

CHURCH SERVICES IN THE CITY.

ST. JAMES'S CHURCH.
Rev. H. J. GIBSON, M. A., Rector.
Rev. R. MITCHELL, A. B., Assistant Minister.
(Service at the Church of the Holy Trinity.)
Sunday, 10 A. M. and 3 P. M.

ST. PAUL'S CHURCH.
Rev. J. G. D. McKENZIE, Incumbent.
Sunday, 11 A. M. and 4 P. M.

TRINITY CHURCH, KING STREET.
Rev. W. H. RIPLEY, B. A., Incumbent.
Sunday, 11 A. M. and 6 P. M.

ST. GEORGE'S CHURCH.
Rev. STEPHEN LITTLE, LL.D., Incumbent.
Sunday, 11 A. M. and 7 P. M.

CHURCH OF THE HOLY TRINITY, YONGE ST.
(In this Church the services are all free and unappropriated.)
Rev. H. SCADDING, M. A., Incumbent.
Rev. W. STENNETT, M. A., Assistant Minister.
Sunday, 12 Noon, and 6 P. M.

WEEKLY CALENDAR.

Date.	1st Lesson.	2d Lesson.
G July 29, 30th Sunday after Trinity.	(Lk. 11:14-17)	John 17:1-19
M " 31, 1st Sunday in August.	(Lk. 11:18-20)	John 18:1-11
T " 1, 2nd Sunday in August.	(Lk. 11:21-23)	John 18:12-18
W " 2, 3rd Sunday in August.	(Lk. 11:24-26)	John 18:19-27
Th " 3, 4th Sunday in August.	(Lk. 11:27-28)	John 18:28-35
F " 4, 5th Sunday in August.	(Lk. 11:29-32)	John 18:36-40
S " 5, 6th Sunday in August.	(Lk. 11:33-35)	John 18:41-47
G " 6, 7th Sunday in August.	(Lk. 11:36-38)	John 18:48-54
M " 7, 8th Sunday in August.	(Lk. 11:39-42)	John 18:55-61
T " 8, 9th Sunday in August.	(Lk. 11:43-46)	John 18:62-68
W " 9, 10th Sunday in August.	(Lk. 11:47-50)	John 18:69-73
Th " 10, 11th Sunday in August.	(Lk. 11:51-54)	John 18:74-80
F " 11, 12th Sunday in August.	(Lk. 11:55-58)	John 18:81-88
S " 12, 13th Sunday in August.	(Lk. 11:59-62)	John 18:89-95
G " 13, 14th Sunday in August.	(Lk. 11:63-66)	John 18:96-103

THE CHURCH.

TORONTO, JULY 26, 1849.

CONTENTS OF THE OUTSIDE.

First Page.
Poetry—Vind as an Avon, when
Fiction—Down a Martyr's Victory.
Catharine and the Old Religion.
Highland Mammie.
Ambrose Boniville to his Cousin.
Dilemma of Providence.

THE LORD BISHOP OF TORONTO requests that the next sermon, on behalf of the Church Society of the Diocese of Toronto, may be preached on the eleventh Sunday after Trinity, the 19th August,—the proceeds to be applied to the Widows and Orphans' Fund.

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 List.

I remain, &c.

JOHN TORONTO.

July, 1849.	St. Paul's, Whitby.	4 P. M.
Friday, 27, St. Paul's, Whitby.	4 P. M.	
Saturday, 28, Windsor, St. John's.	11 A. M.	
Sunday, 29, St. John's, Bowmanville.	10 A. M.	
Monday, 30, Inniskillen.	2 P. M.	
Tuesday, 31, Port Hope.	3 P. M.	
Wednesday, 1, Cavan, 1st Church.	10 A. M.	
Thursday, 2, Lindsay.	10 A. M.	
Friday, 3, Fenelon.	10 A. M.	
Saturday, 4, Peterborough.	3 P. M.	
Sunday, 5, Cobourg.	11 A. M.	
Monday, 6, Grafton.	11 A. M.	
Tuesday, 7, Carrington Place.	11 A. M.	
Wednesday, 8, Hillier.	11 A. M.	
Thursday, 9, Marysburgh.	11 A. M.	
Friday, 10, Milford.	3 P. M.	
Saturday, 11, Annwood Trent.	10 A. M.	
Sunday, 12, Belleville.	11 A. M.	
Monday, 13, Tyendinaga.	11 A. M.	
Tuesday, 14, Napane.	11 A. M.	
Wednesday, 15, Bath.	11 A. M.	
Thursday, 16, Fredericksburgh.	11 A. M.	
Friday, 17, Adolphustown.	3 P. M.	

NOTE.—Should there be any error or omission in this List, the Bishop requests the Clergyman interested to notify him of the same in time to be corrected.

COMPLETION OF A VOLUME.

This number contains the twelfth volume of the "Church." An index and title-page are in preparation, and will be ready for delivery at an early date. As these will only be sent to parties requiring them, the publisher requests that orders will be transmitted to him without delay.

THE LATEST DENOMINATION.

No more painful task can devolve upon a lover of Christian unity, than to chronicle the appearance of a new species of tare in the field of this schism-vexed world. Such a calamity falls equally to be deplored with the outbreak of a fresh pest in a once happy, but now hostile and self-divided household. Sectarianism, it is true, attempt to demonstrate that denominationalism is wholesome, inasmuch as the rivalry which it produces tends to keep alive the zeal of the respective "platforms." To be consistent, however, these shallow sophists ought to introduce the taint into their domestic circles, and fan and foster the flame of antagonism among their children, in order to sharpen their wits, and preserve them from indolence. The Church is uniformly spoken of in Holy Scripture as one loving, undivided household of faith, and hence there is as much infidelity in arguing against the necessity of ecclesiastical unity, as there would be in denying the personality of the Paraclete.

Our attention has been called to this subject at present by certain proceedings which took place last month, in the English Church of Exchequer. From these we learn that a new band of tar-sowers has lately been organized in the County of Bridgewater, calling themselves "The Family," and the building in which they held together, "Agapeum," or "Abode of Love!" An elderly maiden having, among other eccentricities, attempted to join this fraternity, her friends caused her to be confined in a private lunatic asylum. From this distance she contrived to escape, and having instituted proceedings against her inceptors, recovered a small amount of damages. It was plainly considered by the Jury that, though the defendants failed, in strict law, to substantiate the insanity of the plaintiff, their conduct was capable of great extenuation.

Prince, one of the brotherhood, having appeared as a witness, the following "family" secrets were elicited from him:—

"We abjure prayer altogether, and we never pray as a religion, but we pray by offering up prayers to God, by following a life of goodness to God, and by outward manifestations, such as singing, and by healthy exercises, and 'hockery' is one of them. Every one does as he pleases on Sunday. We make no difference between that day and any other day. All of us play at hockey, females as well as males, when they like."

Such is the latest blot upon the once fair map of the ecclesiastical kingdom of the Redeemer. Such is the latest rent in that seamless garment, which schematics, more savage than the Roman mercenaries, have torn with such ruthless hands.

It would appear that the "Family men" have no small portion of worldly wisdom in their system.—They managed to seduce three sisters, each endowed with £6000, to marry certain of their number,—and a fourth sister, the plaintiff in the above-mentioned suit, seems bent upon following a similar course. We need hardly add, that the money of the victims was sequestered for the use of the establishment.

Mrs. Nottidge, the much to be pitied mother of these deluded victims of dissent, gives the following account of their perversion:—

"I am the mother of the plaintiff and lived at Rosehill when my husband died, with my daughters, in 1844. My unmarried daughters were living with me. In 1843 Mr. Prince came to preach at Stoke, and his daughters sometimes went to his church. I heard of his going to Brighton. Louisa (the plaintiff), Harriet, Agnes, & I, went to Brighton, to see him before the death of my father. I sent for them from Brighton when he was dying; and when they came they told me they should not have done so but for the will of God. He died in May, 1844, and my daughters returned to Brighton in August. I was compelled to lock myself up in my bedroom to prevent his intrusion upon me. I did not join them in their devotions, and I told them that I would never receive Mr. Prince into my house. I remember Mr. Prince coming to the door of my bedroom to prevent his intrusion upon me. I recollect my daughters going on Monday to be present at the opening of the chapel at Charlton. They were to return on the Saturday. But only two came back, and my daughter Louisa (the plaintiff), not until Sunday morning. I spoke to her the impropriety of travelling on a Sunday. Louisa said, Mr. Prince had written a prayer which said that they must not travel on a Sunday; but that he made another prayer, where he said it was the will of God that they should travel on the Sunday, and she also told me, with tears in her eyes, that the other three sisters were going to be married, as was the will of God that they should then marry. She then told me that 'Brother Thomas' was coming to sleep that night. I said I would not consent to that. This 'Brother Thomas' afterwards married my daughter Agnes. The plaintiff said it was of no use my objecting to his coming, as she was the will of God that he should, and in he would come; and accordingly he came at ten o'clock at night. I said I would leave the house at that time, and on the next day when he had left, I returned. They then told me that he should return at night, and that was the will of God that another man (Turner) should also come with him. I objected, but they said it was the will of God and they must submit. I afterwards heard that the marriages were to take place at Swansea, and I went down to prevent them; but it was of no use, for they said to me: 'The will of God that they should go.' After this I went to Rosehill where the plaintiff and her sister Cornelia were. This was in December, 1845. Mr. Starkey and Mr. Turner came to Rosehill. From what was said to me the plaintiff told me that she must go; that it was tearing her flesh from her bones to leave him. After this I went to Rosehill where the plaintiff and her sister Cornelia were. This was in December, 1845. Mr. Starkey and Mr. Turner came to Rosehill. From what was said to me the plaintiff told me that she must go; that it was tearing her flesh from her bones to leave him. 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