ANTED

CANADIAN CHURCHMAN.

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

NEW SERIE VOI. I, No. 2.7

TORONTO, CANADA, AUGUST 12, 1852.

OLD SERIES, VOL. XVI., No. 781.

THE COMON-PLACE BOOK.

HC COMMUNION.

Draw near with and take this Holy Sacrament to your

Draw near with h."—draw near and see
What heavy of the Saviour felt
In that sad gad, where he knelt
In bitter ay;
Our sorrows and griefs were His that hour,
He bow'd beneathe weight of God's almighty pow'r.

pow'r.

Draw near with fal'—draw near and see
Where upon Cary He hung,
While shouts of er mock'ry rung,
And heartleevelry;
Yet even there, we'ome who counted loss
All things, to win flove,—low kneel ng round His

Draw near with fai—then come ye not
If ye still cherisbughts of sin;
If pride and angeign within,
Or, love of 1 forget,
If worldly cares anoughts your time employ,
Think not ye everall taste His holy, henvaly

joy. That feels its sin ess so deep,
As fitter in the ratio to weep
Than at His st take part?
The Master calls, root, this hour may be the one thy God's fix'd, to seal His love to

The way that le Cour Father way near with fai and lowly bend;

Saviour trod,

Is home to God,

Our Father our Friend,

His choicest gifts to share,

Is love is all and lowly bend;

Saviour trod,

His chome to God,

Our Father our Friend,

His choicest gifts to share,

there to the saviour fail and control of the saviour fail and the saviour fa

the blessed rite is let, but still
May holiness and be shed;
The canopy of locispread
To guard of learts from ill.
shall we cling to e, our joy, our strength, our stay, and fed with heally tood, pursue our heavenly

way.

erchance, for so few Sabbaths more,
In faith and love may partake
This bread of h n, for Jesus' sake,
Then all is sh'd and o'er;
ad life, and all ilys and griefs, shall cease:
If have we he in death,—we rest upon Thy

peace

peace
y peace, blest viour!—Even now
Our all we con rate to Thee,
Turough time through eternity
Beto hy throne we bow,
in now a gior
w shall its we be cross'd, and then we rest in
The
C. B

HOUSEHOLD CONOMY OF THE CLERGY.

es it not, pever, become us to withstand de of luxur and to set an example of simple s and a more astened walk? While the cirtances to what I have alluded to above seem o leave us arce room for hesitation on our o leave us a tree from for hesitation on our enecessity abbines with principle to enforce postle's addition, "Let your moderation own unto men." This feeling should regulate our wile system and arrangements, around the our wile system and arrangements our will be less costly, our dwellings apple, our se of living less ambitious, our ality not se enor stinted, but certainly less ations an engaged secular pursuits amongst use the engaged secular pursuits amongst use ourse, pred upon principle and consistence of this most perfect of the particular of this most perfect of the particular of the world, while it according to t o leave us are room for hesitation on our send to the subject of t t this we may not, we must not look for this heiency, a humble maintenance, is all

that can be expressed amongst us from the resources of the Church. But I will never believe that in this age-which, if it is marked on the one hand with a love of selfish extravagance, is characterized on the other by striking instances of self-denying zeal-a due supply of men will ever be wanting to devote themselves to God's service in winning souls, though therein they can look neither for wealth nor for earthly treasure. The thoughts which I have ventured to express, if they have any real force, must be applicable to all alike, whether possessing means of our own independent of the resources of the Church-whether drawing an ample maintenance or a bare sufficiency from her endowments. Moderation and simplicity, if they are worth anything, should be the characteristic of each alike; for then would they seem the genuine result of principle. - Archdeacon Williams' Charge, 1852.

DEGREES OF GLORY

Though the angels and saints have different degrees of glory, yet every one is perfectly happy and pleased. As the strings of an instrument in the size and sound; some are sharp and high, some grave and deep, others a mean, so that if every string had judgment and election, it would choose to be what it is a so from the different degrees of glory in heaven, the most amiable and equal order appears that satisfy every one .- Dr.

GEOLOGY AND SCRIPTURE.

Many individuals start back from a consideration of the revelations of geology, because they fance that they provide an arrangement between it and the word of God. To such we would say compare for yourselves the results obtained by such men as Dr. Buckland, Prof. Smyth and the author of the Old Red-sand Stone, with scripture, and you will find no clashing or disagreement. What says the Book Genesis-In the BEGIN-NING God created the heaven and the earth-and the Earth was without form and void: and darkness was upon the face of the deep. Here is the statement of a fact recognised by geologists. They find that the crust of the earth shews traces of the continued action of water; and Moses' account tells us it was so. Well then, after the earth had been its determined time in water, the work of creation and reduction into order really commenced, and the Spirit of God moved on the face of the waters-and God said, let there be lightand there was light. Thus commenced the creation of the world, and its wonderful system-

dein Communication.

MOST REPREHENSIBLE PROCEEDINGS.

man refused, saying "the Church should take the pre-cedence of all Societies."

Their presumptuous endeavours to carry their irre-

ligious designs being defeated, they said they would strip the body of the coffin—which was provided by the Society—when the members of the Church undertook to pay the expense, (which the uacle was willing to do, but would not be allowed.) The grave also dug by them—in which, it was said by them, he wished to be buried.—a short distance from the town, they said that they would fill up, and that a grave might be dug for him elsewhere, which the clergyman said should be done in his churchyard. The procession then moved home, bringing with them every one whom they could induce to turn back; and the body was conveyed to the church, where, after the service and a sermon suited to the occasion, the Rev. gentleman ably and eloquen'ly called the attention of his audience to the fearful aspect the "Society" presented in attempting to try and push out of the way the institution of God, and plant in its room the institution of God, and plant in its room the institution of man. A grave was then dug, and the body respectably interred.

interred.

This proves, Mr. Editor, the position such a society wishes to take, namely, to supersede Religion and the Church of God. And we ask how, in the face of such facts as those, can any who love the Church—who are opposed to the infidel tendency of the age, be members of such a society? We warn all Churchmen against lending their council and aid to anything having so manifestly on its front the mark of infidelity. Let all remember their solemn vows to be God's people—the vows that are upon them as members of Christ's Church, which are sufficient with God's grace, to keep them in the path of Temperance, and which, if they fail to do, all societies of man's invention will be unable to accomplish it.

to accomplish it.

The spirit of Methodism also appeared on this occasion. The Rev. gentleman having been absent with his Bishop on a confirmation tour in the neighbourhood, an attempt was made on the part of the Methodists (in the house of one of which society deceased lodged.) to take possession of the body, though he was a baptized memberiot the Church, and had received the "Sacrament" shortly before his death; and though it was told them that a clergyman would be provided in time.

Journal Air, Langer not be home. But having heard the news of his death, returned immediately and strenuously resisted such an attempt to interfere with his duties.

Mr. Goddard, whose residence on the continent would have made his election a farce. In the Archdeaconry of Lowes there will be a severe struggle. The late proctor was the Rev. Thomas Grace, whose election—if it may be so called—took place without any citation, and was the deed of some half dozen Clergymen only. He is opposed by the Rev. R: Gream, Rector of Rotherfield. Mr. Gream, in his address to the clergy says:—'I hold the indisputable right of the Church to regulate all matters relating to doctrine and discipline, without interference from any quarter. Taking for my guide the Prayer-book and the formularies of the Church of Englaud, I should feel it my duty to protect them from alteration or innovation. In my protect them from alteration or innovation. In my opinion the education of all classes in the principles of the Church is an object of the highest importance, and I consider that Convocation is the proper body for the regulation of that and many other important matters."

[We give the following as containing hints of grave importance to the Church in Canada, and we trust that the same attention will be given to the subject here as it is obtaining in England. It is a move in the right direction. Ed. C. C.]

SUFFRAGAN BISHOPS.

(To the Editor of the English Churchman.)

SUFFRAGAN BISHOPS.

(To the Editor of the English Churchman.)

Sir,—I am truly obliged to your correspondent "F.
M." for the information which has given in answer to my inquiry on the subject of Suffragan Bishops. There does not appear to be any legal impediment to prevent their immediate restoration, the only difficulty being as to their support. I think that this obstacle can be soon overcome by appointing a Suffragan Bishop to a Parochial Benefice, whose income is not less than £1, 000 a-year, and whose population does not exceed four or five hundred, or seven hundred souls. There are many parishes where the population is thus dispropertionate to its income, and I can see no more objection to a Suffragan Bishop holding such a parish with his office, than our present Archdeacons holding Benefices with their Archdeaconnies, or Professors in the Universities being endowed with Cathedral Stalls. In fact, the principle of such an endowment has long been endowed with Benefices annexed to their Sees, until the recent act of the Ecclesiastical Commissioners separated the parishes from the Sees to which they were united. As the Suffragan Bishops would not have a seat in the House of Lords, nor have those expenses fall on them which the Incumbents of a See are now liable to, £1, 000 a year, with a residence, would probably be sufficient for the support of a Suffragan.

I throw out the above suggestion for the consideration of those who feel an interest in the subject of an increased Episcopate, and shall be prepared on a future occasion to go into the details as to the Dioceses where Suffragans are needed, and the Benefices which can be made conducive to their endowment.

I am, Sir, your faithful servent,

The Friday Fast, July 16, 1852

I am, Sir, your faithful servent, H. G. The Friday Fast, July 16, 1852

from the payments to and by the Ecclesiastical Commissions.—Times.

SHORTER SERVICES AT ST. MARTIN'S, BIRMINGHAM.

Sir,—I find from your paper of the Ist inst that the Rector of the above important pirish has published the result of his experiment of shorter services at his Church, which on the whole has proved satisfactory, more particularly so as regards Morning Service. Such I anticipated, would be the issue of the trial made by Mr. Miller, for the first time, in a parish which so greatly needed a return to the Rubrics of the Church, in order to its dense population profiting by the serin order to its dense population profiting by the services of our Liturgy.

I say a return to the Rubrics of the Church, because the present mode of celebrating morning prayer by