

The Church.

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

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[WHOLE No., DCCXIX.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
S	Sept. 7.	2 Kin. 10.	Matt. 8.
M	" 8.	" 18.	Rom. 8.
T	" 9.	M. Jonah 1.	Matt. 9.
W	" 10.	E. " 2, 3.	Rom. 9.
T	" 11.	M. " 4.	Matt. 10.
F	" 12.	E. Micah 1.	Rom. 10.
S	" 13.	M. " 2.	Matt. 11.
S	" 14.	E. " 3.	Rom. 11.
M	" 15.	M. " 4.	Matt. 12.
T	" 16.	E. " 5.	Rom. 12.
W	" 17.	M. " 6.	Matt. 13.
T	" 18.	E. " 7.	Rom. 13.
F	" 19.	M. Nah. 1.	Matt. 14.
S	" 20.	E. " 2.	Rom. 14.
M	" 21.	M. 2 Kin. 19.	Matt. 15.
T	" 22.	E. " 23.	Rom. 15.

THE COMMON-PLACE BOOK.

THE SURPLICE.

In his commentary upon the xxviii of Exodus Dr. Adam Clarke makes the following observations: "The garments, says the sacred historian, were for honor and for beauty. They were emblematical of the office in which they ministered. First. It was honorable.—They were the ministers of the Most High; and employed by Him in transacting the most important concerns between God and His people: concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures. Second. They were for beauty. They were emblematical of that holiness and purity which ever characterise the Divine Nature, and the worship which is worthy of Him; and which are essentially necessary to all those who wish to serve Him in the beauty of holiness here below; and without which none can ever see His face in the realms of glory. Should not the garments of all those who minister in holy things still be emblematical of the things in which they minister?—Should they not be *glorious and beautiful*, expressive of the dignity of the Gospel ministry, and that beauty of holiness without which none can see the Lord? As the high priest's vestments, under the Law, were emblematical of what was to come, should not the vestments of the ministers of the Gospel bear some resemblance to what is come? Is then the dismal black now worn by almost all kinds of priests and ministers, for glory and beauty? Is it emblematical of any thing that is good, glorious, or excellent? How unbecoming of the glad tidings announced by Christian ministers, is a color emblematical of nothing but mourning and woe, sin, desolation, and death? How inconsistent the habit and office of these men? Should it be said 'these are only shadows, and are useless because the substance is come?' I ask, why then is black almost universally worn? Why is a particular colour worn if there is no signification in any?—Is there not a danger that in our zeal against shadows, we shall destroy, or essentially change the substance itself? Would not the same sort of argumentation exclude water in baptism, and bread and wine in the sacrament of the Lord's Supper? The white surplice, in the service of the Church is almost the only thing that remains of those ancient and becoming vestments which God commanded to be made for glory and beauty."

A PURSUIT.

The most important principle, perhaps in life, is to have a pursuit: a useful one, if possible, and at all events, an innocent one.—*Sir H. Davy.*

HAPPINESS.

Wherever lies the path of duty, wherever you may be the most useful, there the Almighty will spring and growth of indolent repose in this world; self-denying exertion is necessary to its production. The imagination of a state where every thing will be to our taste is pure folly. We must be content to take our share in the ills of life, and look for our chief happiness in this world in seeking to do our duty.

WORDSWORTHIANA.

(From the Banner of the Cross.)

"Next to your principles, and affections, and health, value your time."

"Before I conclude my notice of these sonnets, let me observe that the opinion I pronounced in favour of Laud, (long before the Oxford Tract movement,) and which has brought censure upon me from several quarters, is not in the least changed. Omitting here to examine into his conduct in

respect to the secular spirit with which he has been charged am persuaded that most of his aims to restore spiritual practices which had been abandoned, were wise and good, whatever errors he might commit in the manner he sometimes attempted to force them. I firmly believe, that had not he, and others who shared his opinions and felt as he did stood up in opposition to the reformers of the period, it is questionable whether the Church would ever have recovered its lost ground, and borne the blessing it now is, and will, I trust, bear in a still greater degree, both to those of its communion, and those who unfortunately are separated from it."

"After returning one day from the church at Addington, I to the liberty of saying a few words on the sermon we had heard. It was a very homely performance. 'I am rather surprised, my Lord Archbishop, that when your Grace can have the choice of many preachers in England, you do not provide better for yourself.' 'Oh!' said he, 'I think I can be heard preaching better than most people, and I therefore keep it to myself.' This seemed to me a very pleasing trait in the gentle and lovable character of that admirable man."

"The ministry of confession is provided to satisfy the natural desire for some relief from the load of grief. Here, as in many other respects, the Church of Rome adapts herself with consummate skill to our nature, and is strong by our weaknesses. Almost all her errors and corruptions are abuses of what is good."

"In the evening, being led by some previous conversation to speak of St. Paul, he said, 'Oh, what a character that is! how well we know him! How human, yet how noble! How little outward sufferings moved him! It is not in speaking of these that he calls himself wretched; it is when he speaks of the inner conflict. Paul and David may be called the two Shaksperian characters in the Bible: both types, as it were, of human nature; then it is chiefly from position, from the office he had entrusted to him. We do not know Moses as a man, as a brother-man.'"

"I never felt emulation with another man but once, and that was accompanied by envy. It is a horrid feeling. I entered on at College along with —, I never engaged in the proper studies of the University, so that in these, I had no temptation to envy any one; but I remember with pain that I had envious feelings when my fellow-student in Italian got before me. I was his superior in many departments of mind, but he was the better Italian scholar, and I envied him. The annoyance this gave me, made me feel that emulation was dangerous for me, and it made me very thankful that, as a force, I never experienced it. I felt very early the force of the words, 'Be ye perfect, even as your Father in heaven is perfect;' and as a teacher, or friend, or counsellor of youth, I would hold forth no other motive to exertion than this. There is, I think, none other held forth in the Gospel. No permission is given to emulation there. There must always be a danger of incurring the passion of vanity by emulation. If we try to out-strip a fellow-creature, and succeed, we may, naturally enough, be proud. The true lesson of humility, is to strive after conformity to that excellence which we can never surpass, never even by a great distance attain to."

"He expressed also his entire want of confidence (from experience, he said) of highly wrought religious expression in youth. The safest training for the mind in religion, he considered to be a contemplating of the character and personal history of CHRIST. 'Work it,' he said, 'into your thoughts, into your imaginations; make it a real presence in the mind.'"

"Whatever enemies the Church of England may have to struggle with now and hereafter, it is clear, that at this juncture, she is especially called to take the measure of her strength as opposed to the Church of Rome; that is her most pressing enemy. The Church of England, as to the point of private judgment, standing between the two extremes of Popery and Dissent, is entitled to heartfelt reverence; and among thinking men, whose affections are not utterly vitiated, never fails to receive it. Popery will tolerate no private judgment, and Dissent is impatient of anything else. The blessing of Providence has thus far preserved the Church of England between the shocks to which she has been exposed from these opposite errors; and, however some of her Articles may be disputed about, her doctrines are exclusively Scriptural, and her practice is accommodated to the exigencies of our weak nature."

"As to the Bible Society, my view of the subject is as follows:—First. Distributing Bibles is a good thing. Secondly. More Bibles will be distributed in consequence of the existence of the Bible Society; therefore, so far as that goes, the existence of the Bible Society is good. But thirdly, as to the indirect benefits expected from it, as producing a golden age of unanimity among Christians, all that I think fume and emptiness; nay, far worse, so deeply am I persuaded that discord, and artifice, and pride, and ambition, would be fostered by such an approximation and unnatural alliance of sects, that I am induced to think the evil thus produced, would more than outweigh the good done by dispersing the Bibles."

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

DIOCESAN THEOLOGICAL COLLEGE, COBOURG. Will be re-opened on Tuesday, the 7th October next. Subjects for the Term will be as follows:

TUESDAYS—Greek Testament, Gospels: from Matt. xxi.; Mark xi.; Luke xix.; John xii.—Old Testament History: from the death of Moses to the death of Samuel.

WEDNESDAYS—Greek Testament, Epistles: Ephesians, Colossians, and Philemon.—Thirty-nine Articles: Article xxix. to the end.

THURSDAYS—Patres Apostolici: Epistles of Ignatius, &c., continued.—Liturgy: Introductory Remarks, Forms of Prayer, &c.

FRIDAYS—Tertullian: Liber Apologet., continued.—Ecclesiastical History: from the rise of the Reformation to the present times.

SATURDAYS—Composition of Sermons, and Pastoral Theology.

THEOLOGICAL SCHOLARSHIPS.

In the account sent to us of the result of the examinations for Theological Scholarships, and published in this journal on the 22nd of August, we are informed that Mr. Thompson, who stood first on the list, was erroneously credited only 152, instead of 252 marks for *Homer*; and that his whole number of marks should have been stated at 1404, instead of 1304. We are happy to make a correction which adds so much to the credit of the young gentleman.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Monthly Meeting, August 6, 1851.—The Hon. and Right Rev. The Lord Bishop of Toronto in the chair:

The Standing Committee (July 30th, 1851) recommended that the Treasurer be authorized to pay the following accounts:—

One quarter's rent due 1st July	£25 0 0
Gas to the 1st July	0 8 8
Water " 1st July	0 12 6
H. Rowsell, expenses, stationary, &c.	£3 1 0
Depository	60 6 10
	63 7 10
H. Rowsell, books as per invoice	76 19 9
Superintendent of Depository, two months salary	20 16 8
Messenger's wages	5 0 0
	£192 5 5

Agreed.

Grants of books to the value of £2 10s. were made to the Rev. Dr. Lett, the Rev. A. Townley, the Rev. William Greig, for the use of their several parishes or missions; also service books to the Rev. S. B. Ardagh, for four Churches in the Simcoe district.

Whereas it has been stated to the Standing Committee, proceedings are likely to be instituted to test the validity of certain patents under the great seal of Upper Canada, establishing certain Rectories therein, and that the funds are to be provided by the government to promote such.

Resolved.—That it be recommended that council be retained by the Church Society out of the funds, to defend any suit that may be brought against any incumbent of any Rectory now established. Agreed.

* Extract from the Votes and Proceedings of the House of Assembly, Monday, 28th July, 1851:—

On the motion of the Hon. Mr. Hincks, the entries in the Journals of the House of Assembly of the late Province of Upper Canada, on the 5th February, 1838, relating to the endowment of certain Rectories, were read:

Hon. Mr. Hincks moved, that a humble address be presented to His Excellency the Governor General, to acquaint His Excellency that doubts have for many years existed in the public mind as to the legality of the proceedings by which certain Rectories or Parsonages were from time to time created and endowed, within the late Province of Upper Canada: That in consequence of representations made to Her Majesty's Imperial Government on the subject, the opinion of the Law Advisers of the Crown was taken by Lord Glenelg, the Principal Sec. Gen. for the Colonies, in the year 1837, which opinion was given on the 8th June of the same year to the effect that the erection and endowment of the said Rectories were not "valid and lawful acts;" That on the 6th July, 1837, a despatch was addressed by Lord Glenelg to the Lieutenant Governor Sir F. B. Head, in which His Lordship states it as his opinion, that some method should be found of bringing the question to an adjudication with the least possible delay, inconvenience and expense, and in which he instructs the Lieutenant Governor to consult with the Bishop and Arch-Deacon of the Church of England, as to the best means of testing the legality of the endowments in an amicable manner: That owing to subsequent representations from the present Bishop of Toronto, the Law Advisers of the Crown were induced to change their opinion, and to declare that the said Rectories were legally constituted and erected: That this opinion has not had the effect of quieting the public mind in Upper Canada, and that in order to set the question finally at rest, this House humbly prays that His Excellency will take immediate steps to bring the question of law fully to adjudication, in such a manner as will enable either party to bring the cause by appeal under as well the Judicial Committee of the Privy Council, and this House pledges itself to make good all necessary expenses attendant on such proceedings.

YEAS.—Messieurs Armstrong, Badgley, Baldwin, Bell, Boulton, of Norfolk; Boulton of Toronto; Cameron of Cornwall; Car-

Dr. Bovell was elected a member of the Standing Committee, vice the Hon. J. G. Spragge, elected Vice-President.

The Standing Committee recommend that, subject to the sanction of the Lord Bishop of Toronto, the following Sundays be fixed upon for collections in Churches in connexion with objects embraced in the Constitution of the Church Society:—

On the second Sunday in January in each year, for general purposes of the Society, or for such special purposes within its objects as the Society may from time to time direct.

On Palm Sunday, or the Sunday before Easter, in each year, in aid of the missionary objects within the diocese.

On Trinity Sunday in each year, also in aid of missionary objects within this diocese.

On the last Sunday of September in each year, in aid of the widows and orphans' fund. Agreed.

The Rev. W. M. Herchmer, having represented to the Society that the engagement made by the Midland District Branch, to contribute £60 per annum towards the maintenance of the Travelling Missionary in the said district, would terminate on the 1st day of July, 1851, and that the said District Branch would in future contribute a moiety of the said £60, should the Parent Society make up the other moiety.

The Standing Committee, at the meeting held June 25th, 1851, beg to report that they have considered the application of the Rev. W. M. Herchmer for assistance towards paying the stipend of the Travelling Missionary in the Midland District, and will, at the next meeting, providing that it should meet with the approbation of the Lord Bishop, recommend that the application be granted.

The Lord Bishop having signified his approval, it was agreed that £30 currency per annum should be paid to the Travelling Missionary in the Midland District from the 1st July last.

Moved by the Rev. Dr. Lett, seconded by the Rev. S. B. Ardagh, That it be referred to the Solicitors, whether the Lord Bishop has not power to issue licences to his own clergy to celebrate marriages without publication of banns. Carried.

DIOCESE OF MONTREAL.

The Lord Bishop left Montreal on Saturday, the 19th of July, by the St. Lawrence and Atlantic Railroad for St. Hyacinthe. On Sunday his Lordship preached two very instructive and eloquent sermons in the Court House to deeply attentive congregations. Prayers were read on the occasion by the Rev. T. Machin.

On Monday the 21st, a meeting of the inhabitants of the town of St. Hyacinthe and its vicinity, members of the Protestant Church, was held at the Court House, for the purpose of taking into consideration the best means of availing themselves of the generous donation of land made by the proprietors of the Seignior of St. Hyacinthe, by erecting thereon a Church for public worship—the Lord Bishop of Montreal in the Chair. A list of contributions from various sources, towards the erection of a Church, amounting in all to the sum of £340, having been submitted to the meeting, it was, therefore, On motion of the Rev. Thos. Johnson of Abbotsford, seconded by G. F. Barnes, Esq.:

Resolved.—That every exertion be forthwith used to increase the amount subscribed, to the sum of £500, and upwards if possible, and for that purpose that the following gentlemen be requested to act as a Committee of Ways and Means, with power to add to their number, for the purpose of collecting subscriptions, either payable in ready money or by instalments:—Rev. Thos. Machin, Chairman; Mr. Justice McCord, H. G. Forsyth, S. C. Monk, D. Ramsay, G. F. Barnes, A. Gemmill, J. Woodhouse, P. Sutherland, J. W. Jenkinson, P. W. Farquhar, J. H. Savage, J. McAffill, and W. R. Scott, Secretary.

On motion of Mr. Cliff, seconded by Mr. Jenkinson: Resolved.—That the sums received by the collectors, be placed in the hands of the Chairman, to be by him deposited, from time to time, in one of the chartered Banks in the District of Montreal, to the credit of the "Building Fund of the Episcopal Church of St. Hyacinthe."

On motion of Mr. Sutherland, seconded by Mr. Scott: Resolved.—That so soon as £500 currency shall be subscribed, it will be the duty of the Chairman of the Committee of Ways and Means to call a meeting of the subscribers, to appoint, subject to the sanction of the Lord Bishop, a Building Committee, to carry out the object in view.

On motion of Rev. Thos. Machin of St. Hyacinthe, seconded by D. S. Ramsay, Esq., and supported by Mr. Woodhouse:

Resolved unanimously.—That the thanks of the present meeting be given to the Lord Bishop of Montreal, for the honour conferred by his present visit, and for the great interest his Lordship has manifested for the spiritual welfare of this section of his diocese.

His Lordship, in reply to the last resolution, made reference to the exertions of the members of the Church in various parts of the Diocese of Montreal, with which his Lordship was pleased to express himself well satisfied. His Lordship pointed out the necessity for, and the privilege of, combined effort for the spread of Christian truth in the enlargement of the Church in this Diocese, and congratulated the friends of the Church in St. Hyacinthe and its vicinity, on the vigorous commencement of their labours in so holy an enterprise.

His Lordship having pronounced the Benediction the meeting was brought to a close.

tier, Cauchon, Cayley, Chabot, Chauveau, Christie, Crisler, Duchesnay, Dumas, Fint, Fortier, Fournier, Fourquin, Guy, Guillet, Hall, Hicks, Holmes, Jobin, Johnson, Attorney-General LaFontaine, La Terrière, Laurin, Lemieux, Letellier, Sol. General Macdonald, Macdonald of Kingston; Malloch, McConnell, McFarland, McLean, Merritt, Méthot, Meyers, Mongenais, Morrison, Nelson, Papineau, Polette, Price, Robinson, Ross, Sauvageau, Scott of Bytown; Scott of Two Mountains; Sherwood of Toronto; Stevenson, Taché, Viger, and Watts.—58.

NAYS.—Messieurs Hopkins, Mackenzie, and Notman.—3.