

The Church.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOLUME XIV., No. 18.]

TORONTO, CANADA, NOVEMBER 28, 1850.

[WHOLE No., DCXCIX.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
P	Dec. 1	1st SUND. IN ADVENT. { M. Isaiah 1, Acts 2. E. " 2, Heb. 7.	
M	" 2	" " { M. " 16, Acts 3. E. " 17, Heb. 8.	
T	" 3	" " { M. " 18, Acts 4. E. " 19, Heb. 9.	
W	" 4	" " { M. " 20, 21, Acts 5. E. " 22, Heb. 10.	
T	" 5	" " { M. " 23, Acts 6. E. " 24, Heb. 11.	
F	" 6	" " { M. " 25, Acts 7. E. " 26, Heb. 12.	
S	" 7	" " { M. " 27, Acts 7. E. " 28, Heb. 13.	
P	" 8	2ND SUND. IN ADVENT. { M. " 5, Acts 8. E. " 24, James 1.	

* To verse 30. † Verse 30.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending December 2nd, 1850.

VISITORS.

THE PRINCIPAL

The Hon. J. H. CAMERON, Q.C., M.P.P.

CENSOR:

Rev. W. STENNETT, M.A., 2nd Classical Master.
F. W. BARRON, M.A., Principal U.C.C.

CONTENTS OF THIS NUMBER.

First Page.	Fifth Page.
First Sunday in Advent.	Editorial:—Leanings to Popery; Marriage Licenses; The Church University; Church Society's Report; Dr. Melville; News by the Niagara.
Ecclesiastical Intelligence—Diocese of Toronto.	Prospectus of the Young Churchman.
Second Page.	Gore and Wellington Branch of the Church Society.
Diocese of Newfoundland.	Sixth Page.
Third Page.	Poetry:—Agur's Prayer.
Diocese of Capetown.	Review:—The Church in Scotland.
United States.	A Man Devoured by a Lion.
From our English Files.	
Colonial Intelligence.	
Fourth Page.	
Editorial:—Death of the Lord Bishop of Nova Scotia; Cathedral Church of St. James.	

FIRST SUNDAY IN ADVENT.

DECEMBER 1ST, 1850.

It deserves our notice, that for the greater solemnity of the three principal festivals in the year, Christmas, Easter, and Whitsunday, the Church has appointed certain days to attend them; some to go before, and some to come after them. Before Christmas are appointed four Advent Sundays: so called, because the design of them is to prepare us for a religious commemoration of the Advent, or coming of Christ in the flesh, when he came to visit us in all humility; and likewise for his second Advent, when he shall come in his glorious majesty to judge both the quick and dead.

The most effectual preparation for his last, as well as commemoration of his first coming, is carefully taught us by the Church, in the several Lessons, Epistles, and Gospels, which, with admirable propriety, she has chosen for this holy season. The great end and design of her whole service, on this solemn occasion, seems plainly to be an earnest call to the performance of our triple vow in baptism, enforcing more particularly the duties of repentance and obedience, from the consideration of that grand article of our faith, the coming of Christ, even his twofold Advent; 1st, That our Lord Jesus is He, that was to come into the world, to redeem it; and, 2dly, That it is He also, that shall come again, at the last day, to be our Judge.

The use, therefore, to be drawn from this topic of our Lord's Advent, should be the same which the Apostle infers; 'That we should cast away the works of darkness, and put upon us the armour of light:' that we should, as our prophet exhorts us, 'Cease to do evil, and learn to do well.' In a word, that we should faithfully discharge our baptismal promise—repent and obey.

And that this argument of our Lord's coming may have the greater weight to produce so blessed an effect, the church has thought fit not only to select suitable lessons for every Sunday in Advent, but in a manner to appoint proper lessons for every day of this penitential and preparatory season; having reserved the prophecy of Isaiah (after all the other books of the Old Testament, through) to be read at this time; and that for this apparent reason, because this evangelical prophet, giving us the clearest predictions of Christ, is the fittest of any to excite a true and lively faith in the great mystery of his incarnation and birth; and the celebration of which is now at hand; and which likewise many awakening predictions of his second and most tremendous coming to judgment.

The prophet begins (v. 1—10,) with an appeal to the people of Israel on their sinfulness, and with a call to repentance, which the Christian may well apply to himself at this season. The awakening call, (v. 2,) "Hear, O heavens, and give ear, O earth," obviously, is in the same tone and spirit as the admonition of St. Paul, in the Epistle, that "now it is high time to awake," &c., and, as the petition in the Collect, for "grace, that we may cast away the works of darkness, and put upon us the armour of light," &c.

The first sound of the Gospel by St. John the Baptist, observes Mr. Wogan, "was a summons to repentance, because the kingdom of heaven was then at hand: even so here, the evangelical prophet calls upon us likewise to prepare, by a timely repentance, for the coming of our Lord. Hear, O my soul, and awake from the dead sleep of sin: shall the heavens hear, and the earth give ear to this trump of God, and thou remain deaf and insensible? Hear now, and arise to life; accomplish this thy first resurrection, while it is called to day; while the prophet and the gospel's silver trumpet invites thee to repentance and grace; that when that the archangel shall sound, thou mayest have a happy part in the second resurrection, and meet thy Lord in peace. Consider the dignity of thy high calling; consider the noble relation thou bearest to him: thou art one of the children of God: He hath begotten thee anew in baptism and adopted thee for his child: He hath also brought thee up, and educated thee in the bosom of his church; He hath nourished thee with the food of his holy word, yea, of his own most precious body and blood; and shall he all in vain? Wilt thou also rebel against him?"

Isaiah next proceeds (v. 11—17,) to allude to the spiritual meaning of the sacrifices and ceremonies of the law, and to their utter worthlessness and destitution of power, when the spirit of them were kept in view—and will more so, if their conduct should be at direct variance with it. He prepares the world for that Jesus who should bring all to light, and lead men to worship the Father "in spirit and in truth"—Wogan.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO

CATHEDRAL CHURCH OF ST. JAMES.

As briefly stated in our last, the mechanics engaged in the erection of the Cathedral Church of St. James, were entertained at Supper in Mr. Elgie's Hotel, Yonge Street, by the Building Committee. In the course of the evening the Lord Bishop, attended by the Rector, Churchwardens, &c., paid a visit to the company, and was received in the most cordial and enthusiastic manner.

The health of his Lordship was proposed by the Chairman, Mr. Metcalf, and we need hardly say was given with all the honours.

In acknowledging the compliment which had been paid to him, the Bishop expressed the satisfaction which he felt in meeting with such a number of persons engaged upon a work so important. The Church of England, he observed, was rapidly spreading in every quarter of the globe, and was constantly developing herself more and more, as the Church of the people, and not of a mere section of the community. The building upon the erection of which they were engaged, was one of a very solemn character. God, it is true, dwelt not in Temples made with hands, but still edifices, such as the new Cathedral Church, the corner stone of which had been laid that day, tended to excite reverential feelings in the worshipper, and to withdraw the mind from worldly thoughts and pursuits. His Lordship prayed that the building might be happily carried on to its complete termination without injury or accident, let or hindrance.

The Lord Bishop then craved leave to propose a toast. In public matters, he said, differences of opinion did, and doubtless would continue to exist, so far as the great questions of the day were concerned. Such differences, however, ought never to prevent loyal men from paying fitting respect to the Representative of Royalty. He therefore begged to give the health of the Governor General and Lady Elgin, which was drunk with all the honours.

The health of the Rector and Churchwardens was given from the chair, and having been duly honoured, was responded to by the Rev. H. J. Grassie, in a brief, but appropriate speech.

On the health of the Building Committee being drunk, Alexander Dixon, Esquire, returned thanks for himself and his confederates. In doing so, he spoke nearly as follows:—

It is exceedingly gratifying to the Building Committee to witness such a number of respectable operatives and mechanics assembled at the festive board upon the joyous occasion of laying the corner stone of the Cathedral Church of St. James. When he saw so many men around him from the British Isles, enjoying themselves with so much good humor and unanimity, and upon such an occasion it was doubly gratifying, and how [he observed] could it be otherwise? At the head of the table was a son of Merry England, who always did such honours well, whose countrymen

for bluntness of speech and honesty of heart were proverbial, and throughout the kingdoms of the universe their character was respected for the highest honor and generosity, and it has been well said that—

"Far as the breezes bear the oceans foam,
Survey your country, and behold your home."

Again, at the farther end of the table, he observed a worthy son of old Scotia, who maintained the honors of the festive board equally well; and here he would remark: that go to every country of the civilized world, and wherever you meet a Scotsman, and there are few countries where he is not to be found, you will find in his conduct, that for sterling honesty, and persevering industry, he appears to act as if the character of his country was at stake, and depending upon his own individual exertions to sustain it, and wherever he roams he never forgets "the days of Lang Syne." And now, he would say, does any one suppose that he would forget to notice his many friends around him—the warm-hearted natives of Erin's Green Isle. No! no!—he could never forget the words "cushla ma chree"—for the highest honor, integrity, and hospitality they have no superior, and as Sir Walter Scott pleasantly observed—

"For fun and frolic and all that,
In the round world there is not a match for Pat."

In conclusion he would say, that from the kind manner the toast had been proposed and responded to, he begged to thank them in the name of the Churchwardens and Building Committee; and he would further add, that the prayer of our venerable and kind-hearted Bishop "that the Almighty might bless and preserve you from all accidents or injury throughout this great work," is with equal sincerity the heartfelt wish of the Committee; and should Providence, he remarked, spare us all to see the day—that joyful day, when the red-cross flag of England, (the emblem of the Christian's faith) shall be hoisted on the high tower of the Cathedral Church of St. James announcing to the gladdened hearts of every churchman, that your work is done, then, oh! then, my friends—I will take upon myself to say, in the name of the Building Committee, that the gratification the town may enjoy will bear no comparison to our pleasure upon that most happy occasion.

ENGLAND.

LORD JOHN RUSSELL ON THE PAPAL AGGRESSION.

To the Right Rev. the Bishop of Durham.

MY DEAR LORD,—I agree with you in considering the "late aggression of the Pope upon our Protestantism" as insolent and insidious, and I therefore feel as indignant as you can do upon the subject. I not only promoted, to the utmost of my power, the claims of the Roman Catholics to all civil rights, but I thought it right and even desirable, that the ecclesiastical system of the Roman Catholics should be the means of giving instruction to the numerous Irish emigrants in London and elsewhere, who without such help would have been left in heathen ignorance. This might have been done, however, without any such innovation as that which we have now seen. It is impossible to confound the recent measures of the Pope with the division of Scotland into Dioceses by the Episcopal Church, or the arrangement of districts in England by the Wesleyan conference. There is an assumption of power in all the documents which have come from Rome—a pretension to supremacy over the realm of England, and a claim to sole and undivided sway, which is inconsistent with the Queen's Supremacy, with the rights of our bishops and clergy, with the spiritual independence of the nation, as asserted in Roman Catholic times. I confess however, that my alarm is not equal to my indignation. Even if it shall appear that the ministers and servants of the Pope in this country have not transgressed the law, I feel persuaded that we are strong enough to repel any outward attacks. The liberty of Protestantism has been enjoyed too long in England to allow of any successful attempts to impose a foreign yoke upon our minds and consciences. No foreign prince or potentate will be permitted to fasten his fetters upon a nation which has so long and so nobly vindicated its right to freedom of opinion, civil, political and religious. Upon this subject, then, I will only say that the present state of the law shall be carefully examined, and the propriety of adopting any proceedings with reference to the recent assumptions of power deliberately considered. There is a danger, however, which alarms me much more than any aggressions of a foreign sovereign. Clergymen of our own Church, who have subscribed the Thirty-nine Articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks, "step by step, to the very verge of the precipice." The honour paid to saints, the claim of infallibility for the Church, the superstitious use of the sign of the cross, the muttering of the Liturgy, so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution—all these things are pointed out by clergymen of the Church of England as worthy of adoption, and are now openly reprobated by the Bishop of London in his charge to the clergy of his diocese. What, then, is the danger to be apprehended from a foreign prince of no great power, compared to the danger within the gates from the unworthy sons of the Church of England herself? I have little hope that the preponderants and framers of these innovations will desist from their insidious course. But I rely with confidence on the people of England; and I will not bate a jot of heart or hope so long as the glorious principles and the immortal martyrs of the Reformation shall be held in reverence by the great mass of a nation which looks with contempt on the mummeries of superstition, and with scorn at the laborious endeavours which are now making to confine the intellect and enslave the soul.

I remain, with great respect, &c.

J. RUSSELL.

The following is the Reply of the Bishop of London, to the address presented to his Lordship, by the Clergy of the city of Westminster, on the schismatical appointment of a Romish Archbishop of Westminster.—The address itself was given in our paper of the 14th instant:—

Fulham, Oct. 28, 1850.

Rev. and Dear Brethren,—The sentiments expressed in the address which you have presented me, are in entire accordance with mine, and I am persuaded that they will be responded to by the unanimous feeling of protestant England.

The recent assumption of authority by the Bishop of Rome in pretending to parcel out this country into new dioceses, and to appoint Archbishops and Bishops to preside over them, without the consent of the Sovereign, is a schismatical act without precedent, and one which would not be tolerated by the government of any Roman Catholic Kingdom. I trust that it will not be quietly submitted to by our own.

Hitherto, from the time of the Reformation, the Pope has been contented with providing for the spiritual superintendence of his adherents in this country, by the appointment of Vicars apostolic, Bishops who took their titles as such not from any real or pretended Sees in England, but from some imaginary dioceses in *partibus infidelium*. In this there was no assumption of spiritual authority over any other of the subjects of the English Crown than those of his own communion. But the appointment of Bishops to preside over new dioceses in England, constituted by a papal brief, is virtually a denial of the legitimate authority of the British Sovereign and of the English Episcopate; a denial, also, of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of the realm.

That it is regarded in this light by the Pope's adherents in this country, is apparent from the language in which they felicitate themselves upon this arrogant attempt to stretch his authority beyond its proper limits. A journal which is generally believed to express the sentiments of a large portion of them at least (not, I believe of all), points out in the following words the difference between the Vicars apostolic and the pretended Diocesan Bishops. Alluding to certain members of our Church who are accused of a leaning towards Rome, it says, 'In this act of Pope Pius IX., they have that open declaration for which they have been so long professing to detest. Rome, said they, has never yet formerly spoken against us. Her Bishops, indeed, are sent here, not as having any local authority, but as Pastors without flocks; Bishops of Tadmor in the desert, or of the ruins of Babylon, intruding into territories which they cannot formally claim as their own. This specious argument is once for all silenced. Rome has more than spoken: she has spoken and acted. She has again divided our land into Dioceses, and has placed over each a Pastor, to whom all baptized persons, without exception, within that district, are openly commanded to submit themselves in all ecclesiastical matters, under pain of damnation, and the Anglican Sees, those ghosts of realities long passed away, are utterly ignored.'

The advisers of the Pope have skillfully contrived so to shape this encroachment upon the rights and honour of the Crown and Church of England that his nominees to imaginary Dioceses will not actually offend against the letter of the law by assuming the titles which he has pretended to confer on them; but that it is contrary to the spirit of the laws there can be no doubt. As little doubt can there be that it is intended as an insult to the Sovereign and the Church of this country.

With respect to the conduct proper to be pursued by you on this occasion, it ought, in my opinion, to be temperate and charitable, but firm and uncompromising.

You will do well to call the attention of your people to the real purport of this open assault upon our reformed Church, and take measures for petitioning the legislature to carry out the principle of the statute, which forbids all persons other than the persons authorised by law to assume or use the name, style, or title of any Archbishop of any province, Bishop of any Bishopric, or Dean of any Deanery, in England or Ireland, by extending the prohibition to any pretended Diocese or Deaneries in these realms.

It is possible that such prohibitions might not have the effect of preventing the assumption of titles by the Papal Bishops, when dealing with their own adherents; but it would make the assumption unlawful, and it would mark the determination of the people of this country not to permit any foreign Prelate to exercise spiritual jurisdiction over them.

But there are other duties besides those of protesting and petitioning, the performance of which seems to be specially required of us by the present emergency. Unwilling as I am to encourage controversial preaching, I must say that we are driven to have recourse to it by this attempted usurpation of authority on the part of the Bishop of Rome; and by the activity and subtlety of his emissaries in all parts of the kingdom. We are surely called upon for a more than ordinary measure of watchfulness and diligence in fulfilling the promise which we gave when we were admitted to the Priesthood, 'To banish and drive away all erroneous and strange doctrines contrary to God's Word.'

Let us be careful as well in our public administrations as in our private monitions and exhortations, to refrain from doing or saying anything which may seem to indicate a wish to make the slightest approach to a Church which, far from manifesting a desire to lay aside any of the errors and superstitions which compelled us to separate from it, is now re-asserting them with a degree of boldness unknown since the Reformation; is adding new *credenda* to its articles of faith, and is undisguisedly teaching its members the duty of worshipping the creature with the worship due only to the Creator.

After all, I am much inclined to believe that in having recourse to the extreme measure which has called forth your address, the Court of Rome has been ill advised as regards the extension of its influence in this country, and that it has taken a false step. The step will, I am convinced, tend to strengthen the protestant feeling of the people at large, and will cause