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# The Church Chronicle.

No. 9.

TORONTO, DECEMBER, 1863.

VOL. I.

## CHURCH SOCIETY NOTICE.

The Lord Bishop of the Diocese, anxious that every effort should be made during the winter to enlist the active co-operation of the members of our communion in aid of the Church Society, has been pleased to nominate the following deputations to visit the several deaneries, and hold meetings in every parish and mission, viz.:

Home District.—Rev. T. W. Allan, M. A., Rev. T. Roberts, M. A., Rev. C. E. Thompson, M. A.; the Hon. G. W. Allan; J. W. Gamble, and A. Gaviller, Esqs.

Niagara District.—The Rev. H. B. Osler.

Newcastle District.—The Rev. Dr. Fuller.

Gore and Wellington District.—The Rev. Dr. Shortt, and the Rev. W. S. Darling.

Simcoe District.—The Rev. F. L. Osler, M. A., and the Rev. G. J. S. Hill, M. A.

In commending these gentlemen, and the cause they have kindly undertaken to advocate, to the favourable consideration of the clergy and laity of the diocese, his Lordship requests that meetings be convened at every station, and that all requisite steps be taken to ensure, as far as possible, a good attendance.

During the absence of the clerical delegates from their charges, the neighbouring Clergy are requested to arrange for the supply of their duties, and it is hoped the laity will aid the deputations in every way in their power, in order to save expense to the Society.

As the mission fund is largely in arrear, his Lordship requests that a collection be taken up at the close of every meeting, and the proceeds forwarded to the lay secretary, to be placed to the credit of that fund.

Having been requested by the Mission Board to call the attention of the members of the church to the claims of the mission at the Sault St. Marie, his lordship earnestly hopes that this object, in which he feels so deep an interest, will be zealously pleaded by the deputation, and by others, and that it will receive many special contributions.

S. GIVINS, *Hon. Secretary.*

## HOME DISTRICT BRANCH.

The following plan of parochial meetings in connexion with the Church Society of the Diocese of Toronto, was agreed upon at the meeting of the managing committee of the Home District Branch, on Tuesday, 24th Nov.

In order to give ample time for the parochial branches to make their collections, and remit the same to the parent society before the end of April, it was deemed advisable that several courses of meetings should be carried on simultaneously in different parts of the district, and the annexed plan has been prepared and adopted in accordance with this view.

It is hoped that no alterations in these appointments will be necessary. Should any changes, however, be required, clergymen are requested to communicate as soon as possible with the secretary, that the changes may be published in the next "Church Chronicle."

A large supply of hand bills for missionary meetings, prepared by instruction of the managing committee, with blank spaces for special places and dates, will be printed and supplied at a cheap rate by Mr. Rowsell.

### PAROCHIAL MEETINGS..

In every case at 7 p.m. January.

Weston .....	Monday .....	18th.
Etobicoke .....	Tuesday .....	19th.

Mimico.....	Wednesday .....	Jan. 20th.
Sydenham .....	Thursday .....	21st.
Springfield .....	Friday .....	22nd.
Streetsville .....	Monday .....	25th.
Brampton .....	Tuesday .....	26th.
Tullamore.....	Wednesday .....	27th.
Gore Church... ..	Thursday.....	28th.
Woodbridge.....	Friday.....	29th.

Deputation for the above Meetings:—Rev. T. Roberts, and Hon. G. W. Allan.

Aurora .....	Monday .....	January 18th.
Newmarket .....	Tuesday.....	19th.
Lloydtown.....	Wednesday.....	20th.
St. James'.....	Thursday .....	21st.
Bolton .....	Friday.....	22nd.
King Station.....	Monday.....	26th.
Oakridges .....	Tuesday.....	26th.
Richmond Hill .....	Wednesday.....	27th.
St. Stephen's.....	Thursday .....	28th.
Thornhill .....	Friday.....	29th.

Deputation for the above:—Rev. T. W. Allan, and J. W. Gamble, Esq.

Georgina .....	Monday .....	January 18th.
Beaverton .....	Tuesday.....	19th.
East Brock.....	Wednesday.....	20th.
West Brock .....	Thursday .....	21st.
Uxbridge .....	Friday .....	22nd.
St. Philip's, Markham.....	Monday.....	25th.
Grace Church .....	Tuesday.....	26th.
Christ Church, Scarborough.....	Wednesday.....	27th.
St. Paul's .....	Thursday .....	28th.
St. Judes' .....	Friday .....	29th.

Deputation for the above:—Rev. C. Thompson and W. Gaviller, Esq.

Columbus .....	Monday .....	February 1, 7 p.m.
Reach .....	Tuesday .....	2, 11 a.m.
Greenwood .....	Tuesday .....	2, 7 p.m.
Duffin's Creek .....	Wednesday .....	3, 11 a.m.
Whitby .....	Thursday.....	4, 7 p.m.
Oshawa .....	Friday .....	5, 7 p.m.
Berkley .....	.....	
Chester .....	.....	

#### TORONTO.

St. James's .....	Monday.....	February 15th.
St. John's.....	Tuesday .....	16th.
Trinity .....	Wednesday .....	17th.
St. George's .....	Thursday .....	18th.
St. Paul's .....	Friday .....	19th.
Holy Trinity.....	Monday.....	22nd.
St. Stephen's .....	Tuesday .....	23rd.
Cemetery Church.....	Wednesday .....	24th.
St. Ann's .....	Thursday .....	25th.
York Mills .....	Friday .....	26th.

Deputation not yet arranged.

H. C. COOPER,  
Secretary Home D. Branch

#### GORE AND WELLINGTON DISTRICT BRANCH OF THE CHURCH SOCIETY

The clergy of the above named district are hereby notified that the following programme of meetings of parochial associations has been drawn up in accordance

with the instructions of the managing committee. A deputation of two clergymen will be named to attend each meeting. Other speakers, lay and clerical, may be appointed by the incumbent. Should any change be desired in the day or hour named, timely notice must be given. The secretary will attend as many of the meetings as he conveniently can.

## GRAND RIVER DIVISION.

Deputation.—Rev. W. S. Darling, Rev. J. G. D. McKenzie.

1864.

January 11th, Monday.....	Cayuga.....	7 p. m.
" 12th, Tuesday.....	..York.....	2 p. m.
" " ".....	Caledonia.....	7 p. m.
" 13th, Wednesday.....	Glanford.....	7 p. m.
" 14th, Thursday.....	Ontario.....	11 a. m.
" " ".....	Stoney Creek.....	7 p. m.

## HAMILTON DIVISION.

Deputation.—Rev. W. S. Darling, Rev. Dr. Neville.

January 18th, Monday.....	Ancaster.....	8 p. m.
" " ".....	Dundas.....	7 p. m.
" 19th, Tuesday.....	Rockton.....	7 p. m.
" 20th, Wednesday.....	Strabano.....	7 p. m.
" 21st, Thursday.....	..Waterdown.....	7 p. m.

## HOME DIVISION.

Deputation.—Rev. Dr. Shortt, and Rev. Mr. Wall.

January, 11th, Monday....	Lowville.....	8 p. m.
" " ".....	Nelson.....	7 p. m.
" 12th, Tuesday.....	Wellington Square.....	7 p. m.
" 13th, Wednesday.....	Onkville.....	7 p. m.
" " ".....	Palermo.....	8 p. m.
" 14th, Thursday.....	Milton.....	7 p. m.
" 15th, Friday.....	Hornby.....	7 p. m.

## GUELPH DIVISION.

Deputation.—Rev. Dr. Shortt, and Dr. O'Meara.

January 18th, Monday....	Georgetown.....	7 p. m.
" 19th, Tuesday.....	Elora.....	7 p. m.
" 20th, Wednesday.....	Arthur.....	7 p. m.
" 21st, Thursday..	Glenallan.....	7 p. m.
" 22nd, Friday.....	Rockwood.....	7 p. m.

Guelph meeting, Tuesday, 26th January, 7 p. m.

Hamilton annual meeting, Tuesday, 23rd February, 7 p. m.

N. B.—Should any Station have been inadvertently overlooked, the clergy will please notify the secretary.

J. GAMBLE GEDDES,

Sec. G. W. B. C. S.

Hamilton, 21st November, 1863.

## SIMCOE DISTRICT, DIOCESE OF TORONTO.

At a meeting of the Simcoe District Branch of the Church Society, held on the 25th inst., the following course of parochial meetings was adopted:

January 11th.....	Christ's Church, Mulmur.....	7 p. m.
" 12th.....	St. Luke's, Mulmur.....	7 p. m.
" 13th.....	St. Peter's, W. Essa.....	7 p. m.
" 14th.....	St. John's Cookstown.....	7 p. m.
" 15th.....	St. Jude's, Thornton.....	2 p. m.
" ".....	Christ's Church, W. Essa.....	7 p. m.
" 18th.....	School-house W. Mulmur.....	3 p. m.
" ".....	St. Luke's Creemore.....	7.30 p. m.
" 19th.....	Christ's Church, Notawasaga.....	2.30 p. m.
" ".....	Stayner, ".....	7 p. m.
" 20th.....	All Saints', Collingwood.....	7 p. m.

January	21st	.....St. Paul's, Innisfil.....	7 p.m.
"	22nd	.....St. Peter's, Church Hill.....	7 p.m.
"	25th	.....St. Paul's, W. Gwillimbury.....	7 p.m.
"	26th	.....Christ's Church, Middleton.....	2 p.m.
"	"	.....Trinity Church, Bradford.....	7 p.m.
"	27th	.....Trinity Church, Bondhead.....	7 p.m.
"	28th	.....St. Mark's, Orangeville.....	7 p.m.
"	29th	.....St. John's, Mono. ....	7 p.m.
February	2nd	.....St. Luke's, Orillia.....	8 p.m.
"	"	.....St. James', Orillia.....	7 p.m.
"	8rd	.....St. Mark's, Oro.....	11 p.m.
"	24th	.....St. James', Penetanguisheno.....	7 p.m.
"	26th	.....Trinity Church, Barrie.....	7 p.m.

A. J. FIDLER,

*Sec. S. D. B. C. S.*

Cookstown, November 27th, 1868.

## MISSIONARY MEETINGS ON THE NEWCASTLE DISTRICT.

Having been appointed by the Lord Bishop of Toronto, as a deputation to assist at the missionary meetings in the Newcastle district on behalf of the Church Society of the diocese, I trust to be able to attend meetings at the following places:—

Bowmanville, Inniskillen, Cartwright, Thames, Lindsay, Omemeo, Peterborough, Lakefield, Norwood, Hastings, Seymour, Colborne, Grafton, Port Hope, Perrytown, Millbrook, Cavan, Newcastle.

The exact time for holding these meetings will be arranged by the standing committee of the district, and announced in the January number of the *Church Chronicle*.

T. B. FULLER,

*Deputation to the Newcastle District.*

## OMISSION CORRECTED.

The names of the following clergymen entitled to a seat in the Diocesan Synod were in advertently omitted in the late report of its proceedings:—the Rev. T. D. Phillips, St. Catharines; the Rev. H. N. Phillips, retired.

## APPOINTMENT.

His Lordship the Bishop of the Diocese having divided the late rectory of Chippawa into the Rectory of Stamford, to which the glebes belong, and the new rectory of Chippawa, for the endowment of which T. C. Street, Esq., has given the sum of £2,000, his Lordship has presented to the former the Rev. C. Leicester Ingles, A.M., who has for the last fifteen years laboured faithfully as curate to the late rector; and to the latter the Rev. D. J. F. MacLeod, A.M., on the nomination of T. C. Street, Esq., who claims the right to the first presentation only.

## TRINITY COLLEGE. INSTALLATION OF THE CHANCELLOR.

The installation of the Chancellor of Trinity College will take place on Wednesday, December 16th, and at the same time will be held the annual meeting of Convocation for conferring degrees. Morning prayer will be said in the college chapel at 11 o'clock, after which the business of the day will immediately follow.

## REMITTANCES RECEIVED FROM THE 29th OCTOBER TO THE 28th NOVEMBER, 1868, INCLUSIVE.

WIDOWS' & ORPHANS' FUND.		Mrs. Parke, Bath, England, sub..	5 00
Thornhill .....	\$3 80	Toronto, St. John's Church .....	17 00

Cookstown, St. John's Church....	2 20
West Essa, St. Peter's " .....	1 25
East Essa, Schoolhouse .....	0 48
Tecumsoth " .....	0 52
Hamilton, Christ Church .....	25 00
" St. John's " .....	9 00
East Flamboro, St. Matthew's C.	3 50
Mimico .....	2 00
Collingwood .....	6 00
Geleph .....	32 80
St. Catharines, St. George's Ch...	46 69
Grimsby, St. Andrew's Church...	11 77
Etobicoke, St. George's " ...	3 45
Milton, Grace Church.....	5 20
Hornby, St. Stephen's Church ...	2 14
Grantham, Christ Church .....	6 00
Richmond Hill .....	2 00
Barrie .....	2 32
Do. ....	16 82
Georgetown .....	5 00
Stewardtown .....	1 36
Norval .....	3 51
Bradford, Trinity Church .....	3 75
Middleton, Christ " .....	2 78
Coulson's Corners, St. Paul's Ch..	1 25
Innisfil, St. Peter's Church.....	1 00
" St. Paul's " .....	0 92
Essa, Christ " .....	1 62
" Thornton " .....	0 90
" Schoolhouse .....	1 20
Grafton, St. George's Church.....	4 16
Colborne, Trinity " .....	5 84
Cayuga .....	8 00
York .....	3 22
Caledonia .....	2 78
Lindsay, St. Paul's Church .....	7 00
Fergus, St. James' " .....	2 65
Elora, St. John's " .....	1 42
Tullamore .....	5 50
Gore .....	4 52
Grahamsville .....	1 33
Hamilton, Ascension Church.....	41 38
Shanty Bay .....	5 00
Lloydtown, St. Mary's Mag.....	3 40
Albion, Christ " .....	2 10
" St. James' " .....	5 20
Cavan, St. Thomas' " .....	3 75
" St. John's " .....	2 50
" Christ " .....	2 00
" St. Paul's " .....	1 75
Tecumseth, St. John's " .....	1 65
" Trinity " .....	5 20
Streetsville, Trinity " .....	5 00
Alma, Holy Trinity " .....	1 25
Rothsay .....	0 48
Huston .....	0 37
Cobourg, St. Peter's Church.....	50 00
Stiles' Church .....	3 15
Court House.....	2 30
Bourna's School House.....	2 75
GENERAL PURPOSE FUND.	
Subscription, J. Armstrong .....	2 00

Subscription, Rev. M. Johnson...	5 00
" Rev. C. Clementi...	5 00
" Rev. S. Briggs.....	6 00
MISSION FUND.	
Toronto, St. James' Church .....	28 00
Jarvis.....	2 75
Nanticoke .....	2 13
Sandusk.....	3 50
Ballsville .....	2 62
Nelson and Wellington Square ...	3 50
Tecumseth, Trinity Church .....	2 56
" St. John's " .....	1 50
MISSION FUND, THANKSGIVING DAY.	
Newcastle, St. George's Church..	9 00
Toronto, St. James' " ..	85 00
Barton, St. Peter's " ..	1 00
Glanford, St. Paul's " ..	2 00
Grimsby, St. Andrew's " ..	11 00
Oakville, St. Jude's " ..	8 59
Palermo, St. Luke's " ..	1 78
Scarboro' .....	5 00
Beverly .....	2 00
Milton, Grace Church.....	5 18
Hornby, St. Stephen's Church ...	2 18
St. Catharines, St. George's Ch...	32 30
Lakefield .....	3 20
Niagara, St. Mark's Church .....	10 00
Port Hope.....	35 00
Elizabethville .....	1 50
Cookstown, St. John's Church...	1 05
West Essa, St. Peter's " ..	0 40
Chippewa, Trinity " ..	10 45
Elora, St. John's " ..	4 06
Fergus, St. James' " ..	2 07
Sandusk.....	1 60
Nanticoke .....	1 06
Jarvis.....	1 42
Ballsville .....	1 42
Toronto, St. Anne's Church .....	5 50
Bowmanville.....	6 02
Hamilton, Christ Church.....	40 00
Nelson and Wellington Square...	5 00
Tullamore .....	4 10
Gore .....	1 15
Fort Erie, St. Paul's Church.....	3 65
Bertie, St. John's " .....	2 05
Etobicoke, St. George's " ..	3 77
Barrie, Trinity " .....	25 16
Shanty Bay .....	4 00
Lloydtown, St. Mary Magdalene..	2 60
Georgetown .....	1 38
Stewart Town .....	1 40
Norval .....	1 19
Cavan, St. John's Church .....	4 00
" St. Thomas' " .....	3 00
" St. Paul's " .....	1 00
Tecumseth, Trinity " .....	4 80
Drummondville, All-Saints' Ch...	4 63
Stamford, St. John's Church.....	3 80
Toronto, Holy Trinity " .....	18 71
" St. John's " .....	11 10
York Mills.....	2 27

Donation, A. Gaviller, Esq.....	2 00	Sullivan, St. James' Church .....	2 50
Arthur, Grace Church.....	2 00	Lake Shore, St. George's Church.	0 75
N. Arthur, Trinity Church.....	2 00	Welland.....	1 00
Mount Forest, St. Paul's Church.	2 50	Newmarket, St. Paul's Church ...	3 03
Cartwright .....	6 50	Holland Landing, Christ " ...	2 20
Enniskillen .....	2 15	Alma, Holy Trinity " ...	0 00
Collingwood, All Saints' Church..	5 00	Weston, St. Phillip's " ...	21 25
Colborne, Trinity " ...	6 55	Whitby .....	11 03
Grafton, St. George's " ...	5 90	Carlton, St. Mark's Church .....	3 74
Penetanguishene, St. James' Ch.	5 00	Berkley, St. John's " .....	4 80
Caledonia .....	1 80	Mimico, Christ " .....	1 10
York .. ..	2 90	Toronto, St. Paul's " .....	10 40
Cayuga .....	2 30	" Old " " .....	17 12

### GORE AND WELLINGTON SCHOLARSHIP IN TRINITY COLLEGE, TORONTO.

The above-named scholarship (value £30 per annum for three years) being vacant, applications for the same may be sent in to the undersigned at any time before the 1st of January, 1864. The scholarship is open to all candidates within the diocese of Toronto, but residents in the Gore and Wellington District (*ceteris paribus*) will have the preference. The successful candidate will be required to pass the matriculation examination in Trinity College. All applications must be accompanied with testimonials of character, and be pro-paid.

J. GAMBLE GEDDES,

*Secretary to the Gore and Wellington Branch  
of the Church Society.*

Hamilton, November 8th, 1863.

### MINUTES OF MEETING.

The Quarterly Meeting of the Church Society, held Wednesday, November 18th, 1863, present, the Ven. the Archdeacon in the Chair, Rev. Mr. Cooper, Rev. Mr. Geddes, Rev. Mr. McMurray, Rev. Mr. Osler, Rev. Mr. Holland, Rev. Mr. Palmer, Rev. Mr. Read, Rev. Dr. Green, Rev. Mr. Hill, Rev. Dr. O'Meara, Rev. Mr. Carry, Rev. Dr. Beaven, Rev. Mr. Givins, Rev. Mr. Darling, Rev. H. B. Osler, Rev. Mr. McKenzie, Rev. Mr. Arnold, Rev. Mr. Fletcher, J. W. Gamble, Esq., J. H. Cameron, Esq., C. J. Campbell, Esq., A. Gaviller, Esq., Dr. Morris, R. B. Denison, Esq., H. Mortimer, Esq., J. W. Carter, Esq., Rev. Mr. Hodge.

Opening prayers read by Rev. S. Givins.

Moved by Hon. J. H. CAMERON, seconded by J. W. GAMBLE, Esq., and resolved, that the executive committee of the Clergy trust committee be, and they are hereby authorised to complete the transfer of the various securities agreed to be assigned by this society to the Incorporated Synod of the Diocese of Ontario, upon receiving the surrender of such of the covenants of the society, as have been given up to the Incorporated Synod to the extent of the commutation money represented by such covenants, and that the bond of this society be given to the Synod for the transfer of the receipt from time to time as the covenants are surrendered or the covenanters die.

The auditors' report of the transactions for the half-year ending the 30th October, was received and the account was ordered to be paid.

The application of the Rev. Mr. Bull for a lease from the society to Mr. Filman of the parcel of land he had deeded to the society for the use of the church in Barton was granted.

The Land and Investment Committee beg leave to report to the Church Society, that they have held five meetings in discharge of their duties. That they have made the investment for Trinity Church East, in this City, for which provision was made at the last meeting of the society, to the entire satisfaction, as they believe, of all parties concerned, and that they have disposed of 800 acres of land in the township

of Orillia, for four dollars per acre, that being all they were informed that it was worth, having considerable stone and swampy land in the tract. The committee are anxious that the Church Society should authorise them to obtain from the solicitor of the society his legal opinion, in reference to certain lands for which application is made from time to time, in order that they may know whether it is competent for them to dispose of them by bargain and sale, or must confine their action to the leasing of them.

Signed,

T. B. FULLER,  
Chairman.

Moved by J. W. GAMBLE, Esq., seconded by Rev. Dr. O'MEARA, and resolved, that in order to remove any doubt as to the meaning of the resolution appointing a land committee, it is desirable to place on record that it is the understanding of the society, that by the said resolution power is conferred on the land committee to sell absolutely or lease such lands held by the society, as the society is empowered to sell or lease, reporting to the society from time to time all sales or leases effected by said land committee and the terms on which they have been concluded.

Board Room of the Church Society,

Toronto, 17th November, 1863.

Moved by Rev. Mr. ARDAGH, seconded by Rev. Dr. READ, and resolved, that the application for a portion of land at Orangoville, belonging to Church Society, for the purpose of a burial ground, by the clergyman and churchwardens, be reported on by the Rev. F. L. Osler at our next meeting.

#### BOOK AND TRACT COMMITTEE.

Memorial of the book and tract committee of the Church Society of the diocese of Toronto, agreed to at their meeting, of November 7th, 1863, addressed to the quarterly board of the society:

It will be in the recollection of the members of the board, that with their concurrence the book and tract committee was to establish a more public depository of Bibles, Testaments, Prayer-Books, and other books and tracts. After several delays, arising from accidental causes, that has been done. It appeared on the whole most advisable to accept the offer of Mr. Rowsell, to appropriate to the use of the committee such a portion of the cases, shelves and windows of his shop as they might require for the exhibition of specimens of all their books and tracts, and accordingly such specimens appear in one of the best portions of his shop, whilst a plate has been placed in the window, to attract the attention of the public; and if any thing can still be suggested likely to be more effectual, the committee will be disposed to adopt it.

The members of the society will be aware that the book and tract committee recommended some time since that a larger stock of Bibles and Testaments should be kept, and that they should be sold at such prices as should render it unnecessary that members of the church should have recourse to the stores of any other society. The board accordingly directed that communication should be opened with the Society for Promoting Christian Knowledge for that purpose; and the venerable society responded by a grant of Bibles and Testaments of various descriptions, to the amount of £50 sterling. These Bibles and Testaments are now exhibited by specimens of each sort, on the shelves of the depository; and the committee, feeling that it was the wish of the society to afford the fullest facilities for the circulation of the scriptures, have placed upon them such prices (with the exception of the more ornamental kinds) as will, they feel sure, satisfy the wishes of the most liberal.

It is obvious, however, that these prices cannot be maintained, after the grant of the venerable society shall have become exhausted, unless the Church Society shall make grants from time to time, for the special purpose of affording Bibles and Testaments at a low price, knowing that there will be a loss upon them; but the committee were encouraged to venture, by the assurance of some of their members that a strong disposition was shewn that a quarterly meeting at which the subject was introduced to support the views of the committee. They, however, think it desirable that the board should come to a distinct resolution on the subject, authorising the committee to expend not more than \$100 annually in keeping up the stock of Bibles and Testaments.

The venerable society has likewise forwarded to the Lord Bishop a quantity of



books and tracts, which they denominate "old stock," which his Lordship has placed at the disposal of the book and tract committee. They have, accordingly, added them to their stock, and they will afford to the society for some little time the power of making gratuitous grants, without trenching on their own funds. The committee have not ventured on such grants themselves, but have thought it better that they should be made by the board, on application from those who may need them.

In the grant previously made by the venerable society, the committee desire to direct special attention to the edition of the scriptures broken up into small portions, and printed in a very legible type, which may be of so much use in hospitals, and probably in other ways.

It has, moreover, been represented to the committee from several quarters that it is most desirable to keep a larger stock of books and tracts, and especially of such books as may be required for school and parish libraries, and for parochial distribution. The working of this branch of the committee's work has been so satisfactory that they have always been able to obtain a ready disposal of the books and tracts at a price which has more than covered the expenses; but they would desire to lay in a larger stock at once than with their present means they are able to do, because, by so doing, the charges for freight, &c., would be proportionally diminished, and the prices could be kept proportionally lower. Besides this the committee, with its present means, has been wholly unable to keep a stock of books suitable for school and parish libraries, their whole means being exhausted in providing a slender supply of Bibles and Testaments, and a more ample provision of Prayer-books, and a few books and tracts of a directly religious character for parochial distribution. It is true that our libraries are at present tolerably well supplied with books from the New York Protestant Episcopal Book and Tract Society, which has in its stock many very valuable works, yet they have these disadvantages: that their binding is unsubstantial, as compared with the books sent out by the Society for Promoting Christian Knowledge, and that occasionally sentiments are to be found unsuited to a people living under a monarchy, and in close communion with an Established Church. For these and other reasons the committee respectfully recommend that they should be authorised to order from the funds of the society a stock not to exceed \$100 in value, which they confidently hope will be gradually repaid.

The committee beg, likewise, to suggest to the society the propriety of making a representation to the clergy in such way as it may think most fitting, that the working of this part of its operations would be greatly assisted by an addition to the number of its subscribers, as they cannot but think that many members of our congregations, not only in town but in the country, would gladly contribute the small sum of \$2.50 per annum, if the clergy brought before them the advantages which would thence result, both to themselves, and to the church in the diocese.

All of which is respectfully submitted.

JAMES BEAVEN,

Chairman

Upon which it was resolved:—

That the Book and Tract Committee be authorised to expend a sum not exceeding \$100 annually, in keeping up the stock of bibles and testaments, so as to sell them at the present rates.

That the Book and Tract Committee be authorised to expend a sum not exceeding \$100 in addition to any sum they may have in hand, in purchasing additional prayer books, and other books and tracts for parochial distribution and use, in Sunday schools or for Sunday school libraries. That the Secretary be instructed to issue a circular under the direction of the book and tract committee, recommending the clergy to endeavour to obtain special subscriptions to the fund for purchasing Bibles, Testaments, Prayer Books, and other books and tracts.

Moved by Rev. F. L. OSLER, seconded by Rev. Dr. READ, and resolved, that \$50 be granted to each of the churches for which aid is asked, so soon as the Society is in funds to pay the same in the following order: Mulmur, Hustonville, Thornton, Glenallan, Erin, Rothsay.

The following grants for books and tracts were made: Rev. Mr. Thompson \$10, Rev. Mr. Jacobs \$10, Rev. Mr. Gibson \$10, Mr. Donaldson \$5, Mr. Burkett \$10. to be given when the funds permit.

Moved by Rev. J. G. GARDNER, seconded by Rev. Mr. HODGE, and resolved, that the recommendation of the standing committee in reference to the allowance to be made to the widow of the late Rev. T. S. Kennedy, be adopted, viz, a pension of £60 per annum.

Moved by Rev. S. B. ANDERSON, seconded by H. MORTIMER, Esq., and resolved, that the discussion relative to certain securities to the society be adjourned until our Solicitor place before us the documents referred to

The Report of the Darlington Globe Committee recommending a postponement of the sale of lands belonging thereto until the month of July next, was adopted.

Moved by Rev. F. L. OSLER, seconded by Rev. Mr. FLETCHER, and resolved, that the parish of Mono having repaid to the Church Society, the money advanced by the society towards the purchase of the glebe in that parish, the deed of said lot be transferred from the Church Society to the incumbent and churchwardens of St. John's Church, Mono, in trust towards the support of the incumbent of that parish, the expense of such transfer to be borne by the parish of Mono.

The notices of motion by the Rev. Dr. READ, respecting the commutation fund, and that of the Rev. H. Holland, respecting 'he supply of books and tracts, were deferred to the next meeting, when they were to receive early consideration.

Moved by Mr. C. CAMPBELL, seconded by Rev. Dr. READ, and resolved, that all money paid to the Church Society on account of the Lord of missions, be placed in the hands of the treasurers' of the society, and the payments made by them in the usual manner by cheques. That the treasurers of the Church Society do keep a separate account with the mission fund, to be audited semi-annually by the auditors of the Church Society and introduced into the reports of the society.

Moved by Rev. J. G. GARDNER, seconded by Rev. Mr. HOLLAND, and resolved, that the Rev. Mr. Broughall, Rev. Mr. Belt, Rev. E. Baldwin, W. H. Boulton, and R. Baldwin, Esquires, be a committee to prepare a correct list of the clergy who have complied with all the requisitions of the Church Society and whose widows in case of their death would be entitled to a pension, to be presented at the next meeting of the society, the investigation to go back to the date of the resolution cancelling former delinquencies.

The following were elected incorporate members: R. Spratt, Esq., E. Hobson, Esq. The following were proposed for election, as the book and tract committee: Rev. Dr. Beaven, Provost Whitaker, Rev. A. Sanson, Rev. Dr. Fuller, Rev. Dr. O'Meara, Rev. S. Givins, Rev. A. Palmer.

The thanks of the society were recorded to the Rev. M. Chance for his services and report of his late missionary tour.

Moved by Rev. A. PALMER, seconded by Rev. Dr. O'MEARA, and resolved, that a certificate of audit be annexed to the printed reports of the society for the past year.

Rev. Mr. Greenham to be proposed as a member at the next quarterly meeting.

#### NOTICES OF MOTION.

Rev. Mr. Arnold gives notice that he will at the next meeting move, that the claim of the Rev. Dr. O'Meara on the surplus of the commutation fund, which the solicitor has decided to be a just and fair claim, be then considered.

### BOOK AND TRACT COMMITTEE.

The Book and Tract Committee of the Church Society of the Diocese of Toronto, desire to call the attention of the Clergy and of other members of the Church of England in this diocese to the following facts:—

I.—Any clergyman making a collection in his mission for the purpose of procuring books or tracts for parochial use is entitled, by the rules of the Society, to take out the *whole amount* of such collection in books or tracts at *members' prices*.

II.—Any person subscribing \$2.50 per annum, for the purpose of the Book and Tract Committee, is entitled to purchase books or tracts at *members' prices*.

Mr. Rowsell has undertaken the care of the Society's Depository, and a list of books and tracts with the prices attached will be found in the Church Chronicle.

The books and tracts are those of the Society for Promoting Christian Knowledge, and in addition to those of a directly religious character, they embrace many very

excellent educational works and publications in general literature, particularly suited for the use of the young.

The committee are of opinion that many heads of families would find a subscription to this branch of the society's operations well bestowed, even in respect of the advantages thence derivable to their own families, while the committee would be enabled, by the receipt of their subscriptions, to make more extensive orders of books from England, and thus to place the depository on a footing which would ensure its general and permanent utility.

#### ENDOWMENT OF THE SEE.

With a view to afford information on this subject we publish the following correspondence which appeared in "the Globe:"

Sir—The late pastoral of His Lordship the Bishop of Toronto, calling upon the members of the church in his diocese to contribute "ten thousand pounds" as an endowment fund, to provide a salary for his successor, is now before me. Feeling a deep interest in the welfare of the church, I would beg to enquire if the following is not the present state of the episcopal fund:—

When the diocese of Huron was formed, was there not £8,000 out of the *commutation money*, and all the lands which had been given for the support of the Bishops in the original Diocese of Toronto, awarded to the Diocese of Toronto, to form an "Episcopal Fund" for the support of its Bishop for all time to come? If this be a true statement of the matter, then the proceeds of the lands, together with the £8,000 of the "commutation" money, as secured by the award, will make up more than the £10,000 asked for by His Lordship in his pastoral. I am therefore anxious to know if it is the intention of His Lordship to provide an endowment of £20,000 instead of £10,000 for his successor. If this is not his intention, of course there is no necessity for the members of the church responding to the call of the pastoral, as the diocese has already an endowment, such as the law requires.

If you, or some of your numerous correspondents, can give any information on this, you will confer a great favour upon the members of the church throughout the diocese.

I am yours, &c.,

A CHURCHMAN.

October, 7th, 1863

Sir,—The attention of the committee for the Endowment of the See of Toronto, having been called at a late meeting to the communication of a "A Churchman," which appeared in your paper of the 8th instant, I have been directed to request you will permit me to afford "A Churchman" the information he desires, through the same channel he has thought fit to ask for it. "A Churchman" is in error with regard to the amount appropriated by Sir James Macaulay's award for the *endowment of the See*. The proceeds from that appropriation were calculated to yield £400 per annum, at 6 per cent, but as it has been generally agreed by the members of the church in the three dioceses, that the duties and claims on the episcopal office could not well be discharged on a less income than £1,000 per annum, a principal sum to yield £600 is still required to complete the endowment, and for this the appeal is now being made in this diocese. The lands alluded to by "A Churchman," I would merely observe, amount to some 800 acres, the gifts of three members of the church, which being conveyed to the society in trust, cannot be sold; they are situated in remote townships and are not likely to be productive for years to come. When the endowment is approaching completion, it will be time enough to take them into account; at present the income from them is far from meeting the taxes. As the matter can be of little interest to your readers generally, I will not encroach on your columns by requesting you to publish that part of the award which relates to it, but for the information of those who may desire to see it, the extract will be inserted in the next number of the *Church Chronicle*, copies of which can be obtained at this office, or of Mr. H. Rowsell, the publisher.

Your obedient servant,

J. W. BRENT,

Secretary, Church Society.

## EXTRACT FROM AWARD.

"Thirdly,—That the Church Society of the Diocese of Toronto shall execute a bond to the Church Society of the Diocese of Huron, in a penalty of ten thousand pounds, that on the deaths of the present Bishop of Toronto, the present Archdeacon of York, and the present Archdeacon of Kingston severally, the said Church Society of the Diocese of Toronto, shall pay to the said Church Society of the Diocese of Huron, the following sums: on the death of the Bishop of Toronto, the sum of two thousand six hundred and eighty six pounds, thirteen shillings and four pence; on the death of the Archdeacon of York, the sum of one thousand three hundred and thirty-three pounds; on the death of the Archdeacon of Kingston, the sum of seven hundred and fifty-six pounds; and also on the deaths of all the said three Clergymen, the said Bishop and the said Archdeacons, or on the first day of January in the year of our Lord one thousand eight hundred and seventy, which ever shall first happen, pay to the said Church Society of the Diocese of Huron, the further sum of one thousand two hundred and five pounds, thirteen shillings and four pence, the whole of such payments to be made by the Church Society of the Diocese of Toronto, in any securities held by such Society at the time of each payment, bearing six per cent. interest, at their par value, but before any such payments or payment shall be made by the Church Society of the Diocese of Toronto; the Church Society of the Diocese of Huron shall execute a covenant to the Church Society of the Diocese of Toronto, that the said sums so paid in this section mentioned together with the sum of two thousand three hundred and fifty-two pounds, which shall be provided by the said Church Society of the diocese of Huron, shall stand, be and remain forever a fund from the proceeds of which shall be paid a salary of four hundred pounds per annum to the Bishop of Huron for the time being; and a salary of one hundred pounds per annum, for an Archdeacon of Huron for the time being, it being our intention and we do hereby award, decree and adjudge, that similar sums should be paid by the Church Society of the Diocese of Toronto, for the benefit of the Eastern Diocese, whenever that Diocese shall be set a part, on the same conditions as the said sums are hereby awarded to the Diocese of Huron, and that the sum of eight thousand three hundred and thirty-three pounds six shillings and eight pence, should also be set apart from the said Commutation Fund, and stand for ever in the said Diocese of Toronto, as a fund from which after the death of the present incumbents, a salary of four hundred pounds per annum shall be paid to the Bishop of Toronto, for the time being, and a salary of one hundred pounds to an Archdeacon of the Diocese of Toronto for the time being, and the Church Society of the Diocese of Toronto shall execute a covenant to the Church Society of the Diocese of Huron to that effect on or before the the fifteenth day of January next."

## THE PLACE OF THE TEN COMMANDMENTS IN THE CHRISTIAN SYSTEM :

*An Essay read at a meeting of the Home District Clerical Association, October 7th, 1863.*

In pursuing the enquiry which is proposed as the subject of this essay, the best course will probably be to set out from the original purpose of the law, as defined to us on the authority of Holy Scripture. St. Paul, (Gal. iii. 19) in reply to the question, "whereunto then serveth the law?" says, "it was added because of transgressions till the seed should come to whom the promise was made." It was given in addition, to those who had received the promise, on account of the transgressions of mankind, in order to reprove and restrain those transgressions. We do not assume that, when St. Paul here speaks of *the law*, he speaks of the moral law only; but the law of which he speaks undoubtedly *includes* the moral law. We may well believe that the *whole* Jewish dispensation, with all its enactments, whether ceremonial, civil or moral, may be truly said to have been "added because of transgressions," but for our present purpose it is sufficient to know that the law of the ten commandments forms a *part* of that law of which the apostle makes this declaration. It will, however, be useful to remember that the term certainly extends to more than the moral law, as by bearing this in mind we shall the better understand the apostle's meaning, when he says that the law was added "until the seed should come to whom the promise was made." There are those who would argue

from these words that the office of the law *ceased* when Christ came, that it no longer answered the purpose for which it was originally given, nor indeed any other purpose, but was entirely set aside.

We may then, in reply to their argument, affirm that the apostle speaks in these words of the old covenant as a whole, without implying that there was no part thereof which was to survive, and to *subserve* even nobler ends than heretofore. When the seed came to whom the promise was made the *ceremonial* law was fulfilled, the *civil* law was no longer binding on the spiritual Israel, the moral law, *under its Jewish aspect*, may be said to have been no longer the rule of life, but the law *itself* survived the dispensation under which it was given, as a letter, which is not letter only, but the embodiment of an imperishable spirit of holiness and truth.

Or again there is another reply which appears to be perfectly legitimate, and which we may address to those who urge from the apostle's words that the office of the law ceased with the coming of our Lord. We know that Holy Scripture often views the new dispensation as a *point of time*, and uses of it generally language which can apply fully and strictly only to its consummation. We may then safely argue that while the seed, to whom the promise was made, has in His own sacred person come, He has not yet fully come in respect of the great purposes of His mission, and that "until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," until Christ shall come again to receive unto Himself the accomplished number of His elect, the seed will not have come in the full meaning of the words. The whole course of the christian dispensation may therefore be regarded as the yet unaccomplished coming of the seed in respect of the church at large:—*the whole course of his life may be so regarded, in respect of any individual christian, and consequently the law may still be looked upon as being added because of transgressions until the seed shall have come.*

Thus we may conclude that the moral law now answers the same purpose which it answered on its original introduction, that of convincing of and restraining sin.

And here we may notice a modern objection against the perpetuity of the moral law, derived from St. Paul's language to the Galatians, (chap. iii. verse 24,) "wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The objection drawn from this passage may be met by either of the arguments which have been stated above:—*first: if the law, under its Jewish aspect, as a mere external letter, was put in charge of those who were not of ripe age for the full privileges of sonship, its office being, by its strict requirements and its awful threatenings, to lead them on obediently to receive and gratefully to welcome the teaching of the Great Prophet—the atonement of the Great High Priest—it does not follow that while by itself it fulfilled this office in respect of the child in his nonage, it should not, in close and harmonious union with the dispensation of the spirit, fulfil a nobler office in respect of the son when arrived at riper years.*

Or again we may reply that, until our spiritual growth as individual christians is perfected, we cannot wholly dispense with the offices of the *pedagogue*; till we are fully brought to Christ, and are "free indeed" because "the Son hath made us free," we may need the law, for the very same purpose (tho' it may be not in the same degree) for which it was originally given.

We must next enquire does the law serve any other, any higher, purpose?

To this enquiry we must, I believe, reply in the affirmative: we may, I think, rightly assert that, even under the old dispensation, the moral law subserved a higher end than that which the apostle recognizes in the passage which we have been considering.

And here it is most important to observe that St. Paul, not only in that passage, but throughout his epistles, speaks of the law, when he is arguing with Jews, or judaizing christians, *from their own point of view*, regarding it as they did, *per se*, in an isolated position, which we may be sure that its great Author never designed it to occupy.

In the Scriptures of the Old Testament, then, we find language used respecting the law which may at first sight seem to be at variance with the language of the Apostle, but which will harmonize completely with that language, if the distinction to which attention has been called is borne in mind.

In Gal. iii. 21, St. Paul says "if there had been a law given which could have given life, verily righteousness should have been by the law." Here the power of quickening, of vivifying the soul, is expressly denied to the law.

Yet we find in Psalm cxix., 50, "This is my comfort in my affliction, for thy word hath quickened me," and more definitely, verse xciii., "I will never forget thy precepts, for with them thou hast quickened me," and in Psalm xix., 7, we read "the law of the Lord is perfect, converting the soul," where the margin has *restoring*, the expression being identical with that which is found in Ruth. iv. 15, "and he shall be unto thee a restorer of thy life," (see also Judges xv. 19., 1 Samuel xxx. 12).

St. Paul denies that the external law can of itself quicken man to spiritual life, and so enable him to work righteousness. The Psalmist appears to recognize the law as an instrument in the hand of the Divine Spirit, whereby He restoreth the soul, and leadeth it in the paths of righteousness. And if this were so under the ancient dispensation how much more is it not so under the new dispensation, the dispensation of the Spirit?

We may therefore affirm that the law of the ten commandments is, in the christian system, a rule and guide of life, whereby the quickening spirit forms and develops the life of God in the soul.

Nor must we forget a still higher place which appears to be assigned to the law under the gospel dispensation. It not only convicts of and restrains from sin, it not only presents an absolute rule of holiness and righteousness, but there is a sense in which the christian man is enabled to magnify it, by rendering it a *true* obedience.

St. Paul speaks of the end for which our Redeemer's great work was wrought in the following terms: "that the righteousness (or requirement) of the law might be fulfilled in us, who walk not after the flesh but after the spirit." Rom. viii. 4. No obedience, which we can render even under the dispensation of grace, can indeed either "put away our sins or endure the severity of God's judgment," yet our works of christian obedience "are pleasing and acceptable to God in Christ," and this they could not possibly be if they were not, initially at least and potentially, the fulfilling of His holy law.

The law, considered by itself, said "Do this and live," the gracious message of the gospel seems rather to be "Live, and do this." "Live, and exhibit by virtue of this spiritual life, that love to God and man which is the fulfilling of the divine law. Exhibit this truly and really, though imperfectly; with the imperfection, not of an unfinished work, of a frustrate endeavour, but rather of an inchoate immature life, which, inchoate and immature as it is, yet bears within it the principle and promise of perfection. The Apostle St. Paul says (Rom. viii. 2,) "the law of the spirit of life in Jesus Christ hath made me free from the law of sin and death." The law to which the new man is subject under the governance of the quickening spirit, has freed us from the law to which the old man was subject, a law obliging us to sin and consequently to death, the fruit and penalty of sin: and as we are freed from the guilt which obedience to this law contracts, we are also free from the condemnation of the law of God. So long as sin reigns not in our mortal bodies, we have a new life in Christ which the law does not condemn, a life which honours and fulfils the law—he that is born of God sinneth not—and as God's child he sees in the law of the ten commandments, not an implacable accuser, not an unattainable standard of perfection, but a friendly monitor, a blessed law of obedience, the spirit of which even now lives within him, and the fruits of which are being hopefully developed in his life.

All this, we must bear in mind, is quite consistent with the darker truth of our all offending in many things, of the need of daily penitence and self-abasement, for the old man, tho' crucified, is not dead, is still to be put off, but the obedient child of God is one, whom, *as such*, the law was not meant to condemn.

This is a conclusion to which we seem to be compelled by several passages of holy scripture, and it is only for the purpose of giving to such passages their due weight that the point has been insisted on.

Having thus considered the place which the law of the ten commandments occupies under the Christian system, it may be useful to turn to the consideration of modern objections against the law, and especially those which have been advanced by persons calling themselves the Plymouth Brethren. It is by no means easy to

arrive at a clear understanding of the opinions of these persons. It is not just to accept the statements of their opponents without reserve, nor is it always easy clearly to understand their own.

I will however venture a few observations on some points on which, as I think, their teaching is plain.

And 1st.—Their objections are, I believe, rather against the *form* of the law than against its essence; and, so far as I understand, they overlook the essence in the form.

They say that Adam was without law, and that the law would have been to him a positive injury, as it would have given him the knowledge of evil.

If they mean that the form in which the ten commandments have been enunciated to fallen man would have been unsuitable to man in a state of innocence, I imagine that every Christian will agree with them. It was man's happiness not to know evil—either speculatively or practically—and a law which would have opened his eyes to unknown evil would have been but a snare to him. The sole command which he had received was not a moral, but a positive, command, respecting an act in itself indifferent, and this is worthy of all observance. Adam was to be proved—his obedience to be tested; he must therefore be taught that disobedience is possible, but he is taught this in regard of an act in itself, apart from the prohibition, blameless; he has not his eyes unnecessarily opened to any special form of moral evil. So far we acknowledge the justice of their objection against the *form* of the law as unsuited for man in Paradise, but we must contend that Adam had written on his heart the *work*, the substance of the law, that love which is its fulfilling.

2ndly.—They seem to ignore altogether the double aspect under which the christian man must be viewed. The internal law, animates and instructs us as the children of God. The external law warns and instructs us as men who still all offend in many things. Holy scripture is full of exhortations of this mingled character. Psalm xcvi., 10. Ye that love the Lord, hate evil. Psalm xxxiv., 14. Depart from evil, and do good. The Christian is not, as they assert, at once made perfect in Christ, there is such a thing as a state of probation, a gradual transformation by the renewal of the mind, (Rom xii. 2,) a growing in grace and in the knowledge of our Lord and Saviour (2 Pet. iii., 18).

So long as we have the knowledge of sin, and sinful emotions and inclinations, so long we must need, and should thankfully accept, the sacred law which forbids our making an ill use of this knowledge, our indulging these emotions and inclinations.

3rdly.—They forget how both the prophets and the Son of God have sublimed the form of the law into its essence and shown the one to be substantially identical with the other.

There is a most intimate connexion between the ten commandments and the highest rule of life which can be proposed to man or angel. The ten commandments may be gathered up into two—as our Lord has taught us—and it is evident from the gospel history that this was understood before the Christian dispensation was introduced. They may be gathered up into the one name of “love,” and where is the creature of God who can conceive of a higher purer law of his “being than the perfect love of God and his” fellows? Why does St. John tell us that he that hateth his brother is a murderer, except to show the vital coherence between the sixth commandment and the supreme law of love? The Christian must admit that the law. “Thou shalt not kill means no less than this” thou shalt love thy neighbour as thyself in regard of all that is his life, in thought, in word, and in deed.

I have mentioned the *prophets* as subliming the form of the law into its essence, on account of the objection made by these modern teachers to the obligation of the fourth commandment. Unhappily they do not stand alone here.

Yet we may well believe that the language of the prophet Isaiah (lvi. 2, and lviii. 13,) is designed to teach us that the commandment in question did not pertain to that part of the covenant which was decaying and waxing old, and ready to vanish away, but much rather that it was to put on, as time advanced, new strength and clothe itself with fresh beauty, becoming a law not only to the hands and feet, but to the tongue, to the understanding, and to the affections, calling the whole man to spiritual worship, to words of praise and prayer and devout converse, to thoughts of God and aspirations towards Him.

On the whole I think it must appear to every impartial enquirer that they who depreciate the law regard it as the Jews regarded it, rest in its bare—mere letter only, instead of looking upon it, as they ought to do, as a living development of the great law of love, stretching forth its branches in every direction in which human transgression had extended, and saying to us evermore, as it repoves our diversified offences, not only 'depart from evil' but 'do good.'

It is this Jewish view of the law which St. Paul everywhere combats, and his language has probably, being grievously misunderstood, given occasion to the objections which are made against the law.

Let us take one, perhaps the most perplexing, case (1 Tim. i. 9,) "the law is not made for a righteous man." As if the apostle had said, read as they read it, obeyed as they obey it, it is no rule of life for a righteous man; had men been righteous, they would never have had such a law. They glory in not being subject to the condemnation with which its letter visits the grossest criminals.

It was needful for man in his fallen state that the law of love should be thus interpreted, expressed under this negative and prohibitive form; but the law which is thus interpreted is made for a righteous man; the interpretation, taken by itself, is made for the lawless and disobedient.

On the whole then we conclude that under the christian system the law of the ten commandments still subserves its original purpose of convicting of, and restraining from sin; that under the teaching of the Holy Spirit it is an instrument for the restoration of the soul, that it convinces of righteousness; and again that it is a law in which the Christian man may delight, regarding it as a friendly monitor and guide, inasmuch as he is enabled to yield it a true obedience, and is not subject to its condemnation.

With reference to this last position it may be desirable to quote language used by one of the Plymouth Brethren, who writes under the signature C. H. M. "The law" he says "knows no such thing as a distinction between a regenerated and an unregenerated man; it curses all who attempt to stand before it. It rules and curses a man, so long as he lives; nor is there any one who will so fully acknowledge that he cannot keep it as the true believer; and hence, no one would be more thoroughly under the curse."

To this we must reply that we fully confess that the law is not a ground of justification, that we cannot by obedience to its prescriptions commend ourselves to God's favour, or deserve His blessing; but that it is quite another thing to allow, that they who *have been justified* freely by God's grace are still obnoxious to the curse of the law, and that the only escape from the curse lies in God's repealing His own enactments, and altering the thing that is gone out of His lips.

It is the wondrous grace of the gospel that the law of God is put in our minds, and written in our hearts: while that sacred writing of the finger of God remains uneffaced must we not believe the apostle's declaration (Gal. v. 23,) that "against such there is no law." Our Lord's blessing surely cannot co-exist with the curse of His own law, yet His blessing is given to them 'that mourn,' to them "who hunger and thirst after righteousness." And this very mourning, this hunger and thirst argues a condition of imperfect attainment—of manifold deficiencies and failures of duty.

Finally the Plymouth Brethren seem to dream of some higher standard of duty which is proposed to the Christian, and of which even perfect obedience to the law would fall grievously short. In reply to this groundless imagination we can only say that no higher rule of duty can possibly be imagined than the law of the ten commandments as interpreted by our blessed Lord and His apostles, whether in the way of reducing the several commandments to their grand fundamental principle, or of evolving their wondrous depth and breadth severally considered, or of presenting them under their positive aspect. The new commandment is still the old commandment which has been from the beginning. Love, gloriously illustrated indeed by the Redeemer's teaching and example, yet love to God and man as it was written on the heart of Adam ere he fell.

We need not direct attention to our Lord's most emphatic assertion of the eternal duration and unchangeable obligation of the moral law; if those words are misinterpreted it is not because they speak not with sufficient clearness, but because men approach the Scripture with pre-conceived opinions, and are consequently incapacitated for receiving its most obvious teaching.

G. W.



## BIRTH.

HOWARD—At Carleton street, Toronto, on the 18th inst., the wife of Allan McLean Howard, Esq., of a son.

## MARRIED.

FULLER—SMITH—On the 18th inst., in St. James' church, Stratford, by the Rev. Dr. Fuller, rector of St. George's church, Toronto, Rural Dean, and father of the bridegroom, assisted by the Rev. M. Patterson, M.A., incumbent, Samuel Street Fuller, Esq., to Mary Ann, daughter of the late Thomas Smith, Esq., of Oak Bank, Cumberland, England.

PRATT—STURZAKER—In Weston, on the 5th inst., by the Rev. Mr. Johnson, Mr. Wm. Pratt, of Toronto, to Miss Selina Sturzaker, of the same place.

GROUT—LUNDY—On Thursday, the 26th inst., at St. Andrew's church, Grimsby, by the Rev. W. S. Darling, of the church of the Holy Trinity, Toronto, the Rev. Geo. W. G. Grout, B.A., incumbent of Sydenham, county of Frontenac, to Charlotte Eliza, second daughter of the Rev. F. J. Lundy, D.C.L., rector of Grimsby, and grand-daughter of the late Hon. Jonathan Sewell, D.C.L., Chief Justice of Lower Canada.

FOWLER—BOSWELL—At the residence of the bride's father, by the Rev. J. W. R. Beck, on the 6th inst., Mr. W. J. Fowler, station master, Peterborough, to Miss Fanny Spilsbury Boswell, eldest daughter of Mr. W. W. Boswell, of Peterborough.

WHYTE—RUTHERFORD—At Dundas, at the residence of the bride's father, on the 12th inst., by the Rev. F. L. Osler, M.A., rural dean and rector, assisted by the Rev. A. Walsh, military chaplain, also by the Rev. Mr. O'Reilly, Edward Whyte, Esq., Capt. Royal Canadian Rifles, to Jessie, youngest daughter of H. G. Rutherford, M.D., formerly of Redordgreen, Selkirkshire, Scotland.

ROBERTSON—BICKELL—In Dundas, on the 16th inst., by the Rev. F. L. Osler, Mr. Wm. Robertson, saddler, to Sarah, youngest daughter of Mr. Richard Bickell, all of Dundas.

SEALEY—GAIN—On the morning of thanksgiving day, in Grace Church, Waterdown, by the Rev. George Noel Higginson, M.A., incumbent, Mr. William A. Sealey, to Miss Margaret Gain, both of the village of Waterdown.

DAWSON—WARREN—In Waterdown, on the morning of the 27th ult., by the same, Mr. Clifton Dawson, to Miss Margaret Warren, of the township of West Flamboro.

## EDUCATIONAL.

We perceive that the Rev. C. Dade, M.A., Georgetown, C. W., well known from his connection with Upper Canada College, has vacancies for a couple of pupils. Of Mr. Dade's scholarship, and success in preparing youths for university, army, or law examinations, it is unnecessary to say any thing. Parents anxious to have their sons thoroughly grounded in mathematics and the languages, and their principles and morals cared for, could not find a more suitable place than the quiet abode of this excellent scholar. The editor of the *Church Chronicle* will be happy to answer enquiries.

A married lady, competent to teach, and without family, residing in a healthy village in the Home District, is desirous of taking charge of two or three little girls to educate on moderate terms. Reference may be made to the editor of the *Church Chronicle*.

## SUBSCRIPTIONS RECEIVED FOR THE CHURCH CHRONICLE.

J. H. Y., Cannington; Mrs. McL., Drynock, Oakridges; J. B., Streetsville; R. R., Streetsville; Archdeacon P., Cornwall; W. A. B., Toronto; Rev. Dr. O'M., Georgetown; Rev. V. C., Peterboro; B. H., Jarvis; J. J., Jarvis; J. A., Jarvis; J. R., Jarvis; A. L., Jarvis; W. L., Jarvis; R. D., Jarvis; A. D., Jarvis; Rev. J. C. Tullamore; Rev. J. H. P., Toronto; J. R., Port Robinson; H. C., Port Perry.

(Several Communications have been omitted for want of room.)