

# 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. 23.]

TORONTO, CANADA, JANUARY 2, 1851.

[WHOLE No., DCCIV.]

### WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	Jan. 5.	2d S. AFF. CHRISTMAS. { M. Isiah 41. Matt. 4. E. " 43. Rom. 4. }	
M	" 6.	EPIPHANY. { M. " 60. Luke 3. E. " 49. John 2. }	
T	" 7.	" " " " M. Gen. 9. Matt. 5. E. " 12. Rom. 5. }	
W	" 8.	" " " " M. " 13. Matt. 6. E. " 14. Rom. 6. }	
T	" 9.	" " " " M. " 15. Matt. 7. E. " 16. Rom. 7. }	
F	" 10.	" " " " M. " 17. Matt. 8. E. " 18. Rom. 8. }	
S	" 11.	" " " " M. " 19. Matt. 9. E. " 20. Rom. 9. }	
F	" 12.	1st SUN. ART. EPIPH. { M. Isiah 44. Matt. 10. E. " 46. Rom. 10. }	

\* Creed of St. Athanasius. † To verse 23. ‡ To verse 12.

### CONTENTS OF THIS NUMBER.

First Page.	Fifth Page.
Year.	Editorial:—A Dissenting Fabrication; The Popish Aggression; The Churchman's Almanack; The Young Churchman.
Diocese of Toronto.	St. George's Church.
United States.	Subscriptions to the Church Communications.
Second Page.	University.
Third Page.	Arrival of the <i>Baltic</i> .
Colonial Intelligence.	From our English Files.
Fourth Page.	Sixth Page.
Editorial:—Diocesan Church Society; The Papal Aggression; The secret plan of the Jesuits.	Canadian Colloquies.
	Origin of the Church of England Review.

### Poetry.

#### HYMN FOR THE NEW YEAR.

Harp, awake! tell out the story  
Of our love, and joy, and praise:  
Lute, awake! awake our glory,  
Join a thankful song to raise:  
Lo! a theme for notes of sadness—  
In ourselves with sin defiled:  
Lo! a theme for holiest gladness—  
In our Father reconciled.

Heavenly guardian! Thou hast lengthened,  
And hast blessed, our mortal span;  
And in our weak hearts hast strengthened  
What thine own free grace began.  
In the dust we bend before Thee,  
Lord of sunless hosts above;  
Yet in lowly joy adore Thee,  
God of mercy, grace, and love.

Let thy favour, and thy blessing,  
Crown the year we now begin;  
Let us all, true life possessing,  
Grow in grace, and die to sin.

Storms are around us, hearts are quailing,  
Signs in heaven, and earth and sea;  
But, when heaven and earth are failing  
Saviour, we will trust in Thee.

#### FEAST OF THE CIRCUMCISION.

JANUARY 1st, 1851.

THE COLLECT.—The Circumcision of Christ is the next great event after his Nativity. He who had now assumed the human nature became subject to the law in all things, and is admitted into the privileges of the covenant which had been made with the descendants of Abraham at the time, and according to the manner which the law of that covenant commanded. In the circumstances of this event, there is proof afforded of the union of the divine with the human nature in the person of Christ. It was usual at the initiation of the child into the Abrahamic covenant, to give him a name which implied his union to the God of Israel. The name of the Messiah, which denoted His relationship, office, and nature, was announced from heaven, although it was given according to the custom of the law on earth. Received into the Church as the Son of Abraham, Christ was declared from heaven to be the Son of God. As the Son of God He was free from sin; as the son of man He is placed under the dominion and power of the law; that the sinlessness of his nature might be demonstrated by the sinlessness of his obedience. Being placed in all things like unto His brethren, the children of Adam, He endures the first of the many pains inflicted on Him as the surety of man, and sheds the first drop of that precious blood which He meant to pour out upon the cross, as the propitiation for the sins of the world. One day of the annual commemoration of this great event, of the circumcision of our Lord, has been set apart by the Church from an early period. This festival was in many liturgies merged in the octaves of the nativity: but there was always in the services of the eighth day after Christmas, an especial reference to the circumcision and naming of our blessed Redeemer. In later times, the eighth day in the liturgy of the Anglican and other Churches was known as the day of the circumcision, and was commemorated by peculiar services suited to the just commemoration of that event. This festival falls on new year's day; or the old kalends of January.

It was a general custom among heathen nations to celebrate this day with riot, feasting, and intemperate rejoicings, which frequently led to impurity and excesses. The converts to the Christian Church endeavoured to engraft these practices of their heathen ancestors upon the observance of this festival. Many of the Christian Fathers and councils denounce this desecration of a Christian holy day; and these practices probably caused, to some extent, a discontinuance of its celebration. The Church of England, in consistency with the sermons of the early Fathers, allows to it the title of "New year's day," but celebrates it with the due religious services, as an anniversary commemoration of a most important event in the life of our blessed Redeemer.

THE EPISTLE (Romans iv. 8).—Justification by faith only, was the one mode of acceptance before God in the Patriarchal, Levitical, or Christian dispensation. Jew and Gentile were brought under condemnation by the law. They both are accepted by faith in One who, having fulfilled all righteousness, suffered as a transgressor. Abraham, the great founder of the Jewish nation, the pattern of believers, and the friend of God, was in one sense the father both of Jew and Gentile, and became so in the reception of the sacrament of circumcision. Abraham received this rite of circumcision not as a cause of justification, but as a token of God's favour towards him; and as a seal, pledge, and token, that the very faith which he had, being uncircumcised, was accepted before God. Abraham being accepted in uncircumcision, was the father of the Gentile believers; and gave them an assurance that all who should entertain the same faith, should be rewarded with a like acceptance. Abraham called by circumcision, was made, in a more particular manner, the father of the Jewish people; and obtained by this sacrament a seal to all his descendants, of the certain fulfilment of the promises of Jehovah more particularly vouchsafed to them. Called as a Gentile, the venerable patriarch was a pledge to the Gentiles, of the acceptance of a Gentile faith before God. Made by covenant a Jew, he was the source of peculiar blessings to his children and sons according to the flesh. Accepted when in uncircumcision, he became in circumcision the head of a peculiar and beloved people. The institution of circumcision, the future seal of more peculiar blessings, did not disannul or diminish the efficacy of his former faith. In both circumstances he was justified by his faith in the expected seed of the woman. He believed the promises of God, and it was accounted unto him for righteousness. By the like faith all, whether Jew or Gentile, are alike justified. A passage of Scripture which thus points out the blessings secured by circumcision to the children of the covenant, and proves that the blessings of the former dispensation are secured to a right faith, and not withdrawn or disannulled, is suitable to the services of this festival.

THE GOSPEL (St. Luke xi. 15).—This Gospel relates the fact of the circumcision. Having assumed our nature in all its weaknesses, infirmities, and wants, Christ became subject to all the requirements, penalties, and exactions of the Jewish law, and submitted to all the burdensome obedience to rites and ceremonies required of a child of Abraham. He came unto his own and his own received Him not. He took not on him the nature of angels, but He took on him the seed of Abraham.—As Abraham was under two laws, to each of which he owed obedience, the moral and the ceremonial law; so Christ, as the partaker of the nature of the children of Abraham, and as a surety for his brethren, paid an obedience to each of these laws.—As they were under the moral law, He gave a perfect and unassuming obedience to all its precepts.—As they were under the ritual law, so He became obedient unto the same, and He began that obedience at this moment. He came as it was determined from the beginning, to do the will of God. The will of God was revealed in the moral law at the beginning, in the ritual law of Moses, in the law of repentance under John, and in the law of implicit obedience ending in the completion of the atonement, which, though it was begun when Christ before the creation consented to become man, was only terminated by His painful death upon the cross. By his condescending to become man, Christ began his obedience to the moral law. By his circumcision, He began his obedience to the ritual law. By his baptism from the hands of John, He began his obedience to the law of repentance, that He might fulfil all righteousness. By his victory over the temptation, He began his obedience in all points, which either did or did not come un-

der one of these descriptions of the law of God, and he finished his course of sinlessness on the cross, as the prophets had foretold. The event of the circumcision was the seal of the covenant, the everlasting covenant, to which Christ as at this time submitted: that He might thereby as surety for man fulfil all righteousness, and perform the will of God, by rendering a perfect obedience to the requirements of his law.

### Ecclesiastical Intelligence.

#### DIOCESE OF TORONTO.

##### WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the Fund for the support of the Widows and Orphans of the Clergy in this Diocese. *The twentieth Sunday after Trinity—13th October, 1850.*

Previously announced in No. 18.....	£298 4 8
St. Mary Magdalenes, Napanee.....	£0 15 0
St. John's Bakers Corners.....	0 5 0
—per Rev. W. B. Lauder.....	1 0 0
St. James' Church, Stuartville, per Rev. R. V. Rogers.....	2 15 1
Waterloo, per Rev. W. Greig.....	0 2 9
St. Luke's, Camden.....	0 6 7 1/2
Dunbar's School-house.....	0 2 6
Tiner's do.....	0 5 0
Baker's do.....	0 2 8 1/2
Williams do.....	0 3 0
—per Rev. Paul Shirley.....	0 19 10
Trinity Church, front of Landsdowne.....	0 10 0
Gananoque.....	0 8 9
11 Con., Elizabethtown.....	0 7 6
South Lake.....	0 3 9
—per Rev. F. Tremayne.....	1 10 0
Mersea, per Rev. R. C. Boyer.....	1 10 0
St. Mary's Tullamore, Chinguacousy, per Rev. W. G. Tucker.....	0 6 0
Colchester, per Rev. F. G. Elliott.....	0 15 0
160 Collections amounting to.....	£307 3 4

Toronto, Dec. 27, 1850.

The Treasurer has also received from the Oakville Parochial Association, for the 8th year, per the Rev. Alexander Pyle..... £1 0 5  
From the Rev. F. G. Elliott, Collection on account of the Mission Fund, 8th year..... 0 10 0  
Ditto Widow's and Orphan's fund do..... 0 15 0  
Ditto Bishop's Student's fund do..... 0 5 0  
Ditto Mission Fund, 9th year..... 0 10 0

#### CHRISTMAS DAY.

This holy festival, so delightful to every Catholic Christian, was celebrated last Wednesday in a becoming manner in the several Churches of our city. The sacred edifices were appropriately decorated with evergreens, arranged in a tasteful and, in many instances, artistic manner. In particular, we were pleased with the style in which the Churches of the Holy Trinity, and St. George were dressed, strongly reminding us, as they did, of the Christmas-decked Churches of our dear Father-land. The congregations in the various places of worship were numerous, and the sermons appropriate to the solemn occasion.

#### ENGLAND.

ST. MARY'S CHURCH, WEST BROMPTON, LONDON.—This Church was consecrated on the 22nd instant, by the Bishop of London. It is in the form of a Cross and is from the design of G. Goodwin, Esq. F. R. S. The expense has been provided for to a large extent by the Rev. H. J. Swale. The tower, not yet quite finished, is to carry an octagonal lantern and spire.—The nave is 86 feet long, 33 feet wide, and 45 feet high to the ridge of the roof. The tower is 17 feet square inside, carried on four massive arches, with clustered columns and richly-carved capitals. The transept measures 81 feet in length by 26 feet wide: the chancel is 28 feet deep, and 20 feet 6 inches wide. The walls are of stone: the chancel is paved with Minton's tiles; the other part of the floor with ordinary tiles, of black, red, and buff colours. The seats are open, and of deal stained and varnished. The pulpit, font, and sedilia are of stone well-carved and of good design. The walls under the East window and at the back of the sedilia are diapered. Two of the chancel lights are already with memorial windows of stained glass. The great East window is immediately to be filled in a similar manner. The Church will accommodate 750 persons. The Organ is situated in the North transept of the Church.

#### UNITED STATES.

The Secretaries of the House of Bishops, and of the House of Clerical and Lay Deputies, have kindly furnished us with the following attested copy of the canons passed in the late General Convention.—*Banner of the Cross.*

#### CANONS PASSED IN GENERAL CONVENTION IN CINCINNATI, OCTOBER, 1850.

##### CANON I.

##### OF FOREIGN MISSIONARY BISHOPS.

SECTION 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in any missionary station or sta-

tions of this Church out of the territory of the United States, which the House of Bishops, with the concurrence of the House of Clerical and Lay Deputies, may have designated. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, expressing their assent to the said nomination, which certificate shall be produced to the House of Bishops; and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

SECTION 2. Any Bishop elected and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated to exercise Episcopal functions in any place or country which may have been thus designated, shall have no jurisdiction except in the place or country for which he has been elected and consecrated. He shall not be entitled to a seat in the House of Bishops, nor shall he become a Diocesan Bishop in any organized Diocese within the United States, unless with the consent of three-fourths of all the Bishops entitled to seats in the House of Bishops, and also of three-fourths of the Clerical and Lay Deputies present at the Session of the General Convention; or, in the recess of the General Convention, with the consent of the Standing Committees of three-fourths of the Dioceses.

SECTION 3. Any Bishop or Bishops consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, shall, on presentment by two-thirds of the Missionaries under his charge, for immorality, or heresy, or for a violation of the Constitution or Canons of this Church, be tried, and if found guilty, sentenced in all particulars as if he were actually resident within the limits of the United States, except that the Trial may be within any Diocese in the United States.

SECTION 4. Any Bishop or Bishops elected and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, may ordain as Deacons or Presbyters, to officiate within the limits of their respective missions, any persons of the age required by the Canons of this Church, who shall exhibit to him or them the testimonials required by Section 2 of Canon IX. of 1841, signed by not less than two of the ordinary Missionaries of this Church who may be subjected to his or their charge. Provided, nevertheless, that if there be only one ordained Missionary attached to the Mission, and capable of acting at the time, the signature of a Presbyter, under the jurisdiction of any Bishop in communion with this Church, in good standing, may be admitted to supply the deficiency.

SECTION 5. Any Foreign Missionary Bishop consecrated under this Canon, or heretofore consecrated, may, by and with the advice of two Presbyters, one of whom may if necessary require, be a Presbyter in good standing under the jurisdiction of any Bishop in communion with the Church, dispense with those studies required from a Candidate for Deacon's order by the Canon of this Church; Provided no person shall be ordained by him who has not passed a satisfactory examination, in the presence of two Presbyters, as to his theological learning and aptitude to teach. And provided further, that no person shall be ordained by him until he shall have been a Candidate for at least three years. Nor shall any Deacon so ordained be advanced to the order of Presbyters, who has not been in Deacon's Orders for at least one year. Nor shall any Deacon or Priest, who shall have been ordained under this Canon, be allowed to hold any cure, or officiate in the Church in these United States, until he shall have complied with existing Canons, relating to the learning of persons to be ordained.

SECTION 6. Any Foreign Missionary Bishop or Bishops elected, and consecrated under this Canon, or any Foreign Missionary Bishop heretofore consecrated, shall have jurisdiction and government, according to the Canons of this Church, over all Missionaries, or Clergymen of this Church resident in the district or country for which he or they may have been consecrated.

SECTION 7. Every Bishop elected, and consecrated under this Canon, or Foreign Missionary Bishop heretofore consecrated, shall report to each General Convention his proceedings, and acts, and the state of the Mission under his supervision. He shall also make a similar report, at least once every year, to the Board of Missions of this Church.

SECTION 8. Canon VII. of 1841 is hereby repealed. The former Canon on this subject was the seventh of 1844.

#### CANON II. OF EPISCOPAL RESIGNATIONS.

SECTION 1. If during the Session of the General Convention, or within six calendar months before the meeting of any such Convention, a Bishop shall desire to resign his jurisdiction, he shall make known in writing to the House of Bishops such his desire, together with the reasons moving him thereto; whereupon the House of Bishops may investigate the whole case of the proposed resignation, including not only the facts and reasons that may be set forth in the application for the proposed resignation, but any other facts and circumstances bearing upon it, so that the whole subject of the propriety or necessity of such resignation, may be placed fully before the House of Bishops.

SECTION 2. An investigation having thus been made, the House of Bishops may decide on the application; and by the vote of a majority of those present, accept or refuse to accept such resignation; and in all cases of a proposed resignation, the Bishops shall cause their proceedings to be recorded on their Journal; and, in case of acceptance, the resignation shall be complete when thus recorded, and notice thereof shall be given to the House of Clerical and Lay Deputies.

SECTION 3.—In case a Bishop should desire to resign at any period not within six calendar months before the meeting of a General Convention, he shall make known to the Presiding Bishop such his desire, with the reasons moving him thereto; whereupon the Presiding Bishop shall communicate, without delay, a copy of the same to every Bishop of this Church, having Ecclesiastical jurisdiction; and also to the