

# THE CANADIAN CHURCHMAN.

"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."

NEW SERIES, VOL. I, No. 48.]      TORONTO, CANADA, JUNE 2, 1853.      [OLD SERIES, VOL. XVI.

**WEEKLY CALENDAR.**

Date.	Day.	Lesson.	1st Lesson.	2d Lesson.
June 5	SUN. APT. TRIN.	M. E.	Judges 4	Mark 6 2 Cor. 3
" 6	"	M. E.	Job "	Mark 7 2 Cor. 4
" 7	"	M. E.	" "	Mark 8 2 Cor. 5
" 8	"	M. E.	" "	Mark 9 2 Cor. 6
" 9	"	M. E.	" "	Mark 10 1 Cor. 7
" 10	"	M. E.	" "	Mark 11 2 Cor. 8
" 11	ST. BARNABAS A and M.	M. E.	Eclu. 10	Mark 12 2 Cor. 9
" 12	SUN. APT. TRIN.	M. E.	Sam. 2	Mark 13 2 Cor. 10

**STUDENT'S FUND.**

Previously announced.....	£210 16 2
Richmond, per Rev. J. Flood.....	1 1 6
Holy Trinity, Hawkesbury, per Rev. J. T. Lewis.....	3 0 0
<b>159 Collections amounting to.....</b>	<b>£214 17 8</b>

**BRANCHES.**

Port Hope, per Rev. J. Shortt.....	£8 0 0
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**ANNUAL SUBSCRIPTIONS.**

Rev. J. Shortt for XI. year.....	£1 5 0
Robert Spratt, for do. year.....	1 5 0
D. Crawford for do. year.....	1 5 0
J. W. Brent, for do. year.....	1 5 0
<b>Total.....</b>	<b>5 0 0</b>

THOMAS SMITH KENNEDY,  
Sec. C. H., D. T.

The sums necessary for the accomplishment of the above enumerated undertakings have been, when we consider the comparatively small number of persons by whom they have been furnished, by no means insignificant; and, in addition, the sum of £102 has been furnished for the maintenance of Travelling Missionaries, £25 of which were given to the Rev. John Lyod Thomas, who, after the first Sunday of his missionary career, was pronounced to be affected by a fatal pulmonary disease, and the remainder applied towards the salary of the Rev. E. R. Stinson, who performed the duties of Travelling Missionary from August 1846 to February 1852.—In addition to the above it is satisfactory to know that the Quarterly Collections for the several objects of the Parent Society have, with only two exceptions, been regularly made within the Parish of Woodstock, and that they bear a most respectable comparison with the sums collected in the other Parishes of the Diocese.

ult., we find him attacking indirectly, it may be unintentionally, that sacred principle of our Church—"the sufficiency of Holy Scripture." Differing and antagonist sects, he argues, all draw their doctrines from the Bible, each putting their own interpretation upon it. Consequently the Bible is not sufficient without something else—and that something else, we find by-and-by, to be the old Romanist idea of an infallible interpreter.

Surely this is a most dangerous and ill-judged course. Mr. Neale charges Protestants with playing into the hands of infidels; he is doubly guilty of it himself, in thus attempting to undermine the sufficiency of Holy Scripture. Take that away and what has Christianity left to stand upon? The dogma of a perpetual Church infallibility, as any part of the Christian dispensation, is a flimsy delusion, which, while it serves as a cloak for error, affords no defence for truth.

## THE COMMON-PLACE BOOK.

**MAXIMS RELATING TO THE SCRIPTURES.**

**BISHOP THOMAS WILSON.**—He that reads the Holy Scriptures with a purpose to profit by them, will find them clear and his duty determined.

Read the Scriptures with humility, not to appear more knowing, but to be edified.

A man that reads the Scriptures, as he does other books, for diversion, for improvement in worldly knowledge only, and not with design to order his life according to the rules and examples of piety he finds there, will never, by all his reading, become "wise unto salvation."

The reading of the Scriptures, when serious, is always attended with a blessing.

He that is of a teachable temper, will submit to the rules of the Gospel in their plain and obvious sense; and he that will not do so, will run into endless errors even as much as if the Gospel had never been preached.

A Christian life is the great key of the Gospel.

A man may know all the learned criticisms of the Scriptures without knowing the spirit, the piety, and the mysteries thereof.

By the Holy Scriptures, every man may see what he is, what he is not, and what he ought to be. Let us, therefore, meditate upon them, consult them as our rule, and make them evermore our pattern.—*Maxims of Piety and Christianity.*

## TALBOT DISTRICT BRANCH OF THE CHURCH SOCIETY.

A public meeting of the Talbot District Branch of the Church Society was held in Trinity Church Simcoe, on the evening of Thursday, March 3rd 1853. Notwithstanding the bad state of the roads and the unpleasant weather, the Church was well filled with persons who took a lively interest in the proceedings of the evening.

The chair was occupied by the Reverend Rector of Woodhouse, and Mr. George M. Evans was appointed to act as Secretary to the Society; after which was read the following:

**Report.**

If the success of the Church Society in the Talbot District were to be estimated by what has been done in the way of public meetings for the last three or four years, the preparation of a report would certainly be a superfluous labour. Happily, however, this is not the case, for, although Churchmen in the District may not have done as much as the needs of the country seem to call for, they have not been altogether unmindful of their duty.

Much has been done within the last few years to advance the interests of the Church among us, and there is every reason to hope that with the increase of our population and our improvement in worldly circumstances a corresponding increase of exertion to promote the interest of the Church will be manifested.

The position of the Talbot District Branch of the Church Society is somewhat peculiar, different it is presumed, from any other in the Diocese. It was deemed expedient in the year 1844 to sever the Talbot District from the London and Huron and to form a distinct branch, and this was done in the expectation that additional resident clergymen would soon be expected here, so that several Parochial Associations might be at work within the limits. This however, has not yet been even partially effected, and the District is now, as it regards resident clergymen, exactly in the same position in which it has been for the last fourteen years. Though dignified therefore, by the name of a District Branch, ours has been, in fact, little more than a Parochial Association, as, with small exceptions, all that has been effected has been done within the immediate sphere of duty of the Rector of Woodhouse.

Since the last meeting of the Church Society, Trinity Church, Simcoe, has been completed, and everything essential to the convenient performance of public worship, including a melodeon and very handsome lamps, liberally provided. Christ Church, Victoria, which has been for some time in a sufficient state of advancement to admit of the performance of Divine Service, has within the last year been finished, with comfortable pews, chancel, pulpit and reading desk, in addition to which a convenient vestry has been built, and an excellent melodeon provided, together with a neat set of vessels for the administration of the Holy Communion, for which the congregation are indebted to the kindness and liberality of the Rev. George Salmon, who has for a length of time given them the benefit of his ministrations on alternate Sunday afternoons.

Very efficient means have been also employed during the last year to provide for the erection of a Church in the rising town of Port Dover. The sum of £450 is now at the disposal of the Church building committee; the church will, by the divine blessing, be completed during the current year, and would, ere this, have been in an advanced state but for the non-fulfilment of the contract entered into for the supply of brick for its construction.

Christ Church, Nanticoke, in the township of Walpole, is now so far completed as to admit of the convenient performance of public worship there, and a second small church is in progress in the south-eastern part of that township.

In the village of Waterford, now under the pastoral charge of the Rev. E. R. Stinson, whose residence, however, is in another District, at several miles distance, a small brick Church has been erected, and is expected to be ready for use in the course of the ensuing summer.

It is at the same time proper to state that these collections have been the only sums contributed to the Parent Society: for the amounts collected by general subscription, having fallen short of what was required for the Travelling Missionary, it was deemed unnecessary further to curtail them by one-fourth to be remitted to Toronto, as we had to look to the liberality of the Parent Society to make up the deficiency.

It would be wrong to conclude this Report without in the first place expressing an earnest hope that for the future we may conduct the business of the Church Society in a manner more strictly in accordance with its obligations, and in the second place, that the rapidly increasing call for exertion on behalf of the Church around us may call forth corresponding exertion on the part of all those who desire the prosperity of our Zion.

The Report having been read, the following Resolutions were successively put and carried:—

1. That the Report now read be adopted, (Moved by E. Gilman, Esq., seconded by the Rev. E. R. Stinson.)
2. That this Meeting desires to acknowledge the goodness of God manifested in the measure of success vouchsafed to the Parent Society in this Diocese, and to the kindred societies throughout British North America (Moved by J. G. Wilson, Esq., seconded by the Rev. James Brown.)
3. That this Meeting rejoices in the contemplation of the increasing amount of Church accommodation within the District, and looks with lively interest to the time when the ministry of the Sanctuary will be in nearer proportion to the wants of the population. (Moved by A. Walde, Esq., seconded by Geo. M. Evans, Esq.)
4. That the increased prosperity of our Zion must be looked for, under God, from the increased zeal and activity of her members. (Moved by M. H. Toley, Esq., seconded by E. Gilmore, Esq.)

That this Meeting anticipates the greatest benefit to the interests of the Church, and of true religion, from the establishment of Trinity College, Toronto.

The Scriptures must remain the Christian Rule of Faith. Our Church recognizes no other.—True, that rule does not produce perfect unity among all who profess to follow it, because it is addressed to fallible beings, who in the use they make of the means of religious knowledge, must be left to their own responsibility. In religion, as in every thing else, the waywardness and weakness of man will be apparent. There is scarcely anything within the range of human cognizance—any matter of belief or practice—on which some diversity of opinion does not exist. Men scarcely think alike, nor act alike, in any one thing, except under the most obvious instinctive impulse.

And though good and conscientious men do differ in the interpretation of some parts of Scripture, that does not show that they do not take the Bible as the standard and repository of their religion. We might as well say, that because two judges differ in their interpretation of a statute, that they do not take the law for their guide. They do, according to the best of their judgment, and that is as near as we can ever get either to truth or justice in this imperfect state.

But, argues Mr. Neale, if you admit the exercise of private judgment upon the doctrines of the Bible, either you must allow that others have as much right to their opinions as you have to yours, or "you mean that every one is bound to interpret the Scriptures according to your own private judgment."

Here he is confounding the positive right which is my own, with the obligation resulting from it, which may affect others.

I am at liberty to exercise my own reason and judgment upon that which is of the most vital interest to me, viz.—the tenets of my religious belief. I may sincerely believe certain articles of faith to be such essential parts of true religion, that they can only be rejected at peril of salvation. Thus far then the right of my own religious belief. Now, as to obligations that result from this. Believing certain articles to be true I must believe their converse to be false, and I am at liberty to use every legitimate means to persuade others of their truth, and to adopt those tenets which I believe are necessary to salvation. I may denounce what appears to me error in as strong terms as I choose, as long as I do not infringe the great Christian precept of personal charity, and as long as I do not deny to others the same right of judgment which I claim for myself. In thus denouncing what I conceive to be error, there is nothing intolerant, bigoted, or wicked, as Mr. Neale affirms.

There is a right and wrong, truth and falsehood, about religion, as about morals, and conduct and every thing else. All the world proceeds upon this assumption, though practically there may be much difference of opinion and conduct. Yet no one conceives himself the less at liberty to point out what he deems erroneous and mischievous.

Others may dispute my belief; but for this there is no remedy. Between right and wrong—between truth and error, there always will be a contest, nor need we doubt that truth will ultimately prevail; and this not by coercive means or by the extinction of men's natural rights, but by the progressive influence of that Holy Spirit to whom truth owes its preservation, as its origin.

In short, it is not the right of private judgment that is censurable, but the way in which men use it. They may use this as any other liberty to their own injury, if in its exercise they fall into heresy or unbelief.

And as in morals we do not hesitate to tell men what is hurtful and sinful, without considering that we are infringing upon their liberty of choice and action; so in religion, our defining what we believe to be true doctrine, and persuading men to receive it, is no denial of their right of private judgment.

## ENGLAND.

### DIOCESE OF WORCESTER.

**NEW CHURCH AT BIRMINGHAM.**—A Committee has been formed for the purpose of erecting a new Church in the populous parish of St. George, Birmingham. The Committee have issued an appeal for aid to erect the proposed edifice in that immense parish, where 26,000 people are congregated with Church accommodations for only about 1,800, and of this 250 sittings are furnished by a licensed school room in Farm street. Only eight persons out of every hundred are thus provided with the means of religious instruction. It is proposed to erect a new Church and school at the junction of Farm street and Wheeler street, and to assign to the incumbent a population of 9,500 persons, located in the half of the parish lying towards Hansworth. It is further proposed to erect in Hospital street, or its densely crowded neighbourhood, a school building which will afford a large room for divine worship and prepare the way for the erection of another Church. The carrying out of this design will cost about £8,000, of which £2,000 have already been promised—£1,200 to their honour be it recorded, in sums of £100 each, by members of St. George's congregation.

**Correspondence.**

**PRIVATE JUDGMENT IN RELIGION.**

To the Editor of the Canadian Churchman.

Sir,—In the continuation of Mr. Neale's anti-protestant lecture, given in your number of 5th

## Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

PALM SUNDAY—MISSION FUND.

Collections made in the several Churches and Chapels and Missionary Stations, in behalf of Missionary objects within the Diocese, appointed for Palm Sunday.

Previously announced in <i>Canadian Churchman</i> , Vol. 1, No. 42.....	£99 8 3
Richmond, North Gower.....	1 1 3
—per Rev. J. Flood.....	
Norway, per Rev. Dr. Beaven.....	0 12 9
St. Jude's, Oakville.....	£1 15 14
Palermo.....	0 15 0
Milton.....	0 4 8
—per Churchwarden.....	2 15 0
St. Mark's, Barriefield.....	0 16 3
M'Lean's School-house.....	0 7 6
—per Rev. H. Brent.....	1 3 9
Portsmouth.....	1 5 0
Marshall's School-house.....	0 3 10
—per Rev. T. W. Marsh.....	1 8 10
<b>47 Collections amounting to.....</b>	<b>£106 9 10</b>
Collections on behalf of the same object, appointed to be taken up on Trinity Sunday.	
Previously announced.....	£15 11 4
St. John's Ch., Yorkmills, £1 10 0	
Moore's Station.....	0 12 6
—per Rev. R. Mitchele.....	2 2 6
Norway, per Rev. Dr. Beaven.....	0 12 4
St. Mark's, Barriefield.....	1 5 0
M'Lean's School-house.....	0 6 3
—per Rev. H. Brent.....	1 11 3
<b>14 Collections amounting to.....</b>	<b>£21 7 5</b>