

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 XIV., No. 24.]

TORONTO, CANADA, JANUARY 9, 1851.

[WHOLE No., DCCV.]

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
Jan. 12, 1st SUN. AFT. EPIPH.	Isaiah 44, Matt. 10.	
" 13, "	" 46, Rom. 10.	
" 14, "	Gen. 23, Matt. 11.	
" 15, "	" 21, Rom. 11.	
" 16, "	" 25, Matt. 12.	
" 17, "	" 26, Rom. 12.	
" 18, "	" 27, Matt. 13.	
" 19, 2ND SUN. AFT. EPIPH.	" 28, Rom. 13.	
" 20, "	" 29, Matt. 14.	
" 21, "	" 30, Rom. 14.	
" 22, "	" 31, Matt. 15.	
" 23, "	" 32, Rom. 15.	
" 24, "	" 33, Matt. 16.	
" 25, "	" 34, Rom. 16.	
" 26, "	Isaiah 51, Matt. 17.	
" 27, "	" 53, Cor. 1.	

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Poetry.

THE CHURCH OF ENGLAND NOT A NEW CHURCH.

(From an old number of the Church of England Magazine.)

The Popish priest is at our door,
His lamb-like voice we hear;
But we half detect the lion's roar,
Though we will not stoop to fear.

There's a spirit in Old England,
That cannot crouch to Rome;
Our Fathers lived the brave and free,
In their own, their island home.

The truths which ancient Britons knew,
Unto our hearts are known;
We may not kneel as the heathen do,
Nor kneel to gods of stone.

Our Church is not a new-sprung Church;
It flourished in the land
Before the slaves of Papal Rome
Polluted England's strand.

We're of no sect—our hearts are knit
With Jesus Christ the Lord;
And we will not change our ancient faith,
Apostate! at thy word.

Our faith is truth—the truth of God;
It blazes high and bright;
We'll stand to it, as our fathers stood,
And may God defend the right!

M. A. STODART.

FIRST SUNDAY AFTER EPIPHANY.

JANUARY 12TH, 1850.

MORNING SERVICE.—PROPER LESSON.—Isaiah xlv.

The first eight verses set forth the mercies and greatness of that Lord and Redeemer, who was manifested to the wise men of the east, the representatives of the Gentiles, that is to say of the heathen, who, before, knew not God. And, in perusing these Scriptures, the reader will hardly fail to feel the beautiful representation of the spiritual necessities of the poor Gentiles, and the comfort they received, set before us, in the 3rd and 4th verses, under the figure of a *dry ground* receiving a freshening shower, and in consequence, sending up fruits and verdure.

From this beautiful allusion to the blessings conferred on man, by the manifestation of the Word of Life, the prophet proceeds, in the twelve following verses, to set before us a most animated, but humiliating picture, of the folly and degradation into which man fell, when left to his own devices, and from which the manifestation of the true God, and only Saviour, has emancipated him. If ridicule could be applied to so grave a subject, and if the remembrance that we are the same frail and erring beings, preserved only by God's grace and mercy from similar follies, did not excite in our breasts fear and pity, we could scarcely forbear a smile of contempt at the miserable delusions of these poor creatures, so indignantly and powerfully rebuked before us. How does the prophet exhibit the workmen preparing the idol; the smith and the carpenter shaping it out; the hewer of wood cutting down the block; the chips of the workmen, and cook vituals; the man carrying it to its place on his shoulders; and, then, all these idolatrous and deceived beings, *worshipping* this product of their own hands, as a god! A deceived heathen, indeed, must have turned them aside; and,

we might be almost incredulous at such folly, did we not know, that even since the manifestation of Jesus, the same fatal disposition to feed upon ashes, as the prophet terms it, has again appeared. The Romish church again laid this snare before the people, and till the Reformation, in this very country, were images worshipped, and many juggling tricks through them, passed on the people as miracles.

Herein the same subject is pursued, and the idol is held up in a most contemptible light, by the prophet, to its deluded votaries. It is described as motionless, and cumbersome, making weary the beasts, whose powers it requires to drag it along.

This absurd object of worship is then held up in contrast with the great God of Israel, to whom time and space are as nothing, and who commands all nature to do his bidding; "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My council shall stand, and I will do all my pleasure." Contrast this God with the gods of the heathens, and even with the god of covetousness, and lust, and worldliness, which too many set up in their hearts to worship. May not these men, who serve their brute lusts and corrupt passions, be compared with *beasts*, and *weary beasts*, dragging a cumbersome and senseless idol? Contrast the heavy service of idolatry, and worldliness, with the light burthen and easy yoke of Christ; and then bless that God who has "brought near his righteousness"—who hath manifested himself to us that are of Gentile origin, and taught us what St. Paul, in the Epistle for the day, so truly describes as our "reasonable service."

The Rev. Mr. Reading has shewn, that the pretext of the Romanists, that they do not worship the images, but only the person represented, is not only a very stale, but a very fallacious excuse. It may be true as to the more enlightened among them, but not as to the bulk of their followers.

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Ecclesiastical Intelligence.

DIocese of Toronto.

DIocesan THEOLOGICAL COLLEGE, COBOURG.

COURSE OF STUDIES for the Term commencing Thursday, January 9th, and ending Friday, April 11th, 1851:—

TUESDAYS.—Greek Gospels.—From Matthew xv; Mark vii; Luke ix, 18; John vii. Evidences of Christianity.—Undesignated Coincidences, concluded; and conclusion of Paley's Evidences.

WEDNESDAYS.—Acts of the Apostles.—From Chap. i. to xi inclusive. Epistles to the Colossians and Philemon. Thirty-nine Articles.—From Art. xviii. to xxv inclusive.

THURSDAYS.—Clemens Romanus.—Epist. ad Corinth. (Continued.) Old Testament History.—From the commencement to the death of Abraham.

FRIDAYS.—Tertullian.—Liber Apologet. (Continued.) Ecclesiastical History.—From the establishment of Christianity by Constantine to the time of Charlemagne.

CHURCH UNIVERSITY.

A meeting called by order of the Lord Bishop, of the Church University Board, was held in the city of Toronto, on Saturday the 4th of Jan., 1851.

The Lord Bishop of Toronto in the Chair. The Bishop opened the meeting which was numerously attended by reading the following circular: Toronto, 3rd January, 1851.

Sir,—I am directed by the Bishop to invite you to meet him at the Church Society's House, on Saturday the 4th inst., at three o'clock, P. M., to choose a certain number of Gentlemen from among the Subscribers to the Church University, to form, with a like number named by his Lordship on behalf of the Donors in England, a Provisional Council, till the Institution goes into operation. I am, Sir, your obedient Servant,

THOMAS CHAMPION, Secretary.

The following resolution was moved by E. G. O'Brien, Esq., seconded by Lewis Moffatt, Esq., and having been put to the Meeting by the Secretary was unanimously carried:—

Whereas: the Provision made for sound religious and general education under the care and guidance of the Church, by means of the original Charter, granted by King George the Fourth to the late University of King's College, and obtained chiefly through the exertions of our beloved Diocesan, then Archdeacon of York, has been wholly diverted to mere secular purposes; and the character of the University so entirely changed by unwise legislation from time to time, as to result in the prohibition, by Parliamentary Statute of all Public worship and religious instruction within its walls, it has therefore become imperatively necessary to establish some seat of learning in the Province in which, on the basis of religious knowledge, and under the sanctifying influences of religious observances, the sons of Churchmen as well as the youth generally of the Province may attain, that instruction in the various branches of Art and Science necessary to qualify them for discharging their duties in Church and State: And whereas, the Right Reverend Father in God, John, Lord Bishop of Toronto, has again by his individual exertions, brought such a school of learning into that state of maturity as to give sure prospect of its being shortly put into operation; and now requiring the aid of a Provisional Council for its management. Be it resolved, that the thanks of the Churchmen generally throughout the Province are justly due to his Lordship for these exertions; and that this Board do therefore for themselves most respectfully tender the same to his Lordship.

And, be it further Resolved,— That, before proceeding to the appointment of members to form part of the Provisional Council, as desired by the circular of the 3rd inst., calling this meeting, this Board records its sense of the large pecuniary aid which his Lordship has given, by taking upon himself, and defraying out of his private means, not only heavy preliminary expenses incurred in this Province, but also, and in addition thereto, those expenses necessarily attendant on an expensive and lengthened visit to Great Britain, the payment of which by his Lordship should be considered as a donation to the Institution in addition to his other liberal subscriptions made thereto.

The Lord Bishop after thanking the meeting for the resolution which they had passed, proceeded as follows:—

"The time is now come when active measures must be taken for realising, securing, and taking care of the donations in land and money, which have been made towards the support of The Church University.

"In addition to this, steps must be taken for erecting suitable buildings—contracts must be made—plans determined upon, and funds provided.

"Moreover, it may be found necessary to consider whether any alterations can with advantage be adopted in the draught of the Charter or form of the Constitution which has been already submitted to the Government in England, and sent to the Provincial authorities here for approval, but of which no notice has been yet taken, although it must have been received several months ago. Perhaps this apparent neglect may not be productive of any great disadvantage, for should changes be judged expedient it may be necessary again to submit the draught of the Charter so amended to the consideration of Government. In the mean time, such inattention to our wishes seems to indicate that there is no immediate prospect of getting a Charter, and that we are compelled without waiting any longer to consider by what scheme of Government the want of it can be best supplied, on the principle of acting as a voluntary association. And here gentlemen I would observe, that since the destruction of King's College, and till a Charter shall be obtained, we are placed and kept as members of the United Church of England and Ireland, under every other religious denomination in the Province, and the influence of the Crown is not only employed, without the knowledge of our Gracious Sovereign and unquestionably contrary to her wishes, to arrest the growth and extension of the Church, which she has sworn to cherish and protect, but even to peril its existence.

"How long this state of things shall be suffered to continue, I know not, but in the mean time we have a sacred duty to discharge, and I have therefore called you together to assist me in deliberating

and acting in these matters,—and for this purpose to have a Board formed from the Contributors of The University, to serve as a Provisional Council—and as the College is to be strictly a Church of England Institution—the members chosen will be required to sign the Thirty-nine Articles.

"I would propose that the Provisional Council shall consist of Twelve Members, of whom six shall be chosen by the Contributors of The University now present, and six by the Bishop in his own behalf, and that of the Church Societies and contributors in England.

"I would farther propose, that the two Archdeacons shall be ex-officio members of the Provisional Council, when it may be in their power to attend, and that the Bishop preside at all meetings at which he may find it convenient to be present.

"I have now therefore to request that you, gentlemen, who have had the goodness to associate in my absence, in forwarding the great object we have in view, do forthwith choose six of your body, who are willing to give a portion of their time to the service of The Church University, and to act as temporary Councillors in the management of its affairs.

"This being done, I shall nominate a like number, including one to represent the Medical Faculty.

"Such Council to serve till the College is ready to commence the business of instruction, when some modifications will become necessary that all the Faculties may be equally represented."

On the recommendation of the Lord Bishop, it was agreed—

That a Provisional Council be formed, to consist of the Lord Bishop of Toronto, who shall preside at all Meetings at which his Lordship may find it convenient to attend; the Venerable the Archdeacon of Kingston; the Venerable the Archdeacon of York, and twelve Members; to serve till the University be ready to commence the business of instruction; and that six of the twelve Members of such Council shall be chosen by the contributors to the Church University now present; and six, including one to represent the Medical Faculty, by the Lord Bishop on his own behalf, and that of the Church Societies and Contributors in England.

The following Gentlemen were nominated by the Meeting, and elected as Members of the said Council:—

- ALEXANDER BURNSIDE, Esquire.
- THE HON. MR. CHIEF JUSTICE ROBINSON.
- THE REV. H. J. GRASSETT, M. A.
- THE HON. MR. CHIEF JUSTICE MACAULAY.
- JOHN ARNOLD, Esq.
- LEWIS MOFFATT, Esq.

The Lord Bishop then nominated the following gentlemen as members of the Council:—

- THE HON. JAMES GORDON.
- THE HON. MR. VICE CHANCELLOR SPRAGGE.
- PHILIP VANKOUGHNETT, Esq.
- THE HON. R. S. JAMESON.
- THE HON. MR. JUSTICE DRAPER.

And to represent the Medical Faculty—

- EDWARD M. HODDER, Esq., M. C.
- It was also agreed that the following Gentlemen should be Trustees:—
- THE REV. H. J. GRASSETT, M. A.;
 - GEORGE W. ALLAN, Esq.;
 - and LEWIS MOFFATT, Esq.

It was Ordered, That the first meeting of the Council should take place on Thursday, the 9th of January, at the Church Society's House, at three o'clock, P. M.

His Lordship then thanked the Board for their attendance; and stated that they would occasionally be called together when the Council had any important business upon which it might be thought advisable to take their opinion.

THOS. CHAMPION, Secretary.

ADDRESS FROM THE GRAND RIVER INDIANS.

To the Honourable and Right Reverend THE LORD BISHOP OF TORONTO.

RIGHT REVEREND FATHER,—We the Indian members of the Church, residing upon the Grand River, were made acquainted, several months ago, with your long journey across the great waters, in order to augment the means of religious learning, and to promote the prosperity of the Church in this country; and the news of your return, in health and safety, in answer to the prayers of the Church for your preservation during your absence, has filled our hearts with joy and gladness.

Having derived so many advantages, both with respect to the present life and that which is to come, through the ministrations of the Church of England, it is with the sincerest pleasure that we hear of her constant and rapid extension in all parts of the dominions of our gracious Queen, and particularly in this western world.

That you, Right Reverend Father, may long live to see the truth, which you, and those who labour with you teach, spread more and more in all parts of this land, to visit our congregations, and to see the great