THE CHURCH.

" 28, 4TH SUND. AFF. EPIPHANY. { M. Isaiah 57, Mat. 25, E. 58 | 1 Cor. 9

TORONTO, JANUARY 18, 1849.

CONTENTS OF THE OUTSIDE.

Poetry.—The Shamrock.
Epitome of Dr. Wolff's Travels
The Rich Man's Reverie. INCORPORATED CHURCH SOCIETY.

Health and Bermuda

day after the Epiphany.

with stipends chargeable upon this Fund.

to a stated sum, the Bishop of the Diocese has decided | source of all happiness, is there. discharge of the present claims, would hereafter limit the Kingdom of Heaven. the charge upon the Student's Fund to £140 Currency per annum; so that probably a general Collection every alternate year would suffice to meet the amount of that demand.

To exclude all chance of the charge of partiality in

in which are involved high and important interests of Sincerely do we trust that this suggestion will be

THE CHRISTIAN'S MOTIVES TO GODLINESS.

Our Correspondent E, whose communication was acknowledged the week before last, states that his judgment has been held in suspense for "many years" by the following case which we give just as he has proposed it to us, for the purpose of obtaining our opinion upon it. We not in the dead language of a foreign Church." take it for granted that E, during the long period of his uncertainty, has had opportunities of consulting sources of information more likely to afford him satisfaction than that to which he has now appealed. This consideration would, perhaps, induce us to abstain from making any observations of our own, did we not fear that an appearance of discourtesy might attach to our refusal of the request a sad picture of sacrilegious disorder, and confusion. made by our correspondent.

tural conclusion; but there is some want of clearness, we in the morning was Ephesians iii. 14 to 19. His Sermon think, in his method of describing the sincere believer's rather singularly, was not preceded by an extemporary religious position. Had he used language rather more prayer, according to his usual practice, but by the Collect precise, he would, probably, have found his difficulty dis- for the Sunday after Ascension Day. appear in his own effort to express it. He has mentioned "He intimated that "neither on that occasion nor in three motives to godliness-the love of God-the hope of the evening he meant to waste time by explanations resfuture reward—the fear of future punishment. We will apply them severally, in reversed order, to the case of the present position. He should therefore proceed at once to devout believer who, after a life of conformity to Christ's example, departs from this world at peace with God, and example, departs from this world at peace with God, and prepare them to attend, without distraction, and with dewith a sure and faithful trust in the all sufficient merits of his Redeemer's perfect righteousness and efficacious

We inquire, in the first place, " To what extent can the fear of future punishment be a motive to this sincere and ransomed and sanctified child of God.?" Our answer from motives of curiosity. "What did you come here to is this. If he had deeply fallen from the privileges of see?" Baptism, and grievously violated the conditions of his Do you ask, why is that separation necessary? It is be Baptismal Covenant, then the dread of retribution to cause there is such a thing as conscience to sit in judgcome—the apprehension of a wretched hereafter, may ment upon it, and a determination to act in accordance have been the means, under God, of opening his eyes; of with its dictates?" judgments, and when this office has been performed words of farewell to his congregation. Christ, and prompts him, from an ardent and grateful jostling multitude,-who were they? Were they Dissen-

that the Christian ought to disclaim this hope as a motive to godliness; that his obedience to God's holy law should be rendered without regard to the prospect of future advantage. But is this possible in the case of mortal and hasting to be loosed?" And had not Moses, that devoted servant of God, "respect unto the recompense of the reward?" And shall we presume to speak in disparagement of the motives which constrained Israel's holy Lawgiver, and God's inspired Prophet to forsake "the pleasures of sin," and to endure the "reproach of Christ." The argument of Bishop Bull, like most of the arguments of that great divine, is irreversible. "To desire and seek after the future happiness of heaven, what is it but to desire and seek after that blessed state, wherein alone we serve God out of love to Him; for to love God is to de-one about with, and enjoyment of Him; and in a perfect | cially noticed.

This passage will suggest to our Correspondent that he has committed an oversight in separating the hope of reward, from the love of Him who bestows the reward, (Yonge Street) there was a choir of at least forty voice The Lord Bishop of Toronto, - with the desire of in the heart of the devout believer. To say that the applying one of the Four Annual Collections not spe- Christian can "bring forth fruits meet for repentance," cially appropriated by the constitution of the Church and exhibit in his life the works of an Evangelical righte-Society, to what he considers a most important ob- ousness, merely because he hopes to be rewarded for these ject, -recommends that the next Collection shall be works in the Kingdom of Heaven, whilst the love of God, made in behalf of the Fund for assisting STUDENTS IN all the time dwelleth not in him-to declare this, is to utter DIVINITY:; and that it be made in the several a paradox so fearfully extravagant and unscriptural, that Churches, and at the several Stations of the Diocese not even a merely nominal Christian would venture to on Sunday, the 21st January next, being the third Sun- maintain it. But does not our Correspondent, inadvertently of course, make a dangerous approach to it, when Since the establishment of this Fund at the com- he speaks of the hope of future reward as a motive to mencement of the year 1846, assistance has been godliness independent of the love of God, and sufficient cherish the style of singing which excited the warn adrendered therefrom to fourteen Candidates for Holy of itself, without the love of God, to preserve the soul Orders, five of whom have been ordained, and four during life in the faith and service of the blessed Jesus, by rendering it still more masculine. What is wasted advanced, or about to be immediately advanced, in and to bring it peace at the last? Every Christian who there is to get some good men's voices to sing the air of the order of merit or from priority of standing, to the is what our Correspondent has described, is actuated by the chants,—thus encouraging the men in the congregamore valuable Scholarships instituted by the Venera- both of the motives which E has kept distinct, but which tion to sing, most of whom cannot sing either bass or ble Society for the propagation of the Gospel in are always associated in the faithful believer's heart: he Foreign Parts. This leaves five Candidates for Orders loves God because He has done so much-more especially suitable to their nature, that of adding grace and sweet in the gift of his dearly-beloved Son, to bring his Soul to ness to the rougher staple of manly voices. But then we In order to fix the annual charge upon this Fund Heaven; and he desires Heaven because God, who is the

union with, and fruition of God, that reward consisteth.

upon an arrangement by which Four Scholarships shall We cannot say—this man is righteous because the love be permanently sustained from its proceeds, viz., of God constraineth him; and, this other is righteous of less importance. We wish the able conductor of the Two at £40 Currency per annum each, and Two at because he is animated by the hope of a heavenly crown. £30 Currency per annum each, in addition to the There is but one divinely-blended combination of Gos-Scholarships so generously maintained by the Society pel principles, as there is but one way, through which body of men, singing the air of chants, and the choice of for the Propagation of the Gospel. This after the every converted sinner on earth is brought at length to chants such as the average of men can sing. We have

TRE-CENTENARY OF THE PRAYER-BOOK.

The Bishop of Gibraltar has addressed a letter to the Archbishop of Canterbury reminding his Grace that the application of this aid, and to ensure the encouragement of a better educated class of Students, all the sary of the completion of the Book of Gommon Prayer, Scholarships founded, as well by the Society for the and suggesting that the day should be specially observed. Propagation of the Gospel, as by the local Church His Lordship proposes that on that occasion appropriate Society, are henceforward as they become vacant, to sermons should be preached in every Church and Chapel be thrown open to a public competition. An exami- in the British empire and a collection made to be devoted to nation for this purpose is appointed to be held annu- the extension of the Colonial Church. The Bishop ally, and will be conducted by the Chaplains of the estimates that the number of the members of the Anglican Church throughout the world cannot be less than twenty In aid of the present appeal, the Bishop of the millions; - and expresses a hope that the result of such Diocese relies upon the usual zeal of his Clergy, and a celebration as he advocates, might be the addition of the often experienced liberality of the Laity; believ- ten Bishops and one hundred Missionaries to the Colonial

> promptly and efficiently acted upon. The day in question, to use the words of his Lordship of Gibraltar "marks a great epoch in the history, not only of our National Church but of the whole Church of God." . "The establishment of the service in English . . proclaimed to all the world the great principle that men ought to worship God in their own living language, and

THE HONOURABLE AND REV. BAPTIST NOEL.

Mr. Noel's two "farewell sermons" were preached on Sunday, the 3rd December, in St. John's Chapel, Bedford Row. The scene enacted on the occasion by the large number of curious lookers on, is described as exhibiting After the Chapel-wardens before morning Service, had The case which he has proposed is this, as it is stated admitted the regular congregation through the Vestry, the main doors were thrown open, whereupon a promis-"A fellow-Christian has been, during the whole course cuous mob, which had heen collecting outside, rushed into of his life, as he has incessantly prayed to be, what is the church with the most indecent violence and uproar. termed a truly virtuous man. His design has ever been Several ladies, who had fainted from the heat and pressure to do good; his charity extensive; his love to his neigh- could with difficulty be extricated,-so dense was the bour ever active; and he departs this life with a clear throng of people who had thus invaded the sanctity of conscience, and with a fervent hope and trust of being God's House for the purpose, it should seem, not of worreceived by the all-merciful God and blessed Redeemer in shipping, but of seeing a show. The crowd had even the Kingdom of Heaven. But may he not have been in- clambered over the chancel-rails, and the space inside up fluenced in this practice of virtue by either of the follow- to the Holy Table itself, was filled, so that Mr. Noel was the million, mixing up the rank poison of democratic liing feelings? Was it purely through the devout love he invisible to the greater number of the congregation, whilst bore to his Creator, and for the exercise of good works? he was reading the Ante-Communion Service. Order tific information. We do not affirm that the Artisan is a Or, was it merely with the hope and confidence that, having been restored, after sundry cries of " Hats off," through the mercy of God, he would obtain everlasting "Silence," "Hush" &c., the Service was commenced; and bliss, and escape thereby the eternal misery which is the during the saying of the Morning Prayer, we are informed in the above lines, - the door of every scripturally loyal wages of sin? The religion of the first of these motives by an English contemporary that " a significant force and man should be shut against it in time to come. would, it seems to me, be the more acceptable to the Lord distinctness were observable in the manner in which some Omniscient; his love in the first case, being to and for of the responses were given by the congregation. In the God himself, in the second case, being but for the joy Litany the response to the petition against 'All false docand happiness hereafter promised to the doers of good in trine, heresy, and schism,' was given in a fuller, firmer, and louder tone,' likewise the repetition in the Creed of Our correspondent has arrived at the true and Scrip- the clause "the Holy Catholic Church, Mr. Noel's text

edness of mind, his last administrations at the table of the Lord." In the course of his sermon, however, he alluded to his approaching separation from them, thanking them for their kindness to him, and expressing his gratification at the thought that his place would be filled by Archdeacon Dealtry. At the conclusion of his sermon he administered a severe rebuke to those who had come there he said, "a separation between a Pastor and his

exciting alarm for his safety, and impelling him accord- In the evening the disorderly scene of the morning ingly to seek in Christ a refuge from the wrath to come. was repeated, notwithstanding the efforts of the Chapel-But this fear stops with the rousing of his slumbering wardens to prevent it. Mr. Noel took his text from John conscience. Its office is to sound the trumpet of God's xvii. 24, and at the conclusion of his sermon said a few

effectually, and the sinner has been made in this way Thus closed this melancholy affair. It must, of course, truly penitent, and has earnestly embraced the Cross of give pain to every serious and devout mind, when the his Saviour, then the dread of future punishment subsides House of God is desecrated with rudeness and noise; as he grows in grace, and experiences renewed manifes- but, after all, we are disposed to think that there is some- the wisdom of the Church, which will lead to the omission tations of divine goodness and compassion. Fear may thing providential in this completely "popular" mode of have brought him to Christ; but, as "perfect love casteth commemorating Mr. Noel's secession. Doubtless there out fear," it is no distressing and abject feeling, such as were many in that church who, in silence, or with secret the fear of punishment is, which keeps him near to prayer bewailed their Pastor's fall. But the gazing, heart, to exclaim with the Apostle-"To me to live is ters come before hand to welcome the aristocratic refugee?

The Church.

occupied by Cecil. The immediate successor of Mr Noel was Mr. Sibthorp, and Mr. Dillon was at one time a lecturer in this chapel."

The Ven. Thomas Dealtry, formerly Archdeacon in the Diocese of Calcutta, has been appointed to succeed imperfect beings such as we are, who-if we feel our Mr. Noel, by the Bishop of Calcutta, "whose family have misery as we ought to feel it-must be as "captive exiles | the remaining term of the lease of the Chapel." "What Mr. Noel is going to do,"-says the English Churchman, -"appears at present a mystery. Some say that he will way. retire into lay-communion, without leaving the Church; but this seems improbable. Perhaps he may resume, for a permanency, his position in one of the Presbyterian pulpits of Scotland; or rejoin the English schism in that country."

CHURCH MUSIC IN TORONTO.

We copy the following extract from a recent number shall perfectly glorify God, and love and enjoy Him for of the "Parish Choir." It is taken from an article eviever. So that to say, we must not serve God in hope or dently written by a person who understands what he's desire of the reward is, in effect, to say, we must not writing about; and ought to be very encouraging to the

"In Toronto the chanting is very good. I could wish, however, that the Gregorians were more appreciated there; if they were better understood they would be so. In one Church in Toronto, Trinity Church, the greater part men, just before the chancel, arranged in two parties; their chanting, which was antiphoni, was indeed very fine; the most masculine, I think, I everteard. There was no organ to accompany them. No fanlteould have been found with the accent or intonation, no had they any of the usual faults of indifferent singers. But with the choice of the tunes, though they were of the best kind of double chants, I, for one, am not satisfied. They ought with, all those men's voices, to have sung the old manly Gregorians."

We trust that such language will stimulate thosecon cerned to bring back that choir to the condition in which INSTANCES OF THE WRONG USE OF THE St. Luke's Ch., Mulmur.... it was when that gentleman visited it, and not ony to miration of so competent a judge, but to improve upn it tenor; and giving to ladies the position which is mot must have chants which are not too high for the average of attention to these two points,—the introduction of a good body of men, singing the air of chants, and the choice of chants, such as the average of men can sing. We have no objection to psalm tunes being chosen on the same chants. And if carried out vigorously, we have no doubt

ELECTION OF MAYOR.

On Thursday last Mr. Alderman Gurnett was elected Mayor of the City of Toronto almost unanimously,there being only one dissentient voice. We need hardly add that this result has given universal satisfaction.

THE STANDARD.

We notice that this newly established Journal has thoughts,) to have been worded as follows:] ceased to exist, and become absorbed in the Patriot. This latter paper, we may remark, continues steadily to one of the soundest and best got up conservative prints

THE ARTISAN.

We were disposed to look favourably upon this newly established periodical, professing, as it does, to circulate useful knowledge amongst the mass of the people at a moderate price. It was with pain and disappointment, therefore, that we noticed the following more than questionable verses in the New Year's address of the Artisan boy to his readers:

"War's dreadful condicts toe, have spread with death Europe's great Capitals and vernal heath, The shout of struggling freedom still loud rings Around the thrones of Emperors and Kings.
"The people," long the slaves of despot's might, With arms prepared assert man's natural right; Refuse to bow their necks to regal yoke, Since France her galling fetters rudely broke, And drove her "Royal Family" to spend. Their latter days in Britain's honoured land—The refuge of the noble or 'he slave,
The country of the "bravest of the brave." Austria, Russia, Prussia, Italy, In bloody conflict "strike for liberty." The erf, the peasant, artisan and all, United, are resolved to stand or fall. No more in dumb subservience to feel
The galling wounds of autocratic heel; No longer yield to Prince or potentate, Exclusive power to rule o'er any state, But rather follow the new steps of France, Whose people love to fight as well as dance, And who are now determinedly bent Henceforth to have nought but a President."

Sad experience has demonstrated what incalculable harm may be wrought by cheap publications intended for centiousness, with the healthy food of practical and scienprint of this description; but most assuredly unless its Editor repudiates unequivocally the doctrines embodied

DIOCESAN PRESS.

A General Meeting of the Stockholders of the Dio-CESAN PRESS will be held at The Church Society's House, at Toronto, on Wednesday, the 24th January next, at 3 o'clock, P.M. A general attendance is re-

By Order of the Board of Managers, THOS. CHAMPION, Manager. Toronto, January 9th, 1849.

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprize our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

To the Editor of The Church.

Toronto, Jan. 10, 1849. SIR,-I have remarked, in the churches of this city, a singular irregularity,—perhaps of not very great impor-tance in itself,—but which assumes an importance, both in its causes and in its natural consequences, -which in duces me to draw the attention of Churchmen to it I would, indeed, have preferred speaking on the subject to those in authority alone, but knowing how often the pre-judice of the flock makes the desire and authority of the pastor inoperative for good, I am anxious to convince my fellow-Churchmen generally, as well as the Clergy, that

the irregularity in question is itself an evil.

What I allude to is this: that in the morning services, when the Benedicite is substituted for the Te Deum, a onsiderable portion of it is omitted. I observe that after the 7th verse, the whole number of verses is omitted until out seven verses from the end. The reason for this is apparently either a general wish to shorten what is long, or a feeling of weariness in continuing the repetition of a similar chant for so long a period.

With regard to the first, it seems to be a reflection on their ministry.' of anything whatever, which either the congregation or of anything whatever, the officiating minister may think fit to dispense with. f once we give way to those who merely complain of the length of the service, by omitting that which the Church ordains for us, we shall not know where to stop.

But I think that the real grievance appears to be that

there are persons who do not like the continued repetition of the same chant for so long a period. They find it

rately: we need scarcely say that they were not persons of devout minds, and we imagine (nay, we are sure,) that those who object to the Benedicite must object to the 136th Psalm, if they allow themselves to express their real feelings. And I beg respectfully to press upon the Clergy of this city, that by allowing this curtailment they traitly allow persons of indexent minds, and as this Church and Realm hath received the same, ingular that in granting to those applications situated land is propound to the Church, with the frequent direct mention of the proposed of the church, with the frequent direct mention of the proposed of the church, with the frequent direct mention of the proposed of the church, with the frequent direct mention of the proposed of the church, with the frequent direct mention of the proposed of the church and Realm hath received the same, ingular that in granting to those applications of the people committee, ho according to the Commandments of God; so that you may into those applications of the people committee, ho according to the Commandments of God; so that you may into the same, in the construction in the construction. tacitly allow persons of indevout minds to curtail the service of the Church. The Benedicite was intended to assist those who are disposed to meditate in detail on the works of God; but it is impossible to construct services for those who are not disposed to bestow their thoughts in this They have no place in church, if they do not come

to worship.

There is another omission which is equally objectionable, namely, that of the last verse but one: "O Ananias, Azarias, and Misael, bless ye the Lord," &c. The special omission of this single vorse must imply an objection to its use, and that either because we understand the intention of the Church, and disapprove of it, or because (not understanding it) we choose to take for granted that the meaning is objectionable. In either case our conduct as Churchmen is indefensible, and I again submit to all parties that, by desiring or acquiescing in this omission, they

eally condemn the Church.

I apprehend that those who omit these words, do it upon some vague notion that they countenance the Popish invocation of Saints. Now that invocation is an actual address to them, intended to reach the Saints, and to become known to them, and to cause them to intercede for us with Christ. But the words in the Benedicite can have no such meaning, otherwise we must likewise understand that we address ourselves, not only to the ' Lord," in the second verse, but also to the "Ice and Snow" and "Nights and Days," &c.

The truth is, that the Benedicite is exactly like the 148th Psalm in this respect. It is pure poetry: it, in words, addresses all creation; but it really addresses our own hearts, and calls upon us to praise and magnify God for his glory displayed, as in all other of his works, both natural and spiritual, so likewise in "Ananias, Azarias, and Misael" in the burning fiery furnace

I am, Sir, your humble servant,

For The Church. WORD CATHOLIC, WITH CORRECTIONS.

INSTANCE X. "There has been some talk of a disagreement amo ministers, but the storm seems to have blown over. The subject of discussion is said to have been the endowment of the Catholic Church in Ireland."—London Correspon-

dent of the British Colonist, Toronto, Vol. 12, No. 99. We might take this passage to be the production of a Popish writer, did we not discover from other portions of his letter that he is a Protestant. By "Catholic Church" in Ireland, he means the Popish portion of the population must have chants which are not too high for the average of of Ireland, and not what the Apostles' Creed means by men's voices. That is the thing really wanted; and "Catholic Church." The Catholic Church of Ireland is whether they are Gregorian or common chants is a matter of less importance. We wish the able conductor of the expression "Catholic Church." The Church of Ireland is, as its name implies, the Catholic Church in Ireland; music in the Church above mentioned would turn his and all separatists from its communion, in that country,

Another incorrect expression in this writer's letter may principle; but we think it will be easier to begin with at the present time also be pointed out, and this is "the chants. And if carried out vigorously, we have no doubt. Remish Church in France," "The head of the Romish that the grandeur and massive character of such chanting will render it an object of imitation in other churches.

The head of the Romish Church in France, "he says, paragraph 4, "was commanded to, and did solicit troops from General Cavaignac, for the aid of the father of the faithful," &c. By "the Romish Church in France," he means simply the Church of France, which unhappily and wrongfully submits itself to the influence and authority of the Bishop of Rome, who, on truly Catholio principles, has, rightfully, no jurisdiction or authority in France at all. The Romish or Roman Church cannot be in France, nor in any place out of its own limits, which are Italy at the farthest; just as no individual man cun be in two places at once.

The above first-mentioned passage ought (this is said

with every sentiment of respect and good will towards the writer, and the Journal which is the vehicle of his

population of Ireland." A PROTESTANT CATHOLIC.

January 1, 1849.

To the Editor of The Church. THE BIBLE THE SOLE RULE OF FAITH.

REV. SIR,-It appears to me that in the very conclusion with which Dr. Van Ingen winds up his argument there is a positive contradiction respecting the Bible and the standards ten years next ensuing, a sum of not less that which are alleged to take its place "in fact and in practice." "We reach then these conclusions, The Bible God's inspi-

that whatsoever is not read therein, nor may be proved thereby, article of Faith, or be thought requisite or necessary to salvation. But that besides this, as a matter of fact, each particular man and each particular Church, and every sect outside the Church Catholic, has neces arily, and in fact, a standard of interpretation and teaching of its own, and referring to the Bible for its

proofs."

What is affirmed in the second part of the above passage entirely nullifies what is admitted in the first. each particular man and each particular church, really express the same idea as the term, the Church Universal, which is the aggregation of all particular men and all particular Churches -the standard of a man's teaching, and the standard of his fith, must be one and the same; for if he be honest, he must teach as he believes—he cannot have one rule for his teaching and another for his faith, neither can a church. So that the author's conclusion in reality is this,—The Bible is the Rule of Faith and Teaching to the Church Universal; but all the individuals and the particular churches which compose the Church Universal, have other standards of Faith and Teaching; consequently the Bible is, and is not, the Rule of Faith to the Church Universal. As the two propositions thus contradict each other

one of them must be wrong.

Dr. Van Ingen considers that this second Standard or Bible, does and must exist in every branch of the Church Catholic, and in every sect outside the Church. With the principles of other churches and of such sccts I am not at present concerned but I do think it not unimportant to shew that in our branch of the Catholic Church we should be perfectly justified in affirm ing that the Bible alone is the Rule and Standard of our religious

faith and teaching.

This may indeed be termed, according to Dr. Van Ingen, the theory of our Church. Is then the actual practice of the ministers of the Church at variance with this theory? I would presume to say that it is not. No clergyman in puplic teaching quotes the Prayer Book, or Articles or anything else as he quotes the Bible. If he desires to establish the truth of a doctrine, he proves it by the Bible, he confirms it by line upon line and precept upon precept from the same sacred source. And if we turn to what the Church requires of her ministers, and observe to what Rule and Standard of faith and teaching she does "in fact" bind them, we shall see that it is to the Bible.

At the ordination of Priests the following question is put to the person to be ordained. " Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?

And are you determined out of the same Scriptures to in truct the people committed to your charge, and to teach nothing as red of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Srip-

The same question as the above, almost verbatim, is put to every Bishop at his consecration, and then the following: "Will you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand the gainsayers?

As expressive of the mind and intention of the Church on this subjuct, I will extract some passages from the exhortation addressed to the Priests when they are ordained. "And seelng that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially rtain to you, according to the Rule of the same Scriptures. They are also exhorted "to apply themselves wholly to this one thing, to draw all their cares and studies this way,"—to pray continually for divine assistance that "by daily reading and weighing of the Scriptures they may wax riper and stronger in

It may be noted as bearing upon this question, that the last solemn act in the ordaining of Priests and Bishops is the delivering the Bible in the hands of each. And in one of the concluding collects of the Communion, after the ordination of priests the following prayer occurs, "Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salva-

Scriptures and the reiterated references to them as the Rule of Faith and Teaching, I think there can be little doubt as to what the Chnrch designs to be our standard both of belief and practical instruction. I am aware that every Clergyman at his admission into the

ministry subscribes his assent to the thirty-nine Articles and the Book of Common Prayer; but the very wording of the the Book of Common Prayer; but the very wording of the Articles of subscription makes reference to the Scriptures as ties should be deducted from the amount of loan. the final rule and standard of true doctrine. We subscribe our assent to the Articles of the Church as being agreeable to the Word of God, and acknowledge that the Book of Common Prayer "containeth in it nothing contrary to the Word of God." We bind ourselves to use the Prayer Book because of its conformity with the one Supreme Standard, but neither its conformity with the one Supreme Standard, but neither cumbent, and at no very great cost to the Society, by

Ecclesiastical Intelligence.

CANADA.

DIOCESE OF TORONTO.

MISSIONARY FUND. Collections in the several Churches, Chapels, and Missionary Stations throughout the Diocese of Toronto, to be applied to the Fund for the support of Mission-

Previously announced in No. 185, am'ting to 331 13 21 Brantford Church, per Rev. J. Usher... St. Paul's Church, Fort Erie, per C.W. St. Mary's Ch., Chinguacousy.... £0 11 3 St. John's Ch., Gore of Toronto... 0 15 6 Mr. Irwin's Station, Adjala Church at Innisfil, -per Rev. John Fletcher. Captain Leviscomte and family, Seymour East.....£1 0 0

Percy....

—per Ven. A. N. Bethune.... 198 Collections, amounting to £340 18 4 T. W. BIRCHALL,

..... 0 11 3

Toronto, Jan. 17th, 1849. The Treasurer has also received from the Rev. J. C. Usher £1 3s. 9d., collections made at Mount Pleasant and Cayuga Village on behalf of the Widows & Orphans'

From the Rev. G. S. J. Hill £1 3s. 101d., collections made in Chinguacousy, Gore of Toronto, and Albion, for the same fund, also A contribution through the offertory at St. Peter's Church, Cobourg, £1 5s., to the same fund.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF

The Committee appointed at the November Meeting of the Incorporated Church Society of the Diocese of To-ronto 1848, to consider and Report upon the practicability and expediency of granting loans from the permanent funds of the Society, for the erection of Parsonage Houses,

of the Society, io. &c. &c., beg leave to REPORT: That your Committee having taken into consideration the resolution proposed by Mr. Blake, for the Society's adoption, at the October Meeting of the Board, which, as your Committee conceive, suggested the appointment of this Committee; and having also maturely considered

the purpose of repairing and erecting Parsonage Houses, any or all of such sums of money as have been or may hereafter be collected under the authority of this Society.

**Res. 4th. That Charles Forrest, Esq., be requested to act as Secretary. and as are required by its Bye-laws, to be permanent invested; that in future no grants of money shall be mad towards effecting the erection or repair of Parsonage Houses, as has been heretofore the practice of the Society but that instead thereof there shall be paid from the General Purposes Fund, in each and every year, for the shall be placed to the credit of a fund to be denominat "The Parsonage House Building and Repair Fund; the principal and interest of which fund, as they accrue shall be exclusively applied towards effecting, by means of loars, the erection and repair of Parsonage Houses, and shall be loaned in such manner, and upon such conditions as the Society, from time to time, may deem expedient; and the payment of the said sum of £50 per annum for ten years, shall be the second charge after the ordinary and current expenses upon the General Purpose Fund of

With respect to the terms upon which loans from the permanent funds of the Society shall be granted, and the nature and extent of the security that shall be taken to secure the re-payment of the said loans, with the interest, our Committee recommend that the rules laid down in the first Report of your Committee on Parsonage Houses appointed in 1845 be adopted, with the proviso, that should the security offered appear to the Standing Committee sufficient, it need not necessarily be submitted to the That is to say—
That loans shall be granted upon such security as shall

be satisfactory to the Solicitors of the Society, to be e-paid by instalments of 10 per centum per annum on the sun advanced, such instalments to pay the interest, and form a sinking fund to liquidate the debt. By this plan fifteen annual payments of £10 each, and a sixteenth payment of £8, will pay the principal and interest at the rate of 6 per centum on an advance or loan of Your Committee are of opinion that the amount of the

loans granted upon the foregoing conditions should, in no case, be in the proportion of more than one half of the estimated value of the parsonage, and that no loan should exceed the sum of £250, or fall short of £50, which sums should respectively taken as the maximum and minimum amount of grants so loaned. Your Committee nevertheless recommend that applications for loans of a less amount than £50 be entertained by the Society, and provided for by grants from the "Parsonaga Harra Parsonaga Parsonaga Harra Parsonaga Parsonaga Parsonaga Parsonaga Parsonaga P vided for by grants from the "Parsonage House Building and Repair Fund," upon such conditions of re-payment, and upon such security as the Society may in each case see fit to approve. With respect to the regulations for securing the proper application of loans, and specifying the time and manner of their being paid to the borrowers, which it seems expedient to adopt. Your Committee are of opinion that your Society should, in every instance, be furnished with a list of the names of a Building Comshould be accepted and paid by the Treasurer of the Society at sight, (should he have funds in hand available for that purpose) provided the proper securities for the due re-payment of the loan, with interest, shall have been assured, by perfected, and the Society shall have been assured, by Rellyments and Coloraine, were presided over by the ertificate from the Clergyman, that the building has been rooted in and enclosed, and the second instalment shall be paid in a similar manner, when it has been certified by the Clergyman that the building has been completed warmly commended the Society to the clergy and laity of to the satisfaction of the Society, according to the plan and specification laid before the Society, and approved of "At Coleraine the Bishop of Derry, who was residing the college and specification laid before the Society, and approved of the college and the society to the circle and the society and th and specification laid before the Society, and approved of at the time application for the loan was made.

Your Committee further recommend that applications for loans be addressed to the Secretary of the Society, whose duty it shall be to submit the said application semi-

whose duty it shall be to submit the said application semiannually, for the consideration of the Standing Committee, that is to say at their Meetings in December and June;

possible, to secure the erection of Parsonage Houses of substantial and durable materials, it would be impossible tion of the constitution and proceedings of the Society for the second time, the benefit of to prescribe any specific rules, with the view of promo-ting that object, which would not at the same time operate njuriously by discouraging the erection of Parsonage Houses in very many instances. Your Committee feel neart, to exchange the same can be prepared for the same can have no meaning, if all that is here expressly it would be especially unwise, and, indeed, unjust to annex to so the less meaning to the incessant rain. There were, however, sever a while it palls. To such I can only say, that the service an association was formed. it would be especially unwise, and, indeed, unjust to annex

first appearance after the resurrection was to Mary because he dreads the alternative of being miserable in retired from Huddersfield—not to dissent but to another was not constructed for hearers, but for worshippers.—

Was not constructed for hearers, b first appearance after the resurrection was to Mary Magdalene. He said to her 'Mary!' At the sound of his voice, Mary's eyes were opened, and she answer-ed. 'Master,' The reflection of some beautiful ray must have rested on the brow of the Jewess.''

WEEKLY CALENDAR.

The immediate successor of Mr. Some have maintained in the said to her 'Mary!' At the sound of his weeping parishioners: Mr. Noel's abandom the successor of Mr. Some have maintained in the favour shadow the very condition of the subject some distinguishing principles to the subject some the very comment of this smale to distinguishing principles to the subject some fully the thoughts suggested in the 148th Psalm, the transfer of God, displayed in the various beings and on the glosphote of God, as the various beings and on the glosphote of disty—he was followed by the lament. Throughout the various beings and on the subject some that in respect to the subject some that in respect to the subject some fully the thoughts suggested in the 148th Psalm, the said to the various beings and the variou ing that in granting loans a preference should be given to those applications in which the largest portion of well situated land is proposed to be attached to the Parsonage, and the most substantial and durable materials to be used

instance, accompany applications for loans, and be submitted for the approval of the Society; that the Parsonage should be completed according to the plans and specifications approved of by the Society, and that all ex-

All of which is, nevertheless, very respectfully sub-litted. D. E. Blake, Chairman.

ELORA PAROCHIAL ASSOCIATION OF THE CHURCH SOCIETY.—A Meeting was held at Elora, in the Welling ton District, on Monday the 8th instant, for the purpose of establishing an Association in connection with The of establishing an Association in connection with Church Society of the Diocese of Toronto. The ing was very well attended, and the speeches from neg was very wen attended, and the spectates it to business of the day the Clergy were very hospitably entertained by Andrew Geddes, Esquire.

At a meeting held in Trinity Church, Barrie, on Tues day, the 19th December, convened by notice given on the preceding Sabbaths, and published in the Magnet news paper, the Rev. S. B. Ardagh in the Chair, and Mr. W. J. Bonsall having been requested to act as Secretary, it

Moved by Mr. Lally, seconded by Mr. McVitty, That Moved by Mr. Lally, seconded by Mr. McVitty, we, members of the Church of England, residing in the District of Simcoe, (a District comprising twenty three Townships,) are deeply sensible of our spiritual destitution, there being only four clergymen in this section of the Province, to minister to the wants of 6,000 souls.

That we deprecate the appropriation of the Clergy Reserve Fund to any other purpose than that originally in-

rhat we deprecate the appropriation of the Clergy serve Fund to any other purpose than that originally intended by the Imperial Parliament, viz., the endowment of Rectories, and as a provision for the Clergy.

Moved by Mr. W. J. Bonsall, seconded by Mr. A. Burnett, That till the spiritual wants of the members the Church of England, throughout the Province, shall be provided for, by the appointment of an adequate number of clergymen, it would be highly unjust to the laify that any portion of the Clergy Reserve Fund should be applied to the order manufacture. applied to the endowment or support of Collegiate Insti-tutions, or to the erection of additional Bishoprics and

Moved by Mr. Davies, seconded by Mr. Lally, Tha the foregoing resolutions be transmitted to His Lordship the Bishop of the Diocese, with a request that he would be pleased to forward them to the Society for the Propa-gation of the Coard in Engine Propagation of the Coard in Engine Propagation gation of the Gospel in Foreign Parts.

TRINITY CHURCH, CHRISTIVILLE.—At a meeting the Parishioners, held in the Vestry of Trinity Churchichristiville, on Friday the 22nd of December, to consider the necessary and suitable means to pay respect to their late Pastor, the following resolutions. late Pastor, the foilowing resolutions were proposed and

Wm. Bowman, Esq., in the chair, Wm. McGinnis, Esq. acting as Secretary. Res. 1st. That a monument similar to the one erected at St. John's, in remembrance of the late Rev. W. Dawes,

be procured and erected at the burial place of the late Rev. William Thompson, to be an evidence of the high respect due to him, and to perpetuate his memory. Res. 2nd. That the following gentlemen be respeequested to act as a Committee for the accompl McGinnis, and Wm. Bowman, Esqrs., with the Churchwardens of Christiville, and Dr. Holmes and W. C. Evans Esq., of Montreal, and that they be authorised to rec

the writer, and the Journal which is the vehicle of his thoughts,) to have been worded as follows:

CORRECTION.

"There has been some talk of a disagreement among ministers, but the storm seems to have blown over. The of the religious teachers of the Popish portion of the population of Ireland."

this Committee; and having also maturely considered the suggestions contained in two Reports of a Committee and report upon the subject now referred to the consideration of this Committee, which reports were laid upon the table of your Society, are unanimously of opinion that it is both safe and expedient for the Society to affirm and adopt the principle of the said Resolution as follows, namely:

That it shall be competent for the Society to loan, for the griven into the hands of the gentlemen panel in the suggestions contained in two Reports of a Committee any contributions that may be offered them, to realise the design of this meeting.

Res. 3rd. That the late Rev. Wm. Thompson, having formerly officiated at St. Thomas's Church, Montreal, and that they be authorised to receive any contributions that may be offered them, to realise the design of this meeting.

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ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Nov. 11, 1838. The following passage of a letter addressed to the Editor of the "Irish Ecclesiastical Journal," will show the efforts which have been made during the past autumn, for making the operations of the Society more generally known 'DEAR SIR,-I gladly avail myself of your obliging

offer to insert in the Journal an account of my tout through the Province of Armagh, in behalf of the Society for the Propagation of the Gospel. That tour was under taken at the invitation of his Grace the Primate, and had the full sanction and approval of the several bishops the province. Its object, I need hardly say, was awaken attention to the claims and operations of the Societ already named, as a most important organ of the Church in her twofold duty of supplying the ministrations of reli gion to our own emigrant countrymen in the British colonies, and also of propagating the Gospel among the Heathen population of our Indian and African dependencies.

"The first public meeting in furtherance of these important purposes was held at Armagh, under the presidency of the Lord Primate, on the 21st September. (St. Matthew's day). Besides a numerous attendance of lay members of the Church proposed of figures. members of the Church, upwards of fifty clergymen were present; and the general claims of the Society, which had been clearly and impressively set forth by the Primate from the chair, were ably enforced by Dr. Mortimer O'Sullivan and Dr. Robinson. Its especial and paramount claims upon Irish Churchmen were convincingly shown by Archdeagon Stokes in his tembrica count of shown by Archdeacon Stokes, in his touching account of two young women of his own Sunday-school who went to Canada last year. One was attacked by fever, and died at the quarantine-station in the St. Lawrence other, recovering from fever, soon afterwards sunk by

been commended by their own affectionate pastor.

"On the 22nd of September a very good meeting was held at Cookstown, and some excellent speeches were der livered by the clergy of that rural deanery. The zealous clergyman, Mr. Molony, has regularly for some years sent up the contributions of his parish to the Society. The following day a meeting was held at Dungannon, at which Lord Ranfurnly presided: and the Rey W. Qualit, which Lord Ranfurnly presided; and the Rev. W. Quall and objects of the Society. On Sunday, the 24th, by mittee, of which the Clergyman and Churchwardens of the Parish, and the Mortgagers, should be ex-officio Members; that the loan should be made payable in two Members; that the loan should be made payable in two equal instalments, to the order of the Chairman of the said Committee, who may draw upon the Society for the first instalment of the loan when he is authorized by the Building Committee to do so, and that the said draft

Newry.

"From the diocese of Armagh we passed to that of "From the diocese of Armagh we passed to that of "From the diocese of Armagh we passed to that of "From the diocese of Armagh we passed to that of "From the diocese of Armagh we passed to that of the local state of the local

Down, and commenced our operations at Downpatri where the information which was given seemed to Lord Bishop of the diocese; who, on each occasi

had engaged me during the week; and an evening meet ing was held in the school-room on the following day, all which not fewer than three or four hundred persons were that is to say at their Meetings in December and June; and that said applications, with the recommendations of the Standing Committee thereon, shall be submitted for the Society's approval, or otherwise at its Meetings in January and July.

With respect to the materials to be used in the construction of Parsonage Houses, your Committee are of opinion that however desirable it may be, as much as opinion that however desirable it may be, as much as and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and at Monaghan, after a preliminary meeting of the clergy, and a preliminary meeting of the clergy an

which gave mean opportunity of entering into afull explan gave the Society for the second time, the benefit of his eloquent and powerful advocacy.

"Our last meeting was held at Enniskillen,

owing to the incessant rain, was but very thinly attended.
There were, however, several clergymen in the same and an association are

"Thus I atte part in places r a great extent, attended by

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