

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."

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TORONTO, CANADA, JANUARY 30, 1851.

[WHOLE No., DCCVIII.]

ENGLAND.

(From the Colonial Church Chronicle.)

SUBDIVISION OF THE DIOCESE OF TORONTO.

SIR,—The important letter of the Bishop of Toronto to the Council of the Colonial Bishops' Fund must command the serious attention of all members of the Church.

The rapid increase of population in Upper Canada, which doubles in less than ten years, and already amounts to 800,000, and which spreads over an extent of 12,000 miles, must evidently render the effectual supervision of the Diocese beyond the powers of any single man, much more of one whose days already number upwards of three-score years and ten.

The Province of Upper Canada is usually considered as the stronghold of the Church in North America, and so indeed it ought to be, but I fear that unless more vigorous efforts are made to secure the allegiance of the new immigrants, it will soon lose its character. The Bishop, I see, states in his letter that the members of the Church now form a fourth part of the population, but only four years ago they formed a third. (See the Report of the Society for the Propagation of the Gospel, 1847.)

When, however, we see the good effects that have uniformly followed the sub-division of our large Dioceses into manageable districts, I think there can be no question as to the course which ought to be pursued with regard to the Diocese of Toronto. I would therefore most strongly urge not only that the Diocese shall be divided, but that an effort should at once be made to carry out the whole scheme proposed by the worthy Bishop.

He seems to think that at present there is but little chance of his fourth Diocese of St. Mary's being formed, but I would especially plead for it. It is to the back woods of this district that the numerous poor emigrants from England and Ireland are now beginning to bend their steps. It is therefore, I conceive, of the utmost importance that the Church should go out with them, and not have to commence its labours when a vast population has sunk into indifference and infidelity. It is also in this district that the important missions to the native Indians of Canada are carried on, and surely they must need continued Episcopal superintendence.

All this that I have now advanced will doubtless be most readily allowed. But the question will be asked, Where are the funds to come from with which the three new Bishoprics are to be endowed? To this question, therefore, I will now turn my attention; and first, I consider that as the Dioceses would not be of any very great extent, nor the duties at present particularly onerous, a rather smaller stipend might suffice than has usually been deemed necessary. I imagine therefore that £900 a-year for the two sees of Kingston and Chatham (or London, or whatever the name may be) and £600 for St. Mary's might be sufficient. In other words, that an annual amount of £2,400 would be required.

The present Ecclesiastical establishment of the Province consists of a Bishop who has a salary of £1,250 from the Clergy Reserves, and two Archdeacons of Kingston and Toronto, with £300 a-year. Now as the labours of the Bishop of Toronto would be most materially lessened if the whole arrangement should be carried out, I would suggest that he and the Bishop of Kingston might (for the present, at least,) personally undertake the duties of the respective Archdeacons; and thus £300 a-year of the Bishop of Toronto's stipend would be set at liberty for the endowment of the new sees, and £300 provided for the Bishop of Kingston.

As the Church Society of Upper Canada would doubtless receive a considerable augmentation to its funds through the labours of the new Bishops, I would suggest that at least £100 a year might be paid towards each of the four Bishoprics.

Something also might certainly be obtained from the Clergy Reserves. The present payment from that source to the Episcopal Fund is £1,250, but if this were raised to £2,000 it would give £250 a-year to each of the new sees. Thus, then, of the whole £2,400 required, £600 a-year might be derived from the annexation of the Archdeacons to the Bishoprics of Toronto and Kingston, £400 from the Church Society, £750 from the Clergy Reserves, leaving only £650 to be raised from private endowment.

For this purpose from £12,000 to £15,000 would probably suffice, or perhaps even less if we take into account the higher rate of interest which may be obtained in the Colonies. How easily this amount might here be obtained, the case of the Bishopric of Montreal sufficiently testifies. But I imagine that a considerable portion of the sum might, and consequently ought to be raised in the Province. The Colony has, during the present year, contributed £40,000* for the new Church University, and would doubtless give liberally for the extension of its Episcopate.

I have entered in this case minutely into details, because I feel sure that the immediate carrying out of Bishop Strachan's proposition is of vital importance to the Canadian Church, and I also think that it might easily be accomplished by the arrangements which I have here detailed. I also feel convinced that a similar plan might with the greatest advantage be adopted in many other of our Colonies.

At the present moment we require for the effectual government of the Colonial Church at least twenty additional Bishops; but if we are to wait until adequate endowments can be procured for each see, the erection of their sees will have to be postponed until double or treble the number are required. By raising, however, our Archdeacons to Bishoprics, requiring certain annual payments from the various Church Societies, and providing a small additional endowment, we might hope very shortly to have many of our most important Colonies duly supplied. In process of time the

* This includes the contributions made in England.—ED. CH.

BARRIEFIELD CHURCH ASSOCIATION.

The Annual meeting of the Parochial Association, was held at St. Mark's Church, on Wednesday evening last. The attendance was large, and all seemed deeply interested in the object of the meeting. The Rev. Mr. Rogers, Rev. H. Mulkins, Chaplain to the Penitentiary, Rev. Mr. Grieg, the Rev. Mr. Patterson, and Rev. T. W. Allen, severally addressed the meeting, in a very impressive manner, on the benefits already secured to the Church by the establishment of Parochial Church Associations throughout the Country, and the prospect of a still greater increase of blessings by a continuance of their operations.

The following report was then read and unanimously adopted:—

REPORT.

If past success be an indication of future prosperity, the Committee of this association call not only look back with thankfulness, but also look forward with hope. Though Church-members in this vicinity are neither numerous nor wealthy, yet our subscription list is by no means a short one; and though the amounts subscribed are not large, yet there seems to be a desire on the part of all to assist in the good work; some of their abundance contributing liberally; others who have but little, gladly giving of that little.

The amount subscribed last year was £15 6s. 6d., showing an increase over the preceding year of about £4. For this increase to our funds, the Society is indebted to the active exertions and earnest zeal of the Ladies who so kindly acted as collectors, and in that capacity visited every family in the neighbourhood attached to the Church.

Besides this association, other or sub-associations, have been formed in different parts of the Township, viz., one in connection with St. James' Church, Birmingham's, another in connection with the congregation at Franklin's School-house, and a third in connection with the congregation at McLean's School-house. At these several points subscriptions, very creditable in number and amount, were received. For instance, at St. James', £3 15s. 0d.; McLean's £4 0s. 0d.; and Franklin's £2 10s. 0d.; amounting in all to £10 5s. 0d. Of the three fourths reserved to be expended in the several localities where the money was raised, a part was appropriated to the travelling mission fund of this District, and with the residue a small but select Library was purchased for the use of each congregation. It is in contemplation to make additions to these libraries year by year, and so place within the reach of every member of the Church in the Township, standard works of an interesting and instructive character. Though not strictly belonging to the business of this meeting, the Committee cannot close without congratulating the congregation on the recent improvements effected both in the appearance and comfort of this Church. We now possess all that is requisite for decent performance of divine worship, if we except a font, and nearly all that may be desirable in the way of embellishment. In carrying out these improvements we are greatly indebted to the assistance of Christian friends; and perhaps no better or more suitable opportunity may offer than the present to make public acknowledgment of their kindness.

It would become an association so intimately connected with a church holding the faith of Christ in its purity, to meet without expressing its indignation at the recent aggressive and unscrupulous acts of the Bishop of Rome in our father-land. The ultimate object of the papacy is nothing less than the total subversion of our civil and religious institutions; and were it not for the obstacle which the Church of England presents to the machinations of the Romish Hierarchy, in all probability the daring scheme would be successful.

With unfeigned gratitude to Almighty God for granting to this association such a measure of success during its brief existence, the Committee would express a hope that the report of every succeeding year, will afford a substantial proof that it is carried forward by that heavenly influence from which alone all holy desires, all good counsels and all just works do proceed.—Chronicle and News.

LECTURES ON POPERY.

On Thursday evening last, the second of the series of Lectures on the points at issue between Protestantism and Popery, was delivered at St. Paul's Church, Woodstock, by the Rev. B. Cronyn, M.A., Rector of London. The subject—"The Rule of Faith—Tradition—the Bible, the Religion of Protestants." The Church was crowded,—not much less than one thousand persons were present—and well rewarded they were for their attendance. The Lecture was admirable in every sense; the Protestant Rule of Faith ably stated and eloquently defended against the objections of Romanists. The true value of Tradition, or the works of able and pious men of God from the olden time, strenuously vindicated, but jealously guarded against the shadow of approach to co-ordinate authority with the word of God as maintained by the council of Trent. Candid and fair and christian was the exhibition of the erroneous standard of Faith which Rome has imposed upon her children. We scarcely know whether to appreciate most, the skill and learning, or the true spirit of meekness exhibited by the Lecturer. Great must have been the interest in the subject when the attention of so large a congregation could be fixed for very nearly three hours. We entertain the hope that, if possible these Lectures may be published. The interest here is increasing rapidly, and we venture to predict that it will be sustained throughout. The next Lecture will be delivered on Wednesday evening next, by the Rev. C. C. Brough, M.A. Subject, "Infallibility and Supremacy." The service will commence precisely at seven o'clock.

We understand that the good people of Simcoe have invited Mr. Bettridge and Mr. Cronyn to preach their Lectures next Thursday and Friday evenings, and that the invitation had been accepted. This is right; the whole population would soon receive the right lesson if such Lectures were preached through the length and breadth of the land.—British American.

declared, when his spiritual doctrine was made manifest. These let the reader study, and he will find that the Old and New Testament are not contrary one to the other. Even the disciple of Jesus in that fast in which he will shortly prepare himself, to celebrate the sufferings of his Redeemer, may derive instruction from the prophet, and learn from him what kind of fast God requires.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

DIOCESAN THEOLOGICAL COLLEGE, COBOURG.

We have been requested to insert the following notice of Scholarships for 1851, as a correction of the one inserted in this paper of January 9th, which was, through mistake, confounded with the scholarships of 1850.

SCHOLARSHIP'S IN DIVINITY.

In order to afford a more extended encouragement to candidates for Holy Orders, by ultimately increasing the number of Divinity Scholarships—an arrangement which renders necessary a proportional deduction from the annual amount of each—the following Scholarships, by direction of the Lord Bishop of Toronto will be open for competition, and awarded according to the results of an annual examination to be holden at Cobourg, on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th August, 1851:—

Two of £30 currency per annum each.
Two of £25 do. do.
Two of £20 do. do.

ALL of the above to bear date to the successful Candidates from the 1st October, following.

THE SCHOLARSHIPS will be tenable for not more than four years, and the age of the Candidate must not be under nineteen.

GENERAL PURPOSES' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations in the Diocese of Toronto, towards the augmentation of the General Purposes' Fund of the Church Society, on the first Sunday after the Epiphany, January, 12, 1851:

Previously announced.....	£69 12 10
St. George's, Medonte.....	£0 16 4
Orillia.....	0 15 3
North Orillia.....	0 7 2
—per Rev. George Bourn.....	1 18 9
St. Stephen's, Vaughan, per C. W.....	0 12 0
St. John's, Maryburgh.....	£0 3 4½
St. Philip's, do.....	0 10 4½
—per Rev. J. R. Tooke.....	0 15 9
St. Mary Magdalene's, Picton, per C. W.....	1 16 3
St. James', Dundas.....	£2 6 3
S. John's, Ancaster.....	1 12 0
—per Rev. W. McMurray.....	3 18 3
St. Paul's, Adolphustown.....	£0 18 0
Fredericksburgh.....	0 7 0
—per Rev. J. A. Mulock.....	1 5 0
Church at Hillier, per Rev. R. G. Cox.....	1 0 0
St. Paul's, Newmarket.....	1 6 3
—per Rev. S. F. Ramsay.....	3 0 0
St. John's, Perth, per Rev. M. Harris.....	6 15 3
St. Mark's, Niagara, per Churchwardens.....	2 16 10
St. John's, Port Hope, per Rev. J. Shortt.....	£9 15 0
St. John's, Prescott.....	1 0 0
St. James's, Maitland.....	10 15 0
—per Churchwardens.....	1 15 0
Christ's Church, Amherstburgh per C. W.....	2 5 0
—per Rev. R. Mitchel.....	6 5 0
43 Collections, amounting to.....	£118 2 2

T. W. BIRCHALL, Treasurer.
Toronto, January 29, 1851.

The Treasurer has also to acknowledge the following for Mission Fund:

Burford.....	£0 14 6
Norwich.....	0 6 1½
Weir's School-House.....	0 4 4½
—per Rev. A. St. G. Caulfeild.....	1 5 0

CHURCH SOCIETY MEETINGS AT KINGSTON.

The anniversary meetings of the Church Society in the city of Kingston and neighbourhood, were held on Tuesday, Wednesday and Thursday evenings. For the annexed report of that held in St. Paul's Church, we are indebted to the *Argus*.

FIRST REPORT OF THE PAROCHIAL ASSOCIATION OF ST. PAUL'S CHURCH, KINGSTON.

The Parochial Association of St. Paul's Church is not yet quite a year old, having been organized on the 12th of February, 1850. It has, however, already been productive of some good to the Church; and while we thank God for having prospered our past endeavours, we look forward with humble confidence for his blessing upon our future labours. Our Parochial Association has much to accomplish; our Pews are still unpainted; something remains to be paid upon the Organ, and a debt of more than thirty pounds has just been incurred for repairing the roof of the church. When all these liabilities shall have been met a more important object remains to be accomplished in the establishment of a school; a Church university and Church grammar schools are not enough; every congregation must have its youth instructed under the eye of its pastor. This would effectually arm them against Latitudinarianism on the one hand and Romanism on the other. Hoping great things from our own association, we rejoice in the continued prosperity of the Church and its Societies, both in England and the colonies, convinced that if churchmen are only true to themselves, God will so order the cause of this world, that no weapon formed against them shall prosper.

WEEKLY CALENDAR.			
Date.	Lesson.	1st Lesson.	2nd Lesson.
Feb. 2.	4TH SUN. AFT. EPIPH. AND PU. OF VM.	Isaiah 57	Mark 2.
3.		Exod. 12	Mark 3.
4.		Isaiah 13	Cor. 15.
5.		Isaiah 14	Mark 4.
6.		Isaiah 15	Cor. 16.
7.		Isaiah 16	Mark 5.
8.		Isaiah 17	Cor. 1.
9.		Isaiah 18	Mark 6.
10.		Isaiah 19	Cor. 2.
11.		Isaiah 20	Mark 7.
12.		Isaiah 21	Cor. 3.
13.		Isaiah 22	Mark 8.
14.		Isaiah 23	Cor. 4.
15.		Isaiah 24	Mark 9.
16.		Isaiah 25	Cor. 5.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.			
Churches.	Clergy.	Mattins.	Even song.
St. James'	Rev. H. J. Grasett, M.A. Rector.	11 o'clock.	3 o'clock.
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 " 4 "	" " "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumb.	11 " 6 "	" " "
St. George's	Rev. R. Mitchele, M.A. Incumbent.	11 " 7 "	" " "
Holy Trinity	Rev. Stephen Lett, L.L.D. Incumb.	11 " 8 "	" " "
	Rev. H. Scadding, M.A. Incumb.	11 " 9 "	" " "
	Rev. W. Stennett, M.A. Assist.	11 " 10 "	" " "

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, February 3rd, 1851.
VISITORS:
THE PRINCIPAL.
Professor J. H. RICHARDSON, M.B., M.R.C.S.L.
CENSOR:
Rev. W. STENNETT, M.A., 1st Classical Master.
F. W. BARRON, M.A., Principal U.C.C.

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FOURTH SUNDAY AFTER EPIPHANY. FEBRUARY 2ND, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—(Isaiah lvii.)—In the first twelve verses of this chapter, and part of the thirteenth, the prophet displays the "many and great dangers," in which the Jews were set by reason of their frailty. They were insensibly to the lesson to be derived from the death of the righteous, and looked upon him as perishing unregarded, and involved in the same lot as the wicked. But the prophet reminds them, though man regard it not, and God both regards and cares for it, that the good were removed unto peace from the "evil to come."—And he then reproaches the Jews with the wickedness to which they were seduced by their idolatry and desertion of God; and solemnly cautions them of the vanity of those things in which they trusted. In the latter part of the 13th verse, and in the five following verses, the prophet presents them with glimpses of the salvation which should be offered to them that trust in God. He speaks of the removal of the "stumbling block out of the way of God's people"—of the reconciliation and comfort which should be held out to the humble and contrite. And lastly, he intimates, that this peace shall be manifested not only to the Jews, but also to them that were afar off—a peace from which only the obstinately wicked should be excluded. The warning conveyed to the Jews, not to continue in this trusting to their privileges, applies also to Christians.—When we have read these warnings of the prophet to his countrymen, we shall do well to study the like caution of St. Paul to us, in which he reminds us that if the natural branches were cut off through unbelief, we, who were only grafted in, cannot expect to escape a similar fate, if we be guilty of like presumption and perverseness.

EVENING PRAYER—FIRST PROPER LESSON.—(Isaiah lviii.)—In this Lesson the Evangelical prophet is directed to be still more urgent to "cry aloud and spare not," to rebuke the Jews, as Jesus afterwards did the Pharisees, for their foolish reliance upon their fast and forms, while they disregarded those acts of mercy and goodness—those fruits of a lively faith, which their observances were intended to cherish. They made great professions, but their practice agreed not with those professions. The prophet describes to them what kind of a fast God required—such as Jesus more particularly