

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. 23.]

TORONTO, CANADA, JANUARY 8, 1852.

[WHOLE No., DCCXXXII.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
D	Jan. 11.	1st SUND. APT. EPIPH. { M. Isalah 44. Matt. 9. E. " 46. Rom. 9.	
M	" 12.	{ M. Gen. 21. Matt. 10. E. " 22. Rom. 10.	
T	" 13.	{ M. " 23. Matt. 11. E. " 24. Rom. 11.	
W	" 14.	{ M. " 25. Matt. 12. E. " 26. Rom. 12.	
T	" 15.	{ M. " 27. Matt. 13. E. " 28. Rom. 13.	
F	" 16.	{ M. " 29. Matt. 14. E. " 30. Rom. 14.	
S	" 17.	{ M. " 31. Matt. 15. E. " 32. Rom. 15.	
D	" 18.	2ND SUND. APT. EPIPH. { M. Isalah 51. Matt. 16. E. " 53. Rom. 16.	

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Maths.	Even song.
St. James's	{ Rev. H. J. Grasset, M.A. Rect. r. Rev. E. Baldwin, M.A. Assist. }	11 o'clock	3 o'clock
St. Paul's	{ Rev. J. G. D. McKenzie, B.A. Incum. Rev. R. Mitchell, M.A. Incumbent. }	11 " "	4 " "
Trinity	{ Rev. H. Scadding, M.A. Incumb. Rev. H. Scadding, M.A. Incumb. }	11 " "	7 " "
St. George's	{ Rev. H. Scadding, M.A. Incumb. Rev. H. Scadding, M.A. Incumb. }	11 " "	7 " "
Holy Trinity	{ Rev. W. Stennett, M.A. Assist. }	11 " "	9 " "

* 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 of 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; Non-performing 25s.

J. P. CLARKE, Mus. Bacc. Conductor. G. B. WYLIE, Secretary & Treasurer.

A THOUGHT SUGGESTED BY THE NEW YEAR.

BY THOMAS CAMPBELL.

The more we live, more brief appear
Our life's succeeding stages;
A day to childhood seems a year,
And years like passing ages.

The glad some current of our youth,
Ere passion yet disorders,
Steals, lingering, like a river smooth,
Along its grassy borders.

But as the care worn cheek grows wan,
And sorrow's shafts fly thicker
Yet stars that measure life to man!
Why seem your courses quicker?

When joys have lost their bloom and breath,
And life itself is rapid;
Why, as we reach the Falls of Death,
Feel we its tide more rapid?

It may be strange—yet who would change
Time's course to slower speeding?
When one by one our friends are gone,
And left our bosoms bleeding.

Heaven gives our years of failing strength
Indemnifying fleetness;
And those of youth a seeming length,
Proportioned to their sweetness.

THE COMMON-PLACE BOOK.

MARY OF BETHANY.

The Church is God's garden; and in it there are flowers of beauty, as well as trees of strength; there are beds of spices sending up their rich odors to heaven, and there are pure sweet lilies ready to be gathered by the hand of the Beloved. Among those who bloom most sweetly in this Nursery of divine grace we hail the fair lily of Bethany, spring up in meek beauty at the feet of Jesus.

Bethany was the oasis in the desert of the pilgrimage of the Man of sorrows. To it he retired for rest, refreshment, sympathy and love; and beautiful was the contrast it presented to the scenes of weariness, toil, mortification and trial that ever awaited Him in His contact with the world. "Jesus loved Martha and her sister and Lazarus; they loved Jesus, and gladly welcomed Him to their quiet home from His toilsome labours."

We know not whether the first sketch we have of the character of Mary includes the account of her conversation, or whether the commendatory words of the Saviour, but implied a previous choice of that good part which not only shall not be taken away, but shall increase in blessedness forever. Perhaps she had long ago asked of Jesus, and he had given her living water, and she was coming now to renew in richer measure the draught that was so sweet to her soul. We know not

that she said a word while sitting at the feet of Jesus, but there was no need of speech; the Saviour read in her uplifted eyes and that beaming countenance a soul's devotion.

The heart of love hath its sacrifices, its prayers, its offerings, and all these Mary brought to the feet of Christ! She sacrificed all the hopes, wishes and desires of a young, warm and ardent spirit upon the altar of holy love; she devoted all to Him, and He accepted the sacrifice. In the hour of her sorrows she brought her prayers there, when coming from the grave of her brother, she met him who is the resurrection and the life; and when that brother is restored again to their glad circle, and there is a gathering of friends at Bethany, and Jesus is among them, there comes that meek one with her precious offering, of gratitude and love, and costly perfume, and the house is filled with the odor of the ointment. Jesus commending her, testifies—"against my burial has she done this, and it shall be her memorial forever."

Mary! the very name has music in its sound, and links our thoughts to heaven! It has been upon the lips of angels—been pronounced by the Saviour in accents of love, and been recorded again and again in the Lamb's Book of Life.

RELIGION.

To touch the heart and make the pulses thrill,
To raise and purify the grovelling soul,
To warm with generous heat the selfish will,
To conquer passion with a mild control,
And the old man with nobler thoughts to fill;
These are thine aims, O pure unearthly power!
These are thine influences; and, therefore those
Whose wings are clogg'd with evil are thy foes:
And, therefore, these who have thee for their dower,
The widow'd spirits, with no portion here—
Eat angels food, the manna thou dost shower;
For there are pleasures, deep, and tried, and true,
Whether to read, or write, or think, or hear,
By the gross million spurned, and fed on by the few.

SHEDDING LIGHT.

"We walk by faith not by sight" (2 Cor. v. 7.)
Though every step of a christian's path is ordered by the Lord, yet he is not allowed to see far before him; he carries with him a lantern; God's word is "a light to his path, and a lamp to his feet;" and, as he goes forward, the light goes forward with him. It is enough to make him see the space immediately before him, and to know whether the path is safe and sound; it is enough to show him the pitfall which would otherwise be hid, and the stumbling-block over which he would otherwise fall; but it is not enough to show him the distant prospect, and the character of the road that lies far before him. If it were, faith would not be in exercise; the man would not be exercising trust; he would be looking at the distance, instead of minding his next step, and would be likely to fall over the next stumbling stone, or down the next pit. To-morrow is hid from us. Now alone is seen, and now is enough. The grace that guides us safely in and through the little present will shed the same light upon the distant future, when we reach it, and even to our journey's end. Life is made up of moments, and a journey composed of steps; and the love that directs us how to place our feet aright on a single spot will not fail us till the journey is over, the home reached, and the traveller at rest.

COST OF MISERY.

It costs us more to be miserably than would make us perfectly happy.

CHRISTIAN MEDITATION.

Reader, make conscience of daily exercising thy graces in meditation, as well as prayer. Retire into some secret place, at a time the most convenient to thyself, and laying aside all worldly thoughts, with all possible seriousness and reverence look up toward heaven, remember there is thine everlasting rest, study its excellency and reality, and rise from sense to faith by comparing heavenly with earthly joys. Then mix ejaculations with thy soliloquies; till having pleaded the case reverently with God, and seriously with thy own heart, thou hast pleaded thyself from a clod to a flame; from a forgetful sinner, and a lover of the world to an ardent lover of God; from a fearful coward to a resolved Christian; from an unfruitful sadness to a joyful life; in a word, till thou hast pleaded thy heart from earth to heaven, from conversing below to walking with God, and till thou canst lay thy heart to rest, as in the bosom of Christ.

SPEAKING WELL OF OTHERS.

If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandora box which, when opened, fills every

house and every neighborhood with pain and sorrow. How many enmities and heartburnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy, and the malignant spirit of evil, when they find vent by the lips go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has his imperfections, and in the conduct of the best there will be occasional faults: which might seem to justify an madversion. It is a good rule, however, when there is occasion for fault-finding to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failing of others to all but themselves. This is unchristian and shows a despicable heart.—*The Moralist.*

COMPENSATION.

There is no sunshine that hath not its shade,
Nor shadow that the sunshine hath not made
There is no cherished comfort of the heart
That doth not own its tearful counterpart.

Thus, through a perfect balance, constant flow
The sharp extremes of joy and woe;
Our sweetest, best repose results from strife,
And death—what is it, after all, but life?

Household Words.

Ecclesiastical Intelligence.

DIocese of Toronto.

ADDRESS

From the Congregation of St. George's Church, St. Catherine's, to the Rev. Robert Shanklin, late the Assistant Minister.

REV. AND DEAR SIR,—It was with mingled feelings of surprise and regret that we heard of your intended departure from amongst us. A residence of five years in this parish, as the Assistant minister, seems to have given us a sort of right in you, and we were slow to believe that the time of separation was at hand. But now that it has pleased the Lord Bishop of the Diocese to promote you to an independent charge, we should be wanting in our duty, no less to ourselves than to you, if we did not thus publicly bear testimony to your talents, diligence, and fidelity, as a Christian Minister, and to the friendly intercourse which existed between you and the parishioners during the period of your sojourn in St. Catherine's.

Whilst expressing, as we most sincerely do, our regret at your departure, it would be selfish if we did not at the same time, congratulate you upon a change which must be considered promotion, and which was intended to enlarge the sphere of your usefulness. We therefore bid you "God Speed," and fervently praying that the Great Head of the Church may take you into His Holy keeping, bless you with health, strength, and abundant success, and finally reward you with a crown of glory.

We remain, Rev. and Dear Sir,
Your affectionately in the best of bonds,
(Signed) GEO. RYKERT, } Churchwardens.
A. K. BOOMER, }

And the Congregation generally.

REPLY.

To George Rykert, and A. K. Boomer, Esquires, and to the Members of St. George's Church, St. Catherine's.

GENTLEMEN,—I cannot but feel extremely grateful for the kind sentiments and wishes conveyed to me in your Address. Few of the important changes of life are effected without painful and even anxious emotions; and it will readily be believed that on leaving a neighbourhood where there is so much to invite attachment, I experienced all those feelings which the disruption of existing relations, and anxiety about future progress are wont to produce. I cannot, therefore, too strongly express to you my acknowledgments for those evidences of regard to which none can be insensible, and from which so great consolation and encouragement are often to be derived.

Many circumstances indeed, conspire to give your parish, in my mind, a more than common interest. Regarded as the scene of my first ministerial labours—distinguished for a kindness that soon caused it to be viewed as a home, and endeared by a long-continued intercourse, undisturbed even by casual interruption, it is not surprising that I should look back to it with more than ordinary feelings, and fully reciprocate the prayers and wishes of those who have added this fresh claim upon my grateful remembrance.

And though I trust never forgetful of the heavy responsibilities which rested upon me, yet, the feelings with which I leave are more of an individual nature. Every one occupying the position held by myself, must feel that your spiritual interests are committed to one in every way fitted for such a high trust, and who is also desirous of discharging his duties for your welfare and for the glory of God. So long as it shall please Providence to continue the health of your incomparable Rector, subordinate changes may effect us as individuals, but can never give rise to an apprehension of spiritual destitution.

In the earnest hope that God's blessing may rest upon you and yours, and that this kindly relationship between yourselves and those set over you in spiritual things, may long continue; allow me, my brethren, to subscribe myself,

Your grateful and devoted servant,
R. SHANKLIN.
Late Asst. Minister, St. George's Church,
St. Catherine's.

UNITED STATES.

DECLINATURE OF THE EPISCOPATE BY THE REV. DR. CREIGHTON.
Extract from the Minutes of the Standing Committee of the Diocese of New York.

December, 30, 1851.

The following letter from the Rev. Wm. Creighton, D. D., Provisional Bishop-elect, was received and read; and the Secretary was directed to send a copy of the same to the Rector, Wardens, and Vestrymen of every Parish in the Diocese.

To the Standing Committee of the Diocese of New York.

GENTLEMEN:—To you, as the acting Ecclesiastical Authority of the Diocese, the communication now made is, I believe, properly addressed.

You are aware, that when at the last Annual Convention of the Diocese, the result of the final ballot had been ascertained, I claimed for that body time for reflection and consultation, and for prayer for the Divine guidance, before deciding to accept or decline the high honor to which I had been chosen—a claim, I believe, which they were the more ready generously and in good faith to concede to me, from the fact that I had earnestly, and with the most unfeigned sincerity, declined to be nominated from their suffrages, and was finally elected without previous nomination. I ask pardon of the Diocese, that I have kept it so long a time in suspense. But the question submitted to me was one of fearful responsibility, and I was both unwilling and afraid to decide it, except after the gravest deliberation, and on grounds which might satisfy my own conscience, and clear me when I am judged. I feared on the one hand, lest the honor and dignity of the station, the solicitations of too partial friends, and the generous declarations of acquiescence (in some cases of entire satisfaction) in my election, on the part of those with whom, on some points, I had unhappily differed, might bias my judgment; and on the other, lest love of retirement, regard for my personal ease and comfort, and contentment with my very pleasant parochial relations, might dispose me to magnify the difficulties of the office, and my own want of qualifications for it. Besides I have been in the almost daily receipt of letters from all parts of the Church, filled with the most gratifying expressions of confidence and regard, and urging me to take the position so providentially (in the view of the writers) offered to me, and placing before me the consequences of a refusal, which it would be agony for me to imagine possible. All these I regarded as motives to do nothing rashly or hastily, but to give to the whole subject a calm and dispassionate, and even prolonged consideration.

And now that the opinions of those entitled to my utmost deference—the ardent desire of the Church for peace, and the prevalent belief that it might be attained under my supervision—the disappointment and even grief of my friends should I decline—and last, though not least, as applied to the circumstances of my case, the kind and indulgent reception promised to my ministrations, have all been most gratefully, most respectfully, and as I believe most conscientiously weighed and considered, I have nevertheless arrived at the painful, if not humiliating conclusion,—a conclusion which I may not separate from that guidance which has been earnestly invoked, that I am not the person whom the exigencies of the Church demand for that exalted station; and that were I to accept it, temporary peace would be obtained at the price of her permanent growth and prosperity, and be followed by disappointment and dissatisfaction, and irremediable confusion.

In thus avowing a conclusion in opposition to the wishes, and synodically expressed judgment of the Diocese, I am discharging the most painful duty of my life. But it is one from which I cannot escape. That I love the Church with a true affection, I conscientiously believe; and I think I could cheerfully make any personal sacrifice for her good; but that very love for her, makes me shrink from the thought of retarding her onward course, through my incompetency. I feel deeply my deficiency in many of the qualifications indispensable for the Episcopate. That high office demands, and perhaps never more than at the present time, the highest endowments, profound theological attainments, intellectual power, physical strength and activity, patience, decision and untiring application, in connection with supreme devotedness and zeal in the cause of Christ. In too many of these I fear I am wanting—in others I am too conscious of falling short, to justify my assuming the guidance of so large and influential a branch of Christ's Holy Church. With such a sense of my unfitness, how can I rise and solemnly declare before God and the Church, "I am persuaded that I am truly called to this administration?" It is pain and grief to me, and in the opinion of some (few I trust) it may be my reproach, that I should utter it, but oh! Brethren, beloved in Christ and for your own sakes, I cannot be your Bishop.

With sentiments of liveliest gratitude and sincere esteem, I am, Gentlemen,

your faithful friend and servant,

W. CREIGHTON.

Beechwood, near Sing Sing, Dec. 28, 1851.

Attest, BENJ. I. HAIGHT, Sec'y.

—New York Churchman.

ENGLAND.

The Bishop of St. David's has delivered a recent charge, in which he says that the decision of the Gorham case has not altered the character or position of the Church, nor brought to view any divergence of doctrine which has not existed since the Reformation. He condemns Mr. Gorham's doctrine of *preventive* grace. He thinks that the Convocations are not adequate bodies for synodical action, and that the prevention of their assembling for deliberation is no grievance. He seems to think that the Church has no right to settle questions of doctrine.