

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. 17.]

TORONTO, CANADA, NOVEMBER 27, 1851.

[WHOLE No., DCCXXXVI.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Nov. 30.	ADVENT SUNDAY. {M, Isaiah 1, Acts 1. St. Andrew, A. & M.* {E, " 2, Heb. 6.	
M	Dec. 1.	{M, " 14, Acts 2. " 15, Heb. 7.	
T	" 2.	{M, " 16, Acts 3. " 17, Heb. 8.	
W	" 3.	{M, " 18, Acts 4. " 19, Heb. 9.	
T	" 4.	{M, " 20, 21, Acts 5. " 22, Heb. 10.	
F	" 5.	{M, " 23, Acts 6. " 24, Heb. 11.	
S	" 6.	{M, " 25, Acts 7. " 26, Heb. 12.	
E	" 7.	2ND SUND. IN ADVENT. {M, Isaiah 5, Acts 7. " 24, Heb. 13.	

* Creed of St. Athanasius. † To verse 30.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

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

* 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, 1st December, 1851.
VISITORS:
THE PRINCIPAL,
The Hon. J. H. Cameron, Q.C., M.P.P.
CENSOR:
J. P. De Haye, French Master.
F. W. Barron, M.A., Principal U. C. C.

THE COMMON-PLACE BOOK.

DAILY COMMON PRAYER.

If we held higher doctrines and realized them, we should live truer, holier lives: and because we do not, it is that while we, in a dry, cold, traditional way, hold the truth, we fail to see its force and to act upon it. Were it otherwise, how would the vain opinions for the observance of daily common prayer at once disappear. The clergy would no longer urge objections which prove no real difficulty, but such as lies in their own disinclination, nor the people allege excuses in the way of business and time, which a little management and self-denial might easily obviate. For if they would thus sanctify their daily callings by the daily public recognition of that God whose providence has given to each his labour—that by the sweat of his brow he may counteract the sin which has entailed it—they would surely find that his service of prayer is no hindrance, but a help, to that service of toil which He requires no less at their hands. To make our worldly labours a barrier in the way of the discharge of our higher duties, is to render them wholly worldly, by depriving them of that hidden element which would sanctify and enoble them, by converting them into a means of moral discipline, and a sacrifice of acceptable oblation to God. In His hands, if we will put ourselves there, all labour is a purification of the soul, a corrective of its inherent evil, and a counteracting saving portion of the curse which sin has laid upon us.—*The Scottish Magazine and Churchman's Review.*

MAMMON WORSHIP.

Money, at this existing moment, intervenes like an opaque medium between the conscience of Great Britain and that God to whose providential care her duty and aims, her literature and commerce and colonial sway, owe all their legitimate triumphs.—*Rev. R. Montgomery.*

SATAN'S EMPIRE.

The empire exercised by Satan over mankind is to be regarded, not as the power of a prince, but as that of an executioner.—*Charnock.*

FLOWERS.

How good is God to us! What should we think of a friend who had furnished us with a magnificent house, and all we needed, and then coming in to see that all had been provided according to his wishes, should be hurt to find that no scents had been placed in the rooms? Yet so has God dealt with us. Surely flowers are the smiles of His goodness.—*Wilberforce.*

PAINFUL INTERPRETATIONS OF SCRIPTURE.

Such as in expounding Scripture, reap more than God did sow there, never eat what they reap themselves, because such grainless husks, when thrashed out, vanish all into chaff.—*Bousefield.*

PROSPERITY AND ADVERSITY.

In prosperity who will not profess to love a man? In adversity, how few will shew that they do indeed!—*Feltham.*

A CAUTION FOR OUR TIMES.

The things which long experience of all ages hath confirmed and made profitable, let us not presume to condemn as follies and toys, because we sometimes know not the cause and reason of them.—*Hooker.*

THE ONE CHERISHED SIN.

Often from my windows on the sea-shore I have observed a little boat at anchor. Day after day, and month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. True it is that when the tide rises it rises, and when it ebbs again, it sinks; but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. Now, stationary Christians, see here your state,—the state of thousands. Ordinances come and go; ministers come and go; means, privileges, sermons move them not,—yes, they move them: a slight elevation by a Sunday tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sunday as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence, drags down the soul, and keeps it fast to earth. If it be so, snap it asunder; make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks. And pray for the Spirit of all grace to fill out every sail, and waft you onwards over the ocean of life, to the haven of everlasting rest.—*Rev. J. S. W.*

KINDNESS.

As stars upon the tranquil sea,
In mimic glory shine,
So words of kindness in the heart,
Reflect the source divine;
O then be kind, whoe'er thou art,
That breathe'st mortal breath,
And it shall brighten all thy life,
And sweeten even death.

HOOKER'S LAST WORDS.

I have lived to see that this world is made up of perturbations; and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near; and though I have, by His grace, loved him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him and to all men; yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, when I have failed, Lord, shew mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness for His merits who died to purchase pardon for penitent sinners. And since I owe Thee a death, Lord, let it not be terrible; and then take thine own time; I submit to it; let not mine, O Lord, but let Thy will be done.

A TRUE PATRIOT.

A patriot the king and country serves,
Prerogative and privilege preserves;
Of each our laws the certain limits show;
One must not ebb, nor 't'other overflow;
Betwixt the Prince and Parliament we stand,
The barriers of the state on either hand;
May neither overflow, for then they drown the land,
When both are full, they feed our bless'd abode,
Like those that water'd once the Paradise of God.
—*Dryden.*

THE VICTORY OF FAITH.

The weakest persons that are within a strong place—women and children—though they were not able to resist the enemy, if they were alone, yet as long as the place wherein they are is of sufficient strength, and well manned, and every way accommodated to hold out, they are in safety. Thus the weakest believer is safe, because by believing he is within the strongest of all defences. Faith is the victory, and Christ sets His strength against Satan, and when the Christian is hard beset with some temptation, too strong for himself, then he looks up to Him that is the great conqueror of the powers of darkness, and calls to Him, "Now, Lord, assist thy servant in this encounter, and put Thy strength, that the glory may be thine." Thus faith is such an engine as draws in the power of God, and His Son Jesus, into the works and conflicts that it hath in our hands.—*Archbishop Leighton.*

AFFLICTION.

Affliction is a divine diet, which though it be not pleasing to mankind, yet Almighty God hath often, very often, imposed it as a good, though bitter physic, to those children whose souls are dearest to Him.—*Izaak Walton.*

DOMESTIC HAPPINESS.

The great end of prudence is to give cheerfulness to those hours which splendour cannot gild, and acclamations cannot exhilarate; those soft intervals of unbended amusement in which a man shrinks to his natural dimensions, and throws aside the ornaments and disguises which he feels in privacy to be useless incumbrances, and lose all effect when they become familiar. To be happy at home is the ultimate result of all ambition, the end to which every enterprise and labour tends, and of which every desire prompts the execution. It is indeed, at home that every man must be known by those who would have a just estimate of his virtue or felicity.—*Dr. Johnson.*

LOOK AT HOME.

Many are hot and high against the sins of others, and yet cannot see the same in themselves; like the Lamiae, that put on their spectacles when they went abroad, but pulled them off within doors.—*Plees.*

BUSINESS AND PRAYER.

Most businesses have wide gaps, all have some chinks, at which devotion may slip in. Be we never so urgently set, or closely intent upon any work, be we feeding, be we travelling, be we trading, be we studying, nothing can yet forbid, but that we may together wedge in a thought concerning God's goodness, and bolt forth a word of praise for it; but that we may reflect on our sins, and spend a penitential sigh on them; but that we may beseech our need of God's help, and despatch a brief petition for it.—*Barrow.*

HOW TO RISE.

At a meeting recently held in Preston, the Rev. B. Powell related the following anecdote of the Bishop of London:—The latter, on being asked as to what time it would be convenient for an interview the following morning, replied, "At any time after four o'clock." He (Mr. Powell) said "My Lord, do you rise as early as four o'clock?" His Lordship answered, "I do:—if I had not made a point of rising early I should not have been your Bishop!"

GENTLENESS.

It is said that one of the heathen philosophers, who had a bad wife, a trifler and a drunkard, when some one asked, "Why, having such an one, he endured her?" made reply, "That he might have in his house a school and training place of philosophy. For I shall be to all the rest meeker," saith he, "being here disciplined every day." Well may we greatly mourn, when heathens prove better lovers of wisdom than we; we who are commanded to imitate angels, nay, rather who are commanded to follow God himself in respect to gentleness.—*St. Chrysostom.*

Ecclesiastical Intelligence.

DIocese of Toronto.

DIOCESAN THEOLOGICAL COLLEGE COBOURG.
THE following Scholarships connected with this Institution, and transferable to Trinity College, Toronto, will be awarded according to the results of an Examination to be held at Cobourg, (or such other place as the Lord Bishop may appoint,) on Tuesday, Wednesday, and Thursday, the 17th, 18th, and 19th of August, 1852, commencing each day at 9 o'clock, A.M.:
Two at £30 Currency, each;
Two at £25 " "
Two at £20 " "
Two at £15 " "

The Scholarships will be tenable for four years only dating from 1st October, 1852.
Candidates are admissible at the full age of eighteen years.

Applications, accompanied with testimonials from at least two Clergymen (covering the term of not less than two years previous) of moral qualification and general fitness for the profession of the sacred Ministry, are to be forwarded to the Rev. H. J. GRASSETT, Examining Chaplain to the Lord Bishop, at Toronto, on or before the 1st of July next.

SUBJECTS OF EXAMINATION:

CICERO—Oratio pro Archia, and De Senectute.
HORACE—Odes, Book II.; and De Arte Poetica.
LATIN PROSE—Composition.
XENOPHON—Anabasis, Book I.
HOMER—Iliad, Book III.
GREEK TESTAMENT—Luke, chapters xi. to xx. inclusive; and Acts, chapters x. to xvii. inclusive.
ALGEBRA—to the end of Simple Equations.
EUCLID—Books I. II. III.
3rd September, 1851.

WIDOWS AND ORPHANS' FUND.

Collections made in the several Churches, Chapels, and Missionary Stations, towards the support of the Widows and Orphans of the Clergy in this Diocese, the fourteenth Sunday after Trinity, 1851.

Previously announced in No. 16 £270 18 10

St. Thomas's Church, St. Thomas,	
—per Rev. M. Burnham.....	1 10 0
St. George's Church, Guelph, £3 0 0	
— " " Puslinch, 0 5 0	
Eramosa.....	0 5 0
—per Churchwarden.....	3 10 0
St. Paul's Church Sydenham,	
Loborough.....	0 8 0
St. James's, Portland.....	0 6 3 1/2
Waldron's Schl.-hs. Storrington	0 9 0
Osborne.....	0 4 5 1/2
McFarlands, Kingston.....	0 3 9
Marshalls.....	0 3 9
—per Rev. T. W. Allen.....	1 15 3
Christ's Ch. Emily, per Rev. R. Harding	1 0 0
St. Jude's Ch. Oakville.....	1 5 0
St. Luke's, Palermo.....	0 15 0
—per Rev. S. Givins.....	2 0 0
St. Luke's Ch. Camden Erst... ..	0 12 6
Bakers School-house.....	0 4 3
Teners ".....	0 1 9
Red ".....	0 1 6
—per Rev. P. Shirley.....	1 0 0
Ch. at Paris, per Rev. C. Ruttan.....	1 0 0
St. Paul's, Scarboro, per Rev. W.A. Johnson	0 10 0
5 Con. Pickering, per Rev. T. W. Marsh.	0 13 0

139 Collections amounting to.... £283 17 11
T. W. BIRCHALL, Treasurer.

The Treasurer has also to acknowledge the following donation towards the fund for the support of the widows and orphan's of the Clergy of the Church of England.

Received per post, addressed to Thomas Champion, Esq., post-mark, "Toronto, 25th Nov., 1851." £2 10s.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

A meeting of the Parochial Branch of the Church Society was held in Dunnville, on Nov. 5th, at seven p. m. The Rev. A. Townley, in the Chair.

The meeting being opened with the stated form of prayer, the chairman read the report of the committee, showing the progress of this branch of the Church Society, and pointing out the necessity for continued efforts to the general purposes of the society in this Diocese.

1st Resolution. That the report now read be adopted. The report was adopted, seconded by W. Thompson, Esq., Dunnville.

2nd Resolution. That this meeting, while thankful to Almighty God for that measure of success which has attended the Diocesan Church Society, since its establishment, yet feels bound to acknowledge that churchmen in general have come very far short in their offerings of what God and His Church had a right to expect.—Moved by H. J. Boulton, Esq., seconded by M. G. Sheehan.

3rd Resolution.—That this meeting, on behalf of the members of the Church, worshipping in St. Paul's Church, Dunnville, gladly avails itself of this opportunity of returning its sincere thanks to the Lord Bishop of the Diocese, for his unwearied efforts on behalf of Trinity College, and their deep admiration of the Christian faith and generous confidence with which he has thrown himself for its support upon God and his people, and earnestly does this meeting pray that His Lordship may ever witness in this, as in all other of his holy labours, "The pleasure of the Lord prospering in his hands."—Moved by Thomas Boyle, Esq., seconded by W. J. Hickes, Esq.

4th Resolution.—That the following gentlemen be requested to act on behalf of this Branch of the Church Society for the year ensuing:—H. J. Boulton, Esq., Secretary and Treasurer; Messrs. W. Thompson, G. Sheehan, Fleming, and Geo. Atkinson, Collectors; and that these gentlemen with the Church Warden do form the Committee.—Moved by Thos. Atkinson, seconded in a concluding address by the Rural Dean.

The thanks of the meeting having been voted to the Chairman, the meeting was closed with prayer.

A meeting of the Parochial Branch of the Church Society was held at St. John's Church, Cagyuga, on Wednesday the 6th of November, at 11 a. m., the Rev. A. Townley in the Chair.

The meeting was addressed by the Rural Dean, Rev. W. Clarke, and the Chairman. The above resolutions were unanimously adopted.

On the same day, at 4 p. m., a meeting of the Parochial Branch of the Church Society was held at Christ Church, Port Maitland, the Rev. A. Townley in the Chair.

The meeting was addressed by the Rural Dean, Rev. W. Clarke, W. Inlach, Esq., and W. J. Hickes, Esq.

The above resolutions were unanimously adopted. W. J. Hickes appointed Secretary and Treasurer.

Messrs. Benson, H. Inlach, Oscar, Sheehan, Thos. Docker, Collectors, and these gentlemen, with the Church Warden, the Committee.

The meeting was closed with prayer by the Rev. A. Townley.
Nov. 6th, 1851.

ENGLAND.

DIocese of Brechin.

We rejoice to be able to announce, that the reverend Bishop of this Diocese has returned from his sojourn on the continent, greatly improved in health, and able to resume his active duties. We pray that his health and life may long be preserved for the sake of our afflicted Church.—*Scottish Magazine.*