

# 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. 31.]

TORONTO, CANADA, MARCH 4, 1852.

[WHOLE No., DCCXLX.

## WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	March 7.	Gen. 27	Luke 18.
M	" 8.	Deut. 30	Luke 19.
T	" 9.	" 31	Col. 3.
W	" 10.	" 32	Luke 20.
T	" 11.	" 33	Col. 4.
F	" 12.	" 34	Luke 21.
S	" 13.	Josh. 1	1 Thes. 1.
C	" 14.	" 2	Luke 22.
		" 3	1 Thes. 2.
		" 4	Luke 23.
		" 5	1 Thes. 3.
		" 6	Luke 24.
		" 7	1 Thes. 4.
		" 8	1 Thes. 5.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Churches	Clergy	Males	Even
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock	3 o'clock
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 o'clock	4 o'clock
Trinity	Rev. J. G. D. McKenzie, B.A. Incumbent	11 o'clock	6 o'clock
St. George's	Rev. R. Mitchell, M.A. Incumbent	11 o'clock	7 o'clock
Holy Trinity	Rev. Stephen Lett, L.L.D. Incumbent	11 o'clock	7 o'clock
	Rev. H. Scadding, M.A. Assist.	11 o'clock	6 o'clock
	Rev. W. Stennett, M.A. Assist.	11 o'clock	6 o'clock

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

## UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.  
For the week ending Monday, 8th March, 1852.  
VISITORS:  
THE PRINCIPAL,  
Professor RICHARDSON, M.D., M.R.C.S.L.  
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; Non-performing 10s.  
J. P. CLARKE, Mus. Bac. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## THE COMMON-PLACE BOOK.

### GRACE AND NATURE.

The first grace of God prevents us; without Him we can do nothing. He lays the first stone in every spiritual building, and then expects by that strength He first gave that we make the superstructure. But as a stone thrown into a river first moves the water, and disturbs its surface into a circle, and then its own force wafts the neighboring drops into a larger figure by its proper weight, so is the grace of God the first principle of our spiritual motion, and when it moves it into its own figure, and hath actuated and ennobled our natural powers by the influence of that first incentive, we continue the motion and enlarge the progress. But as the circles on the face of the waters grow weaker till it hath smoothed itself into a natural and even current, unless the force be renewed or continued, so do all our natural endeavours, when first set at work by God's preventing grace, decline to the imperfection of its own kind, unless the same force be made energetical and operative by the continuation and renewing of the same supernatural influence.—*Jer. Taylor.*

### CONSIDERATION.

Consideration makes reason strong and active. Before, it was as standing water; but now, as a stream which violently bears down all before it. Before, it was as the stones in the brook; but now like that out of David's sling, which smites the Goliath of our unbelief in the forehead. As wicked continue wicked because they bring not reason into act and exercise; so godly men are uncomfortable, because they let their reason and faith lie asleep, and do not stir them up to action by this work of meditation. What fears, sorrows and joys will our very dreams excite? How much more then would serious meditation affect us!  
Consideration can continue and preserve us in this rational enjoyment. Meditation holds reason and faith to their work, and blows the fire till it thoroughly burn. To run a few steps will not get a man heated, but walking an hour may; and though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts till our hearts grow warm. Thus you see the powerful tendency of consideration to produce this great elevation of soul in heavenly contemplation.

## RELIGIOUS TENDENCIES OF A TOWN AND COUNTRY LIFE.

The tendency of a life in towns, is to lead men to forget natural, and to value revealed, religion only; or, to speak more accurately, to overlook the simple virtues and plain laws of right and wrong, which are evident, to a great extent, without the Gospel, although included in it, and attended with new sanctions and blessings; and to attend to that portion of Christianity only, which is generally called the doctrine of grace, the full and free pardon offered to sinful man, in Christ; as if this were the whole of the Gospel, as if that free pardon were offered to persons who, possessing the Gospel privileges, lived as careless of justice and truth as the very heathen, and sometimes more so. The pardon of the cross of Christ, and faith in that pardon, are the two great ideas of popular or city religionists, without the practice of the cross, without attention to the ancient virtues now stamped with the cross, and consecrated as its fruits, and the evidences of its power in the heart of man.

In the country, however, the very reverse is the case. Most farmers and labourers live by a natural religion, and do not enter into the peculiar doctrine of the Incarnation. Right and wrong, death and judgment, the duty to man and to God, are familiar thoughts with them, but unconnected with that new doctrine of them which our Lord revealed. They learn from things around them, much in which the inhabitants of towns are wanting. On the other hand, they do not feel that all outward things are to be seen now in the light of Gospel truth. They do not feel that the religion of the ancient Jews or pious heathens, was something very different, and short of, that which is expected of the Christian. To state the fact roughly but plainly; the people of towns have more Christianity in doctrine, and no more in practice: the people of the country have less doctrinal Christianity, but are more practical in the religion which they possess.—*Rev. W. Heygate.*

### AND ONE IS NOT

When at eve my children gather  
Round the lowly ingle-side,  
Whispering to my spirit—"Father,  
In thy love we each confide;"  
While I press them to my bosom,  
In an overflow of joy,  
How I miss that stricken blossom—  
Him who was the only boy.

Often will they talk of Brother—  
Even she who knew him not;  
For I think that for another  
He should never be forgot;  
And I love to link their feelings  
With the kindred one away,  
Though the thought will oft be stealing—  
That dear form is nought but clay.

Still I bow in bland submission—  
Even grateful try to be—  
One is not—but, blest condition!  
Providence has left me three.  
So I'll press them to my bosom,  
In an overflow of joy—  
Heaven has gained my cherished blossom—  
God's is now my only boy.

By the Rev. E. C. Jones, A. M.

### REMEMBRANCE OF SINS.

A general persuasion that thou art a sinner, will neither so humble nor bridle thy soul, as if the catalogue of thy sins examined severally, be continually kept in mind. This shall make thee lowly in thine own eyes; this shall preserve thy feet from falling, and sharpen thy desires towards all good things. The mind, I know, doth hardly admit such unpleasant remembrances; but we must force it, we must constrain it thereunto. It is safer now to be bitten with the memory, than hereafter with the torment of sin.—*Hooker.*

### WOMANS MISSION.

As the vine which has long twined its graceful foliage about the oak, and been lifted up by it in sunshine, will, when the hardy plant is rified by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs, so is it beautifully ordered by Providence that woman who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity—winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.—*Washington Irving.*

### BEAUTIFUL SENTIMENT.

When the Hindoo priest is about to baptize an infant, he utters the following beautiful sentiment,—"Little babe, thou enterest the world weeping, while all around smile; contrive so to live, that you may depart in smiles, while all around you weep."

## Ecclesiastical Intelligence.

### DIocese OF TORONTO.

CHURCH SOCIETY OF THE DIocese OF TORONTO  
The Treasurer acknowledges the following receipts since the 18th February, 1852:—

FOR DIVINITY STUDENTS' FUND.	
Rawdon Village.....	£1 5 8
Hungerford.....	0 8 2
Roslyn.....	0 3 0
Tyendenaga.....	0 2 5
Huntingdon.....	0 5 0½
—per Rev. T. J. S. Groves (less 6jd.)	£2 3 9
Bank Agency.....	5 0 0
Christ's Ch., Hamilton, per Churchwardens	5 0 0
St. John's Church, Elora.....	0 5 0
Christ's Church, Peel.....	0 3 0
School-house, Pilkington (late Woolwich).....	0 1 9
—per Rev. John W. Marsh.....	0 9 9
Duffins Creek, Pickering.....	0 9 0
Norwood.....	0 4 1½
—per Rev. Thomas W. Marsh.....	0 13 1½
St. Luke's Church.....	£0 7 7½
Baker's School House.....	0 3 0
Tiner's do.....	0 2 0
Red do.....	0 2 0
Added.....	0 0 4½
—per Rev. Paul Shirley.....	0 15 0
Merrickville, per Rev. E. Morris.....	0 18 6
Rowan Mills.....	0 4 3
Congregation Waterford.....	0 13 3
—per Rev. E. R. Stinson.....	0 17 6
St. James's Church, Penetanguishene:	
—per Churchwardens.....	1 0 0
St. Paul's Ch., Woodstock.....	3 19 4
Beckwith.....	0 19 2
Eastwood.....	0 15 0
Christ's Church, Huntingford.....	1 4 4
Lot 28 Con. 12, Zorra.....	0 6 11
Ingersoll.....	1 2 6
—per Treasurer of Brock Dist. Branch.....	8 7 3
St. Mary's Church, Tullamore.....	0 11 0
St. John's Church, Gore of Toronto.....	0 10 5
Bell's House.....	0 4 10
—per Rev. W. G. Tucker.....	1 6 3
	£21 11 4½

### FOR JUBILEE FUND.

Ingersoll.	1 5 0
—per Treasurer, Brock District Branch,	1 5 0
FOR WIDOWS AND ORPHANS' FUND.	1 2 6
Merrickville, per Rev. E. Morris.....	0 6 8
Christ's Church, West Gwillimbury,	0 6 8
—per Rev. Arthur Hill.....	1 16 6½
Sydenham.....	0 16 3
Trinity Church, Streetsville.....	2 12 9½
—per Rev. R. J. Macgeorge.....	£4 1 11½
From Parochial Committee, Cornwall, in response of the Circular of the Lord Bishop, per Rev. Henry Patton.....	10 0 0
FOR ANNUAL SUBSCRIPTIONS.	1 5 0
Rev. P. Shirley, Camden East.....	1 5 0
S. Thompson, Esq., Toronto.....	2 10 0
	£21 11 4½

3rd March, 1852. T. W. BIRCHALL, Treasurer.

### CHURCH SOCIETY.

The Annual Meetings of the Mono Parochial Association of the above Society, were held in St. John's Church, Mono, on Thursday the 5th, and in St. Luke's Church, Mulmur, on Friday, the 6th inst. The Rev. John Fletcher, A. B. in the Chair, when the following report was read:—

### REPORT.

In the primitive missionary meetings, recorded in the Acts of the Apostles, the recital of the conversion of heathen nations, and of the extension of the boundaries of the Church, caused the assembled multitudes to glorify God by whom such wonderful works were wrought.

We are gathered together for a like object, and the good news of the onward progress of the cause of the Church of Christ which we shall this day hear, should produce the same effect upon us. Let us then, first, praise Him who raises up labourers to work in His vineyard, and is pleased to bless their labours with abundant increase.

In our own mission, the Church stands, at least numerically, at the head of the various denominations of professing Christians her services are in general well attended (especially in St. Mark's and St. Luke's Churches), and her members contribute to the support of religion a larger sum than is contributed by the members of any other denomination.—The amounts contributed during the past year shew an increase of £5 12s. 8d. over the preceding and are as follows:—

Subscriptions to the Church Society.....	£3 4 4½
Collection for Jubilee Fund of the Society for Propagating of the Gospel in Foreign Parts.....	0 8 11½
Parts.....	0 9 11
Collections for Widows and Orphans' Fund.....	68 16 3
Subscriptions to stipend of Minister, received within the Mission.....	£72 19 6

Total, £72 19 6  
During the year eighty-six children were baptized; eight marriages solemnized, and seven persons interred according to the order of the Church.

Two new Churches are at present in course of erection, and it is hoped that they will be ready for divine service about the beginning of the month of April; the site of one was given by Mr. George Brown of Adjala, on No. 32 of the 4th Concession of that Township, and the other by Frederick Widder, Esq., Commissioner of the Canada Company, on No. 11 of the

1st Concession (West of Hurontario-street) in the Township of Mulmur.

We should thankfully acknowledge the Christian spirit manifested by several individuals, in other parishes, in rendering pecuniary assistance towards the support of this Mission, several friends in the town of Barrie presented £16 towards the fund for the support of the minister and £10 were given by J. R. Williams, Esq., of Tecumseth, and £2 5s. by Alex. Gaviller, Esq., of the same Township, towards the erection of our churches.

Much has been done in this mission in the past year in behalf of the Church, but much still remains to be done—greater zeal in her cause should be manifested—greater love to her ordinances displayed—and stronger efforts used to extend her usefulness, than have hitherto been done—these four townships containing a Church population of five thousand, could by a little exertion and a more general contribution raise sufficient funds to maintain a second Clergyman, and these efforts should be made as ministrations scattered over so extensive a field of labour as this is, must necessarily be very imperfect.

Within the year one clergyman has been added to those already labouring in this county, and arrangements have been entered into in the township of Notawasaga, by which there seems a prospect of another being shortly settled there.

The Parent Society still continues its useful labours and by means of its missionaries, brings within the reach of very many destitute settlements, the glad sound of the Gospel of Peace. The strenuous efforts of our beloved Diocesan for the re-union of education with religion, have been crowned with success; suitable buildings have been erected for a Church University, which has been lately opened under very favourable prospects.

From Ireland tidings of the most pleasing description are being continually received; the gross darkness of Popery is receding before the light of pure and undefiled religion, and thousands of those who were enslaved by it have burst the bonds by which they were held and have returned to the faith of their forefathers; while in other parts of the globe throughout the extent of an empire upon which the sun never sets, England's Church is labouring with renewed energy in planting the standard of the Redeemer and in making known to the ruined descendants of Adam the unsearchable riches of the Gospel of Christ.

At the meeting in St. Luke's Church, the following resolutions were passed unanimously:—

Proposed by the Rev. F. L. Osler, Treasurer, seconded by Mr. John Cooper, Town Reeve, Mulmur, and,

*Resolved*,—That the report just read be adopted.

Proposed by Mr. John Little, seconded by Mr. Robert Murphy, Churchwardens, and

*Resolved*,—That this meeting desires to return thanks to those friends, in other parishes, who have so liberally contributed towards the support of this mission and the erection of the Churches in it.

Proposed by the Rev. G. Nugent, Barrie, seconded by Mr. A. Howe, Churchwarden, Adjala, and

*Resolved*,—That this meeting receives with great delight the account of the onward progress of the Reformation in Ireland and desires to praise God for his great mercy in visiting and enlightening their benighted fellow countrymen.

### DIocese OF CAPETOWN.

The Bishop of Capetown is on his way to England, for the purpose of obtaining a subdivision of his diocese, a further supply of funds for the maintenance of his Clergy and for the employment of Missionaries, as well as for the proper foundation of a College, for which a first beginning has been made. With regard to the maintenance for his Clergy the Bishop makes, in a pastoral addressed to his Clergy before his departure, the following statement:—

There are nearly thirty ministers of the Church in this diocese who draw upon me quarterly, in whole or in part, for their stipends; and the number yet needs to be increased before the spiritual wants of many of our brethren can be supplied. I have hitherto met these heavy demands, partly through your offerings and subscriptions, partly through a grant of £1,200 a-year from the Society for the Propagation of the Gospel, and partly by the offerings and annual contributions of friends at home, which were pledged for a period of five years. These latter have now ceased, the term for which they were promised having nearly expired.

The Bishop has appointed the Archdeacons of Graham's Town and George for their respective Archdeaconries, the Rural Deans of the Cape district, Natal, and St. Helena, for their respective districts, as Commissioners to act during his absence. On the subject of proposed synodal action in his diocese, the Bishop says:—

It is not in accordance with the principles of our branch of the Church, or of the primitive and apostolic Church, that the Bishop should by his sole authority, settle all questions which may arise, and conduct the affairs of the Church through all their details. The Presbyters, the Deacons, and the laity of the Church have each their separate functions, responsibilities, privileges, which are at present in much danger of being overlooked. I have indeed from the first laid it down as a rule for myself to consult with such of the Clergy as I could gather together in one place on all matters of importance. But our meetings have hardly assumed the shape of formal Synods, and I did not feel at liberty to invite the attendance of the laity, at them not being certain whether in so doing I should be acting in strict accordance with the law. It does not seem right or expedient that this imperfect system should be perpetuated. I am anxious, therefore, that we should, as soon as it can conveniently be done, meet together in some more complete and constitutional manner, and take counsel respecting the affairs of the Church. There are many points which require careful consideration. Some of these, indeed, have exclusive reference to the Bishop's functions; others to those