



recommending that the Clergy should at least preserve such recognized and received distinctions as to exist, and should avoid subjecting themselves, by mere carelessness in this point, and perhaps from being really absorbed in higher things,—to the imputation of wishing to sink the Clergyman and secularize their equipments. We ought to preserve the spirit of the Canon upon this point, if we cannot follow the letter. There appears to be no reason why the winter as well as the summer habits of the Clergy, especially as, in this climate, they are worn for half the year, should not be strictly clerical both in their colour and their cut. And if I may go into such particulars, I would suggest that the practice of wearing a dark or coloured article round the neck, in the place where properly the bands ought to be seen, has an unclerical appearance, and any object so small consideration. In England or Ireland such a practice in the Clergy of a town, would not fall to excite remark.

I will not, however, part with you, my brethren, with the notice of so comparatively light a subject as this. I pass, in conclusion, to another. Of preaching, generally, I have already spoken. But I am desirous of recommending it to my younger brethren, although the habits of some veterans in the service whom they will do well to imitate and whom they will be happy to resemble, have, in this point been formed in a different way,—to cultivate the practice of extemporaneous addresses. It is a large subject, and I can but lightly touch it now. I am very far indeed from recommending this practice to the extent of the habit of writing sermons of a preaching without sermons, which in some Congregations, should perhaps be the almost inevitable. An extemporaneous preacher who never disciplines his thoughts by the use of the pen who has not trained himself by the reiterated task of composition, to distribute his subject and digest his argument in a correct manner,—to repress the redundancies of his language and confine the flow of his thoughts to their proper channel, will be apt to deliver himself in a rambling and confused, if not in a rhapsodical manner, and to produce more excitement than edification among his hearers. But many occasions may present themselves, in which it is very convenient and of much advantage to the minister of God, to have the faculty at command, of addressing an auditory without written preparation or even, in some instances, without preparation at all. If I may venture to adduce my own experience, after the exercise of the ministry for the space of six and thirty years. I am very far from possessing any extraordinary gift in this way, and am hence the better qualified to maintain that all our Clergy might master the practice, if they would begin in time and perhaps choose the least formidable occasions in their first efforts. It may not, indeed, be their lot,—but on the other hand, it may,—to have demands made upon them for the exercise of this faculty. For myself, it has been so ordered that I have been called upon, all my life, to address men of very different classes and in a great variety of situations; I have been called upon to preach to sailors on the deep; to fishermen upon the sea-shore; to settlers in the back woods; to bodies of emigrants upon their first landing as strangers in the country; to the poor of cities in places expressly allotted for their instruction; to convalescents assembled in hospital; to Indians to whom I spoke, sentence by sentence, through an interpreter; to prisoners in jail and to prostitutes in the house of correction,—and in many of these instances, I can truly say that the formality of a written sermon, especially being prepared for a very different kind of occasion, would have been much out of place, and the want of allusion to circumstances offering themselves at the moment, for remark would have been signally unfortunate—in fact, in some examples, it would have produced no small embarrassment to know how to manage the leaves of the manuscript itself. To this I will add that had it been impossible for me to have performed the duty more than one-third or perhaps one-fourth of the same number of times: and thus if ever it has been at all granted to me to sow any good seed which has been blessed by the shower and the sunshine of heaven, that benefit may be said to have been trebled or quadrupled by my having early acquired the habit of speaking without book.

Let me not be here thought to recommend a subserviency to itching ears, or to disparage the liturgical services of the Church, if unaccompanied by preaching. I trust that I cannot be so understood. And thus I have now, being the fourth time, been permitted to give you my Episcopal Charge. In times like these and in the teaghtion of so many questions which divide the minds of men, it has been an anxious and a difficult task. If in what I have said, I have afforded help to any of my brethren, I bless God for it;—if I have, in any point counselled them wrongly, I pray Him to forgive the error, and to avert all ill effect that might arise from it; but this I can say, with Bishop Bull, where I have laid down an opinion upon any point of difference, that *de summa rei quam alius persuaderet volo ipse, neque id temere, persuasum sum.* I am sensible that the tone which I have used, has here and there, been rather apologetic than hortatory and authoritative, and this I do not wish at all to disclaim. I wish to lean upon my Clergy at the same time that I am appointed to guide them: I ask the benefit of your unreserved communications upon all occasions of our intercourse, and, above all, I ask your prayers.

I have pointed out in a note upon my last Charge, that the bands were, in their origin, nothing more than the turning over of the shirt-collar, which seems to create an impropriety. (If it be worth while to notice it) in the procession of the shirt-collar when bands are worn.

Stilus optatus et praestantissimus dicendi effector ac magister. See the whole passage in which these words occur in the first book of Cicero de Oratore. I may venture to give a reference here to an Article in which the passage is quoted, published in 1827, in No. IV. of the Christian Sentinel, (a Church periodical issued from the Montreal press, which many of the Clergy have not forgotten and may be able to consult) under the title of a Dialogue on the comparative advantages and disadvantages of preaching with or without written sermons. The Article was from the hand of the Author of this Charge and the question is treated with some fulness.

Prælat: D. F. Fid: Nic.

THE CHURCH.

TORONTO, JANUARY 4, 1849.

CONTENTS OF THE OUTSIDE.

THE CHURCH. Fourth Page. Charge of the Lord Bishop of Montreal—Continued.

INCORPORATED CHURCH SOCIETY.

The Lord Bishop of Toronto,—with the desire of applying one of the Four Annual Collections not specially appropriated by the constitution of the Church Society, to what he considers a most important object,—recommends that the next Collection shall be made in behalf of the Fund for assisting STUDENTS IN DIVINITY; and that it be made in the several Churches, and at the several Stations of the Diocese on Sunday, the 21st January next, being the third Sunday after the Epiphany.

Since the establishment of this Fund at the commencement of the year 1846, assistance has been rendered therefrom to fourteen Candidates for Holy Orders, five of whom have been ordained, and four advanced, or about to be immediately advanced, in the order of merit or from priority of standing, to the more valuable Scholarships instituted by the Venerable Society for the propagation of the Gospel in Foreign Parts. This leaves five Candidates for Orders with stipends chargeable upon this Fund.

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In order to fix the annual charge upon this Fund to a stated sum, the Bishop of the Diocese has decided upon an arrangement by which Four Scholarships shall be permanently sustained from its proceeds, viz., Two at £40 Currency per annum each, and Two at £30 Currency per annum each, in addition to the Scholarships so generously maintained by the Society for the Propagation of the Gospel. This after the discharge of the present claims, would hereafter limit the charge upon the Student's Fund to £140 Currency per annum; so that probably a general Collection every alternate year would suffice to meet the amount of that demand.

To exclude all chance of the charge of partiality in the application of this aid, and to ensure the encouragement of a better educated class of Students, all the Scholarships founded, as well by the Society for the Propagation of the Gospel, as by the local Church Society, are henceforward as they become vacant, to be thrown open to a public competition. An examination for this purpose is appointed to be held annually, and will be conducted by the Chaplains of the Lord Bishop.

In aid of the present appeal, the Bishop of the Diocese relies upon the usual zeal of his Clergy, and the often experienced liberality of the Laity; believing that, with him, they will regard its object as one in which are involved high and important interests of the Church.

REVIEW OF THE YEAR.

Very seldom, indeed, in the history of the world, has a year presented so stirring a scene as that of the year which has just reached its close. Many a century might be pointed out, the footsteps of which have left a much fainter trace on the course of earthly affairs, than the single year which has passed away.

Extensive changes have taken place in the political Institutions of Continental Europe; and, as the causes which produced them are very far from being at rest, it is impossible, in the greater number of cases, to predict where or when these changes will stop. Political incendiaries would do well to reflect how much harder it is to control and check revolution, than to raise it. How frequently do we observe—in times of great national commotion like the present—those successful leaders of party are thrown up on the surface of the heaving waters merely to be cast a worthless and disregarded wreck upon the shore. "It would be amusing," says an English contemporary—"to see Espartaco and Narvaez, Isabella and Montpensier, Louis Philippe and Louis Blanc, all here together. Yet this is quite possible; and perhaps Cavagnac and Louis Napoleon may complete the party."

The "signs of the times" are, surely, solemn and impressive enough to exercise the spiritual discernment of serious minds. "We do not know," writes a living divine—"whether Christ's final coming to judgment be very near, but we do know that there are some at least of those tokens to be seen, which as heretofore they have ushered in events that have been former types of his coming, so they may be expected now to be signs of some approaching visitation." The dark and ominous events which have been crowded into the past year may not be immediate forerunners of the second Advent. It would not be safe to aver confidently that they are; but they can be piously interpreted to remind us of the last coming of the King of Glory. They are mementoes of the Judgment Day, we think, rather than symptoms of it. The prophetic vision of Holy Scripture assumes us that casualties and trials and commotions of the same kind, though doubtless tenfold more appalling, shall fall upon the earth before the great and terrible day of the Lord. What we see now bears a resemblance to what the men of that fearful time shall see then. We are forewarned—for example—that before the second coming of the Son of Man, there will be a great gathering of the hosts of infidelity, falsehood, and vice. They are to be marshalled in the place called Armageddon, "to the battle of the great day of God, which shall be on the destruction of that which is called the temple, and the destruction of that which is called the city."

"Signs of the times" keep this prophetic marvel, amongst others, in remembrance. There are thousands, in our day, openly leagued against the Most High God. There are thousands who have sought through anarchy and rebellion, to bring contempt upon his name and service. National apostasy seems to be rapidly spreading. And as to the other prophetic types,—"distress," "perplexity," "wars," and "rumours of wars,"—has not the past year been frightfully fruitful in these. How many lands are at this moment red with the blood of civil strife and carnage! And let us look nearer home. Who but the inveterate partizan, can be blind to the evils which our Mother-Land has suffered from "Conservative" treachery and Whig misrule? She has been brought into the deepest commercial distress, from which she is only now recovering. Some of her Colonies, we fear, are beyond recovery. All of them are, more or less, languishing and complaining. What else could be expected from a government which has openly shaken off its duty to God, and respects the rights of man, only when it is forced by heaven to do so. That government has been to the Church worse than an oligarchy of Egyptian task-masters. She has to struggle against her oppressors even for the right of training up her children in the fear of God. She knows perfectly well that secular education without religion is only an unprincipled stratagem by which evil men either mislead the ignorant, or at least—which amounts to very much the same thing—make them wise to their own undoing. The feuds of Ireland, too, have proved a sore perplexity. If not sanguinary and exterminating, like those of foreign lands, they have abounded, notwithstanding, in much bitterness, hatred, and disgust.

And now the Pestilence on our borders warns us, that not through our Mother's bosom only may we—her Colonial offspring—expect to be stricken. Soon, perhaps, shall we be found, not merely sympathizing with our parent, but mourning for ourselves. All these things are from the hand of God; and they ought to keep us continually mindful of that Day of his fierce anger, which will be preceded by portents and prodigies similar to these, though doubtless—as we said before—tenfold more appalling.

The "signs of the times" also admonish us to look carefully at the signs of our lives. It is our duty and our advantage to suspend frequently the business of active life, and to pause for the purpose of considering our ways. We ought to make many occasions for this exercise; but the New Year seems to be a season especially suitable for a retrospect of the past, and for resolutions as to the future. So long as the signs of our lives are satisfactory, it matters not how agitated the world may be, we shall find rest in Christ. It matters not—in that case—how threatening the "signs of the times" may be; they will not cause despondency; they will serve, on the contrary, to confirm our trust in God. We ask for no guarantee of the Church's prosperity,—of her abiding enjoyment of God's favour, beyond the zeal and piety of her children; for the State may disclaim its public profession of faith,—an irregular government may prove false to its commission; but the Church, of course, will be safe, so long as the "churchman's faith and practice" distinguish the children whom she is educating for a blessed immortality.

ORDINATION.

On Sunday last, the 24th instant, the Lord Bishop of Montreal held an ordination in the Cathedral Church of this city, when Mr. Henry G. Burrage, and Mr. T. S. Chapman, both students of Bishop's College, Lennoxville, were admitted to the Order of Deacons. The former gentleman proceeds immediately to his charge at Hatley, in the Eastern Townships, (one of the Stations of the Society for the Propagation of the Gospel) the Rector of which place has been disabled by bodily infirmity. The latter is appointed to an Itinerant Missionary charge under the auspices of the Church Society of the Diocese, and will, in the first instance, visit some unprovided settlements in the District of Montreal.

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