

The Church.

"Stand ye in the ways 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 XV., No. 21.]

TORONTO, CANADA, DECEMBER 25, 1851.

[WHOLE No., DCCXXX.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Dec. 28	1st SUND. APT. XMAS. M. Isaiah 37, Acts 25.	M. " 38, John 3.
M	" 29	INNOCENT DAY. E. " 61, Acts 26.	E. " 62, John 3.
T	" 30	E. " 63, Acts 27.	E. " 64, John 3.
W	" 31	E. " 65, Acts 28.	E. " 66, Jude
T	Jan. 1	M. Gen. 17, Rom. 2.	M. Deut. 10, Coloss. 2.
F	" 2	M. Gen. 1, Matt. 1.	M. " 2, Rom. 1.
S	" 3	M. " 3, Matt. 2.	M. " 4, Rom. 2.
D	" 4	2ND SUND. APT. XMAS. M. Isaiah 41, Matt. 2.	E. " 43, Rom. 3.

* To verse 22.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's	Rev. H. J. Grasett, M.A. Rector, Rev. E. Baldwin, M.A. Assist.	11 o'clock	3 o'clock
St. Paul's	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 " "	4 " "
Trinity	Rev. R. Mitchele, M.A. Incumbent.	11 " "	6 " "
St. George's	Rev. Stephen Lett, LL.D., Incumbent.	11 " "	7 " "
Holy Trinity	Rev. H. Scadding, M.A., Incumbent. Rev. W. Stennett, M.A., Assist.	11 " "	6 " "

* The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.

† In this Church the seats are all free and unappropriated. ‡ The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—ST. LAWRENCE BUILDINGS. Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 10s. J. P. CLARKE, Mus. Soc. Conductor. G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

REDEMPTION.

The scheme and machinery of Redemption may be illustrated by the water-works at Marly. We consider a part of that complicated machinery and we cannot calculate on the effects; but we see that they are produced. We cannot explain to a philosopher the system of redemption, the mode of conducting and communicating its benefits to the human soul; but we know that it yields the water of life—civilization to a barbarian, direction to a wanderer, support to those who are ready to perish.—*Rev. R. Cecil.*

SELF-CONCEIT.

When a man has looked before him as far as he can, he concludes there is no more to be seen; when he is at the end of his line, he is at the bottom of the ocean: when he has shot his boat, he is sure none ever did or can shoot better or beyond it. His own reason is the certain measure of truth; his own knowledge of what is possible in nature, though his mind and his thoughts change every seven years, as well as his strength and his features; nay, though his opinions change every week, or even every day, yet he is sure, or at least confident that his present thoughts and conclusions are just and true, and cannot be deceived.—*Sir W. Temple.*

FACTS.

Facts recorded are the landmarks to the understanding. He who is without them resembles a mariner, who sails along a treacherous coast, without either rudder or compass.—*Lord Bacon.*

A QUIET RELIGION.

Many times God is present in the still voice and private retirements of a quiet religion, and the constant spiritualities of an ordinary life; when the loud and impetuous winds, and the shining fires of more laborious and expensive actions are profitable to others only, like a tree of balsam, distilling precious liquors for others, and not for its own use.—*Jeremy Taylor.*

THE HOUSE OF PRAYER.

What a miserable scene of incessant struggle and worldliness would this land be, without its Sunday and its house of prayer! Abused as are these blessings by so many, despised and trodden under foot, as are too often the holy things of this house, and of the Lords own day, they yet shed a light and a religious character over this world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land. They keep alive the fire of religious feeling in the altar of the heart. They give a respite from

earthly cares, and open a glimpse of heaven to our sight. They speak, as it were, a perpetual protest against infidelity and vice. They set up a standard for the Gospel. They oppose a temporary check to the feet of the soul. They remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with him.—*Dr. Sumner, Bishop of Winchester.*

EXERCISE EVERY GRACE.

Every grace must be in exercise, if we would enjoy the communion of the perfect God. "I am the Almighty God, walk before me, and be thou perfect." Every wheel of the chariot must be in motion to gain the race.—*Rev. Henry Martyn.*

MEMORY.

Memory is the purveyor of reason; the power which places those images before the mind, upon which the judgment is to be exercised, and which treasures up the determinations that are once passed, as the rule of future actions, or grounds of subsequent conclusions.—*Dr. Johnson.*

HINT TO HEARERS.

A man that comes hungry to his meal, feeds heartily on the meat set before him, not regarding the metal or form of the platter, wherein it is served; who afterwards, when his stomach is satisfied, begins to play with the dish, or to read sentences on his trencher. Those auditors who can find nothing to do, but note elegant words and phrases, or rhetorical colours, or perhaps an ill-grace of gesture in a pithy and material speech, argue themselves full ere they come to the feast, and therefore go away with little pleasure, and no profit. In hearing others, my only intention shall be to feed my mind with solid matter. If my ear can get aught by the way, I will not grudge it, but I will not intend it.—*Bishop Hall.*

TRUTH.

Truth not infrequently forms the middle point between two errors.—*Pascal.*

Ecclesiastical Intelligence.

DIocese of Toronto.

The remittance made by the London Parochial Association for subscriptions collected in the 9th year, came too late to be inserted in the Treasurer's Accounts for that year; it was acknowledged in this paper on the 27th August.

The Collection made at Bath, of £1 2s. 0d., on behalf of the Jubilee Fund, was duly received, and entered in the Collection Book, as acknowledged on the 28th August—but on reference to the paper it appears to have been omitted—although in the acknowledgment made the 11th September, the sum is included in the amount previously announced.

The Rev. R. L. Stephenson thankfully acknowledges the following subscriptions, to aid in the completion of St. Stephen's Church, Buckingham—

HEXTEM, ENGLAND.		MONTREAL.	
Rev. W. J. D. Wad-dillone	£18 0 0	T. B. Anderson	£0 10 0
Hamilton Brothers	£5 0 0	C. Robertson	0 5 0
Thomas Higginson	1 0 0	B. Fraulis	0 5 4
TORONTO.		QUEBEC.	
J. C. P. Esten	0 10 0	The Lord Bishop	5 0 0
J. Arnold	0 10 0	Mrs. S. C. Hamilton	2 0 0
W. Sprague	0 10 0	Forayth & Bell	1 5 0
J. C. Farbut	0 10 0	Lemcurrier & Co.	1 5 0
A. Churchman	0 5 0	Archibald Campbell	1 5 0
Ogilvie & Co	0 5 0	D. Burnet	1 5 0
G. and U.	0 10 0	E. Peniston	0 15 0
T. B.	0 10 0	John Fraser	1 4 6
Mr. Harman	0 10 0	George B. Hall	2 10 0
Thomas Saworth	0 5 0	H. J. Good & Co.	1 5 0
Mr. Sprague, Senr.	0 10 0	W. H. Anderson	1 0 0
W. C. Evans	3 0 0	W. Dawson	1 0 0
Hon. P. McGill	5 0 0	G. Symes	1 0 0
H. Lavender	0 5 0	A. Gilmour & Co.	2 10 0
T. Musson	0 10 0	William Petry	1 0 0
Mr. Kingan	0 10 0	Mrs. Henry	0 10 0
		Mr. Stehman	0 5 0
		A Widow	0 1 3

ENGLAND.

DIocese of Melbourne.

REPORT OF THE PRELIMINARY COMMITTEE.

The Committee of the Geelong Branch of the "Melbourne Diocesan Society and Church of England Association" having addressed a letter to the Right Reverend the Lord Bishop of Melbourne, suggesting that he should call the attention of the Members of the Church generally throughout the Diocese to the following subjects:—

First—The best means of providing for the permanent endowment of the clergy of the diocese; and secondly—Church patronage; and that the Members of the Church should be communicated with, in such places where a Local Committee could be formed, requesting that each Local Committee would consider the subject, and delegate one or more of its members to attend a central Committee, to be presided over by the Bishop, at some stated time, as early as convenient, in order that, at such central Committee Meeting, the views and wishes of the members of the Church generally throughout the Diocese might by such means be obtained.

His Lordship, in reply, proposed that they should select two of their members to confer with two mem-

bers to be selected from the Melbourne Committee, who, with the Registrar of the Diocese, and any Clergy who might choose to attend, should decide: First—How, and by whom, the Delegates should be chosen; secondly—In what manner the proceedings should be conducted; and thirdly—What subjects should be brought before them for consideration.

The Preliminary Committee was accordingly constituted, and consisted of—
The Archdeacon of Geelong; the Rev. D. Newham, and the Rev. S. L. Chase; Mr. Palmer, Mr. Pohlman, Mr. Sladen, Mr. Watben, as the Representatives of the two Committees; and Mr. Moor, the Registrar of the Diocese.

The Preliminary Committee met at Mr. Moor's chambers on Thursday, the 13th March, 1851, and continued their sittings for the three following days. The Archdeacon of Geelong having been called to the chair, the meeting was each day opened with prayer.

The Preliminary Committee met again on March 24th, 1851, when the Rev. D. Newham having been called to the chair and the meeting opened with prayer, this Report was finally adopted, and the following resolutions were definitively agreed to, viz.—

I. That it is the opinion of this Committee, that the Members of the United Church of England and Ireland in Port Phillip should be invited to send representatives to a general Conference, to be summoned by the Bishop of the Diocese to consider the following subjects:—

1. The propriety of providing for the permanent endowment of the Church of this Diocese and the best means of carrying out this object.

2. The system and administration of Church Patronage, generally, throughout the Diocese.

The constitution of the Church of England in Port Phillip, with regard to the following points:—(1) The mode of appointment of Bishops. (2) The expediency and mode of organizing Diocesan Synods and Conventions, acting either separately or collectively, and the functions with which they should be invested. (3) The expediency and mode of organizing Provincial Synods and Conventions, acting either separately or collectively, and the functions with which they should be invested.

4. The expediency of appointing a Committee to inquire into, and report upon, the present state of the law, which regulates the temporal affairs of the Church of England in this District, and what provisions of alteration it may be necessary to make therein.

II. That the general Conference should consist of all licensed clergymen in the diocese, and of not more than fifty laymen, being members of the Church.

III. That the members of the Church of England, at the following places, be invited to elect representatives to attend the general Conference, viz.—St. James' and St. Peter's, Melbourne and Geelong, three representatives each; Heidelberg, Brighton, Pentridge, St. Kilda, Richmond, Kilmore, Kyneton, Ballan, Alberton, Barabank, Portland, Belfast, Warrnambool, The Grange, The Barrabool Hills, Indented Head, Williamstown, Moonee Ponds, Owens River, Broken River, Seymour, Colac, and Winchelsea, one representative each.

IV. That, in regard to the above-named districts, Bishop be requested to apply to the clergymen in their respective districts, and in districts where there are no clergymen, to such laymen as his Lordship may appoint; and invite them to call a meeting within such period of time as his Lordship may name, of the members of the Church in their respective limits, to elect from the members of the Church a suitable person to attend the proposed Conference for each such district; and it shall be competent to the members of the Church of England who cannot attend at such district meeting, to forward their votes in writing to the Chairman.

V. That the Bishop be requested to take such measures as he may deem requisite to procure the election of representatives for those parts of the colony not enumerated in the list.

VI. That the Bishop shall preside over the Conference, and regulate its proceedings according to the rules which usually prevail in public meetings.

DANIEL NEWHAM, Chairman.

March 24th, 1851.

Letter from the Clergy to the Bishop of Melbourne, in reference to the "Minutes of the Conference of the Bishops of the Australasian Dioceses," with his Lordship's Reply.

Melbourne, 25th March, 1851.

TO THE RIGHT REV. THE LORD BISHOP OF MELBOURNE.

MY LORD.—I, We, the undersigned Clergy of the diocese of Melbourne, having had our attention directed by your Lordship's circular letter, dated December 24th, 1850, to a publication entitled "Minutes of Proceedings at a Meeting of the Metropolitan and Suffragan Bishops of Australasia, held at Sydney, from October 1st to November 1st, 1850," have in consequence taken into consideration the subjects on which the opinions of yourself and your Right Reverend brethren are therein stated, with a view to the expression of our opinions thereon.

II. We observe that in stating the objects of the Conference, you disclaim the exercise of any synodical authority, and we beg respectfully to express our opinion that the holding by your Lordships of a Synod for the authoritative decision of the questions mooted

1 When the subject was considered by the Committee of the Diocesan Society and Church of England Association, in Melbourne, it was thought preferable that only a select number of the Clergy should be members of the Provisional Committee, and accordingly the Venerable the Archdeacon and the Rev. Messrs Collins, Newham, and Chase were appointed. C.M.

2 I understand the Committee to mean by these places, not simply the townships but the districts in which those townships are situated. C.M.

3 I do not consider that the members of the Church in any district are bound to elect one of themselves to be their representative; but that they may, if they think proper, choose a person residing in another place, provided only that he is a member of the Church of England. C.M.

in the "Minutes" would have been inconsistent not only with the Queen's Supremacy, but with the general constitution of our Church. With regard to the subjects treated of in the report, we have arrived at the following resolutions, which we desire to bring before your Lordship, as the simple expression of our opinion upon the points which we have thought it expedient to consider.

III. THE FUTURE CONSTITUTION OF THE CHURCH.

1. Diocesan Government.

(1) Diocesan Synods or Conventions.

We are of opinion that one assembly, called a Diocesan Synod or Convention, should be duly constituted that it should be presided over by the Bishop of the Diocese, and should consist of all the Presbyters of the Church, having cure of souls, or licensed by the Bishop and of lay representatives from the ecclesiastical parishes or districts.

(2) The Appointment of Bishops.

While we would not propose any alteration in the manner in which the Royal prerogative has been hitherto exercised in the appointment of Bishops, we would submit that, should her Majesty determine to permit a recommendation to a vacancy to be made by any Colonial authority, then such recommendation should come from the Diocesan Synod or Convention constituted as above mentioned; that is, the election should be made according to ancient usage, by the Clergy and Laity of the Diocese over which the Bishop is to preside.

2. Provincial Government.

(1) Provincial Synods or Conventions.

We are of opinion, that no advantage can be gained by the formation of any provincial assemblies whatever, so long as the present close connexion in our Church in the Australasian Colonies with the Church in England continues; and we would further state that it appears to us that such assemblies would have a direct tendency to weaken that connexion, and by the assumption of authority which belongs only to the Queen in Council, to interfere with the independence of the individual Bishops and their Dioceses.

(2) Metropolitan Authority.

We are of opinion that in order to maintain and strengthen our union with the Church in England, it would be advisable for each Diocese in the separate and independent Colonies of Australasia in matters of metropolitan jurisdiction, to be subject to that of Canterbury only. We would therefore submit that no metropolitan should be hereafter appointed, but that the senior Bishop for the time being should be ex-officio Primate of the Australasian Dioceses, without possessing any judicial authority over the same.

IV. Church Membership.

We are of opinion that no persons should be elected to serve in any Diocesan Synod or Convention, or entitled to act as electors, except such persons as are members of the Church in full communion.

V. AND VI. DISCIPLINE AND STATUS OF CLERGY.

We are of opinion that it is desirable—

(1.) That every presentation to a permanent cure should be generally made by a vestry or other body elected by the members of the parish or district to which the minister is to be appointed, and that the clergyman so nominated should be presented to the Bishop for induction to the benefice, according to the usage of our Church in England.

(2.) That all clergymen, not placed in subordination to an incumbent, but entrusted with an independent cure, should be in the same position as incumbents in England.

(3.) That no incumbent should be deprived of his incumbency who had not been convicted of a canonical offence.

(4.) That the Diocesan Synod or Convention, consisting of clergy and laity, should be the court for the trial of any presbyter or deacon, but that there should be a direct appeal from it to the highest Ecclesiastical Court in England.

(5.) That no judgment should be passed upon any presbyter or deacon for false doctrine by any Colonial Court or authority; but that a statement of the case should be drawn up and transmitted for adjudication to the highest Ecclesiastical Court in England.

(6.) That the Bishop of each of the Australasian Dioceses should be perfectly independent of all others, and that he should be subject only to the Archbishop of Canterbury, in the same manner as the Bishops of the province of Canterbury.

VII. LITURGY.

With respect to the various matters treated of in the "minutes" under this head, there are some on which we would offer here no opinion; but with respect to others, which relate to points in the performance of Divine Service, upon which there are either no rubrical directions have been variously interpreted, we think that they should be left, as far as possible, to the discretion of each individual clergyman.

VIII. HOLY BAPTISM.

With reference to this important subject we strongly deprecate the putting forth of any authoritative decision upon the doctrine of our Church regarding it, beyond that contained in the "Articles agreed upon by the Archbishops and Bishops of both Provinces and the whole Clergy, in the Convocation holden at London in the year 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true Religion."

IX. EDUCATION.

We are decidedly averse to give our support to any system of education, whether provided in schools or colleges, which would preclude giving to the members of our communion an education based upon Holy Scriptures, and according to the principles of our Church.—We think that some general system of common examination, at stated periods, might be established in this