WEEKLY CALENDAR.					
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C	Aug. R.	9 SUPPLY APT. Taim. E.	Kin. 14,	Arts 6' Heb. 11.	
	9.		. Jer 45, 46. 47:		
T	·· 10,		· • • • • • • • • • • • • • • • • • • •	Acts H. Heb. 13	
w	" 11.	M. B.	. · · 50.	Arte 9. James 1.	
T	12		. " 52. Barn. 1.	Acts 10. Jumes 2.	
				Actol II. James 3.	
		, { M.		Acts 12 James 4.	
€:	15,	10 SUNDAY APT TRIN. \$ M.	. 1 Kin. 21	Arta 13. James 5.	

BUNDAY CHURCH BERVICES IN THE CITY OF TORONTO.

CHURCHES.	CIMBUY.	NA: II	Erch seng	
St. Paul's	Rev. H. J. Grasett, M. A. Rector, J. Rev. R. Baltwin, M. A., Assist. J. Rev. J. G. D. McKenzie, B. A. Incum. Rev. Alexander. Sanoon. Rev. Stephen Lett, LL.D., Incumb. J. Rev. H. Scadding, M.A., Incum. J. Rev. W. Steunett. M. A., Assig. J.	11 ·· 11 ·· 11 ··	41 :: 71 ::	

The Mouning Service is for the companed congregations of Mt. James's Church and the Church of the Holy Trinity. ingregation of St James's Church meet at the Church of the Holy Trinky.

TORONTO VOCAL MUSIC SOCIETY.

Rooms - Sr. LAWARNER BURDINGS. Regular practice every Wednesday, at Eight P. M. Terms of admission, Performing Members 20s, per amoun; Sonperform-

CLARKE, Mus. Bic. Conductor. G. B. WYLIE, Secretary & Treasurer.

REMITTANCES received since last acknowledgement: -A. L., Blanchard; Col. K. Ningarn; E R. S., I Simone; R. L. S. Buckingham; C. B., Woodstock; S. M., Stratford; N. W., Bowmanville; G. N., Indiann; C. R., Paris; Mr. Y., Paris; R. G. C., Wellington; G. C. S., Port Stanley; R. S., Oakville; J. F., Mono Mills; A. P., Carleton Place; Chas. Brent. Esq. Kingston; J. P., St. John's, N.B.; G. W., do.; Mr. C, Carleton, N.B.

REMITTANCES received in advance for Vol. XVI:-R. G., Brock; W. G. T. England, G. C. S., Port Candidates for Holy Orders, whether of Deacon Stanley; Mrs. C., Quebec; Dr M. Quebec; H. R., Megantic; J. B., Lennoxville; T. K., Ningara; J. M. C., Tullamore; Mr. S., Ningara; J. F., Mono Mills; W. H., Farmersville; H. E. P., Kemptville, for 10 Chaplain, their intention to offer themselves; and copies; Mr. B. St. Thomas; A.C. G. T., Windsor; to be present for examination and the content of the complex of the content of the W. H. P. Goelph; W. K., St. Sylventer; H. S. Toronto; J. W., Dondas; A. J., Algonac; E. W., Nottawasagn; J. P., Miramichi, N.H.; R. C. G., Thornhill; H. A. S., Springfield, N.B.; S. S., Cambridge, N.B.; W. E. S., Kingston, N. B.; W. H. S., do ; W. S., St. John, N.B. ; D. S., do ; J. P., do. ; G. W., do ; W. B., do; Mr C., Carleton, N.B. ; W. E. S., Kingston, N.B., 3 copies; H. B. S., St. John, N.B.; G. S., Fredericton, N.B.; Col. S. S., St. John, N.B.; Dr. M. H. P., do ; J. N., do ; S. P. W., do ; J. C. L., do; R. S., do; W. S., do; J. O. D., do; W. D., do; J. C., do; Mrs. L. Seymour East; Miss C. L., Belleville; Most H. L., Southampton, England; Dr. L., St. John, Newfoundland; R. R. B., Quebec; J. B. H., do; R. M. H., do; E. P., do; E. J., do; Miss S., do; J. C. S. Three Rivers; Dr. B., Toronto; J. B., do; V. P. M., Whitby; P. S., Camden East; H. C., Toronto; F. W. J., do; S. F. R., Newmarket; J. T. P., Oak-

NOTICE.

volume of the Young Churchman, and who were not desirable to give the sheet a more definite and disaubacribers to the Church, will receive the end of the current year. After that period they Churchman having become merged in our columns, will be considered as subscribers to the Canadian seemed to furnish an additional reason for a step, Churchman, unless special intimation be made to the

Subscribers to the Church situated as alove, will receive credit for the sums paid by them on account of the Young Churchman.

Canadian Churchman.

TORONTO, THURSDAY, AUGUST 5, 1852.

Toronto, June 28th, 1852.

My DEAR BRETHREN RESIDING BETWEEN TORONTO AND KINGSTON.

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

I remain, &c.

JOHN TORONTO.

August 1852	•	
Friday,	6th Wolte Island	11 4.
	St. John's Ch. Portsmouth	
Saturday,	7th Storrington	10 4.
	St. Paul's, Sydenham	2 r.
	St. James'. Portland	
Sunday.	Sth St. George's, Kingston	10 4.
	St. James', Kingston	2 r.
••	St. Paul's, Kingston	6 r.:
Monday,	9th . Barriefield	11 4
Tuesday,	tom b. St. James, Pittsburgh, C.	11

	Wednesday,	11th { St. John's Church, } 11 A.M.
	Thursday,	12th . Brockville 11 A.M.
	,	Prescott 3 P.M.
•	Friday,	13th Bellamy's Mills 11 A.M.
į	,	Lamb's Pond 3 r.m.
	Saturday,	14th Kitley's Corners 11 A.M.
i	,	Singleton's Corners 4 P.M.
	Sunday,	15th . Newborough, St. Mary. 11 A.M.
	,	St. John's, rear of Leeds. 4 P.M.
	Monday,	16th Trimty ch, rear Lansdown 11 A.M.
	Tuesday.	17th Perth 2 P.M.
	Wednesday,	18th Smith's Falls 11 A.M.
		Franktown 3 p.m.
	Thursday,	19th Carlton Place 10 A.M.
	!	Lanark, St. John's 2 r.m.
•		Ransay, St. George, 6 P.M.
•	Saturday,	21st . Pakenliam 10 A.M.
		Fitzroy 3 p.m.
	Sunday,	22nd Ninth-line Fitzroy 10 A.M.
		Huntley 2 e.m.
	Monday,	23id March Ch. at Rectory 10 A M.
		March Ch. on Ottawa 3 p.m.
	Tuckday,	21th Bytown
	Wednesday,	25th Richmond 2 г.м.
	Thursday,	26th . Metrickville 2 P.M.
	Fuday,	27th Kemptville 10 a.m.
•		Mountain 3 P.M.
	Saturday,	28th . Edwardsburgh 12 noon
		Matilda 4 P.M.
	Sunday,	29th Williamsburgh 10 A.m.
	1	Osnabruck 2 P.M.
1	Mandan	Moulinette 5 r.m.
i	Monday,	30th Cornwall
	SEPTEMBER.	
-	Thursday,	2nd Hawkesbury 11 A.M.
ı	•••	

Note — Should there be any error or omission in this list, the Bishop requires the Clergyman interested, to notify him of the same in time to be corrected.

The Lord Bishop of Toronto will, with the Divine permission, hold his next Grneral Ordi-NATION at Toronto, on Sunday the 10th October. history in Canada; but if we any longer sanction the or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, M.A., Examining to be present for examination at the Rectory, Poronto, on the Wednesday previous to the day of Ordination, at nine o'click, A.M. They are required to be furnished with the usual testimonials and the Si Quis attested in the ordinary manner.

NOTICE.

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

OUR NEW TITLE AND SERIES.

It will be perceived that our journal commences its New Series with a slight variation of title.

This change has been made at the suggestion of The parties who paid in advance for the second various friends who considered that it would be tinct designation. The circumstance of the Young which we trust will meet with general approbation

The Canadian Churchman will strive to speak the truth in love, avoiding, as far as practicable, all topics of irritating controversy. Whilst, however, we shall piny to be combled to live peaceably Old Testament as scaled by the opening of the with all men, we shall equally pray to be preserved New; and yet the pious and attentive Christian from the sin of sacrificing principle to expediency. Our standard of truth shall be, as heretofore, the Holy Scriptu es, as expounded by the Reformed Church of England and Ireland, in her Liturgy, Homilies, Articles and Canons To this test we shall submit all disputed questions, and to their "The Holy Bible,"-the Word of the living God. decision we shall invariably bow.

our communion on all subjects bearing upon the believe that all the wise and good laws which God advancement and positi n of the Church, are earnestly solicited. These shall ever find a ready and are equally binding on us, who, although admission into our columns, if conceived in a spirit of candour, and in consonance with the principles of order which it is the duty of all Churchmen to recognize and maintain.

As formerly intimated the subscription to the of terms. The publisher trusts that his motive will be duly appreciated, and that a large increase in circulation will be the result.

To secure the benefit of the reduced rate of subscription, payment must be made strictly in advance. It not paid within the first month, Seven in religion: so that in every thing the glory and shillings and six-pence will be charged, and Ten praise of the Creator should be held up as the st. these terms no departure will be made.

EDUCATION.

"The Athenians, inquiring at the Oracle how their commonwealth might become happy, were told, "They should be fortunate if they did hang their most precious things at their children's ears;" by which was meant, instructing them in the principles of piety and virtue. -Dean Comber.

That the Priesthood of the Anglican Church in Canada are in no way deficient, or luke-warm, in the discharge of their duties, is, we believe, generally admitted; and, perhaps, those who have narrowly watched the lives of our Clergy will support us in the assertion, that three-fourths of them are that their physical endurance is often taxed too severely their bodily strength lost, and premature decay brought on.

1 Discharging duties of a mere missionary nature, visiting extensive districts from day to day, they find themselves beset with feelings of despondency, until rebuked by the language of , their Lord they again speed on with their work. How many of them, travel-worn and weary, have thrown themselves on their knees at night, crying. "Master, we have toiled all day, and have taken nothing," and who, on the return of morning light, have confessed their want of faith, and have as eagerly proceeded, at Christ's command, again "to let down the net."

The impression made by pastoral visiting, the short and distant produces, no doubt, the happiest and best results, but limited to those, in a measure, whose course of life is fixed, and who are walking on steadily in holiness and piety. But will any one say that such a meagre supervision is enough to check the wayward, to influence the daily walk, and arrest the growing vices of the young and thoughtless?-Is the Church willing to admit that she is thus obeying the commands of her Lord ?-is she feeding the sheep and lambs of the fold? In answering this question in the negative, we shall not incur reproach, or bring down unjust censure on our heads, at this period of the Church's continuance of the evil .- if we do not devise means to evert the flood of Deism that is let loose upon our Zion,-we shall not only incur reproach, but bring down God's judgment on ourselves.

Thanks be to God, the wisdom of our Spiritual Fathers is never more clearly set forth than when we find ourselves placed in positions of uncertainty and doubt. They saw that in the future, as in the past, the powers of hell would be arrayed against the tenching of the truth; and guided, no doubt, by the Holy Spirit, they traced, as it were, in living letters, those splendid services which even the Church's bitterest foes respect and admire. Our actions and intentions measured by such standards, the Churchman can scarcely be at a loss to know when he is in the right path; and if that in which he is about to engage meets not with the unquestioned approval of the teaching of his Maker's Church, let him cease to go on with the work.

There is, perhaps, nothing more enruestly coveted than the acquisition of learning. There is nothing for the possession of which man will sacrifice more. But a wiser than any amongst us, even at this day, has declared and defined for us what "true wisdom is," and has with equal authority declared "the wisdom of this world to be foolishness."

The custom but too generally prevails, in the present age, to look on the sacred books of the cannot fail to discern that the latter is but a sequel, of completion, of the former and is so entirely dependent on its continuity with it, as to constitute them both what we believe them to be, And, as in that book we are told that all Scripture Communications from the Clergy and Laity of was given by inspiration for our learning, so do we gave to his chosen people are quite good enough, branches of the wild olive tree grafted in place of the old stock, are, nevertheless, also styled "a chosen people."

Nothing, perhaps, strikes the reader of Bible Canadian Churchman has been fixed at Five narrative more forcibly than the emphatic and SHILLINGS PER ANNUM. A desire to extend our decided mode of speech employed by inspired circulation so as to make it embrace all classes of writers, in enforcing the duties of education and the community has prompted this great reduction enactments for the government of the people of God. Throughout the whole code we cannot fail to discover that not only were their moral and temporal advancement sought out, but both these were made dependent on their growth and progress shi lings after the expiration of six months. From ultimate aim and object of their lives, that they, by obedience, might be blessed.

Jealous for the safety of Israel, we hear Moses exhorting them :- "Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart and with all thy might; and these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently anto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou risest up: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes: and thou shalt write them upon the posts of thine occupying fields of labour so extensive and arduous house, and on thy gates." And let the concluding caution come home to the hearts of the people of Christ now, -of that people who, through a series of long years, have felt the protecting hand of their God, and who being a small people, have become a mighty nation, -"Beware lest thou forget the Lord which brought thee forth out of the land of Egypt from the house of bondage. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. YE SHALL NOT GO AFTER OTHER GODS OF THE GODS OF THE PEOPLE WHICH ARE ROUND ABOUT YOU." Such is the address delivered by a servant of God to the people under

> If we pause for a moment, and look back on the history of our own Christian England, we surely cannot refuse to acknowledge the marvellous loving kindness of God to this nation. Degraded and sunk in heathen ignorance, the Sun of Righteousness came with healing on his wings, and, by the brightness of his coming, dispelled the thick darkness which overshadowed the people. Clothed with the armour of righteousness, they advanced in strength; and walking on the arm of the law of God, he raised them in power.

> But, like the Israelites of old, their hearts waxed fat, and they hearkened not to the voice that led them, but went after other Gods of the Gods of the people who were around them; and the Lord punished them with sore judgments, until they repented and turned unto the Lord, and He forgave them. And are these lessons, read to our own forefathers, to be lost on us? Are we, who have tasted freely of God's bounty, and experienced His providential care, to be unmindful of Him?dare we slight His Commandments? He has declared that we were created for His pleasure and to His glory, -shall we lose eight of this our destiny, and exchange it for the vain and hollow glory of Time? "If," observes Archdescon Wilberforce, "you would elevate the character of a nation,-you would free a whole generation from the sordid and debasing chains of appetite,-you must not build on those principles of a corrupted humanity as the means whereby nature can ascend to God. A better road is opened, a nobler message is procleimed; that which we have heard and seen declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with His Son Jeaus Christ."

> Impressed with the truth of God's law, and its value above human codes, we, as Christs disciples, cannot disobey that which we know to be from on high. We have seen the care which was bestowed by the Father on His children of I-rael,-let us turn to the parting commands of the Son, and see whether he left us without a warning, without instructions to guide our erring feet in the paths of holiness. Jesus saith to Simon Peter, Simon, lovest thou me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My LAMBS. He saith unto him a second time, Simon, son of Jonas, lovest thou Me ? He suith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My Sheep.

> Now! nothing else can be gathered from these separate injunctions of our Saviour's but that he felt deeply and ardently anxious for the welfare of those for whom he was to offer expiation, and desired to leave them to the care of those whom he might please to invest with power. Acting upon this divine command, the Church has, in all ages, made provision for the education of her children, not only by the enactments of Canons or laws for the governance and discipline of those who were to be immediately entrusted with discharge of educational duties, but has also taken especial care, in certain of her services, to exact pledges that the lambs of the fold shall be fed as Christ directed. She has done more: she has actually insisted that the natural parents of the child shall be forced to bring up their child in the nurture and admonition of the Lord, by demanding sureties for the child's safety.

Having therefore shown, from the Word of God, that religion cannot be separated from teaching, we shall now endeavour to prove that no member of the Church can, consistently with his