOCESE OF TORONTO.

To the Editor of The Church.
Sir,—It is from the belief that it may prove interesting