

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	Aug. 15, 10 SUNDAY APT. TRIN.	M. 1 Kin. 21. 22. Acts 13. James 5.	
M	" 16,	M. Ezek. 6. 7. Acts 14. 1 Pet. 1.	
T	" 17,	M. " 13. Acts 15. 14. 1 Pet. 2.	
W	" 18,	M. " 34. Acts 16. Dan. 1. 1 Pet. 3.	
T	" 19,	M. " 2. Acts 17. 3. 1 Pet. 4.	
F	" 20,	M. " 4. Acts 18. 5. 1 Pet. 5.	
S	" 21,	M. " 6. Acts 19. 7. 2 Pet. 1.	
C	" 22, 11 SUNDAY APT. TRIN.	M. 2 Kin. 5. Acts 20. 9. 2 Pet. 2.	

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's	(Rev. H. J. Grasett, M.A. Rector; Rev. E. Baldwin, M.A. Assist.)	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. J. G. D. McKenzie, B.A. Incumbent	11 " "	4 " "
Trinity	Rev. Alexander Sanson	11 " "	6 " "
St. George's	Rev. Stephen Lett, LL.D., Incumbent	11 " "	7 " "
Holy Trinity	(Rev. H. Scadding, M.A. Incumbent; Rev. W. Stennett, M.A. Assist.)	11 " "	6 " "

The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregation of St. James's Church meet at the Church of the Holy Trinity.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.

J. P. CLARKE, Mus. Bac. Conductor.
G. B. WYLIE, Secretary & Treasurer.

REMITTANCES to August 11th, 1852:—W. A. J. Scarborough; C. J. C. Brockville; A. C. Chinguacousy; W. G. R. Nelson; J. S. Edwardsburg; A. P. Grimsby; R. Y. Goderich; L. L. London; T. R. Mount Pleasant—the volume ended with July; F. W. Hamilton; J. W. G. Vaughan; J. E. Leeds, Megantic; R. H. T. Cobourg; T. C. Flamborough; Miss W. Cobourg, and self; per Ven. A. N. B. Cobourg, also printing account; C. L. J. Drummondville; A. L. Blanchard; J. H. Cornwall, for J. M. Mrs. L. G. C. W., S. H. P. G. M., P. E. A., Miss P., J. J. D., and 2 new subs; T. A. Y. St. Martin; J. R. Carlton Place, for W. H. S. S., and self; A. S. M. Ancaster; R. G. Brook, for J. W.; J. D. W. Walsingham; W. S. Penetanguishene; G. S. Simcoe, for W. S. and self; C. L. J. Drummondville, for C. L., Cape Breton, and self; E. E. W. Port Stanley; J. K. Brantford, for A. N., Miss McD., and self.

TO CORRESPONDENTS.

We thank our correspondent "Alpha" for his important communication—it will appear in our next.
Rev. S. S. Wood—the letter was received, but not the intended enclosure.

Canadian Churchman.

TORONTO, THURSDAY, AUGUST 12, 1852.

Toronto, June 28th, 1852.

MY DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

It is my intention (D.V.) to visit, for the purpose of holding Confirmations, your several Parishes and Stations, in accordance with the following list.

JOHN. TORONTO.

August 1852.		
Saturday, 14th	Kitley's Corners.	11 A.M.
	Singleton's Corners.	4 P.M.
Sunday, 15th	Newborough, St. Mary.	11 A.M.
	St. John's, rear of Leeds.	4 P.M.
Monday, 16th	Trinity ch, rear Lansdown	11 A.M.
Tuesday, 17th	Perth.	2 P.M.
Wednesday, 18th	Smith's Falls.	11 A.M.
	Franktown.	3 P.M.
Thursday, 19th	Carlton Place.	10 A.M.
	Lanark, St. John's.	2 P.M.
	Ramsay, St. George.	6 P.M.
Saturday, 21st	Pakenham.	10 A.M.
	Fitzroy.	3 P.M.
Sunday, 22nd	Ninth-line Fitzroy.	10 A.M.
	Huntley.	2 P.M.
Monday, 23rd	March Ch. at Rectory.	10 A.M.
	March Ch. on Ottawa.	3 P.M.
Tuesday, 24th	Bytown.	2 P.M.
Wednesday, 25th	Richmond.	2 P.M.
Thursday, 26th	Merrierville.	2 P.M.
Friday, 27th	Kemptville.	10 A.M.
	Mountain.	3 P.M.
Saturday, 28th	Edwardsburgh.	12 noon
	Matilda.	4 P.M.
Sunday, 29th	Williamsburgh.	10 A.M.
	Osnabrock.	2 P.M.
	Moulinette.	5 P.M.
Monday, 30th	Cornwall.	11 A.M.
SEPTEMBER, 1852,		
Thursday, 2nd	Hawkesbury.	11 A.M.

The Lord Bishop of Toronto will, with the Divine permission, hold his next GENERAL ORDINATION at Toronto, on Sunday the 10th October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, M.A., Examining Chaplain, their intention to offer themselves; and to be present for examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at nine o'clock, A.M. They are required to be furnished with the usual testimonials and the *Si Quis* attested in the ordinary manner.

TRINITY COLLEGE.

We have had the pleasure of meeting with the Rev. Dr. McMurray since his return from pleading the cause of Trinity College in the United States. It is with sincere gratification we learn that the success which the Rev. gentleman has met with has been most gratifying. He has already realized a considerable sum, and purposes by special invitation repeating his visit ere long, when he confidently anticipates large additions to the amount already received.

The kindness which our Rev. brother experienced from the Bishops, Clergy, and Laity during the progress of his mission, cannot be overstated. Everywhere he received a cordial welcome, and nothing was neglected which could advance the object he had in view. Such tokens of the Catholic spirit which animates our beloved sister Church must be cause of deep thankfulness to all who delight in and pray for the unity of Christ's visible fold.

As a proof of the kindly feeling which exists in the Protestant Episcopal Church in the United States towards our communion, we have much gratification in stating that at the Annual Commencement of Columbia College, on the 28th ult., the Honorary Degree of Doctor in Divinity was conferred upon Mr. McMurray. Columbia College we need hardly say is one of the most ancient and distinguished educational institutions in the neighbouring Republic, and consequently the compliment paid to our Church in the person of Dr. McMurray, is the more to be valued and appreciated.

In reference to the above we extract the following paragraphs from the *Churchman* and the *Courier & Enquirer*:—

Our readers will have noticed that Columbia College has evinced its interest in the effort to establish permanently Trinity College, Toronto, by conferring on the Rev. William McMurray, A.M., its able and courteous representative in the United States—personally most worthy of the honour—the degree of Doctor of Divinity.

The *Courier & Enquirer*, alluding to Dr. McMurray, says:—

This gentleman, it will be remembered, recently visited this city, by the appointment of the learned and zealous Bishop of Toronto, in behalf of Trinity College, lately founded in that city under very peculiar circumstances. Mr. McMurray discharged the duties of his embassy as far as opportunity offered, with singular fidelity. He commended himself to the regard and esteem of our citizens, and awakened an interest in the important object of his mission, which we trust will be manifested by generous deeds. It was fitting therefore, that our ancient College should testify, in this manner, her sympathy with her youthful sister in her struggles for existence,—especially as her representative is one in every way worthy of the distinction conferred.

We trust that Dr. McMurray will long be spared to enjoy the honour he has received, and upon the reception of which we beg leave heartily to congratulate him.

EDUCATION.

"Could a Socrates or a Plato be resuscitated in these days, he would have but to resume his ancient course of instruction, and he could accomplish the same work, without throwing off the cloak of paganism. Such an education would not be perfect, because it would fall short of being Christian education. To render it such, it requires the light of truth, the sanctions of inspiration, the fulness of divine love, beaming upon man in the gospel. It wants that which tells him of his fall, lays open to him the inherent evil of his heart, leads him to a Redeemer, and points him onward to a period of restoration and blessing, the accomplishment of the destiny of his being, in an eternity of glory, dignity, and purity. And then, if such a one, embracing and rejoicing in these truths, were cut off to-morrow, though his physical, mental, and moral training would cease to profit him, yet, throughout all ages, he would derive infinite advantage and blessing from his religious instruction, as having been made the instrument of his salvation."—*Philoteenus*.

Pagans could have no difficulty in joining our common schools, for the avowed object in having a mixed system of education is to put away those distinctive principles which keep men assunder. Accordingly the more closely we examine into the groundwork of the scheme of National Education, inflicted on the country by Sir Robert Peel and

Board of Education in this Province, the more clearly is the iniquity of that system made manifest—as we shall hereafter shew.—It has not even the merit of originality, for, with the most disgraceful effrontery, its plan of compilation is borrowed from that of the Propagation Society, whose works it undersells.

Before, however, we proceed to analyse the works used, we desire at once to give to the Superintendent of Schools full credit for the perfection of his secular plan, and to declare our belief of the utter impossibility of devising one better adapted to win popular favour.—There is nothing to offend the democratic taste, and every man is allowed so far as religion is concerned—notwithstanding the Law of God to the contrary—to do that which is right in his own eyes. The prophets may prophesy falsely, but the people may love to have it so: Accordingly we find that, "In regard to religious instruction, and the use of religious books in Schools, the law provides (Section XIV) that 'no pupil shall be required to read or study from any religious book, or join in any exercise of devotion or religion which shall be objected to by his or her parents or guardians: Provided always that within this limitation, pupils shall be allowed to receive such religious instruction as their parents or guardians shall desire, according to the general regulations which shall be provided according to law.'"

What more could a heathen desire? The report continues—

"In the spirit of this provision have regulations been made for the constitution and government of Schools in respect to Religious Instruction; the effect of which is, interference with the rights and scruples of none, but making schools a reflection of the religious sentiments and feelings of the people (not the Bible—Ed.) among whom they are established. It appears from Table C that the Bible is used in 2,067 Schools—being an increase of 231 Schools during the year; a fact which sufficiently refutes the shameful mis-statement that has sometimes been made, that Christianity is not recognized in our school system."

We are glad to find that the Bible has crept into 2,067 Schools—being an increase of 231—but we utterly deny that it is "a fact which sufficiently refutes the shameful mis-statement that has sometimes been made that Christianity is not recognized in our school system." We boldly assert that the whole clause above quoted verbatim from the report, proves beyond all dispute that the Word of the Living God is there upon sufferance—that it forms no essential part of the system and is not taught there under power of the law—it is only recognized. But if it was, would it make the system more certainly a practically religious one?

Let us only look around on this continent and see the number of sects who profess to draw religion from the Bible alone, interpreted by their own unaided judgments, and we shall soon be convinced that God's Holy Book would not long remain what it will ever be to them who hunger and thirst after righteousness—both meat and drink.

If the laws of God are to be twisted to suit the imaginations of each man's heart, if all are to be teachers of God's Law and none hearers, then, indeed might we rejoice that while the Civil Government compels every man to listen to the instruction of the secular teacher, Religion is left to be taken out of the Bible by the student, then might we feel grateful to a State which teaches how to fill the belly but interferes not with the concerns of the soul.

Fearful experience testifies against such sophistry. But lately we read of the doings of a sect styled Oneida Perfectionists, who professing to be guided entirely by the Bible, have all things in common; they have consequently no marriages or marriage contract, and their children are brought up at the common expense. The Mormons profess to be led by the Bible and enact scenes which the mind could only have conceived possible in the region of doom. The Unitarian who denies the Christ, professes to be guided by the Bible equally with the Romanist who deifies the Blessed Virgin. "Not every one that sayeth unto me, Lord! Lord! shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

We, members of the Church of England, hold fast to the Word of God as the sole Rule of the Faith; we listen to and are governed by the Church, left by our Lord and Saviour here on earth, as our refuge, as the Ark of His Covenant; and we try her Articles of Belief, her Creeds and Commandments by an appeal to Scripture, and the transmitted testimony of those who lived and spoke with the immediate disciples of the Lord Jesus. We know that false prophets have come into the world, and that there are false guides who refuse to go up to Jerusalem and tarry there until the Holy Ghost come upon them—therefore we endeavour to be wise as serpents and try the spirits whether they be of God.

Least it should be supposed that we are dealing unfairly towards the system, we shall now quote from the opening address of his Excellency Lord Elgin, to show how well the religion of Christ was dropped in order that the Deist or Unitarian (of whom were some on the platform) might not be offended. Pope's "Father of all" would perhaps have been not more heartily received:

"Sir, I understand from your statements—and I come to the same conclusion from my own investigation and observation—that it is the principle of our Common School Educational system, that its foundation is laid deep in the firm rock of our common Christianity. I understand, sir, that while the varying views and opinions of a mixed religious society are scrupulously respected—while every semblance of dictation is carefully avoided—it is desired, it is earnestly recommended, it is confidently expected and hoped, that every child who attends our Common Schools, shall learn that he is a being who has an interest in eternity as well as in time—that he has a Father towards whom he stands in a closer and more affecting, and more endearing relationship than to any earthly father, and that that Father is in Heaven; that he has a hope, far transcending every earthly hope—a hope full of immortality—the hope, namely, that that Father's kingdom may come; that he has a duty which, like the sun in our celestial system, stands in the centre of his moral obligations, shedding upon them a hallowing light, which they in their turn reflect and absorb,—the duty of striving to prove by his life and conversation the sincerity of his prayer, that that Father's will may be done upon earth as it is done in Heaven. I understand, sir, that upon the broad and solid platform which is raised upon that good foundation, we invite the ministers of religion, of all denominations—the *de facto* spiritual guides of the people of the country—to take their stand along with us. That, so far from hampering or impeding them in the exercise of their sacred functions, we ask and we beg them to take the children—the lambs of the flock which are committed to their care—aside, and to lead them to those pastures and streams where they will find as THEY BELIEVE IT, the food of life and the waters of consolation."

Those who have had the opportunity of hearing the addresses delivered by the Earl of Elgin will, we believe, unanimously admit that he is a finished orator and a ripe scholar, and that he possesses the singular faculty of disguising his real sentiments and feelings. We freely confess that we are of those who believe that his Lordship has merely considered himself the mouth-piece of the Government and is therefore bound in duty to enunciate their opinions. We cannot for a moment suppose that any one confessing himself to be a member of the Anglican Church and holding the doctrines which she teaches, could calmly and deliberately entertain the sentiments which are contained in the speech above quoted. If his Lordship did not profess to be a member of the Church we should have passed by most of his inconsistencies, but we dare not allow one who wishes to be considered a brother to betray us, without expressing our disapprobation of the act.

If, however, we take this unfortunate speech as an illustration of the practical effects of the Common School system, if, as we believe, he did, Lord Elgin laid bare the inward workings of the gigantic scheme of rationalism whose advent he was heralding, then we feel grateful that at the very threshold of birth its nature should have been so clearly defined.

It is, however, fearful to think that one who occupies so exalted a position; who stands in relation to us not only as a fellow-man, but as the Bible teaches, is put over us by divine permission, should have dared to trifle with so awful a subject, or have lent his brilliant intellect to misguide and deceive a people.

We read in Holy Writ of Jereboam, the son of Nebat who made Israel to sin—who persuaded his people that the two cherubims which he put up would answer them as readily as those which were at Jerusalem, particularly as they had the self-same form of religion. God grant that the study of Jereboam's history may be blessed to those who partake of his sin. Observes Lord Elgin, "I understand from your statement—and I come to the same conclusion FROM MY OWN INVESTIGATION AND OBSERVATION—that it is the principle of our Common School Educational System, that its foundation is laid deep in the firm rock of our common Christianity." Now if this passage was placed in the hands of an individual unacquainted with the circumstances under which it was delivered what would be the impression which they must receive of the nature of our school system? Would it not be that the instruction had "its foundation laid deep in the Faith of our blessed Redeemer? That "the firm Rock," was that which other builders had rejected, but which we had taken as our chief corner stone? Yet will it be believed throughout the whole address the wary speaker never once named the name Jesus, spoke not of Immanuel, of God manifest in the flesh, no doubt respecting the scruples of those Unitarians who happened to be hard by!

We shall not now notice at large that other