

# 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 XV., No. 48.]

TORONTO, CANADA, JULY 8, 1852.

[Whole No., DCCLXIV.]

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	July 11.	SUNDAY APT. TRIN. {M. 1 Sam 15. Luke 23. E. 17. 1 Thes. 3.	
M	" 12.	{M. Ecclus. 3. Luke 24. E. " 4. 1 Thes. 4.	
T	" 13.	{M. " 5. John 1. E. " 6. 1 Thes. 5.	
W	" 14.	{M. " 7. John 2. E. " 8. 2 Thes. 1.	
T	" 15.	{M. " 9. John 3. E. " 10. 2 Thes. 2.	
F	" 16.	{M. " 11. John 4. E. " 12. 2 Thes. 3.	
S	" 17.	{M. Jer. 1. John 5. E. " 2. 1 Tim. 1.	
C	" 18.	G SUNDAY APT. TRIN. {M. 2 Sam. 12. John 5. E. " 19. 1 Tim. 2, 3.	

## 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. Assiat.	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. J. G. D. McKenzie, B.A. Incum.	11 " "	" "
Trinity	Rev. R. Mitchele, M.A. Incumbent.	11 " "	" "
St. George's	Rev. Stephen Lett, L.L.D. Incumb.	11 " "	" "
Holy Trinity	Rev. H. Scadding, M.A. Incum. Rev. W. Stennett, M.A. Assiat.	11 " "	" "

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.

In this Church the seats are all free and unappropriated. The Holy Communion is administered on the first Sunday in every month at St. James's and St. Paul's; third Sunday, at Trinity Church, King-street; and last Sunday, at St. George's Church. In the last Church the Holy Communion is also administered at eight, A.M., on the last Sunday of each month.

**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.

## THE COMMON-PLACE BOOK.

### THE INCARNATION.

"When the ancient philosophers contemplated this material firmament, its matchless beauty, its unvarying laws, its incalculable extent, they felt unable to subordinate things so majestic to the impotence of mankind. And their feeling certainly was not unnatural, for 'one in a certain place, testified, saying, What is Man, that Thou visitest him?' (Hebrews ii. 6.) Hence does Aristotle rate that knowledge which concerns the external world, 'calique vias ac sidera monstrat,' more highly than what relates to man, because the subject of this last is so inferior. This is in reality much the same feeling which has rolled back upon us in modern days, through the practical Heathenism of civilized life. And its only antidote is that which once dashed to pieces the Dagon of ancient Idolatry, when it was enshrined in all the glory of earthly pomp in the great temple of the Roman Empire. For that which shows the real dignity of man's nature, and corrects those opinions of his insignificance which unaided reason not unftly suggests, is the Incarnation of Christ. And thus does it prepare us for that truth of Our Lord's Intercession, which otherwise our imagination could hardly accept. For thus is heaven and earth set before us as one mighty temple, wherein the Son of Man is discharging His work of Advocacy for our race. And low as men may be fallen through sin, yet since the Son of God did not disdain to take our nature, there is no other thing which we may not believe that He will effect for our sakes. Thus is Christ's work of Mediation grounded upon that self-originating nature of the Ever-Blessed Godhead, which verily is the basis of all existence. For this world, with its diversified contrivances and never ending activity, is but the shadow and reflection of that Divine Being by whose will it exists. And in the blessed Godhead is there truly that diversity of Persons, on which the functions of Mediation and Intercession depend. And for their exercise was the world created. For 'the Lord hath made all things for Himself.' And especially was this the object of man's being, 'forasmuch as he is the image and glory of God.'—(1 Corinthians xi. 7.) For 'this people have I formed for Myself—they shall show forth My praise.' That He might exercise, then, this His sacred office, did the Son take our nature. And therefore, that the universe should be built upon this principle—that the Eternal Son should be for ever discharging this work—that man should be thought worthy of so much consideration—that the Second Person in the Ever-Blessed Trinity should first sacrifice Himself for our sakes, and then for ever act the part of our Intercessor—all this is to be attributed

not to man's deserts, but to 'the depth of the riches of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!'—Romans xi. 33.

### THE WAYS OF GOD AND MAMMON.

A certain man impressed his sons with the belief that there was a large treasure hid in his farm, which, if they dug for they would discover in time. Accordingly so soon as they came into the inheritance, they set to work and spared neither time nor money in uprooting weeds and stubble, and they busily tilled the soil. At length finding the only result of their toil to be plentiful crops, one more shrewd than the other said, 'I have discovered the hidden treasure that my father buried, it was Industry and Frugality.'

Another had sons for whom he had done everything, but being just, he plainly told his children what he required of them in return for his goodness viz:—to dig and till the ground, to fence it in and keep the wild weeds destroyed, and to labour diligently, and that he would give them his blessing in return. What is the result? we hear him saying 'The harvest truly is plentiful, but the laborers are few.' There is much to be done, but where are the workers.—Lett.

### THE ADORNMENT OF THE HEART.

Ceilings embellished with gold, mansions encrusted with slabs of precious marble, will seem poor, when you feel, that it is yourself that is rather to be waited on, yourself to be garnished, and that is your better house wherein the Lord sits as in a temple, and where the Holy Spirit has begun to dwell. Let us array that house with the colours of innocency, and illuminate it with the light of righteousness: age will not cause it to decay, the colours on its walls will not change their lustre, nor its gold lose its brightness. All tinelled things are transitory; those inspire the possessor with no sure confidence which are not possessed in substance. But this remains in a dress ever fresh, in honour untarnished, in brilliancy perpetual.—St. Cyprian.

### RELIGIOUS FEASTING.

And since this is the quiet of the holidays, and a season of leisure, what remains of the day, now that the sun is descending towards evening, let us enjoy it, not even the time of our repast being unprivileged with heavenly grace. Let pastimes keep measure in our temperate feasting, and as you have a ready memory and a melodious voice, take on you that task, as you are wont. Best entertainment will your dear friends have, if we have something spiritual to hear, and our ears be soothed with sweet religious music.—Ib.

**MEDITATION ON THE WORD OF GOD.**—By continual meditation on the sacred writings, a man as naturally improves and advances in holiness as a tree thrives and flourishes in a kindly and well-watered soil. All the fruits of righteousness show themselves at the proper season, as opportunity calls for them; and his words, which are to his actions what the leaves are to the fruit, fall not to the ground, but are profitable as well as ornamental. Everything in him and about him serves the purpose for which it was intended. His brethren are benefited by him, and his Maker glorified.—Bishop Horne.

He that eyes a Providence shall always have a Providence to eye.

### Communication.

To the Editor of the Church.

REV. SIR,—It was with infinite satisfaction I read in the *Colonist* of Tuesday a letter under the signature 'H.' on the subject of the proposed re-erection of Brock's Monument at Queenston. I am sure every subscriber to the funds for this purpose will agree with 'H.' that it would be foolish in the last degree to squander the large sum now available, £5,000, in a useless mass of stone and mortar. In some of our cities at home this might be tolerated, though even there feeling is growing quite hostile to it; but in Canada, where money is so scarce and valuable—where there is, not to say ample room, but strong necessity, for so many valuable institutions—especially where religious instruction is scant and so required—it would amount almost to wickedness to invest in a work utterly useless that which might be applied in a way (as suggested by 'H.') which would not only be a memorial of Brock, but would hand down his memory to remotest generations, coupled with the pleasing and continually recurring recollection that he who, when alive, was a faithful soldier of his earthly Monarch and a benefactor to his country, now, though long since gone to his reward, as a faithful servant of his Heavenly Monarch, provides for his kind that which is far better even than the victory achieved on Queenston heights.

In selecting the particular purpose to which this money shall be applied, does it not suggest itself to all that the noblest purpose should be adopted, and that the more sublime the purpose, the higher and more graceful the compliment to the memory of that great and good man.

And what so noble and sublime as the erection of a

temple to be for ever set apart for holy uses by consecration to the service of Almighty God, and thus providing for the hero that of which he is now deprived, but which the humblest and poorest may obtain—namely, repose for his ashes in holy ground.

Requiescat in pace.

### ENGLAND.

All good churchmen must rejoice at the intimation given by the Chancellor of the Exchequer, and the Home Secretary, of the intention of government to take into their consideration the best way of remedying the various abuses by which our ecclesiastical system is overlaid. The language held by Mr. Walpole, in reference to the Marquess of Blandford's scheme of church reform, since abandoned, was eminently loyal to the church, and calculated to confirm that confidence which is already felt towards the present ministry. There appears to be a signal concurrence of circumstances, pressing upon the attention of the legislature and the public at a moment when we have a government friendly to the church, the necessity of revising certain portions of her system. Nor can there be much doubt as to the conclusions at which her Majesty's ministers will arrive when they once begin to look fairly into the nature of the work which is before them. We are much mistaken if they will not find it the easiest and the safest, as well as the most constitutional, mode of dealing with the many delicate questions involved in the general question of church reform, to call to their aid the counsel of the church herself in convocation.

### THE TWO PROCLAMATIONS.

London, Wednesday, June 16.

At a Privy Council, held yesterday, the following proclamation was determined upon and published in last night's *Gazette*:—

#### "VICTORIA R.

"Whereas by the Act of Parliament, passed in the 10th year of the reign of his late Majesty King George IV., for the relief of His Majesty's Roman Catholic subjects, it is enacted that no Roman Catholic ecclesiastic, nor any member of any of the religious orders, communities, or societies of the Church of Rome, bound by monastic or religious vows, should exercise any of the rites or ceremonies of the Roman Catholic religion, or wear the habits of his order, save within the usual places of worship of the Roman Catholic religion, or in private houses; and whereas it has been represented to us that Roman Catholic ecclesiastics, wearing the habits of their orders, have exercised the rites and ceremonies of the Roman Catholic religion in highways and places of public resort, with many persons in ceremonial dresses, bearing banners and objects, or symbols of their worship, in procession, to the great scandal and annoyance of large numbers of our people, and to the manifest danger of the public peace; and whereas it has been represented to us that such violation of the law has been committed near places of public worship during the time of Divine service, and in such a manner as to disturb the congregations assembled therein, we have, therefore, thought it our bounden duty, by and with the advice of our Privy Council, to issue this our Royal Proclamation, solemnly warning all those whom it may concern, that, whilst we are resolved to protect our Roman Catholic subjects in the undisturbed enjoyment of their legal rights and religious freedom, we are determined to prevent and repress the commission of all such offences as aforesaid, whereby the offenders may draw upon themselves the punishments attending the violation of the laws, and the peace and security of our dominions may be endangered.

"Given at our Court at Buckingham Palace this 15th day of June, in the year of our Lord 1852, and in the 15th year of our reign.

"GOD save the QUEEN."

[The above is a copy of a Royal Proclamation issued on the 16th June, forbidding Roman Catholic Ecclesiastics to appear in the habits of their order, "to exercise the rites and ceremonies of the Roman Catholic Church in highways and places of public resort," and especially during the celebration of divine worship in the Anglican Church. Our erring brethren of Canada are irate at this step and have not clearly stated the aim and objects of the Proclamation, but we are not surprised at their conduct as on their theory the Queen of England, and any member of the Church of England are heretics, and as according also to their theory, the Realm of England is given to Spain, no Romanist can be, or is bound to obey the Sovereign of Britain. British subjects are to be hunted out of the city of Rome to worship in an upper room. Their dead wives and mothers, sisters, brothers and friends are denied decent sepulchres; but the Monarch of England must grant free license for soothsayers to these very persons to annoy Anglo-Catholics in their worship, and unblushingly to pervert the minds of the people. It is now time to interfere, when, in spite of the law, we find such loud defiance hurled in its face; first we have the English Episcopate set at naught, now we find the Presbyters also put aside.—Ed. Ch.]

### POPERY AT HOME.

FURTHER PAPAL INVASIONS.—A Papal Bull or rescript has been received in Manchester, investing the new Masshouse of St. John, Salford, with the dignity of a Cathedral. At a synodal meeting of the Popish "Diocese" of Hexham, the clergy have returned the following answer to one of the questions proposed to them by the Bishop:—"It seems to us that no sufficient argument can be drawn from the practice of the modern Church, or from authentic decisions, or from the opinion of theologians, for the regulation of a new

and extraordinary form of the hierarchy. But, as regards the congregations committed to us, we think that this is most convenient, and especially to be desired, that is to say, that the ancient spiritual law of the kingdom shall be entirely restored, together with the canonical form of government, by which in every Church a Minister shall be established, with the name and dignity of *parochus*, and the enjoyment of all legitimate rights and privileges."

PREVENSION AND MARIOLATRY.—The *Tablet* reports several recent prevensions; among the names are the Hon. Mrs. Law, wife of the Hon. and late Rev. W. T. Law, who, with nine children, had previously apostatized, and the Rev. H. G. Brasnell, formerly Curate of the Rev. Dr. Mill, at Brasted. The *Tablet* adds:—"The former of these conversions is due in a remarkable manner to the intercession of our Blessed Lady. A Novena had terminated she too was granted to the prayers of the Faithful. Truly Our Lady has done great things for us in this her own month."

## Ecclesiastical Intelligence.

### DIOCESE OF TORONTO.

#### CHURCH SOCIETY OF THE DIOCESE OF TORONTO. MISSION FUND.

Previously announced in No. 47.....	£43 9 0
Bytown, per Rev. S. S. Strong.....	2 0 0
Brock, per Rev. R. Garrett.....	0 7 6
Amherstburgh, per Rev. F. Mack.....	0 15 11
Woodhouse, Binbrook.....	10 6 10
Stony Creek.....	0 5 2
—per Rev. J. L. Alexander.....	0 12 0
Dundas.....	2 5 0
Aucaster.....	1 5 0
—per Rev. W. Belt.....	3 10 0
St. Peter's Church, Tyrconnel, 1 1 3	
Trinity Church, Howard.....	0 13 5
—per Rev. Henry Holland.....	1 14 8
Cavan, per Rev. S. Armour.....	2 5 0
St. Mark's, Niagara, per Churchwarden.....	2 18 1
St. James's Congregation, Toronto.....	18 16 3
Dunville.....	1 3 3
Port Maitland.....	0 16 9
—per Rev. A. Townley.....	2 2 0
Wellington Square, per Rev. T. Greene.....	1 5 0

34 Collections, amounting to..... 79 15 5 1/2

### GENERAL PURPOSE FUND.

Huronario Church, per Rev. J. R. Macgeorge.....	0 11 9 1/2
Markham.....	0 6 3
Grace Church, do.....	0 3 9
—per Rev. G. S. J. Hill.....	0 10 0
Dunville.....	0 12 6
Port Maitland.....	1 7 6
—per Rev. A. Townley.....	2 0 0

THOMAS SMITH KENNEDY, Secretary.

### NOTICE.

All communications for the Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, should be addressed to their Secretary, Rev. Thomas S. Kennedy, at the office of the Church Society.

### IMPORTANT TO THE COLONIAL CHURCH.

The *Tasmania Church Chronicle*, a new monthly organ of the Colonial Church, whose establishment we are pleased to notice, reports a large and important meeting of the clergy of the diocese, held on the 28th of January, at the Hutchins School, Hobart Town:—"The meeting had been summoned by the following circular from the Bishop:—

"Bishop-town January 15, 1852.

"Reverend Brother—The long-looked-for reply to the 'Minutes of the Conference of Australasian Bishops,' which were transmitted to the Archbishops and Bishops of the United Kingdom of England and Ireland, has, at length, arrived; and I am glad to communicate to you the entire extract, as I have received it, from the Archbishop of Canterbury's letter to the Bishop of Sydney on the subject.

"The Metropolitan has, in consequence, 'come to the determination to call together his clergy for the purpose of consultation, and to make provision for following that measure by a convention of laymen, to unite with the clergy (as proposed in our minutes) in consulting for the public good of the Church."

"On the evening of the 27th inst. I propose, God willing, to hold a public meeting at the Mechanics' Institute, in Hobart Town, in order to establish a Diocesan Board of Missions, in connection with the general Australasian board. Whilst earnestly entreating your attendance, if possible, on that occasion, I feel myself now justified in further requesting you to meet me, on the following day, at 2 P.M., at the Hutchins School—first, to consider how far you are prepared to adopt the general principle set forth in Minute III of the Conference at Sydney, that 'future Synods and Conventions,' 'duly constituted,' may be the means of settling 'many questions of great importance to the well-being of the Church;' and, secondly, to adopt measures for obtaining, by representation, the opinions of the laity upon the same point.

"It must needs be the earnest prayer, as well as the anxious study of us all, that our deliberations may be conducted in such a spirit of christian concord, that the very God of peace may sanctify us wholly, and that our 'whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.' I remain, reverend brother, your affectionate and faithful friend,

"F. R. TASMANIA."