

THE CANADIAN CHURCHMAN.

"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."

NEW SERIES, VOL. I, No. 30.]

TORONTO, CANADA, FEBRUARY 24, 1853.

[OLD SERIES, VOL. XVI

WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
Feb. 27. 3 SOND IN LENT.	Gen. 39. Luke. 10.	Epith. 4.
" 28.	Deut. 11. Luk. 11.	Epith. 5.
" 1. St. DAVID Abp.	Deut. 15. Luke 12.	Epith. 6.
" 2.	" 17. Luke 13.	Phil. 1.
" 3.	" 19. Luke 14.	Phil. 2.
" 4.	" 21. Luke 15.	Phil. 3.
" 5.	" 24. Luke 16.	Phil. 4.
" 6. 4 SUN. IN LENT.	Gen. 43. Luke 17.	Col. 1.

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.
MR. PAIGE, Conductor.
G. B. WYLLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

THE WATER LILIES.

Deeply and darkly, yon river is flowing;
Calmly and coldly, its slow waters move;
Gemming its bosom, white lilies are growing,
Like stars that at even are shining above.

And although with the waters more deeply increasing,
O'erwhelmed for a while, their bright blossoms may lie;

Yet, soon stretching upward with efforts unceasing
O'er all will they bloom, looking up to the sky.

'Tis thus when the waves, and the storms of temptation,
And troubles come in like a flood on the soul;

Faith looses awhile the bright light of salvation,
And over her darkly the waterfloods roll.

But soon from the billows triumphantly rising,
She looks to her Lord who is mighty to save,
Amid all calmly smiling, her trials despising,
Like the water-plants blooming above the dark wave.

THE VICAR OF LEEDS.

The ministerial success of Dr. Hook at Leeds, is, we believe, beyond parallel at the present day; and, since it is the result of the man himself and his character, we have pleasure in recording it to his honor. Dr. Hook's is not a watering place popularity, nor is he the temporary idol of metropolitan rank and fashion. He is too ponderous to be the darling of a committee of ladies, and too markedly a leader of men to be a mere tool of his own sex. He is in short, a genuine Parish Priest of High Church of England standard; having neither the wiskers of propriety chapel, nor the waistcoat of extreme Anglicanism. Cant of all sorts is incompatible with the dignity of his purpose, as it would be intolerable to the wit of his mental perceptions. He can see through humbug as quickly as his uncle Theodore. He has the finest of our modern parochial Churches, and one of the very largest congregations in England. Every Sunday evening there is full choral service at Leeds Parish Church, and he preaches afterwards to a mixed multitude of 3000 persons. On these occasions we do not hesitate to describe him as the finest preacher of the day. His sermons are solid; both instructive and hortatory; he has a most impressive delivery, and all that charm of voice which is ascribed to a Rashleigh Osbaldiston.—*Banner of the Cross.*

DUELLING.

When revenge is once extorted out of the magistrate's hands, contrary to God's ordinance—*Mihi vindicta, ego retribuam*; and every man shall bear the sword, not to defend, but to assail; and private men begin once to presume to give law to themselves, and to right their own wrongs, no man can foresee the dangers and inconveniences that may arise and multiply there upon.

Men have almost lost the true notion and understanding of fortitude and valor. For fortitude distinguisheth the grounds of quarrels, whether they be just; and not only so, but whether they be worthy; and setteth a better price upon lives than to bestow them idly. A man's life is not to be trifled away; it is to be offered up and sacrificed to honourable services, public merits, good causes, and noble adventures.

I find in Scripture that Cain enticed his brother into the field, and slew him treacherously; but Lamech vaunted of his manhood that he would kill a man, if it were to his hurt. I see no difference between an insidious murderer and a braving or presumptuous murderer, but the difference between Cain and Lamech.

ATHEISM.

I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. And therefore God never wrought a miracle to convince atheism, because his works convince it.—It is true that a little philosophy inclines man's mind to atheism, but depth in philosophy bringeth man's mind about to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity.

GIVE US THIS DAY OUR DAILY BREAD.

It may likewise bear this meaning, that we who have renounced the world, and rejected its riches and pomps through the faith of spiritual grace, should ask for ourselves no more than food and sustenance, as the Lord instructs and tells us "whosoever forsaketh not all that he hath, cannot be my disciple." Luke XIV. 33. But he who has begun to be a disciple of Christ, forsaking all things after the commandments of his master, has but his food to ask for to day, without indulging excessive longings in his prayer, as the Lord again prescribes and teaches. "Take no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof." Matt. VI. 34. Justly does the disciple of Christ make petition for to day's provision, since He has forbidden to take thought for tomorrow, it were a self-contradictory and incompatible thing, for us, who pray that the kingdom of God may quickly come, to be looking unto long life in the world below.—*St. Cyprian, p. 187.*

CHRIST THE BREAD OF LIFE TO CHRISTIANS.

Christ is the bread of life, and this bread belongs not to all men, but to us; and as we say our Father, because the Father of the understanding and believing, so we speak of our bread, because Christ is the bread of us who appertain to His Body.—*St. Cyprian, P. 187.*

FREQUENCY OF COMMUNION IN THE ANCIENT CHURCH.

This bread we pray that it be given us day by day, lest we who are in Christ and who daily receive the Eucharist for food of salvation, should by the admission of any grievous crime, and our being therefore shut out from communion and forbidden the Heavenly bread, be separated from the body of Christ, according as himself preaches and forewarns; "I am the bread of life which came down from heaven. If any man eat of my bread he shall live for ever. But the bread which I will give is my flesh for the life of the world."—*St. Cyprian, P. 187.*

GOOD FOR EVIL.

THE man that returns good for evil, is as a tree which renders its shade and its fruit even to those who cast stones at it.—*Givias.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

THEOLOGICAL STUDENT'S FUND.
Collections made in the several Churches, Chapels and Missionary Stations in behalf of this Fund, appointed for the Second Sunday in January.

Previously announced in *Canadian Churchman*, Vol. 1, No. 29.....£164 4 0
Additional from Rev. H. C. Cooper, 0 4 0
Christ's Ch., Scarborough, £1 4 4
St. Paul's, " " 0 14 7
St. Jude's " " 0 11 11
—per Rev. W. S. Darling, £2 10 11
Marysburgh, per Rev. J. R. Tooke, 0 15 0
Dereham,..... 0 18 5
Otterville,..... 0 11 3
Norwichville,..... 0 2 7
—per Rev. C. Brown, £1 12 3
Stratford, per Rev. E. Patterson, 0 6 5
Chatham, per Rev. F. W. Sandeys, 1 18 10
Newmarket, per Rev. J. S. Ramsay, 1 15 7
Bytown, per Rev. S. S. Strong, 3 11 0
St. George's Church, Goderich, per Rev. E. S. Elwood, 2 8 6

£1 Collections, amounting to.....£119 6 7

Additions for Widows and Orphan's Fund, collections appointed for the 16th Sunday after Trinity, June, 1852.

Previously announced, £299 18 1
Bytown, per Rev. S. S. Strong, 5 1 0

£304 19 1

PAROCHIAL ASSOCIATIONS.

Whitechurch Village, 1s 4d £1 7 0
St. Albans, 1s. 4d. .. 1 15 8 3 2 8

ANNUAL SUBSCRIPTIONS.

Rev. A. Pym,..... 1 5 0
" S. Ramsay, 5 & 11th years 2 10 0
" S. S. Strong,..... 1 5 0
£3 0 0

Wednesday the 2nd proximo, the first Wednesday in the month, the General Meeting of the Incorporated Members, will (in consequence of its being Lent) be held on Thursday the 3rd, at the Society's Board Room, at 3 o'clock, P.M.

THOMAS S. KENNEDY,
Sec. C. S. D. T.

THE REPORT OF THE BISHOP OF TORONTO, TO THE MOST HON'BLE THE DUKE OF NEWCASTLE, HER MAJESTY'S SECRETARY OF STATE FOR THE COLONIES, ON THE SUBJECT OF THE COLONIAL CHURCH.

Toronto, Upper Canada, Feb. 4th, 1853.

MY LORD DUKE,—On my return from a confirmation of several months to this place, in September last, I found the following circular letter which had arrived during my absence, from the Right Honorable Sir John Packington, Bart., then Secretary of State for the Colonies:—

Downing Street, 30th July, 1852.

MY LORD,—As your Lordship must naturally feel much interested in the debates of last Session in the House of Commons, upon the Bill brought in by Mr. Gladstone, for regulating the Church of England in the Colonies, I forward to your Lordship some copies of the Speech in which I stated my objections to Mr. Gladstone's measure.

I also send your Lordship copies of the Bill, which Mr. Gladstone subsequently introduced—but which was not discussed in the House.

The subject will be renewed in the next Session of Parliament, and in the event of Legislation upon it by her Majesty's Government, it will afford me much assistance if your Lordship will favour me with your opinion upon the present state of the Church in your Diocese, and what Legislative changes you would suggest in order to place the Church in your Diocese in a more efficient and satisfactory position.

I have the honor to be,

My Lord,

Your Lordship's

Most ob't Servant,

(Signed,) JOHN S. PACKINGTON.

The Lord Bishop }
of Toronto. }

Not supposing that the measure would be taken up in the early Session of November, I addressed a circular letter to my Rural Deans with copies of Mr. Gladstone's Bill, and of Sir John Packington's speech, desiring

them to consult the Clergy and others of their respective Deaneries, and report to me, at their early convenience.

On receiving their reports I consulted with some able friends, and more particularly with the Chief Justice of the Colony—and have now the honor to enclose for the information of your Grace, the result of our combined deliberations.

I have the honor to be,

My Lord Duke,

Your Grace's

Most ob't Servant,

JOHN TORONTO.

His Grace, the Duke of Newcastle,
Her Majesty's Secretary of State
for the Colonies.
Downing Street, London.

CONVOCATION.

It is now generally admitted that the rapid growth of the United Church of England and Ireland in the Colonies, and the great increase of the Clergy present new and urgent arguments for some ruling power to enforce stricter discipline and greater efficiency and uniformity of action than she has yet enjoyed.

When the lay members of the Church, in the various dependencies of the British Empire are believed to exceed one million, and one Diocese (Upper Canada) approaches one fourth of that number, with several hundred clergymen scattered over vast regions, and thus far separated one from another, it must needs be that grave difficulties and offences will arise, and how are they to be dealt with.

The Bishops are in most cases powerless, having indeed jurisdiction by their Royal appointment and Divine Commission, but no tribunals to try cases, and to acquit or punish as the case may require.

Hence they feel themselves frequently weak and unable to correct reckless insubordination, sullen contumacy and even immoral conduct. At one time they are accused of feebleness and irresolution—at another, when acting with some rigour, they are denounced as tyrannical and despotic.

On all such occasions they are without support or the refreshing counsel of their Brethren—nor have they any Constitutional way open to them by which they can devise and mature such measures as may be found necessary for the welfare and extension of the Church.

The growing evil and inconvenience of this state of things has at length forced itself upon the notice of the Imperial Government, and a Bill has been introduced into Parliament by the Right Honorable William Gladstone, which seeks to place Church affairs in the Colonies under the government of an uniform and well defined system. And, although the Secretary of State, Sir John Packington, offered some well founded objections to the proposed Bill, he frankly admitted that the Church in the Colonies laboured under great disadvantages, and that it stood in need of legislative assistance, in order to enable it to make such regulations as are essential to its proper functions. Both Statesmen consider legislation necessary, although they differ in the details; and both appear desirous to avail themselves of the advice and assistance of the Colonial Bishops and their Clergy, in dealing with this question, which is certainly not a light one.

The Bill, as amended, has not only been sent out to the different Colonies to be submitted to the judgment of the Bishops, Clergy and Laity, but one Bishop at least from the different groups of Colonial Dioceses has been invited to England to assist in its modification so that it may meet the purpose for which it is intended,—or rather, to assist in framing a Constitution for the Colonial Church, which would ensure uniformity in all essentials to her efficiency within the Colony and at the same time preserve harmony with the Mother Church.

And surely the little delay required in pursuing this course need not be grudged after allowing 200 years and more to pass without doing anything, when the result may be the digesting and maturing a respectable safe and rational scheme which would give full efficiency to the United Church of Eng-