

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. 19.]

TORONTO, CANADA, DECEMBER 11, 1851.

[WHOLE No., DCCXXXVIII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Dec. 14.	Isaiah 25.	Acts 14.
M	" 15.	" 36.	Pet. 2.
T	" 16.	" 43.	Acts 15.
W	" 17.	" 44.	Pet. 3.
T	" 18.	" 45.	Acts 16.
F	" 19.	" 46.	Pet. 4.
S	" 20.	" 47.	Acts 17.
E	" 21.	" 48.	Pet. 5.
		" 49.	Acts 18.
		" 50.	Pet. 1.
		" 51.	Acts 19.
		" 52.	Pet. 2.
		" 53.	Acts 20.
		" 54.	Pet. 3.
E	" 21.	Isaiah 30.	Acts 21.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock	3 o'clock
St. Paul's	Rev. E. Baldwin, M.A. Assit.	11 o'clock	3 o'clock
Trinity	Rev. J. G. D. McKenzie, B.A. Incum.	11 o'clock	3 o'clock
St. George's	Rev. R. Mitchele, M.A. Incumbent.	11 o'clock	3 o'clock
Holy Trinity	Rev. H. Scadding, M.A. Incum.	11 o'clock	3 o'clock
	Rev. W. Stennett, M.A. Assit.	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 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.

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.
For the week ending Monday, 15th December, 1851.

VISITORS:

THE PRINCIPAL.

JOS. C. MORRISON, Esq., M.P.P.

CENSOR:

REV. H. SCADDING, M.A., First Class'l. Master.

F. W. BARRON, M.A., Principal U. C. C.

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. Bric. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

THE ENGLISH REFORMATION.

We cannot sufficiently admire the loving-kindness of Almighty God, who allowed the seeds, indeed of reformation to be sown among us by Wickliffe, yet then, notwithstanding the powerful human aid which he had, and his great popularity, caused them to lie as it were in the earth, until those which were less sound should, by length of time, decay; and again, that He placed so many impediments in the way of our final reformation, (for what man does rapidly he does rashly), and held back our steps by the arbitrariness of Henry; and when we were again going down the stream of the times too readily, checked us at once by the unexpected death of Edward, and proved us by the fire of Mary's persecution, and took away by a martyr's death those in whom we most trusted; and then finally employed a number of labourers in the restoration of His temple, of whom none should be yet so conspicuous that the edifice should seem to be his design, or that he should be tempted to restore the decayed parts according to any theory of his own, but rather that all things should be made "according to the pattern which He had shewed" us in the Church primitive. Had our reform taken place at first, we had been Wickliffites; under Edward, we had been a branch of the Zuinglean or Calvinistic society; now we bear no human name; we look to no human founder; we have no one reformer to set up as an idol; we are neither of Paul nor of Apollus; nor have we any human maxims or theories as the basis of our system; but have been led back at once to the distant fountains, where the waters of life, fresh from the source, flowed most purely.

THE INFIDEL AND HIS DYING DAUGHTER.

A man who has been industriously propagating infidelity for many years past, had an only daughter lying upon a sick bed. His wife who had gone to her rest, was in her lifetime, a devoted, spiritually-minded, praying Christian. When the daughter's death was drawing near, and all hope of her recovery had ceased, she called her father to her bed-side and said:—"My mother died a Christian, some years ago, rejoicing in Jesus, and assured of heaven; you, my dear father, are a disbeliever in Christianity; I am going to make the last venture

am I to die in my mother's faith or in yours? I beseech you, advise me," said she, with great earnestness, "whether I shall die in my mother's faith or in yours?" The father's struggle between affection to his only child, and the pride of devotion to his principles, was tremendous; but at last amid a burst of tears and in an agony of feeling, the hardened, yet melting infidel said—"Die in your mother's faith!" And she did die in her mother's faith; and now we trust she is enjoying the blessed fruits of her faith, while her father yet lives to scatter the seeds of his wicked and cowardly infidelity.

LOOK ALOFT.

A child, five or six years of age, by his sprightly and fearless disposition had become a universal favourite among the crew of a ship of which his father was master. In one of his venturesome moods, he had climbed to the utmost height of a tall mast, unobserved by any one on board, till the moment he was on the point of falling. His father, instantly cried out with a loud voice "Look aloft!" which direction saved the child's life; for had he looked down, his fears would have caused him to fall. Fixing his eyes upwards he was kept from alarm, and safely descended to his father's arms, who till this moment had retained self-possession, but overcome with the excitement of the moment, he fainted away on the deck.

In the tempest of life, when the wave and the gale are around, and above, if thy footsteps should fail; If thine eye should grow dim, and thy courage depart, Look aloft, and be firm, and be fearless of heart.

If the friend, who embraced in prosperity's glow, With a smile for each joy, and a tear for each woe, Should betray thee, when sorrows like clouds are array'd, Look aloft to the friendship that never shall fade.

Shall they who are dearest, the love of thy heart; The friend of thy bosom, in sorrow depart; Look aloft, from the darkness and dust of the tomb, To that soil where affection is ever in bloom.

And oh! when death comes in wild terrors to cast His fears on thy future, his pall on the past; In that moment of darkness, with hope in thine heart, And a smile in thine eye, look aloft, and depart.

—Paul Smeltzer.

BISHOP KEN.

If at any time men of tender consciences in their aspirations after some ideal perfection, be tempted to swerve from their obedience to the Church of England, let them study the writing of humble, simple-hearted Bishop Ken, (stedfast because humble and simple-hearted)—and they will find solid arguments to preserve them from widening her deplorable divisions, and inspire them with his own firm resolves to "continue stedfast in her bosom, and improve all those helps to true piety, all those means of grace, all those incentives to the love of God," which He has mercifully afforded to them in her communion.—Anderson.

HUMILITY.

Of all trees I observe God hath chosen the vine, a low plant which creeps upon the helpful wall; of all the beasts the soft and patient lamb; of all fowls the mild and gall-less dove. To be humble to our superiors, is duty; to our equals courtesy; to our inferiors, generosity.—Fellham.

WAKE, AND ACT.

Wake thou that sleepest in enchanted bowers, Lest these lost years should haunt thee on the night, When death is waiting for the numbered hours, To take their swift and everlasting flight; Wake, ere the earth-born charm unnerve thee quite.

And be thy thoughts to work divine address'd; Do something, do it soon, with all thy might; An angel's wing would droop, if long at rest, And God himself, inactive, were no longer bless'd.

Some high or humble enterprize of good Contemplate, till it shall possess thy mind, Become thy study, pastime, rest, and food, And kindle in thy heart a flame refined. Pray Heaven for firmness, thy whole soul to bind To this thy purpose—to begin, pursue, With thoughts all fixed, and feelings purely kind; Strength to complete, and with delight review, And grace to give the praise where all si ever due.

LATIMER'S CONVERSION.

Master Bilney, (or rather Saint Bilney, that suffered death for God's word sake,) the same Bilney was the instrument whereby God called me to knowledge, for I may thank him next to God for that knowledge that I have in the word of God.—I was as obstinate a Papist as any was in England; insomuch, that when I should be made Bachelor of Divinity, my whole oration went against Philip Melancthon, and against his opinions. Bilney heard me at that time, and perceived that I was zealous without knowledge; and he came to me afterwards in my study, and desired me for God's sake, to hear his confession. I did so: and to say

the very truth, by his confession I learned more than before in many years. So, from that time forward, I began to smell the word of God, and forsook the school doctors, and such fooleries.

ATHEISM.

Are there—still more amazing—who resist The rising thought? who smother in its birth The glorious truth? who struggle to be brutes? Who, through this bosom barrier, burst their way, And with reversed ambition strive to sink? Who labour downwards, through the opposing powers Of instinct, reason, and the world against them In dismal hopes, and shelter in the shock Of endless night?—night darker than the graves? Who fight the proofs of immortality? —Young.

FOLLY.

Surely he is not a fool that hath unwise thoughts, but he that utters them.—Bishop Hall.

ENERGY OF CHARACTER.

I lately happened to notice, with some surprise, an ivy which, being prevented from attaching itself to the rock beyond a certain point, had shot off into a bold elastic stem, with an air of as much independence as any branch of oak in the vicinity. So a human being, thrown, whether by cruelty, justice or accident, from all social support and kindness, if he has any vigour of spirit, and is not in the bodily debility of either childhood or age, will instantly begin to act for himself, with a resolution which will appear like a new faculty.—Foster.

THE POLAR STAR.

The master of a ship when he is on the main sea, casts his eye always upon the polar star; and so directs and guides his ways. Even so must we, who are passengers and strangers in this world, ever settle our eyes to behold the word of God; so shall no tempest over-blow us; so shall we be guided without danger; so shall we safely arrive in the haven of our rest.—Bishop Jewel.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Monthly General Meeting, November 3, 1851. The Lord Bishop of Toronto in the Chair.

The Standing Committee (26th Nov.) recommend that the Treasurer be authorized to pay the following accounts:—

Insurance on £500 Stock in Depository...	£7 10 0
John Haigh, sundry work in Depository...	2 10 0
T. W. Erith, Stock for Depository...	20 7 0
Do. Extra labour...	2 10 0
Taylor Brothers...	33 0 7
Do.	26 6 3
Ogilvie & Co.	1 15 5
Water, to the 31st Dec.	0 12 6
Freight, &c., on Books	9 8 9
Cash Disbursements	2 19 1
Putman & Co.	9 18 11
Land Fees	9 7 6
Petty Cash—1st April to 31st Oct., 1851..	19 1 14
Wood for 1851 and 1852	14 10 0
Candles, do.	2 0 0
Superintendent of Depository one month...	10 8 4
Messenger's Wages, do.	2 10 0
Thomas Maclear, Depository	3 19 2
	£178 14 84

—Agreed.

The Standing Committee (26th Nov.) recommend—That the Treasurer be authorized to pay the Treasurer of the Trinity Church Parochial Association, Toronto, the sum of thirty-three pounds six shillings, being the three-fourths of the sum contributed by that Association.—Agreed.

The Standing Committee recommend (26th Nov.)—That the Treasurer be authorized to pay to the Treasurer of St. George's Parochial Association, Toronto, the sum of forty-five pounds, eleven shillings and four pence, being the three-fourths of the sum contributed by that Association.—Agreed.

The Standing Committee (26th Nov.) recommend—That the Treasurer be authorized to pay to the Treasurer of the Parochial Association of the Church of the Holy Trinity, Toronto, the sum of fifteen pounds, twelve shillings and one penny; also, the sum of eighteen pounds, two shillings and two pence, being the three-fourths of the sums contributed by that Association, for the 8th and 9th years respectively.—Agreed.

The Standing Committee (26th Nov.) recommend—That the Treasurer be authorized to pay to the Rev. Wm. Logan, Missionary at Cartwright, the sum of eleven pounds, nineteen shillings and eleven pence, being the amount of rents received by the Society on behalf of that Mission.—Agreed.

Grants of Books and Tracts to the value of £2 10s. were made respectively to the Rev. James Godfrey, and the Rev. C. B. Pettitt, for the use of their several missions. A grant of Sunday School Books to the value of £1 5s., was made to a Sunday School in Essex, on the recommendation of the Rev. S. B. Ardagh.

The Standing Committee report that they will recommend a loan of £100 to the Parsonage at Warwick, on security being furnished to the satisfaction of the Solicitor for the payment of the same, and interest thereon by 12 annual instalments of £12 each, to be paid half yearly, that is to say on the 1st day of Jan., and the 1st day of July in each year, but that they cannot recommend any further grant to the same object.

The Standing Committee laid on the table certain suggestions made by the Lord Bishop relative to the Mission Fund, which, having been read, it was ordered, That the same be printed and taken into consideration at the next meeting of the Society.

Pursuant to public notice, a meeting was held at the School-house No. 13, Brontë, on Thursday, the 27th ult., for the purpose of giving expression to the regret experienced by this community on the removal of the Rev. S. Givins from this mission and neighbourhood, Elijah Williams, Esq., was called to the chair, and Mr. William Deacon requested to act as Secretary. It was moved by Mr. John Riggs, senior, seconded by Mr. James Belyea and resolved, That an Address be presented to the Rev. S. Givins, at as early a day as possible, giving expression to the regret felt, by this meeting, on his retirement from the ministrations of the Church in this neighbourhood; and also to assure that gentleman of the high opinion this community entertains of his social qualities and endearing disposition.—Carried.

The following Address was put to the meeting and adopted:—

REVEREND AND DEAR SIR,—We, the members of the Church of England, and others interested in the spread of the Gospel of Christ, residing in the Village and neighbourhood of Brontë, desire on the present occasion to tender our unfeigned thanks for the services rendered by you, in a ministerial as well as a social character. The meek and unaffected, yet dignified and truthful nature of your discourses,—the Christian spirit, free from intolerance, manifested by you in your intercourse with us, not to speak of the personal pecuniary sacrifice made by you for the erection and support of a church for the people of your communion in this village, has fixed on our minds a lasting sense of our obligations to you; and your removal from a field of labour, where so much might be looked for through your exertion and example, is indeed a matter of serious regret to us all. As the pioneer of the doctrines of the Church of England and Ireland in this place, you have been, we are willing to hope, eminently successful, not merely in gathering to the fold, many who were long strangers thereto, but in bringing to the house of God, and to a participation in the ordinances of the Church, numbers who might have ever remained unacquainted with the beauty of her services and the spirituality of her teaching. Receive, dear Sir, the assurance here tendered, of our regard for your conciliatory manner and gentlemanly deportment as a man, and the Christian spirit evinced in your preaching as a follower of Christ; and rest assured that we shall long cherish the most ardent wishes for your welfare and that of your amiable family. That the work so well begun by you, may be carried on with spirit and profit by your successor, is our fondest desire; and, in conclusion, permit us to hope, that on every favourable occasion your intercourse with us, as individuals and as a Church of Christ may be renewed, for the perfecting of the good work, and the strengthening of the cords of grace.

It was moved by Mr. Henry Williams, and seconded by Mr. Edw. Thompson, and resolved, that a copy of the proceedings of this meeting, be transmitted to the Rev. S. Givins, and also to the Church Newspaper. A vote of thanks was then given to the chair and the meeting adjourned.

Signed on behalf of the meeting.

E. WILLIAMS, Chairman.
WILLIAM DEACON, Secretary.

Brontë, Dec. 1st 1851.

ENGLAND.

THE BISHOP OF EXETER'S SENTENCE ON THE REV. R. ANTRAM.—The Bishop of Exeter pronounced sentence on the Rev. R. Antram, incumbent on the Parish of Slapton, Devon, at the Chapter house, Exeter, on Monday. There had been a previous inquiry under the church discipline act, and the commissioners reported there were *prima facie* grounds for further proceedings. The offences charged were, that he had not performed divine service on the morning and evening of Easter day; that he had not resorted upon notice to the house of a parishioner, on the 31st of January last to baptize an infant, then dangerously ill, by which neglect the child died unbaptized; and that on the 3rd of March he had refused or delayed to bury a corpse of a child brought to the church-yard, after due notice had been given. His Lordship in pronouncing judgment, said in reference to his refusal of baptism, he was bound to pronounce the full sentence prescribed by the 9th Canon, that the defendant be, and was thereby by him (the bishop) suspended for three months and further, that before his restitution he should acknowledge his fault, and promise before him his ordinary, that he would not wilfully incur the like again.

THE BISHOP OF OXFORD'S CHAIR.

After noticing the improvement which had taken place in the preparation of Candidates for Confirmation, his Lordship observed that in accordance with his intention announced at his previous Visitation, he had taken part in the ordinary Services of 99 Parish Churches in his Diocese; and that the result had been to convince him that there must be very great amendment before the several objects of "Common Prayer" could be said to have been attained—that in many places it had more the appearance of Prayers being read by the Minister, responded to by the Parish Clerk, and both listened to by the people in silence. The report states that his Lordship gave the following counsel upon this point:—

"Much has been done in various Churches to restore to our prayers this congregational character; but much remains to be done; and few objects can be more worthy the attention of Clergymen, for the careless performance of this Service is not only offensive to God, but most wounding to the souls of our people. Labour, then, to cultivate the spirit of devotion among