

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."

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TORONTO, CANADA, MARCH 18, 1852.

[WHOLE No., DCCXLXII.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
C	Mar. 21, 4 SUNDAY IN LENT.	{ M. Gen. 43 E. " 45, 1 Tim. 5.	John 8.
M	" 22,	{ M. Judges 12 E. " 13, 1 Tim. 9.	John 9.
T	" 23,	{ M. " 11 E. " 15, 2 Tim. 1.	John 10.
W	" 24,	{ M. " 16 E. " 17, 2 Tim. 2.	John 11.
T	" 25, ANN. B. V. MARY.	{ M. Ecclus. 2 E. " 3, 2 Tim. 3.	John 12.
F	" 26,	{ M. Judges 18 E. " 19, 2 Tim. 4.	John 13.
S	" 27,	{ M. " 20 E. " 21, Titus 1.	John 14.
C	" 28, 5 SUNDAY IN LENT.	{ M. Exod. 3 E. " 5, Titus 2, 3.	John 15.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mornings.	Evening.
St. James's*	{ Rev. H. J. Grasett, M.A. Rector, Rev. E. Baldwin, M.A. Assist.	11 o'c.	3 1/2 o'c.
St. Paul's...	Rev. J. G. D. McKenzie, B.A. Incumb.	11 "	4 "
Trinity...	Rev. R. Mitchele, M.A. Incumbent.	11 "	6 1/2 "
St. George's...	Rev. Stephen Lett, LL.D., Incumb.	11 "	7 "
Holy Trinity†	{ Rev. H. Scadding, M.A., Incumb. Rev. W. Stennett, M.A., Assist.	11 "	6 1/2 "

* 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. Bnc. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

SATURDAY DUTIES.

[The following was drawn up, some years ago, by a Pastor, and was printed and pasted on boards to be hung up on Cottage Walls.]

"THE PREPARATION DAY."—(Mark, xv. 42)
God hath said "Remember the Sabbath Day to keep it holy:—in it thou shalt do no manner of work." It is "the Lord's Day"—which must be devoted to Him and according as He hath commanded. "In it we must not do our own ways, nor find our own pleasure, nor speak our own words; it must be to us a Sabbath, that is, a day of rest from worldly cares, and worldly employments; we must call the Sabbath a delight, the holy of the Lord and honourable," we must endeavour to prepare our souls for the great and eternal Sabbath in Heaven, which is promised us through Jesus Christ our Lord.

Let us therefore on the day before the Sabbath, do all our work which the Lord hath given us to do, and make the last day of the week "a preparation day," that having therein finished, for one week, all earthly business, we may be prepared to praise and serve our Lord on the Sabbath Day. To do which attend faithfully to these few plain rules:—

RULES FOR "THE PREPARATION DAY."

1st.—Remember always that God hath commanded you to "keep the Sabbath Day holy:" and you must therefore make every "preparation" on the last day of the week, that on the Sabbath Day you may have no manner of work to do.

2nd.—Rise one hour earlier,—think upon all the work which must be done both for the preparation day and for the Sabbath following, that you may do it.

3rd.—Buy your meat and bread on "the preparation day," that you may not break the Sabbath, by buying or selling on that holy day; reckon up all you have earned and spent—lay by something for rent—and to purchase clothes, and a Bible and Prayer Book, if you have none,—and leave nothing unpaid.

4th.—Provide a dinner on "the preparation day" for your meal on the Sabbath: that you have no cooking on that day, except to boil some potatoes which you have made ready on "the preparation day."

5th.—Let your clothes be all washed and ironed by good time on "the preparation day:" see that your children clean their shoes and brush their clothes; have your houses in all neatness and order on "the preparation:" and in the evening comb and wash your younger children, that you may have no hurry in the morning—but may be ready to "keep holy the Sabbath Day."

6th.—And before you go to bed pray to God that he would be merciful to you and bless you:

and that when the great "preparation" in this world is ended, He would bring you through His Son Jesus Christ to that "rest which remaineth for the people of God."—Amen.

CONTENTMENT

I have a rich neighbour who is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more money. He is still drudging on, saying that Solomon says, "The diligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy, for it was wisely said by a man of great observation, "That there be as many miseries beyond riches as on this side of them." We see but the outside of a rich man's happiness; few consider him to be like the silkworm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do—loading themselves with corroding cares, to keep what they have already got. Let us, therefore, be thankful for health and competence, and, above all, for a quiet conscience. —Izaak Walton.

LENTEN THOUGHTS.

ON OUR SAVIOUR'S DYING WORDS:

"Father, forgive them, for they know not what they do."
Our mother's festive voice is hushed: and now, with reverential mien,
She bids us cease our Christmas songs, and lay aside our wreaths of green:
She calls us off from Bethlehem, and veils Epiphany's bright star,
To lead us up to Calvary, where Jesus' pains and sorrows are.

She bids us stand beneath the Cross, to catch His dying words of love;
The plaintive tones we there may hear, the very hardest heart will move;
'Tis superhuman woe we see;—'tis suffering divine we view;
'Tis God's own charity that breathes "Forgive, they know not what they do."

Let us embalm the heavenly word, within our inmost heart of hearts,
Till by its blessed, loving touch, all harsh and angry thought departs;
And then with conscience clear from sin, our Mother's Litany we'll dare
To breathe before the Throne of Grace, and offer up through Christ, the prayer,

His Church has put within our lips, "That it may please Thee to forgive
Our sins and ignorances, Lord, and grant to us Thy grace to live
A holy life: Christ plead for us! and now redeem Thy promise true,
Pray for Thy erring ones in heaven, Forgive, they know not what they do!"

Banner of the Cross.

A GOOD NAME.

Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do as the guardian of your reputation is to remove injurious aspersions. Let not your good be evil spoken of, and follow the highest examples in mild and explicit self-vindication. No reputation can be permanent which does not spring from principle, and he who would maintain a good character should be mainly solicitous to maintain a character void of offence towards God and towards man.

THINK OF IT.

How idly and flippantly the word *death* is said. Who can tell what a day will bring forth? We are here to-day, and to-morrow numbered with the dead? Our fathers, where are they? To use a correct figure of speech—seventy grains of sand taken from the mighty ocean, represent the usual number of years allotted to man. But what mortal can compute eternity! the sands of the boundless deep, aye, and of countless worlds, is the immensity of space; all would be exhausted in computing annual periods and time, similar to this material world. Reader, pause!—Every pulsation that beats in the inner ear is a quick step towards eternity. Be therefore prepared for the spiritual world, and an endless eternity either for better or worse.

MONEY

The philosophy which affects to teach us a contempt of money does not run very deep: * * * so many are the bearings of money upon the lives and characters of mankind, that an insight which should search out the life of man in his pecuniary relations, would penetrate into almost every cranny of his nature. He who knows, like St. Paul, how to spare and how to abound, has a great know-

ledge: for if we take account of all the virtues with which money is mixed up,—honesty, justice, generosity, charity, frugality, forethought, self-sacrifice,—and of their correlative vices,—it is a knowledge which goes near to cover the length and breadth of humanity; and a right measure and manner in getting, saving, spending, giving, taking, lending, borrowing, and bequeathing, would almost argue a perfect man.

WHAT WE OWE TO CHRISTIANITY.

The late eminent judge Sir Allan Park, once said at a public meeting in London, "we live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of the page of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect, because the light of Christian love is on it—not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced, as to all its holy, faithful parts, to the Gospel."

ELECTION.

'Tis a strange principle which some men have taken up that if their names are recorded in the eternal roll of election, they shall in time be made good by an irresistible grace; and that if they are not, they shall never be good at all, should they endeavour it with their utmost power and diligence; and so they think their best way is to lie still in the harbour and expect the event; concluding it in vain to begin their voyage towards Heaven, without an irresistible gale. A doctrine which I doubt not too many men have improved to their own everlasting ruin, though it hath no foundation in reason, and hath nothing to support itself but a few misapplied phrases of Scripture. But he that shall impartially consult the whole current of God's Word, will find that the ordinary language and sense of it is this; that God desires not the death of a sinner, but would have all men to be saved, but because he would save us in such a way as is congruous to free agents, and not by fatal and necessary means, therefore he indispensably exacts the concurrence of our endeavours; that we should run the race that is set before us, and strive to enter the strait gate, and that by patient continuance in well-doing, we should seek for honour, and glory, and immortality. * * * For God hath told us beforehand, that He will not save us without ourselves, and therefore he that is to go a long journey, hath as much reason to sit down in hope to be snatched up into the air by a whirlwind, and so be carried on the wings of it to his appointed stage, as we have to neglect our endeavours for Heaven, in expectation to be hauled and snatched up thither by the almighty pulleys of an irresistible grace.—Rev. John Scott.

THE DISTINGUISHING MARK OF GENIUS.

To carry on the feelings of childhood into the powers of manhood, to combine the child's sense of wonder and novelty with the appearances which every day for perhaps forty years, had rendered familiar; this is the character and privilege of genius, and one of the marks which distinguish it from talents. And so to represent familiar objects as to awaken the minds of others to a like freshness of sensation concerning them (that constant accompaniment of mental, no less than of bodily convalescence)—to the same modest questioning of a self-discovered and intelligent ignorance—this is the prime merit of genius, and its most unequivocal mode of manifestation. Who has not seen snow upon water? Who has not seen it with a new feeling, since he has read Burns's comparison of sensual pleasure—

"To snow that falls upon a river,
A moment white—then gone for ever."

—S. T. Coleridge.

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

ORDINATION AT MONTREAL.—On Sunday the 7th inst., the Lord Bishop of Montreal held a General Ordination in the Cathedral Church in Montreal, at morning service, which commenced at half-past 10 o'clock. The Prayers were said by the Rev. Dr. Adamson, and an Anthem taken from the Collect for the 7th Sunday after Trinity was very effectively sung by a full choir. A very appropriate and useful sermon was preached by the Rev. J. Nicolls, Principal of Bishop's College, Lennoxville; after which the candidates were presented by the Reverend the Rector to the Bishop. They were all for Priest's orders.

The Rev. Isaac Constantine, Missionary at Stanbridge East.

The Rev. G. de C. O'Grady, B.A., Missionary at Hemmingford.

The Rev. D. Lindsay, Missionary at Froste Village.
Rev. E. DuVernet, B.A., Missionary at Henryville.
The Rev. J. Griffin, Missionary at The Gore.

The Ordination Service was then proceeded with in the prescribed form, the Epistle and Gospel having been read respectively by the Revs. Messrs. DuVernet and Constantine, and the whole was concluded by the administration of the Holy Communion.

DIOCESE OF TORONTO.

ANNUAL REPORT

Of the "Barrie Parochial Committee of the Church Society" of the Diocese of Toronto.

In presenting their Annual Report, your Committee desire to express their devout thankfulness to Almighty God, for the measure of success which has attended the working of the "Barrie Parochial Committee of the Church Society" during the last year, and for the earnestness and anxiety evinced throughout the mission, in forwarding several of the objects which the Society has in view. While very much still remains to be done, they feel most thankful for what has been effected; and humbly trust that the divine blessing may continue to prosper the labours of the Society, for the advancement of true religion and virtue in the country. Your Committee deem it right to lay before you an exact account of the several sums of money collected throughout the past year, or received in Trinity Church, for local or general purposes.

	£	s.	d.
Subscription towards stipend of an Assistant Minister.....	47	5	0
Do. towards building Sunday School House.....	43	1	10 1/2
Do. towards Church Society.....	18	15	7 1/2
Sermon for Widows and Orphans.....	1	5	3
Jubilee Sermon for S. P. G.....	1	11	1
For School House and Sunday School Prizes.....	3	11	1
Offertory Collections.....	16	5	0
Total.....	£133	14	10

The Committee have much pleasure in reporting, that two new churches have been opened for divine service during the past year—one on No. 40, 1st concession of Oro, the other in Innisfil North, about five miles from Barrie; and that a commodious Sunday School House has been erected in the town, against which however, they regret to say that a considerable debt (about £70) is still outstanding. Arrangements are being made for the building of two new churches—one on No. 11, 1st con. of Vespra, the other near the new road, on the town line between Essa and Innisfil. Your Committee regret, however, that, owing to the extent of the mission, the services of the Church cannot be obtained in many stations, as frequently as all who "love the habitation of God's house" would desire; and the arrival of an assistant minister, during the past year, has only served to point out more strongly than ever, how much still remains to be done within the mission. At present divine service is held at ten stations: at eight on Sundays, and at eight on week days. There are five full services held every Sunday at four of the eight Sunday stations, and eight week day stations are served once in the month; and yet of these, two stations cannot obtain a Sunday service, and of the remainder, four have each but one Sunday service in the month.

Your Committee trust, however, that the time is not far distant, when, with God's blessing, they shall see a third clergyman labouring in this extensive field.

Owing to the extent of the mission, and the various other duties which press upon the time of the clergy, they have not been able to engage as much in pastoral supervision as they should desire.

Your Committee regret, that notwithstanding the anxious exertions of the Rev. F. L. Osler, and the liberal offers of some Christian friends, a Missionary has not yet been appointed to Nottawasaga and part of Essa; and, accordingly, Nottawasaga can only be visited at irregular intervals; the distance which some of the clergy have to travel to the station being upwards of 40 miles, and the road being (except in winter) of the worst description.

But your Committee pass from local objects, in which they acknowledge that there is much to awaken feelings of gratitude for what has been done; much, too, to call forth emotions of sorrow and regret for what still remains undone; and as the Church Society is emphatically a missionary society, and as such expansive in its character, they desire to call your attention to some matters beyond their own immediate sphere. They rejoice to see how abundantly Almighty God has blessed the untiring efforts of our indefatigable Bishop, in the opening of Trinity College in connection with our church, in which our youths may be trained up in religion and virtue, in which the voice of prayer and praise may continually ascend, and in which they pray that literature and science may ever happily unite as the handmaids of religion.

The meeting of the clergy and lay delegates in Toronto, on the 2nd May last, exhibiting, as it did, such entire harmony and unanimity on the part of both, is a subject of warm congratulation; and your Committee trust that results of the greatest benefit to the interests of the Church in this colony shall arise from that meeting.

They desire, likewise, to return most grateful thanks to the giver of every good and perfect gift, for the wonderful diffusion of the light of true religion amongst our Roman Catholic fellow countrymen in Ireland, and more particularly in the present times do they feel it incumbent upon every sincere Christian to rejoice at the spread of true religion in Ireland, as thereby the kindly feelings of both countries may be more cemented in the bonds of Christian love, and because your committee believe that the acknowledgment of the principles of the Reformation must ever prove the firmest bulwark of civil and religious liberty.