

THE CHURCH.

TORONTO, FRIDAY, JULY 23, 1847.

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First Page. State of the Health before the... The Church of Christ. Giving to God's Service. Rest of the Faithful Departed. A Sermon, preached on the occasion of the Trinitarian Visitation of the Lord Bishop of the Diocese.—By the Rev. Arthur Palmer, A.B.—(Continued.)

The Lord Bishop of Toronto will hold an Ordination in St. Peter's Church, Cobourg, on Sunday, the 22nd August next. Candidates for Orders, whether of Priest or Deacon, are requested to be present for Examination at the Rectory, at Cobourg, with the usual testimonials and St. Quia, on the previous Wednesday, (August 18), at 9 o'clock, A.M.

The Archdeacon of York intends to visit the several Parishes and Missions in the Niagara District on the days mentioned below. Morning, or Evening, Prayer will be held in the Churches therein named at the hours stated; immediately after which, the Archdeacon would be desirous of meeting the Clergyman, Churchwardens, and other parishioners of those places, respectively, on business connected with the temporal and spiritual well-being of their parishes or missions. He would, at the same time, be happy to assist at public parochial meetings of the Diocesan Church Society in the several places named in the following list.

Niagara District. Niagara Falls, who may require to be instituted and inducted into the Cure, will please notify the Archdeacon of such wish as soon as convenient. Niagara.....Wednesday, Aug. 25, 3 P.M. Chippawa.....Thursday, 26, 11 A.M. Bertie, St. John's Ch..... 6 P.M. Fort Erie.....Friday, 27, 11 A.M. Township of Dunn, Christ Church.....Saturday, 28, 3 P.M. Port Robinson.....Monday, 30, 1 P.M. Thorntons.....Tuesday, 31, 11 A.M. St. Catharines..... 6 P.M. Port Dalhousie.....Wednesday, Sept. 1, 11 A.M. Jordan..... 6 P.M. Grimsby.....Thursday, 2, 11 A.M.

A list of similar appointments for the Home and Sincere Districts, will be undertaken during the month of September, will be published shortly.

THE BISHOP OF EXETER ON THE RUBRIC.

The leading feature of interest in the English Ecclesiastical papers of last month is the judgment by the Lord Bishop of Exeter, in the case of the Rev. W. G. P. Smith. The facts appear simply to be the following. The Reverend gentleman, whose conduct was brought under review, took upon him, on Easter Sunday last, to place a cross upon the Communion-table of Saint John's Chapel, Torquay, (of which he is incumbent), with the addition of vases of flowers and other decorations not specified. His proceedings having given rise to much dissatisfaction, an inquiry was instituted under the Church Discipline Act, and the Commissioners, having heard evidence, decided that a prima facie case had been made out. Mr. Smith then consented that the Bishop should pronounce sentence, without further procedure. This he accordingly did, giving his grounds of judgment at considerable length.

He stated inter alia that it was unlawful for any person to introduce novel ornaments into a Church at his own discretion, even though there should be no express prohibition against the act, because thus an end would be put to any thing like uniformity. The Lord Bishop then proceeded to show that no warrant for the course pursued by Mr. Smith could be derived from the Order in the Book of Common Prayer, which declares that "such ornaments of the Church and the Ministers thereof be retained and be in use as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward the Sixth." There was not the vestige of proof that such ornaments as flower-decorated crosses were in use at that period. Mr. Smith mainly grounded his defence upon the authority of Durandus, who says that the altar is the proper place of the cross; but this writer being a canonist, and afterwards a Bishop of the thirteenth century, was very little entitled to attention respecting the present law of our Church; the reasons which he gives, moreover, being shadowy and unsatisfactory.

The learned Prelate then took occasion to express his individual objection to the use of the cross on the Communion-table. The passage is lengthy, but it is so excellent that we cannot refrain from giving it at full. Speaking of Mr. Smith, the Bishop observes: "He only saw, or thought he saw, in this exhibition of a cross, something peculiarly appropriate to the sacrament in which we show the Lord's death till He come. And yet there is one obvious reason which may satisfy every considerate person of the sound ground of piety as well as prudence which guarded our reformers in rejecting this symbol from the holy table. Doubtless it is a memorial of the death of Christ; but it is the best and truest. It is even auxiliary to a right appreciation of the full virtue of that blessed sacrifice of which our blessed Saviour said, 'Do this in remembrance of me.' True, but the cross (the humanly-selected symbol), and divinely-instituted sacrament, are memorials of the death of Christ, but man's invention looks at the mere death—our Lord's ordinance to the sacrifice and blood of Christ. For as he with his own blood entered into one for all into the holy place, now to appear in the presence of God continually to plead his own sacrifice of Himself for us, in the holy Eucharist; he hath commanded his ministers continually to commemorate and plead before God the same sacrifice upon earth, receiving his very words and repeating his whole action when he instituted this sacrament. Again, the cross, man's invention, looks only to the crucified body, the body in its utmost humiliation, Christ's ordinance regards the body not in its humiliation only, but also and chiefly the body in its glory. It is to us a memorial, indeed, of his death, being at the same time a memorial and communion of the inestimable benefit of that precious death. We show that death, by eating and drinking the elements of bread and wine, made by his blessed word to be the very body and blood of his body and his blood, drawing near with faith, and taking that holy sacrament to our comfort; and thus, openly acting our belief that our souls will be as truly strengthened and refreshed by the body and blood of Christ, that is passed and gone, and thus in that sacrament, as our bodies are by the bread and wine. This is a true and full memorial and commemoration of our Lord's death; instituted by Christ Himself, observed by the whole Catholic Church throughout all ages, and which will never cease to be observed by it till He come; our faith be swallowed up in victory, till we shall know even as we are known. In truth, therefore, the outward and material cross is positively unsuited to be placed in contact with the sacramental symbols. Instead of exciting the mind to a due contemplation of the transcendent benefits obtained to us by our Lord's sufferings, it tends to chain it down to the sufferings themselves. Instead of being a mark of high veneration of the sacrament, it thus accords with the low and degrading notions of those who in this holy ordinance nothing more than a mere remembrance of what is passed and gone; and thus in the exhibition of the cross on the Lord's table, we have only a fresh instance of the foolishness of man's wisdom when it seeks to improve or add to the institution of Christ Himself."

We confess that the above decision, coming as it does from such an influential quarter, gives us much satisfaction, and that for two reasons. It furnishes a most emphatic answer to the taunt of our Dissenting adversaries, that, to all intents and purposes, discipline is dormant in the Church, and that fanciful theologians may indulge with impunity their notions of symbolic adornment, regardless alike of law and usage. Again, the judgment is reasonable, because it gives effect to the great principle, that the service of the United Church of England and Ireland, is to be regulated strictly by the letter of her Articles and Formularies; allowing no deviation on the plea of antiquity, however venerable or imposing. This is the ground on which to take our stand in these days of controversy

THE CHURCH AND METHODISM.

The Christian Guardian, of the 7th ult., contains a long and respectfully written paper, headed, 'The Episcopal and Wesleyan Churches.' To the tone of this article we have no exceptions to offer. The labours of our beloved Diocesan are spoken of in terms of such respectful commendation as must call forth the approbation of every Churchman. Referring to his Lordship's Charge, the writer remarks, with equal candour and good feeling—

"It is a very excursive and elaborate document, and exhibits abundant proof of his Lordship's painstaking and unwearied oversight of his Diocese,—of his careful and prompt attention to every department of its temporal interests,—of his zeal and ability in organizing and extending various benevolent institutions in the Church,—of his tact in calling forth acts of benevolence, and of his warm appreciation of them in every prominent instance. Very few voluntaries could equal, much less excel, the Lord Bishop in devising measures and exerting efforts of the voluntary system. It is very clear that his Lordship is the originating, guiding, and animating spirit of the Church of England in Western Canada, and that, during his short Episcopate, he has done much to promote her efficiency and extend her success."

Such language is worthy of one who holds the name of John Wesley in respectful remembrance, and furnishes a refreshing contrast to the savage abuse, and unmitigated vituperation, which mark such miserable journals as the Toronto Examiner,—journals whose characteristic standing motto should be, "ENVY, HATRED, MALICE, AND ALL UNCHARITABLENESS."

It would have been a source of no small gratification to us, if we could have closed here our notice of the Guardian's remarks, but dissenting, as we do, from some of his propositions, it would be a dereliction of duty if we did not say a few words in respect to them. Our contemporary observes:—"The Lord Bishop states, that at the last Visitation (three years since) the number of his clergy was one hundred and three, and now their number is one hundred and eighteen,—increase of the clergy during the three years, fifteen,—less than half the increase of the Wesleyan clergy in Upper Canada during the same period."

Now it is not our intention, at this time, to call in question the correctness of our contemporary's statistics, and shall therefore assume that the increase of ministers in his association is what he represents it to be. But most emphatically do we deny, that the conclusion deduced from these premises is correct, viz., that proof is thereby furnished of "the more extensive success of Wesleyan Methodism." For it must ever be borne in mind, that there is a wide difference between the United Church of England and Ireland and the Methodist body, as regards the qualifications which they deem essential to be possessed by a candidate for the ministry. Right willingly we grant that the Methodist body, both in Great Britain and Ireland and our Province, can boast of many individuals whose classical and literary attainments are of a respectable order; but still we are convinced that our contemporary will concede that the standard of acquirements adopted by the body he represents is much inferior to that which the Church considers a sine qua non. If his Lordship the Bishop of Toronto had seen fit to relax the rule which he has laid down, as to the attainments which he imperatively requires, there cannot be the shadow of a doubt but that the number of our clergy would have been at least doubled during the currency of the last three years. In that period the requests for additional Pastors have been incessant from almost every quarter of the Diocese,—requests, in many instances, coupled with an offer of security for the stipend of the Missionary or Incumbent.

Again, the Christian Guardian remarks:—"The Lord Bishop gives several minute narratives of individual benevolence, stating names and places. It would be equally edifying to have narratives of awakenings and conversions."

Far be it from us to inculcate, directly or indirectly, the Romish doctrine, that there is any justifying merit in good works, but still we must hold with St. James, that "faith without works is dead." Ready do we admit that a man may bestow all his goods to feed the poor, may give his body to be burned, and yet be destitute of that living Gospel principle which alone can give value to such acts. It is equally certain, however, that an individual may cry, "Lord, Lord," and exhibit many tokens of conviction, such as tears, and groans, and sighs, and professions, while at the same time his heart is far from God. Felix trembled under the sermon of St. Paul, and Herod not only heard the Baptist gladly, but "did many things" at his exhortation; and yet neither Felix nor Herod were true penitents. In our humble opinion, therefore, his Lordship adopted the safest course, when he confined himself to the recording of acts of substantial Christian benevolence, leaving it to the decision of Him who cannot err, whether those acts originated from a love to His only begotten Son. In these days of worldliness and spiritual apathy, there cannot be a better prima facie evidence of a man's heart being touched, as with a live coal from God's altar, than when he gives liberally of his substance to advance the Redeemer's kingdom. Mere profession is a cheap and easy way of bearing the cross.

We may, at a future opportunity, recur to the article of our contemporary.

DEATH OF DR. GRASSETT.

In a portion of our last week's impression we announced the death of this amiable and highly respected gentleman. It occurred on Friday morning, about seven o'clock, in the house of his brother, the Rector of St. James's Church, and adds another item to the sad catalogue of those who have fallen under the pestilence with which God has been pleased to visit us. It is not usual for us to dwell at any length upon the decease of individuals in private life, but Dr. Grasset, can hardly come under this category. During his short residence in our city, he acquired for himself a high and well-deserved reputation, by his unwearied and disinterested labours among the poor and destitute,—among those who had nothing to give in return for his offices of love, save the tears and prayers of affectionate gratitude. At a season like the present, the loss of this lamented gentleman must be deeply felt by many, who, in addition to the evils of poverty, have to struggle against the virulence of a ghastly epidemic.

One consolation remains to the bereaved relatives of Dr. Grasset, but that is the choicest and the best. He was, in the widest sense of the word, a Christian, and, both in private and public life, manifestly proved that he lived daily under the influence of the Gospel which he professed to believe.

THE REV. MARK WILLOUGHBY.

It is with pain that we have to announce the decease of the Rev. Mark Willoughby, Incumbent of Trinity Church, Montreal. The Rev. gentleman fell a victim to the epidemic which is playing such havoc among us, and the disease was contracted during his attendance on the sick and dying at the emigrant sheds.—In Mr. Willoughby the Church has lost a zealous and most indefatigable servant,—one whose whole attention was devoted to the work of his sacred office; and on whose tomb-stone it might with truth be inscribed, that he died spent and was spent in the service of his Lord and Master.

AN INFALLIBLE CHURCH.

The Rev. Dr. Miley, speaking of the late Daniel O'Connell, Esq., thus expresses himself:—"The glory and the wonder of Christendom is dead! Dead! No O'CONNELL IS IN HEAVEN. The spirit which had moved the world took its flight so peacefully, that all who were there, except the angels who were waiting for it, were in doubt if it had departed." So far Dr.

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Miley. Per contra,—Dr. McAlle affirms that the soul of the "Liberator" is still in PURGATORY, and enjoins that masses shall be performed throughout the Diocese of Tuam for the spiritual repose "of the late dutiful and heroic champion of the Church."

"Who shall decide when Doctors disagree?"

We are indebted to the kindness of a friend for the following extract from the Edinburgh Evening Post:—"PRIESTS' PROTECTION SOCIETY.—We notice, from some papers sent to us from this society, that the Rev. Mr. Ryder, formerly a Romish priest, but who renounced his old errors in St. Andrew's Church, Dublin, (30th Nov. 1845), has returned to the scene of his former ministry, exerting a healthy influence from the people. The Rev. gentleman thus describes the event in a letter to the Rev. Mr. Scott, Hon. Secretary of the Priest's Protection Society:—"I hasten to inform you of the result of my experiments. I am landed in Craughwell, in my native place, and no words could express the joy they (the parishioners) manifested on seeing me; their welcomes were long and hearty. My lodging is thronged from morning until night with people coming to see and welcome me.—The priests are contemned; their influence is gone.—Hitherto a priest who would change his religion should change his residence also, and fly for his life; but the state of things is altered,—a new era is opening on our unhappy land,—the people begin to laugh at popish anathemas, and to see that Protestants, who are so kind to them in their distress, are not the wicked people they are represented to be."

DIOCESAN PRESS.

The Meeting of the Board of Audit of the Diocesan Press, appointed on the 4th June, 1847, (consisting of the Rev. T. M. Hercher, Esq., L. Lawson, Esq., A. S. Kerby, Esq., L. Lawson, Esq., A. S. Kerby, Esq., and Mr. Sheriff Rutland) will be held on Wednesday the 4th August, at noon, at the Office of The Church Newspaper, No. 5, King Street West, Toronto.

A Meeting of the Stockholders in the Diocesan Press will be held at the same place on Thursday, the 5th of August, 1847, at 3 o'clock, P. M., for the purpose of electing the Committee of Management, and on general business.

THOS. CHAMPION, Manager.

Office of the Diocesan Press, 16th July, 1847.

Communication.

Mr. Claris's letter, which we are very glad to admit into our columns, affords a very pleasing statement of particulars regarding the Church in Westminster, in addition to the general remarks which appeared in the late Charge of the Bishop of Toronto. If the assistance received from England be less than we supposed, this fact of course adds to the credit of the exertions made by "Mrs. Watson and her neighbours." Mr. Claris's contribution, in particular, is a very gratifying display of Christian liberality.

To the Editor of the Church.

Sir,—In a Charge delivered to the Clergy of the Diocese of Toronto, on the 3rd of June, 1847, by the Lord Bishop of the Diocese, as published in your paper of June 25th, I find the following remarks with respect to the Church in the Township of Westminster, London District. "The Church in the Township of Westminster owe to the vigorous and unweary labours of Miss Watson, a lady who came to Canada principally with the view of establishing her nephews on land. On arriving in this township, where a purchase had been made on her behalf, she found it unprovided with religious ordinances. "Her first step was to appropriate ten acres of her farm for the site of a Church, Church-yard, and Parsonage; she then appealed to her friends in England for assistance in aid of her own and her neighbours' efforts, and she has now the satisfaction of beholding her exertions crowned with success, in a very commodious Church with a respectable congregation."

I would briefly observe, that the cost of the Westminster Church, in which the strictest economy was observed, was £175 0 0. Of which sum I gave £118 0 0. The inhabitants in the neighbourhood in which the Church was erected subscribed, in consequence of the conditions attached to my donation, £50 0 0. Mrs. Watson collected from her friends in England £15 0 0.

The Charge is correct in stating that Mrs. Watson "appropriated ten acres of her farm for the site of a Church," but that was subsequent to my gift.

I am, Sir, your obedient servant, G. T. CLARIS.

St. Thomas, July 19, 1847.

Ecclesiastical Intelligence.

CANADA.

DIOCESAN OF TORONTO.

MISSIONARY COLLECTIONS.

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 Missionaries:—

Table with 2 columns: Church Name and Amount. Includes St. Paul's Church, Trinity Church, St. George's Church, St. Peter's Church, St. James's Church, St. John's Church, St. Mary's Church, St. Nicholas Church, St. Raphael Church, St. Vincent Church, St. Elizabeth Church, St. Anne Church, St. Agnes Church, St. Ursula Church, St. Clare Church, St. Francis Church, St. Martin Church, St. Peter Church, St. Paul Church, St. Andrew Church, St. George Church, St. Nicholas Church, St. Raphael Church, St. Vincent Church, St. Elizabeth Church, St. Anne Church, St. Agnes Church, St. Ursula Church, St. Clare Church, St. Francis Church, St. Martin Church, St. Peter Church, St. Paul Church, St. Andrew Church, St. George Church, St. Nicholas Church, St. Raphael Church, St. Vincent Church, St. Elizabeth Church, St. Anne Church, St. Agnes Church, St. Ursula Church, St. Clare Church, St. Francis Church, St. Martin Church, St. Peter Church, St. Paul Church, St. Andrew Church, St. George Church, St. Nicholas Church, St. Raphael Church, St. Vincent 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