

WEEKLY CALENDAR.

Date.	1st Lesson.	2nd Lesson.
Aug 29. 12 SUNDAY AFTER TRINITY.	M. 2 Kin. 10. Acts 17.	E. 18. John 13.
Aug 30. 13 SUNDAY AFTER TRINITY.	M. 2 Hosea 10. Acts 28.	E. 11. Jude.
Aug 31. 14 SUNDAY AFTER TRINITY.	M. 2 Matt. 11.	E. 12. Matt. 11.
Sept 1. 15 SUNDAY AFTER TRINITY.	M. 2 Matt. 11.	E. 13. Matt. 2.
Sept 2. 16 SUNDAY AFTER TRINITY.	M. 2 Matt. 3.	E. 14. Matt. 3.
Sept 3. 17 SUNDAY AFTER TRINITY.	M. 2 Matt. 4.	E. 15. Matt. 4.
Sept 4. 18 SUNDAY AFTER TRINITY.	M. 2 Matt. 5.	E. 16. Matt. 5.
Sept 5. 19 SUNDAY AFTER TRINITY.	M. 2 Matt. 6.	E. 17. Matt. 6.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCH.	CLERGY.	Matin.	Evening.
St. James's	Rev. H. J. Grasett, M.A., Rector.	11 o'clock.	3 o'clock.
St. Paul's	Rev. R. Baldwin, M.A., Ass't.	11 o'clock.	3 o'clock.
Trinity	Rev. J. G. D. McKenzie, B.A., Incumbent.	11 o'clock.	3 o'clock.
St. George's	Rev. Alexander Sanson.	11 o'clock.	3 o'clock.
St. John's	Rev. Stephen Lett, LL.D., Incumbent.	11 o'clock.	3 o'clock.
St. Andrew's	Rev. H. Scadding, M.A., Incumbent.	11 o'clock.	3 o'clock.
St. Mary's	Rev. W. Stennett, M.A., Ass't.	11 o'clock.	3 o'clock.

The Morning Service is for the combined congregations of St. James's Church and the Church of the Holy Trinity. The congregations of St. James's Church meet at the Church of the Holy Trinity.

TORONTO VOCAL MUSIC SOCIETY.

Rooms: St. Lawrence Bazaar.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 10s.
J. P. CLARKE, Mus. Rec. Conductor.
G. B. WYLIE, Secretary & Treasurer.

TO CORRESPONDENTS.

D. C. L. has our thanks. We will publish his welcomed letter in our next, and state our own views more fully.

Several communications have been received, which will appear next week.

Acknowledgements of remittances will also appear in our next.

Canadian Churchman.

TORONTO, THURSDAY, AUGUST 26, 1852.

Toronto, June 28th, 1852.

MY DEAR BROTHERS 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.

August 1852.

Friday, 27th	Kemptville.....	10 A.M.
	Mountain.....	3 P.M.
Saturday, 28th	Edwardsburgh.....	12 noon
	Matilda.....	4 P.M.
Sunday, 29th	Williamburgh.....	10 A.M.
	Onabuck.....	2 P.M.
	Monmouth.....	5 P.M.
Monday, 30th	Cornwall.....	11 A.M.

SEPTEMBER, 1852.

Thursday, 2nd .. Hawkerbury..... 11 A.M.

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 GENERAL ORDINATION at Toronto, on Sunday the 10th October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay to the Rev. H. J. Grasett, M.A., Examining Chaplain, their intention to offer themselves; and to be present for examination at the Rectory, Toronto, on the Wednesday previous to the day of Ordination, at nine o'clock, A.M. They are required to be furnished with the usual testimonials and the St. Q. is attested in the ordinary manner.

PROVINCIAL PARLIAMENT.

The Fourth Parliament of United Canada was opened at Quebec on Thursday last.

On the motion of Mr. Hincks, seconded by Mr. Morin, Mr. John Sandford McDonald was elected Speaker by a majority of 52 to 23.

In his Speech, His Excellency the Governor General referred to a variety of topics, of which the following are the most prominent:

The importance of placing the Currency of the British North American Colonies on a uniform basis, and introducing the decimal system. A measure to this effect is to be submitted to Parliament.

Documents detailing the steps taken during the recess to give effect to the Acts passed last

Session for promoting the construction of Railways, are to be laid before the House.

A plan for establishing Steam communication between Great Britain and the Ports of Quebec and Montreal, to be submitted for consideration.

Regarding the Clergy Reserves, His Excellency says:—

"I shall lay before you a despatch which I have received from the Principal Secretary of State for the Colonies, containing the views of the Government, in reference to the Clergy Reserves, and stating the grounds on which Her Majesty's ministers refrained from introducing a measure into the Imperial Parliament its last session, for the repeal of the Imperial statutes on the subject."

An extension of the Elective Franchise is recommended.

The favour of the House is bespoken for any unobjectionable measure having in view the obtaining of correct statistical information respecting the productions of the country, and perfecting the speedy settlement of unoccupied lands.

It is probable that the grievances which are alleged to exist in Lower Canada, under the Feudal Tenure, may engage the attention of Parliament.

The case of indigent patients consigned to the Lunatic Asylum is to be brought before the House.

In conclusion, His Excellency expresses his humble hope that the "Almighty may render our efforts efficacious for the public good."

EDUCATION.

"THE END OF KNOWLEDGE.—But the greatest error of all the rest is the mistaking or misplacing of the last or truest end of knowledge; for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to have victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason, to the benefit and use of men;—as if there were sought in knowledge a couch whereupon to rest a searching restless spirit, or a terrace for a wandering and variable mind to walk up and down with a fair prospect, or a tower of state for a proud mind to raise itself upon,—or a fort of commanding ground for strife and contention,—or a shop for profit or sale;—and not a rich storehouse for the glory of the Creator, and the relief of man's estate.—*Lord Bacon.*"

The destruction of King's College was effected because the Anglican Church enjoyed the privilege of having a teacher of Divinity and the use of a Chapel within its walls to which none but the members of the Church were obliged to go, while all other benefits flowing from university education was open freely to all. But the mere existence of the Church within the College was looked on with hate and a constant fear was expressed that the minds of Dissenters would be perverted. Now, we members of the Anglican Church are equally jealous for the safety of our children, and dread the infidel tendencies which are so unmistakably apparent on the face of all our Educational proceedings. We are quite alive to the fact that no efforts are wanting on the part of our deadly enemies to uproot and destroy the Church from the land. The bitter persecution which we have suffered even from the Government, has opened our eyes to the painful truth, that a member of the Church of England is a proscribed monster more dangerous and more damnable in the eyes of some than the disciples of Pius the IX.—we know and feel this to be the case, and therefore rejoice to find already a move within the Church to defend ourselves.

On Tuesday, the 30th January, 1852, there was begun in the Diocese of Toronto, a work which in after ages will be esteemed one of the greatest that was ever undertaken in this Province. We use this expression without any qualification, for while we hail the existence of Trinity College as a great necessity, and look upon its establishment with deep gratitude to the Lord Bishop for his exertions, we cannot less lightly estimate the importance of that duty which the Reverend H. J. Grasett engaged in so auspiciously at the commencement of this year. Silently is the work going on, and although cramped for means, nevertheless the struggling existence of such a school as the "St. James' Parochial School," reared under the very shadow of the Mother Church of the Diocese, must act as another living, active protest against creedless teaching, and stimulate other parishes to follow the example. With the view to show the opinions of the Church in Toronto on this subject, we shall use the address of the Rector on the laying of the corner stone of the building, and also two solemn prayers used on the occasion, as showing the scripture warrant for the undertaking:—

FORM OF PRAYER.

"When the persons assembled within the School, had been conveniently placed, the Rector said:—

DEARLY beloved, We have assembled together for the purpose of opening with due solemnity this School which has been erected by the benevolent exertions and charitable contributions of the members of the congregation.—In this place, many, we trust, of the youth of the flock, while receiving that teaching which shall fit them for discharging well the duties of this life, will be trained also, age after age, in the nature and admonition of the Lord,—in the knowledge and practice of those things which shall—if it please God—render them pious members of the Church, as well as useful and conscientious subjects, in the State.—Forasmuch

as within these walls a work of so great moment is, during all future generations, we trust, to be carried on,—it seems meet and right that we should make our beginning in the name of God and His Christ,—from whom alone cometh every prosperous issue,—humbly offering up at the same time our hearty praises, and thanksgivings unto Him who hath graciously helped us hitherto.

O LORD Jesu Christ, thou who wast found as a child in the temple, sitting in the midst of the teachers, both hearing them and asking them questions, grant unto those little ones of thy flock who shall in all future time assemble in this place to be instructed in the true faith of thy Holy Name, that they may with glad minds and walls receive those things which they ought to know and believe to their souls' health, and with obedient hearts walk in the same, even unto their lives' end; to thy honour and glory, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

O ALMIGHTY God, who at the beginning of thy Church, didst give to some Apostles, to some prophets,—to some evangelists—to some pastors and teachers, for the perfecting of the saints and the edifying of the Body of Christ, pour down upon those who shall here labour, the gifts of wisdom and heavenly light, that, whilst they diligently instruct those committed to their charge in knowledge pertaining to this life, they may also to build them up also as members of Christ, children of God and inheritors of the kingdom of heaven,—relying ever on thy grace, who dost live and govern all things, world without end. Amen.

Such were the aspirations to heaven on that memorable day, and the hearty Amen testified that the hearts of priests and people were in the work.

With the further object of showing what the contemplated objects were, we give an epitome of the Rector's address, trusting that others will be induced to second exertions so nobly begun, and which, if zealously co-operated in, must be productive of great blessing to the Church:—

MY DEAR BROTHERS.

The great object we have in view in erecting and opening this school for week-day instruction is to provide and secure, more particularly for the poorer members of our communion a place to which they can send their children for a religious education, according to the doctrines and principles of the Church of England. To a believer in the Bible and in the government of God, it is so manifest as to require no proof that that knowledge which has no tendency to improve the moral habits and religious character of man and to render him more fit for the final purposes of his being, has no real value; and therefore no system of instruction which altogether leaves those final purposes out of view, can issue in the proper end of all instruction,—the communication of wisdom. For it must not be forgotten, that knowledge is not necessarily wisdom,—that the one may be purchased at the cost of time and toil, by the natural faculties of a reasonable being, whatever may be the disposition of his heart,—the other is not to be attained by the natural man, but by the knowledge of divine truth.

As believers in Him,—in the knowledge of whom standeth our eternal life,—we dare not undertake to train up an accountable being in the pursuit of whatever may tend to increase the advantages of the present life, without directing his eye towards the brightness of the next,—to lay open to him the wonders of nature, without raising his thoughts up to nature's God,—to teach him the powers of his own reason and enrich his memory, but leave neglected or unprovided for the task of making him acquainted with the relation in which he stands to his Creator, the sinfulness of sin, the abundance and freeness of God's mercy, the proclamation of pardon and the means of grace,—this is what we dare not do. We dare not deal with a soul which must be saved through Christ, or perish everlastingly, as though the alternative were not of paramount importance, as if it were a question of trifling consideration whether a believer in Christ is to be trained up in the grand doctrines of the gospel, or whether he shall be left uninformed or unassisted in the main purpose of his life. Our desire, therefore, as spiritually enlightened members of the Church of England, is to erect all our schools, whether for the rich or for the poor, within the precincts of the sanctuary,—to lay the foundation of public usefulness and individual influence on the ground of Christian principle, seeking to promote the best interests of society by methods which tend to the glory of God.

We commence our work, must truly feeling our own insufficiency, but in the confidence of faith and looking upwards for the divine blessing, may Almighty God enable us to pursue it, and be pleased to own it as an instrument for good, and to him be all the glory.

We presume that there can be but one response, echoed to this truly pastoral address, and right sure we are, not a few even of those who differ from us will admit that, "As believers in Christ—in the knowledge of whom standeth eternal life," WE DARE NOT UNDERTAKE TO TRAIN UP AN ACCOUNTABLE BEING IN THE PURSUIT OF WHATEVER MAY TEND TO INCREASE THE ADVANTAGES OF THE PRESENT LIFE, WITHOUT DIRECTING HIS EYE TOWARDS THE BRIGHTNESS OF THE NEXT. Our desire, therefore, as spiritually enlightened members of the Church of England, is to erect all our schools, WHETHER FOR RICH OR POOR WITHIN THE PRECINCTS OF THE SANCTUARY.

The present Arch-bishop of Canterbury, in his sermon on "THE DUTY OF PROMOTING CHRISTIAN EDUCATION" has, with consummate ability shown us what as baptized Christians our duty on this point is. He observes,

1. *Jesus said, Suffer little children to come unto me.*

But, Lord, thou art in heaven, and we thy weak and sinful creatures are on earth! It is long since the

"We believe this expression does not convey exactly the feelings of the Rev. Rector and the Lord Bishop, for by the context we gather that the real objects of the School is to embrace all the children of the Church; let our wealthier members keep this in mind and they will soon have a school second to none."

angels sang, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors: and the king of glory shall come in!"

True, the parents of the present day cannot bring their children to the Lord in the lowly form of man, which for our sake he vouchsafed to bear; they cannot now behold the condescending goodness with which he took them in his arms, or laid his hands upon them.

But there is a way of applying to Christ, more sure than the movement of the body. Many of the Jews had come to him by the movement of their bodies, and were standing round him at the very time when he said, "Ye will not come unto me, that ye might have life." And again, on the other hand, the Ethiopian had come to him whom Philip baptized: had come to him when he said, "I believe that Jesus Christ is the Son of God; though in the flesh he had never seen him."

It is the heart, brethren, and not the body, which comes to Christ. The coming to him is the surrender of the soul to him for all that it needs; for pardon, justification, redemption, instruction; in a word, for salvation.

"I will arise, and go to my father," thought the prodigal in his extremity.

Now it was the mind here, which really sought this refuge. Before the body moved, the mind had gone.

And thus it must be with the child; thus we desire it may be through the influence of early teaching and continued instruction. In our Christian land, the parent does what the Jewish parents did when they brought their little children to the Lord. He offers up his child to him in the way and ordinance which he has himself appointed; he prays that the child may be received into his flock, and regenerated by the Holy Spirit. He does this with a definite object; with a clearness of view and knowledge which the Jewish parents could not have. He feels that he has imparted a corrupt nature to his children; and that unless they be "born again, born of water and of the Spirit, they cannot enter into the kingdom of God." But there is a remedy, and he brings them to the author of that remedy, and prays that their sinfulness may be atoned for, their corruption purified, their children made "members of Christ, children of God, and inheritors of the kingdom of heaven."

This is the beginning, but only the beginning. Painful experience teaches us how much is still required, that the child may remain a partaker of these covenant blessings; and, when the eyes of the understanding are opened, may come to Christ in inward feeling, as well as by outward ceremony. And, therefore, we desire that the young creatures, growing up around us should be continually reminded of the covenant made for them, and of the obligations to which it binds them. We desire that as they advance in age, and are involved in the business and temptations of the world, they may understand the circumstances in which they are placed; the dangers which encompass them, the defence which may secure them. We desire that as they enter into life, it may be said to them, "Behold, ye go forth as lambs among wolves." Such is the nature of the world to which you belong. You have enemies on every side, seeking to devour; but there is a good Shepherd, who laid down his life for his flock." He is glad to "gather the lambs in his bosom, and gently lead the feeble and the young;" it only they will "hear his voice and follow him." He who is ready to save, is greater than he who would destroy; and none shall pluck out of his hand those who commit themselves to his care.

"But," say our opponents, "it is not true that the system is so bad! we do teach religion!" Yes, we know you do! We know that Satan has appeared as an angel of light, and that religious-morality is cunningly interwoven in your system, but it needs but little trouble to show, from the nature of the books put into the hands of pupils, that while you profess to a form of godliness, in the very heart of the system true religion is denied; and it is here that we, as churchmen, must be on the watch, and every effort must be made to induce our chief Pastors to issue a series of works to counteract the deceitful and insinuating publications which are now in use. We do not know that we can better prove our point than by taking up some of their books, and extracting passages from them, and contrasting them with other books not pledged to the support of the indefinite system. As an example which comes immediately to hand, we take Gillies' History of Greece and Lardner's Outlines of History. In the dedication of the work of the former to His Majesty George III, we find the following moral, drawn from the History of Greece:—

"The History of Greece exposes the dangerous turbulence of Democracy, and arraigns the despotism of tyrants. By describing the incurable evils inherent in every form of republican policy, it evinces the inestimable benefits, resulting to liberty itself, from the lawful dominion of hereditary kings, and the steady regulation of well ordered monarchy."

In this we recognize a line of argument and instructive reasoning similar to that which induced St. Paul to charge the learned Athenians with being too superstitious. Not so, however, with Lardner; he can discover nought but examples of injurious consequences of religious influence, and the acts of Pagans are taught to be parallel to those of Christians, and in the constitution of Greece a latent seminal democracy lurked, which secretly leavened the lump in spite of tyrant-kings. But let him speak for himself:—

"Their government was aristocratic-monarchic; they possessed numerous slaves, acquired by war or by purchase, who performed all servile offices. Their chief amusements, like those of the Germans and the Scandinavians were gymnastic exercises, and at banquets listening to the songs of bards, who chanted the deeds of living or departed heroes. Manners, language, religion, were the same in all the states. The Monarch was distinguished chiefly by his personal qualities: he had the command in war, a large share