

The Church.

temper as well as your own. And this because the evil from which you must pray to be delivered is a common evil, an evil which is the same in form and principle, though it may take innumerable shapes...

WEEKLY CALENDAR. Table with columns for Date, Festivals, and Lessons. Includes entries for St. Andrew, St. John the Baptist, and St. John the Evangelist.

THE CHURCH.

TORONTO, NOVEMBER 9, 1848.

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TO THE CLERGY AND LAITY OF THE DIOCESE OF TORONTO.

MY DEAR BRETHREN,—

From the recent intelligence by the Royal Steamers we learn that the Cholera, after ravaging a large portion of Asia, and progressively advancing over the western part of Europe, has, at length, reached our Parent State, and commenced its destructive career in London, Edinburgh, and other places of the United Kingdom.

Hence it may be looked for in this country, by the way of the United States, or early in the spring by that of Quebec, unless stayed by the hand of Almighty God.

The two former visits of this terrible calamity in 1832 and 1834 are still remembered in this Diocese with fear and sadness, and more especially in this city. God forbid that we should a third time witness the scythe of the destroyer sweeping away our friends and neighbours as the winds scatter the leaves of the forest.

Had he confined himself to the old, the decrepit, and infirm, our dismay might have been less; but his even-handedness in the vigour of manhood, and quenched in death the brightness of youth, the smiles and weakness of childhood offered no protection—old and young of both sexes were levelled, and even the cradle yielded its victims of innocence and beauty.

Anxious were the days, and sleepless and tedious the nights of that dismal period. The pestilence found us, in a great measure, unprepared. It had been confidently asserted that we were too far distant from Europe, and that the maddly wind would never reach us; but it could reach the American shores; it was, therefore, thought by many absurd to be alarmed, or to expect its appearance in this inland country.

Yet it came in its most terrific form before we had acquired the requisite knowledge, or the means of mitigating its virulence.

Thanks to God, we have on this occasion full warning, and former experience leaves little or no doubt of its approach. Accordingly precautions are already being taken to secure the body against its fatal influence. But is this all? Are the interests of the body to be cared for, and those of the soul neglected?

Not that human precautions are to be overlooked, much less treated with indifference, for it is our duty to make reasonable and salutary preparation, and to use every means in our power to preserve ourselves and dependants from impending danger; but all we can do will be of no avail if unattended with the Divine blessing, and therefore ought we most earnestly to pray that He, by whom Nations rise and fall, flourish and decay, may be pleased, notwithstanding our manifold transgressions, to turn away the plague from our shores, or mercifully to mitigate the same, should it unfortunately arrive.

At this moment the civilized world presents a spectacle of contention, profaneness, and infidelity, to which the sad history of our race furnishes no parallel. Europe is convulsed from one end to the other—the foundations of society are laid bare, and all the elements of peace and order seem to disappear.

And may it not be to arrest this torrent of ungodliness that God permits His severe judgments to go abroad. Already have we seen civil war and famine in fearful activity, and now the Pestilence advances in all its terrors. Not that even these terrible Messengers of heaven are sufficiently powerful to soften the stony heart of fallen man, and to give him the heart of flesh, yet they are means often used by God, in His moral Government, doubtless for the wisest purposes, and sometimes with visible effect, as in the case of Nineveh; but, alas, at times in vain, as in the case of Ephraim, who was let alone with his idols.

Now the great preparation for all these evils, and which alone can enable us to possess our souls in patience, amidst the misery and convulsions of the world, is continual prayer, both public and private, to Him, in whose hands are the issues of life and death.

Prayer is rewarded by a confidence which drives out fear, sustaining us by a present sense of protection in the time of peril. And I feel assured that were any kingdom, province, city, or family, to assemble from time to time in humble prayer, confessing their sins, as the people of Nineveh did, the same happy result would ensue. To meet in our Churches, where we ourselves and our children have been baptised, and from which, in holy devotion, we have followed our parents and neighbours to the tomb, and to accompany God's Ministers with our heart and voice, beseeching Him, through the merits of His blessed Son, to avert the Pestilence, against which no art of man can avail, would at once

impotent in this Colony as it has been in the Fatherland. But here it is cherished in high places. Hence the low state of religion, and the divisions and contentions among its members. The desecration of the Sabbath, the irreverence so generally manifested to holy things, till even the appearance of religion is driven from our Legislative Halls, where no blessing is implored on their deliberations, or any recognition of God in Christ in any of our public doings.

In such a state of things it becomes the Church to stand in the gap, and in humble dependence upon Divine aid to present, as her Mother in England has done, an effectual barrier in this Diocese to that corrupt education which excludes religion, and to announce the dangerous position of those, whether lukewarm friends or open enemies, who treat truth and error alike, and are as much disposed to befriend the adversary as the friend of Christ. To the Church it belongs to imbue the young of her flocks with the faith and love of Christ. To teach them full and cheerful obedience to their parents, and the willing and conscientious performance of all the relative and social duties.

Much is said of rights in the present unreasoning age and little of duties, but in the religious mind they are reciprocal, and neither peace nor happiness can be enjoyed till both are freely recognised and in active operation.

Are we rich and powerful, then ought we to discharge in meekness the duties inseparable from wealth and power. Our wealth is a trust conferred upon us by God for the good of the community, and our power to increase its comfort and happiness.

Are we poor, it is the portion assigned us, for the time at least, by God, and demands on our part patience, forbearance, submission and obedience. Were Christian principles to prevail there would be still rich and poor, weak and strong, as indeed there ever must be, but all would be brethren, all satisfied with their lot, and all happy.

But we now turn to the more immediate object of this letter, the probable appearance of the Cholera at no distant period. And let us not despond at this awful prospect, for the Lord God Omnipotent reigneth, and notwithstanding the falling away of many, we trust that we have still thousands of true hearts among us, as there were in the gloomy days of Elijah, prepared to resist the world, the flesh, and the devil.

Our Holy Catholic Church still spreads aloft her banner of love over the land, and God stands pledged that the gates of hell shall not prevail against her. She offers to all a refuge from the storm; and should her believing members be comparatively few in number, yet she may supply her twenty, or at least her ten, righteous persons to save us from this approaching destruction, and show by their courage and untiring works of love and mercy to an unbelieving world, that they rely upon God in Christ enjoy a confidence which can never be broken and which is able to sustain them under the most afflictive calamities. Nay, such feel themselves sheltered in the bosom of infinite mercy; and they are prepared and ready to meet every contingency, not only poverty and sickness, but even death itself, as the messenger that conveys them to the more immediate presence of their Redeemer, and the long sought rest of His eternal kingdom.

And should you at any time fall into darkness and despondency, say not, that your sins are too many and grievous to be forgiven, and that the Pestilence will find you naked and without hope. For though repentance deferred to the last gasp be a most discouraging thing, and a sick bed or the time of God's visitation not a fit hour for making our peace with our Redeemer—yet even then, blessed be our Father in heaven, the door is not absolutely shut, nor is repentance forbidden—nor is it not even at such a time unlawful, nor does this late period make it insincere, although our sin has been grievously aggravated by delay, and it may seem to others as well as to ourselves, not a little suspicious. The Prodigal never thought of returning to his Father till he was ready to perish. And Christ seems to relate the parable to meet among others, such cases as must frequently happen in times of pestilence, that He may touch with hope the hearts of the greatest sinners, and make them aware that He will receive them, however late, and by whatever necessity or distress they are driven to Him, and that if they come with faithfulness of heart He will in no way cast them out, but graciously receive them. Do not therefore yield to despair, however sinful you may have been. Confide in your Saviour. Pray to Him for pardon, and He will hear you. Submit yourselves to His will, and be resigned in all things except one—the loss of your immortal souls. To this you must never be resigned, but you must strive night and day to obtain an interest in Christ—the remission of your sins, the sanctifying of your hearts, the saving of your souls, and then you shall be enabled through the influence of His Holy Spirit to perform your work were it even at the last hour, and as Jacob said to the Angel "I will not let Thee go except Thou bless me," neither ought you to leave offering to Jesus, till you have made good your title to eternity.

But great as were the evils, which the cholera brought upon us in its former visitations, and awful as is the contemplation of its return, we must not forget that it has been over-ruled by divine mercy for good, and been productive of many valuable social advantages, which are of a permanent character, and will yield much benefit to mankind, when the calamity itself shall have been long forgotten.

Not only have we become far better acquainted with the nature of the disease, and the means of its cure and avoidance, but it has been the cause of introducing many improvements which will add much to the physical comfort of the community. Far greater attention is now paid to the cleanliness of our towns and cities—to the purifying of the atmosphere, to the encouragement of the houses of the poor—to the encouragement of temperate habits—to the supply of warm clothing to the needy, and nourishing and healthy food. The kind sympathy of the rich has been called forth to the assistance of their more unfortunate neighbours, and the distance

between the different classes of society has been lessened by acts of generous kindness on the one side, and grateful acceptance on the other. Moreover it has been shown that cholera in its first stage is by no means unmanageable by simple remedies, and prompt recourse to medical assistance. One matter of great importance appears to be set at rest, namely, that cholera is not contagious, and that there is no risk in attending upon the sick and the dying. Now this is a most valuable discovery, for it will give confidence to the weak and timid to nurse their friends and neighbours, and the inmates of their families without fear or apprehension. During the two last visitations of the Pestilence, the poor were frequently much neglected. Pity was swallowed up by fear. The healthy members of the household got so terrified at the sudden attacks and deaths around them, that they either became hardened or incapable of discharging the various duties required in attending upon a sickness so fearful and loathsome. They beheld death over their heads and in their houses—starting in the face, and clutching them as it were in its grasp—hence their alarm at touching the infected, and their inability to assist and comfort the unhappy sufferers.

Now it is decided, by the best authorities, that there is no ground for this alarm, and that there is far less danger in watching a Cholera patient than one in Typhus Fever. But were the danger certain, as has been formerly held, it would prove no hindrance to the care and watchfulness of the truly religious. Such are ever found bold, active, kind and considerate in the day of calamity; they feel convinced that if God sends the judgment, He likewise puts it into the hearts of His children to love their neighbours as themselves, and to manifest their devotion to Him by obedience to His laws, that is, by doing all in their power to assuage and to remove the affliction.

It is true that unbelievers, and such as have never felt the power of the Gospel, have frequently asserted, in their deplorable ignorance, that the pious are inactive on such trying occasions, and more disposed to sit with folded hands in stupid amazement or selfish indifference, than to employ themselves in assisting and comforting the diseased. But let such truthless scoffers learn, that as the friends of Christ firmly believe that every calamity comes from God, they likewise believe as firmly that God can stay its progress in a moment, and that among the means of staying it, is the active exertion of all the Christian Charities, fearlessly applied to the amelioration of suffering.

As to you, my Brethren of the Clergy, the Scriptures exhort you to improve, for Spiritual purposes, all the divine dispensations; and for this our Church makes the most beautiful and effective arrangements. After providing, in the most ample and interesting manner, for public worship on Sundays and Holydays, and for hallowing the different steps of our earthly pilgrimage, she takes order for the appointment of the most suitable religious exercises to meet extraordinary emergencies.

I therefore recommend the following prayers to be used in all the congregations of this Diocese, immediately before the General Thanksgiving at Morning and Evening Prayer.

They are the same which the late Archbishop of Canterbury, of blessed memory, appointed to be used in England, when threatened with the Cholera in 1832; and where, it is believed, they were attended with a special blessing. And may we not, in all humility, hope that a like blessing will follow them here if used in a devout frame of mind, with sincere repentance for our sins, and firm resolutions of amendment in heart and life.

It is during periods of great public affliction that men's hearts are tried, and especially the Ministers of God's Word and ordinances. Therefore, to your Sunday prayers and duties, my brethren, you must add active and untiring labour during the week. And this not merely in answering promptly every summons to the bed of sickness and of death, but going un-called, on finding any of your flock attacked; it is your bounden duty to make frequent inquiries, that no one may lose the benefit of your presence to administer the consolations of religion, and to satisfy the anxious cravings of the Soul in the hour of departure.

And here I may observe, that in the faithful discharge of these important duties, the Church allows her Clergy no discretion—no questionings about personal danger, family ties, and the like; or that such visits can be of little efficacy to the sufferer on the bed of death;—it is our duty and privilege to act, and neither to hesitate nor to judge. The Church gives countenance to no selfish apologies or excuses for holding back on such trying occasions; we are emphatically bid, in fighting under his banner, to stand in the front of the battle, and woe be to us if found less devoted than the Soldier who boldly marches to the cannon's mouth, in defence of his earthly Sovereign.

But past experience, my brethren, assures me of your fidelity, in the discharge of this perilous duty, to the requirements of your Ordination vows. And I trust in God that we have many Aarons among us, ready to go forth with censers in their hands, to stand between the living and the dead, and fervently to pray that the plague may be stayed—and to shew to the lukewarm and unbelieving world that we have a divine arm on which to lean—a hope that may not be broken, but which is able to support the most feeble, though all the powers of darkness were leagued against them. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the Pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.—A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

With my humble and earnest prayer that the Pestilence may be averted from this Province, and commending you to the merciful protection of God,

I remain, my dear Brethren,
Your affectionate Diocesan,
JOHN TORONTO.

Toronto, 4th Nov., 1848.

The two following Prayers are to be used in the Congregations of this Diocese, immediately before the General Thanksgiving at Morning and Evening Prayer.

PRAYER.
Most Gracious Father, and God! who hast promised forgiveness of sins to all those that with hearty repentance and true Faith turn unto Thee. Look down, we beseech Thee, from heaven Thy dwelling place, upon Thy unworthy servants, who, under an awful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee.

We acknowledge it to be Thy goodness alone that, whilst Thou hast visited other nations with Pestilence Thou hast so long spared us. Have pity, O Lord! have pity on Thy people, both here and abroad: suffer on Thy behalf, both here and there that are suffering under Thy judgments; and turn away from our only security is in Thy compassion. We confess in shame and contrition that in the pride and hardness of our hearts we have shewn ourself unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws. Yet, O Merciful Father, suffer not Thy destroying Angel to lift up his hand against us, but keep us, as Thou hast heretofore done, in health and safety; and grant, that being warned by the sufferings of others to repent our Sins, we may be preserved from all evil by Thy mighty protection, and enjoy the continuance of Thy mercy and grace, through the merits of our only Mediator and Advocate Jesus Christ. Amen.

O, Almighty God! who by Thy many instances of Mortality, which encompass us on every side, dost call upon us seriously to consider the shortness of our time here upon earth, and remind us that, in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto Wisdom.

Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day, which to-morrow it may be too late to seek for; that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in godliness, we may at all times be ready to give up our Souls unto Thy hands, O Gracious Father, in the hope of a blessed immortality, through the mediation, and for the merits of Jesus Christ our Lord. Amen.

THE PASTORAL LETTER.
We have deferred the main part of our editorial this week, in order to make room—as is duty bound to do—for our Diocesan's Pastoral Letter on the apprehended approach of the Cholera. Of the contents of that document it does not become us to speak; of its seasonableness all must be convinced. Every one must feel that unless there be a special interposition of Divine Providence, this country will be visited, within a few months, perhaps, by that most awful of God's judgments, the Cholera. It is wise and fitting, therefore, that each, in the expectation of this scourge, should ask himself, "Am I prepared to meet it?" None but the most heartless and perverse can look upon the prospect of the epidemic with unconcern. None—with the fear of God before their eyes—can refrain from dwelling upon the duty, to which God is now specially directing us, that of setting the soul's momentous concerns in order for the reckoning which—to many—the Cholera must be expected to bring along with it.

It has been observed by the historian, that the worst feature of the Plague of Athens, in ancient times, was the moral contamination by which it was accompanied. The minds of all were seized with despair, and from despair arose unbridled licentiousness and universal impiety. That was the melancholy scene in a heathen land. Let not our Christian country present anything resembling it; but let each man labour to submit himself cheerfully and truthfully to the will of God, in humiliation and penitence and prayer. The following verses on the "Approach of the Cholera," are from "Thoughts in past years."

"As dark foreboding seem'd to dwell
On Thy forsaken Israel,
And Zion's daughter had her throne
Upon the desert stone,
As Canaan's sun sunk down beneath the sea,
The brighter broke the lights of Gospel prophecy,
Now that we, wise and prudent grown,
Forget the lore to babes made known,
And there are sounds upon the wind
Of judgment close behind,
All will be well, if sighs of stern alarm
But teach to cling more close unto a Father's arm."

PROCLAMATION.
His worship the Mayor has issued a proclamation for the information and guidance of the inhabitants of the city of Toronto—in which it is ordered

"That the High Bailiff and the City Inspector be directed, with the assistance of the Police Force of the City, to visit and examine the premises of the inhabitants of the various Wards of the City, and to direct the removal from their premises of all Manure, Stagnant Water, and Animal or Vegetable Matter in a decaying state, which may exist in such premises within a period to be prescribed by said High Bailiff, City Inspector, or other Member of the Police Force, under the directions of these officers, acting under the command of the Mayor or the Chairman of the Board of Health; and that a public notification of these instructions be issued by the Board of Health, that all persons neglecting to obey them, will be proceeded against, and punished conformably to the provisions of the existing laws and ordinances in that behalf.

"That the High Bailiff and City Inspector, with the aid of the Police Force, do immediately inspect the City, and cause to be removed therefrom, at the expense of the Corporation, all filth, or offensive decaying animal and vegetable matter; and that the said officers shall, until further instructions from the Board of Health, continue to make periodical inspection of all thoroughfares, and preserve the same in a state of cleanliness, under the direction of the Mayor or the Chairman of the Board of Health, so long as there may exist any reason to apprehend the visitation of Asiatic Cholera, or of any other dangerous pestilence.

DISTRESSING ACCIDENT.
We regret to say that our respected fellow-townsmen Captain Baldwin, met, yesterday morning, with a severe accident in King Street, in the immediate vicinity of our office. As he was driving in his carriage, his horse having been startled by an ass, ran off, and the unfortunate gentleman was precipitated with violence from the vehicle. He was immediately conveyed into a house, and provided with medical assistance, when it was ascertained that he had received a severe injury on the back of the head. In answer to our inquiries last night, immediately before going to press, we were informed that Captain Baldwin was in a very precarious condition.

TRINITY CHURCH, KING-STREET.
We were much gratified a few days since, by an inspection of the new School House (in connection with this Church), just completed at the sole expense of E. Turner, Esq., one of the parishioners. It is built of red brick, faced with white brick—having accommodation we should suppose for about two hundred children, and the style of its architecture is similar to

that of the sacred structure whose shadow rests upon it. Every thing is real and substantial—of the most solid and lasting description. We were especially struck with the pleasing and picturesque effect produced by the quaint latticed windows and pointed door-ways.

The blessing of the Almighty seems especially to have rested on Trinity Church, and on the labours of its devoted pastor, and heart-felt and sincere must be the joy of those who having laboured in its erection, now witness its success.

A new feature is now added to its usefulness—a School House is joined to the Sacred building, where we hopefully trust, that the children of the Church will be trained up in the principles of the Church, on week-days as well as Sundays. Such an education may disqualify the poor from being the tools of turbulent demagogues—may prevent them from joining the ranks of seditious, levellers; but with God's blessing it will make them contented with the state of life to which it has pleased God to call them,—it will teach them obedience to the laws—it will teach them to endure patiently the tribulations which come alike to all, and it will teach them to place implicit reliance in the promises of Holy Scriptures.

Most sincerely do we trust that the noble example of Mr. Enoch Turner, so refreshing to contemplate in those morose days of indifference, and contempt of God's Holy Word and Commandments, may prove of infinite benefit to the Church, by inducing others to give freely of their abundance, to the glory of God and the advancement of his kingdom.

RELIGIOUS PRINTS.
Some months ago we called the attention of our readers to the newly established association for the distribution of religious prints amongst the middle classes, the poor, and charity schools, on the principle of the Parker Society. We have just received copies of three of the pictures which compose the series of the current year, and have to express our unqualified admiration both of the subjects, and of the manner in which they are executed. One of them—the scourging of our Blessed Redeemer, we formerly noticed—the others are the Nativity, and the interview between Jesus and Mary in the garden, after the resurrection—the former designed by Fulrich and the latter by Hess. Both the prints display a high standard of artistic excellence, and deserve a place in the portfolio of the most fastidious collector. We were especially pleased with the picture representing the Saviour and the much-loving Mary. The exquisitely tender story is told with a delicacy and a pathos which could not be surpassed.

We understand that Mr. Thomas Champion has agreed to receive subscriptions for the series: and are authorized to state that the set of twelve prints will be delivered in Toronto, free of expense for £1 7s. 6d. currency.

BISHOP JEREMY TAYLOR.
Mr. Parker of Oxford has just published a little volume, which must be received with peculiar interest by the theologian and man of letters. It is a learned and practical treatise by the eloquent Bishop of Down and Connor, "On the Reverence due to the Altar," printed for the first time from the original manuscript. This valuable relique of the most imaginative divinity of the Anglican Church, formed one of a collection bequeathed by Dr. Thomas Barlow, Bishop of Lincoln, to the Library of Queen's College, Oxford—and from the evidence adduced by the Editor, the Rev. John Barrow, M. A., no doubt can be entertained as to the identity of the author.

As might be predicted from its title the work furnishes us with a variety of arguments to show that the worship of God must be external as well as internal, and meets objections which are frequently made against a reverential regard to the house of prayer, as having a tendency to superstition. On this point the Bishop remarks

"If you ask how this differs from worshipping God he fore an image, I answer, only in these two things: 1. Because one is forbidden, the other is not. 2. Because an image hath no relative sanctity in it, God is not present there as he is in altars. If this will not satisfy you, but that you still suspect a snake, and fear lest it will bite you, which is neither ultimate, nor divine at all, but in degree no more than civil, though in matter religious, and in manner relative, if I say, you still suspect, then I pray first do but consider that saying of God the children of Israel, Levit. xix. 30—"Ye shall keep my Sabbaths and reverence my sanctuary."—p. 47."

Mr. Barrow appears to have discharged his editorial duties in a most creditable manner, and small as the volume is, its publication furnishes an important item in the literary history of the nineteenth century.

HUTCHINSON FAMILY.
The second and last concert by the Hutchinson family was given on Friday evening the 3rd inst., in the old City Hall, which was half filled.

We cannot speak in the most favourable terms of the taste and execution of the artists, and our space will not allow us to give a detailed critique on their performances. While we were pleased with the entire absence of everything like meretricious ornament, and the perfect harmony of the four voices (3 brothers and a sister) there appeared to us to lack that fine discriminating taste, which would have more perfectly accorded the intonations to the words.

The bass voice was extremely rich, and Miss H's tenor, though limited in compass was in many of the lower notes remarkably fine, the baritone though perhaps the least effective voice, was we think managed with the best taste.

ERRATA.—We regret to observe two typographical errors which slightly mar the sense in our New York Correspondence of last week. In the eighth paragraph, "arrayed" should be "arranged"; and the quotation at the close of the twelfth paragraph, should read—
"The old history!—Truth without a home,
Despised and slain,—then, rising from the tomb."

AGENT IN LONDON AND NEW YORK.
Any Parcels for this Office, or for the Church Society of the Diocese of Toronto, which may be sent to Mr. Russell, 73, Cheap-side, London, or to Mr. Bainbridge, Wholesale Stationer, 32, Fleet Street, New York, will be regularly forwarded to Toronto.

Communications.
[We deem it necessary to follow the example of the London Church periodicals, and to assure our readers that we are not responsible for the opinions of our Correspondents.—Ed. Church.]

OUR BISHOPS, ARCHDEACONS, AND THEOLOGICAL INSTITUTION.
To the Editor of The Church.
Dear Sir,—I hope suggestion is neither dictating nor vanity, otherwise I would refrain from the following hints; but having been resident in Canada for upwards of fifteen years, and actively engaged as a Clergyman, in this Diocese, for more than eight, I may, perhaps, be supposed not entirely ignorant of the things which effect the welfare of our Colonial Church.