

The Church.

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

VOLUME XV., No. 22.]

TORONTO, CANADA, JANUARY 1, 1852.

[WHOLE No., DCCXXXI.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
D	Jan. 4.	2ND SUND. AFT. XMAS. { M. Isaiah 41, Matt. 3. E. " 43, Rom. 3.	
M	" 5.	{ M. Gen. 7, Matt. 4. E. " 8, Rom. 4.	
T	" 6.	EPIPHANY. * { M. " 60, Luke 3† E. Isaiah 49, John 2†	
W	" 7.	{ M. Gen. 9, Matt. 5. E. " 12, Rom. 5.	
T	" 8.	{ M. " 13, Matt. 6. E. " 14, Rom. 6.	
F	" 9.	{ M. " 15, Matt. 7. E. " 16, Rom. 7.	
S	" 10.	{ M. " 17, Matt. 8. E. " 18, Rom. 8.	
D	" 11.	1ST SUND. AFT. EPIP. { M. Isaiah 44, Matt. 9. E. " 46, Rom. 9.	

* Creed of St. Athanasius. † To verse 23. ‡ From verse 12.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mattins.	Even song.
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock.	3 1/2 o'clock.
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 " 4 "	" 6 "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 " 6 "	" 7 "
St. George's	Rev. R. Mitchele, M.A. Incumbent.	11 " 7 "	" 8 "
Holy Trinity	Rev. H. Scadding, M.A. Incumbent.	11 " 8 "	" 9 "
	Rev. W. Stennett, M.A. Assist.	11 " 6 "	" 7 "

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

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.
J. P. CLARKE, Mus. B. C. Conductor.
G. B. WYLIE, Secretary & Treasurer.

Original Poetry.

FAITH.
WRITTEN BY A LADY NOW NUMBERED WITH THE DEAD.
Oh! Heavenly Father! teach me how to pray,
And guide my steps along that narrow way,
Which leads to joy, to peace, eternal life,
Freed from each worldly and each mental strife,
May I pursue that straight, but hallow'd road,
And joy to think a Saviour bears my load—
Whene'er weak sinful thoughts my heart oppress,
Thy spirit give to calm my soul's distress—
May every hope, and wish, and thought be Thine,
And all that's peaceful, pure, and calm be mine,
And o'er this heart may faith's most holy ray,
Shine on and on unto the perfect day.

THE COMMON-PLACE BOOK.

DIFFICULTIES IN THE BIBLE.
Difficulties have their use. God thus tries our hearts; giving light enough to guide the meek in His ways, and leave the ungodly inexcusable; and yet letting darkness enough remain to prove the faith of the upright in heart, and to be a stumbling block to the wicked. "Those passages," says Boyle, "that are so obscure to us as to teach us nothing else, may at least teach us humility." And farther, in consequence of these difficulties the Bible has been more studied, and is on the whole better understood, than it otherwise would have been.—Rev. E. Bickersteth.

RECHABITES OF THE PRESENT DAY.

The promise of God to the Rechabites has been literally fulfilled, as appears by the Missionary Journal of the Rev. Joseph Wolfe, who relates the following anecdote.
"On my arrival at Mesopotamia, some Jews that I saw there pointed me to one of the ancient Rechabites; he stood before me, wild like an Arab, holding the bridle of his horse in his hand. I showed him the bible in Hebrew and Arabic, which he was much rejoiced to see, as he could read both languages, but had no knowledge of the New Testament.
After having proclaimed to him the tidings of salvation, and made him a present of the Hebrew and Arabic Bibles and Testaments, I asked him, 'whose descendant are you Mousa?' said he, 'Boistero Sly is my name, and I will show you who were my ancestors;' on which he read from the fifth to the eleventh verses of the 35 chap. Jeremiah. 'Where do you reside?' said I; turning to Genesis 10th chap. 27th verse, he replied, 'at Hadoram, now called Samar by the Arabs; at Usal, now called Saana by the Arabs;' and again referring to the same chapter 30th verse he con-

tinued "at Mesha, now called Mecca, in the deserts around those places, we drink no wine, and plant no vineyard, and sow no seed; and live in tents, as Jonadab our father commanded us. Hobab was our father too. Come to us, and you will find us six thousand in number, and you see the prophecy has been fulfilled—'Therefore thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever;' and saying this, Mousa the Rechabite mounted his horse, and fled away, and left behind him a host of evidence in favour of sacred writ. 'The grass withereth, the flower fadeth, but the word of God shall stand for ever,—(Isaiah 40th chap. 8th verse.)'—Note to a Sermon of Bishop Heber's—Text Jeremiah 35th chap. 18 and 19 verses.

EASTERN METHOD OF MEASURING TIME.

The people of the East measure time by the length of their shadow. Hence if you ask a man what o'clock it is, he immediately goes into the sun, stands erect, then, looking where his shadow terminates, he measures his length with his feet, and tells you nearly the time. Thus the workmen earnestly desire the shadow which indicates the time for leaving their work. A person wishing to leave his toil says, "How long my shadow is in coming." "Why did you not come sooner?" "Because I waited for my shadow." In the seventh chapter of Job we find it written, "As a servant earnestly desireth his shadow."—Robert's Illustrations.

THE CHURCH.

The devout see things in a true light; they enter the church with veneration, knowing it to be the house of God; they consider the preacher as God's messenger; his sermon as God's word; the congregation as God's children; and the sacraments as effectual means of grace, and as inestimable blessings.—Bishop Wilson.

WALK BY FAITH.

Thy God hath said 'tis good for thee
To walk by faith, and not by sight;
Take it on trust a little while,
Soon shalt thou read the mystery right
In the all sunshine of his smile.
—Keble.

A REASON FOR TRIBULATION.

With in the last few hours I have heard with deep concern that your beloved brother is no more. I well remember an observation which fell from your sister, as to the degree of affection which was felt by all towards your departed brother, "We feel as if we had worshipped him." The words occurred to me with peculiar force, accompanied by a strong persuasion that you will, one and all, soon discern the beams of a Saviour's love gilding even this, which may appear to you a dark and mysterious dispensation. He saw that your affections were riveted on an earthly object so intensely as to loosen, in some degree (however unknown to yourselves,) the hold Himself would maintain over the affections of those whom He died to redeem. Not that we are enjoined by our holy religion to check or to subdue the best and kindest feelings of our nature; no my friend, we are not to destroy these affections, but we are to consecrate them by turning them habitually to Him and by loving all others only as found in Him, the centre of all the hopes and all the affections of Christians.—Rev. Robert Anderson.

THE WATER LILY.

There is a flower whose leaves enfold,
(Themselves of purity unstained)
A treasure as of finest gold,
Within their pure embrace contained.
And in this guardianship secure,
Upon the ruffled lake it lies;
Closed to the touch of aught impure,
But ever open to the skies.
So be thy precious soul within,
Buoyed ever up by faith and love;
Shrined in a body pure from sin,
And looking steadfastly above. J. E. M.

A GOOD RESOLUTION.

I am determined to say nothing but what I think calculated to break a whole heart, or mend a broken one.—Rev. John Newton.

THE CHURCH OF ENGLAND.

Her reading, at stated seasons, so largely the Holy Scriptures—her established forms of worship—her Articles—her Liturgy—have kept her in the pure faith, and preserved the truth of God among us. To this, under God, we owe it, that as a Church she has gloriously survived the assaults of irreligion and fanaticism in the days of Cromwell; of profligacy in those of Charles the Second; of Popery in those of James the Second; and of every opposing influence in every period since the Reformation.—Rev. R. Meek.

THEFT OF TIME.

The man, who is diligent in his master's work no longer than when his eye is upon him,—who only waits for his absence to slacken his industry, deserves not the character of an honest man. He certainly robs his master of his time, and if he continues to indulge that idle disposition, will too probably be induced, when opportunity offers, to rob him of his property.—Rev. F. T. Travell.

CONSIDERATION.

It is a story told of Bishop Wilson, that in ordering a coat, he expressly charged the tailor not to make it in the fashion of the gallants of the day, and only to put on two buttons,—but tons all over being the fashion "My Lord" quoth the tailor—"what then becomes of all the button-makers?" The Bishop answers, "Sayest thou so, good master Robert? then button me all over!"

HOPE.

Hope is the memorial of a covenant between man and his maker, telling us that we are born for immortality, destined, unless we sepulchre our greatness, to the highest honour and noblest happiness. Hope proves man deathless. It is the struggle of the soul breaking loose from what is perishable, and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences and raised again for our justification," the unsubstantial and deceitful character is taken away from hope, and it becomes one of the prime pieces of that armour of proof in which the believer is arrayed; for St. Paul bids us take "for an helmet the hope of salvation." It is not good that a man hope for wealth, since "riches profit not in the day of wrath;" and it is not good that he hope for human honours, since the mean and mighty go down to the same burial: but it is good that he hope for salvation; the meteor then gathers like a golden halo round his head, and as he presses forward in the battle-time, no weapon of the evil one can pierce through that helmet.—Rev. Henry Melvill.

EFFECTS OF PRAYER.

If we ask why Daniel was preserved from the lions? Why he was endowed with such innocency of life? Why he was admitted into the secrets of the divine economy? Why he was styled by way of eminence, "the man greatly beloved?" And why the man of God was glorified by his promotion in a heathen court? The answer to all is—"He kneeled three times a day, and prayed, and gave thanks before his God."—Bishop Horne.

Ecclesiastical Intelligence.

DIocese OF TORONTO.

WIDOWS AND ORPHANS' FUND.	
Previously announced in No. 20.....	£298 11 0 1/2
Norval.....	£0 5 6
Hornby.....	1 0 4
Stewart-town.....	0 8 4
Georgetown.....	0 5 0
—per Rev. Donald Fraser.....	1 13 2
Christ's Church, Peel.....	£0 2 3 1/2
School-house, Woolwich.....	0 2 6 1/2
Fergus.....	0 16 3
—per Rev. John Walker Marsh.....	1 1 1 1/2
15th Collections.....	£301 11 4

T. W. BIRCHALL, Treasurer.
Toronto, 31st December, 1851.

DIocese OF EXETER.

The address from the clergy of the diocese of Exeter, expressive of their non-concurrence with the Primate's reported opinion as to the judgment of the clergy of the Church of England, on the orders of certain foreign pastors, and declaring "their conviction that Episcopal ordination is necessary to the valid ministrations of God's word and sacrament," was forwarded to the Archbishop, accompanied by a letter from Archdeacon Bartholomew and the Rev. Sackville Lee, whereupon his Grace replied in the following curt note:—
Addington, Nov. 14, 1851.
"Reverend Sirs—I write to acknowledge the letter which you have addressed to me conveying the opinion of two hundred and twenty clergy of the diocese of Exeter, respecting the orders of certain foreign pastors; and at the same time to protest against the assumption which it contains, that in the judgment of our Church such orders are valid.—I remain, reverend Sirs, your faithful servant,
"J. B. CANTUAR."
Few Prelates (says the Hampshire Advertiser, speaking of the Bishop of Salisbury), probably, give more practical refutation to the vulgar prejudices abroad, as to the uselessness of Bishops, than our own estimable diocesan, when the Parliamentary vacation releases him from his legislative duties:—
"While every day finds him actively engaged in the promotion of some useful work, or in furthering and contributing to some work of benevolence in his diocese, every returning Sabbath finds him teaching from the pulpit, and in this city especially, his Sunday evening at St. Thomas's Church, causing the assembling of the largest congregations ever known within the walls of a county parish church. Of late his lordship has regularly devoted his Sunday afternoons to the instruction and consolation of the unhappy inmates of the Female Penitentiary here; and indeed it would be difficult to point out any public institution or object amongst us which has not the advantage of the Bishop's personal services and pecuniary support."
The report of a new Bishop of Southwark is again raised, with what truth we know not, but we are afraid with little foundation. The new see, it is said, would embrace—
"Southwark, Lambeth, the deaneries of Ewell, and Stoke, and Epsom, Kingston, Leatherhead, Battersea, Bermondsey, Dulwich, Camberwell, Rotherhithe, Chertsey, Cobham, Farnham Guildford, Weybridge, Woking,
3rd September, 1851,

ENGLAND.

DECLARATION ON THE SUPREMACY QUESTION.

The following declaration signed by 3,100 Clergymen, is about to be presented to the Archbishop of Canterbury:—

We, the undersigned Clergy of the Church of England, with surprise and concern the attempts made by parties holding office in the Church to invalidate and nullify the judgment recently delivered by the Sovereign, as "Supreme Governor of this realm, as well in all spiritual or ecclesiastical things or causes, as temporal," by the advice of the Privy Council and the Primates of the Church, in the case of "Gorham v. the Bishop of Exeter," hereby testify our thankfulness for the judgment so delivered; and feel ourselves called upon under present circumstances (whether holding, or not the view which called forth the judgment), humbly to state our conviction, that it was a wise and just sentence, in accordance with the principles of the Church of England.

As we respectfully, but firmly, protest against any attempt, from whatever quarter it may proceed, to bring into contempt a judgment so issued; and to charge with false teaching, and discredit with their flocks, those whose doctrine has been pronounced by that judgment to be "not contrary or repugnant to the declared doctrine of the Church of England."

Such attempts we hold to be equivalent to the enforcement of a standard of doctrine in our Church, by unauthorized individuals, opposed to that established by its supreme authority, and, consequently, to be irreconcilable with the first principles of all Church polity, and necessarily to lead to a state of disorder, strife and confusion in the Church.

LEEDS RURAL DEANERY.

The rural-decanal Chapter, at Leeds, has adopted the report of a Committee previously appointed, and named a deputation to present the report to the Bishop of Ripon for consideration, with a request that his Lordship would favour the Chapter with his sentiments thereon. The topics touched upon in the report are certain modifications proposed in the order of the Church services, the question of street-preaching, and the revival of the diaconate. On this subject the report says:—

They think that if great care were used to ascertain the qualifications of candidates, it would not only be practicable, but prove an incalculable blessing to the Church to admit to Deacon's orders men continuing in their callings, above thirty years of age, married, and able to show at the time of their ordination that they were in independent circumstances, or that for three years previously they had maintained themselves and their families by their professional exertions. They ought to be chosen men: not novices in any sense, but men proved in the trial of life, and so brought to think soberly of themselves and to know their own mind. Such Ministers in no case to receive stipend, and not to be ordained to the Priesthood unless they shall have remained Deacons for perhaps three years, or a longer time, at the discretion of the Bishop; and unless, further, they shall have attained the present standard of competency in learning, and attest the sincerity of their desire and motive by the sacrifice of their temporal vocations. Under restrictions of this kind, such as the practical wisdom of our spiritual rulers would not fail to suggest, your Committee think that this plan might be safely introduced: and they dare scarcely express the degree in which they believe that, under the blessing of the Holy Spirit, it would promote the interests of pure and undefiled religion throughout the land.

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