

recommending that the Clergy should at least preserve such recognized and received distinctions as to exist, and should avoid subjecting themselves, by mere carelessness in this point, and perhaps from being really absorbed in higher things,—to the imputation of wishing to sink the Clergyman and secularize their equipments. We ought to preserve the spirit of the Canon upon this point, if we cannot follow the letter. There appears to be no reason why the winter as well as the summer habits of the Clergy, especially as, in this climate, they are worn for half the year, should not be strictly clerical both in their colour and their cut. And if I may go into such particulars, I would suggest that the practice of wearing a dark or coloured article round the neck, in the place where properly the bands ought to be seen, has an unclerical appearance, and any object so small consideration. In England or Ireland such a practice in the Clergy of a town, would not fall to excite remark.

I will not, however, part with you, my brethren, with the notice of so comparatively light a subject as this. I pass, in conclusion, to another. Of preaching, generally, I have already spoken. But I am desirous of recommending it to my younger brethren, although the habits of some veterans in the service whom they will do well to imitate and whom they will be happy to resemble, have, in this point been formed in a different way,—to cultivate the practice of extemporaneous addresses. It is a large subject, and I can but lightly touch it now. I am very far indeed from recommending this practice to the extent of the habit of writing sermons of a preaching without sermons, which in some Congregations, should perhaps be the almost inevitable. An extemporaneous preacher who never disciplines his thoughts by the use of the pen who has not trained himself by the reiterated task of composition, to distribute his subject and digest his argument in a correct manner,—to repress the redundancies of his language and confine the flow of his thoughts to their proper channel, will be apt to deliver himself in a rambling and confused, if not in a rhapsodical manner, and to produce more excitement than edification among his hearers. But many occasions may present themselves, in which it is very convenient and of much advantage to the minister of God, to have the faculty at command, of addressing an auditory without written preparation or even, in some instances, without preparation at all. If I may venture to adduce my own experience, after the exercise of the ministry for the space of six and thirty years. I am very far from possessing any extraordinary gift in this way, and am hence the better qualified to maintain that all our Clergy might master the practice, if they would begin in time and perhaps choose the least formidable occasions in their first efforts. It may not, indeed, be their lot,—but on the other hand, it may,—to have demands made upon them for the exercise of this faculty. For myself, it has been so ordered that I have been called upon, all my life, to address men of very different classes and in a great variety of situations; I have been called upon to preach to sailors on the deep; to fishermen upon the sea-shore; to settlers in the back woods; to bodies of emigrants upon their first landing as strangers in the country; to the poor of cities in places expressly allotted for their instruction; to convalescents assembled in hospital; to Indians to whom I spoke, sentence by sentence, through an interpreter; to prisoners in jail and to prostitutes in the house of correction,—and in many of these instances, I can truly say that the formality of a written sermon, especially being prepared for a very different kind of occasion, would have been much out of place, and the want of allusion to circumstances offering themselves at the moment, for remark would have been signally unfortunate—in fact, in some examples, it would have produced no small embarrassment to know how to manage the leaves of the manuscript itself. To this I will add that had it been impossible for me to have performed the duty more than one-third or perhaps one-fourth of the same number of times: and thus if ever it has been at all granted to me to sow any good seed which has been blessed by the shower and the sunshine of heaven, that benefit may be said to have been trebled or quadrupled by my having early acquired the habit of speaking without book.

Let me not be here thought to recommend a subserviency to itching ears, or to disparage the liturgical services of the Church, if unaccompanied by preaching, I trust that I cannot be so understood. And thus I have now, being the fourth time, been permitted to give you my Episcopal Charge. In times like these and in the negotiation of so many questions which divide the minds of men, it has been an anxious and a difficult task. If in what I have said, I have afforded help to any of my brethren, I bless God for it;—if I have, in any point counselled them wrongly, I pray Him to forgive the error, and to avert all ill effect that might arise from it; but this I can say, with Bishop Bull, where I have laid down an opinion upon any point of difference, that *de summa rei quam alius persuaderet volo ipse, neque id temere, persuasum sum.* I am sensible that the tone which I have used, has here and there, been rather apologetic than hortatory and authoritative, and this I do not wish at all to disclaim. I wish to lean upon my Clergy at the same time that I am appointed to guide them: I ask the benefit of your unreserved communications upon all occasions of our intercourse, and, above all, I ask your prayers.

I have pointed out in a note upon my last Charge, that the bands were, in their origin, nothing more than the turning over of the shirt-collar, which seems to create an imp propriety. (If it be worth while to notice it) in the procession of the shirt-collar when bands are worn.

Stilus optatus et praestantissimus dicendi effector ac magister. See the whole passage in which these words occur in the first book of Cicero de Oratore. I may venture to give a reference here to an Article in which the passage is quoted, published in 1827, in No. IV. of the Christian Sentinel, (a Church periodical issued from the Montreal press, which many of the Clergy have not forgotten and may be able to consult) under the title of a Dialogue on the comparative advantages and disadvantages of preaching with or without written sermons. The Article was from the hand of the Author of this Charge and the question is treated with some fulness.

Prælat: D. F. Fid: Nic.

THE CHURCH.

TORONTO, JANUARY 4, 1849.

CONTENTS OF THE OUTSIDE.

THE CHURCH. Fourth Page. Charge of the Lord Bishop of Montreal.—Continued.

INCORPORATED CHURCH SOCIETY.

The Lord Bishop of Toronto,—with the desire of applying one of the Four Annual Collections not specially appropriated by the constitution of the Church Society, to what he considers a most important object,—recommends that the next Collection shall be made in behalf of the Fund for assisting STUDENTS IN DIVINITY; and that it be made in the several Churches, and at the several Stations of the Diocese on Sunday, the 21st January next, being the third Sunday after the Epiphany.

Since the establishment of this Fund at the commencement of the year 1846, assistance has been rendered therefrom to fourteen Candidates for Holy Orders, five of whom have been ordained, and four advanced, or about to be immediately advanced, in the order of merit or from priority of standing, to the more valuable Scholarships instituted by the Venerable Society for the propagation of the Gospel in Foreign Parts. This leaves five Candidates for Orders with stipends chargeable upon this Fund.

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In order to fix the annual charge upon this Fund to a stated sum, the Bishop of the Diocese has decided upon an arrangement by which Four Scholarships shall be permanently sustained from its proceeds, viz., Two at £40 Currency per annum each, and Two at £30 Currency per annum each, in addition to the Scholarships so generously maintained by the Society for the Propagation of the Gospel. This after the discharge of the present claims, would hereafter limit the charge upon the Student's Fund to £140 Currency per annum; so that probably a general Collection every alternate year would suffice to meet the amount of that demand.

To exclude all chance of the charge of partiality in the application of this aid, and to ensure the encouragement of a better educated class of Students, all the Scholarships founded, as well by the Society for the Propagation of the Gospel, as by the local Church Society, are henceforward as they become vacant, to be thrown open to a public competition. An examination for this purpose is appointed to be held annually, and will be conducted by the Chaplains of the Lord Bishop.

In aid of the present appeal, the Bishop of the Diocese relies upon the usual zeal of his Clergy, and the often experienced liberality of the Laity; believing that, with him, they will regard its object as one in which are involved high and important interests of the Church.

REVIEW OF THE YEAR.

Very seldom, indeed, in the history of the world, has a year presented so stirring a scene as that of the year which has just reached its close. Many a century might be pointed out, the footsteps of which have left a much fainter trace on the course of earthly affairs, than the single year which has passed away.

Extensive changes have taken place in the political Institutions of Continental Europe; and, as the causes which produced them are very far from being at rest, it is impossible, in the greater number of cases, to predict where or when these changes will stop. Political incendiaries would do well to reflect how much harder it is to control and check revolution, than