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. 16.]

TORONTO, CANADA, NOVEMBER 20, 1851.

WHOLE No., DCCXXXV.

-	Date.			the part of	2nd Le	nd Lesson	
1	VOV	. 23.	23D SUND. AFT. TRIN.* { M, E,	Prov.	10	John Titus	0 2
		24,	······································	Isaiah	2,	John	16.
-		25,	· · · · · · · · · · · · · · · · · · ·	"	4,	John Heb.	17.
	10	26,	{ M, E,		6 3	John Heb.	18.
			(E,	"		Heb.	19. 3.
	4	28,			11,	John Heb.	20.
		100	Fast. { M, E,		12,	Heb.	
1.6		30,	ST. ANDREW, A. & M. & E.	Isaiah	1,	Acts Heb.	1.

is is the Sunday next before Advent, and the Rubric pro-hat the Collect, Epistle and Gospel for the 25th Sunday rinlty, "Shall always be used upon the Sunday next before

3t. James'ss St. Paul's Rev. E. Baldwin, M.A., Assist. Rev. J. G.D. McKenzie, B.A., Incum st. George's Rev. R. Mitchele, M. A., Incumbent. Il 63 HolyTrinity (Rev. H. Scadding, M.A., Incumb.)		Even song.	
8t. G Rev. R Mitchele M A Jacobs 11 11 14	31 0	0'0	
	14	"	
Toly Trinit . (Rev. H. Sandding M. A., Incumb. 11 "		61 7 61	

by

71d.

t in this Church the seats are all free and unappropriated. The Holy Communion is administered on the first Sunday the Holy Communion is administered on the first Sunday the Holy Communion as St. Paul's; third Sunday, at St. George's hurch. 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.

RESIDENT SCHOOL HOUSE.

RESIDENT SCHOOL HOUSE.

RESIDENT SCHOOL HOUSE.

Professor RICHARDSON, M.B., M.R.C.C.L.
CENSOR: THE PRINCIPAL.

W. WEDD, Esq., M.A., 3rd Classical Master. F. W. BARRON, M.A., Principal U. C. C.

THE COMMON-PLACE BOOK.

IS THERE NO DEVIL.

dn Episcopal clergyman travelling in England, telates the following dialogue, as having occurred h an omnibus. It is another 'short method' of disposing of the Universalist doctrine of no devil.

First Universalist (addressing his friend.)—Well were you at the hall last evening, to hear our friend Rushey?

Second Universalist. No, I was not.
F. U. That was a pity for Rushey did the business most manfully. You know the subject was, when was a pity for Rushey did the condense of the being was, whether there is any evidence of the being and personality of the devil. I assure you he gave the most solid and positive proofs that there is no devil. And, indeed there cannot be found now-a-And, indeed there cannot be round.

And, indeed there cannot be round.

existence man of common sense who believes in the existence of the devil, or who will attempt to prove he face of the devil, or who will attempt the face doctrine: I say, (looking our divine full in the face,) no man of common sense can believe in such an absurdity.

Divine. Sir, I lay claim to common sense, withpretending to any thing more, and I believe

there is a devil.

F. U. Ah! do you, sir? do you, indeed? I astonished, I am astonished! Believe there is a devil! here what Mr. devil! believe there is a devil! after what Mr. Rushey has said, and many others besides, who have with have with equal clearness proved the contrary! O no, sir, there is no devil! it is only a trick of priests; there is no devil.

D. I suppose, sir, you believe in the Scriptures?
F. U. O ves, sir, to be sure I do; it was from the Scriptures Mr. Rushey gathered his proofs. O yes, sir, to be sure I do; it was from

Well, then, do you not read again and again of the devil in the Scriptures?

an evil conscience. Truly, sir, truly; but devil means only

Ah! indeed! an evil conscience, an evil conscience; let us try it; Now there was a day when the when the sons of God came to present themselves before the results among them before the Lord, and Satan came also among them an evil conscience came also among them t—and the Lord said unto Satan'—and the Lord said unto an evil conscience!

F. U. O, Sir, you need not go any farther: to be sure, it does not mean an evil conscience there. Well, sir, we will try it in another case: Then was Jesus led up of the Spirit into the wilhess to be tempted of the devil'—to be tempted of an evil conscience.

F. U. (A little mortified.) Why, yes, it does not seem to hold good there, neither.

D. Let us try it once more: 'And there was a good way off, an herd of swine feeding. So the devils' -- the evil conscience -- 'besought him,' saying, 'If thou cast us out, suffer us to go away into the herd of swine; and he said unto them, Go; and when they'-the evil conscience-' were come out, they'-the evil conscience-'went into the herd of swine.'

The evil conscience of the Universalist was troubled, and he was dumb.

CONSCIENCE.

Neighbour Jones has a conscience that looks forward and keeps him from doing wrong. But neighbour Smith's conscience is of the ex post facto order, never manifesting itself till after the wrong deed is done, and then acting as a terrible avenger. How many there are of this kind, always sinning, and always repenting! No class of men, in a moral point of view, suffer so much as

REPENTANCE.

Sorrow for sin is not repentance. Repentance is a great volume of duty, and godly sorrow is but the frontispiece or title-page to it; it is the harbinger or first introduction to it .- Jeremy Taylor.

A GCOD LIFE.

Lead a good life; that is, live regularly, sociably, and humbly. Regularly, as to yourself; sociably as to your neighbour; humbly as to your God .- Saint Bernard.

PICTURE OF A RADICAL.

The radical, because he cannot reach the desired goal at once, often becomes impatient and denunciatory. He loses faith in man, in truth, in God. He complains o persecution, but he is the most intolerant of men. He professes love for the race, but his misantfropy is lamentably apparent. His voice is loud to the cause of liberty, but he is the veriest tyrant. He claims to be a reformer, but he has failed to reform what most needs reformation-himself .- He carries a torch for burning, but no hammer for building. He would take away a good, but offers no equivalent. He would pluck the crutch from the cripple, but he seeks not to cure his lameness. He would hush the simple hymn of childhood. but he does not anoint its lips or tune its faltering voice to flow in sweeter anthems. Need I say that such is not the man for the times ?- Rev. S. B. Burchard, D. D.

TRIFLING FAULTS.

Beware how you regard as trifling, faults which appear of but little consequence. You weigh them, and think them nothing; but count them, and you would be frightened at their number .- Saint Augustine.

UNIVERSAL LOVE.

Ah! of all the favours that He shows towards us, above all, toward us poor men who are alone. the greatest is this inclination to love every thing. It is like a warm spring, which flows continually from the heart, and which, after having watered this place, goes to water that, and which never ceases to flow. It is the gift from the good God that good souls call pity! Pity for the afflicted, for the guilty, for the poor, for the rich, for the old, for widows, for children, for men, for animals, for plants, for the earth even, and for the stars of heaven, if these elements themselves possess sensibility, whether dull or lively, and if all feel, cry, and suffer in their way as we do. Alas! I believe this is what the good God commands and inspires the most in us men. For without this pity for one another, what would become of us all in a world so kneaded with affections ?- Lamartine.

THE DEGRADATION OF SIN.

A soul clothed with Christ, stooping to any sinful delight, or an ardent pursuit of anything earthly, though lawful, doth wonderfully degrade itself. Methinks it is as a king's son in his princely apparel, playing the scullion, and sitting down to turn the spit .- Leighton.

SPIRITUAL NURSING.

To bring our children to Christ is no more the one act of bringing them to be baptized, (although without this we cannot be said to bring them to Christ at all) than mere Christian instruction without Baptism. We not only bring them to Him, casting them at His feet, and begging him to take up these our foundlings, but we receive them back again from Him, like the mother of Moses, when saved from the water, and out of and through the water, although, as was hers in a figure and in truth, protected by one mightier than she was who

care to tend them, not now our children only, but God's, and so to be tended not only with our natural parental affection, but as a holy deposit, as a trust from the Most High, which he will demand of our hands, pure as he entrusted them to us; as a holy and mysterious treasure, of value inexpressible, because he has set his signet upon it. Like Hannah, we have "lent them to the Lord," that as long as they live they should be lent unto the Lord," and though He give them back to us for awhile, it is like Samuel, until they shall be weaned and fit to minister in His house, His Church, for

EPISCOPACY.

When I shall see all the fables that have ever been written proved to be true stories,-when I shall see all the governments in the world changed from one form to another without any resistance or difficulty,-then I will begin to believe that presbyterial government, having continued in the church during the apostle's times, might, presently after, against the apostle's doctrine, and the will of Christ, be whirled about like a scene in a play, and be transformed into episcopacy. In the mean time, while these things remain thus incredible. and according to human reason impossible, I hope shall have to conclude thus:

Episcopal government is acknowledged to have been universally received in the Church presently after the apostles' times.

Between the apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration.

And therefore there was no such alteration as is pretended, and therefore episcopacy, being confes. sed to be so ancient and catholic, must be granted also to be apostolic .- Chillingworth.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

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.

the fourteenth budday arect Lithity, 165			
Previously announced in No. 15 £2	64	16	81
St. Mary Mag., Napanee£0 14 0			
St. John's, Baker's Corners 0 2 6			
-per the Rev. W. B Lauder	0	16	6
St. James, Kemptville 1 0 0			
Mountain 0 10 0			
-per Rev. H. E Plees	1	10	0
St. Johns', Ancaster,		- 4	
per Rev. W. McMurray		15	
Wellington-square, per Rev. T. Green.	-	5	- 4
Irish Settlement, per Rev. W. Ritchie.	0	5	1000
St. John's, Murray, per Rev. J. McIntyre.	0	10	0

119 Collections amounting to.... £270 18 10

T. W. BIRCHALL, Treasurer.

The Treasurer has also to acknowledge the following for the Jubilee Fund, S. P. Gospel in F. P.:— St. James's Kingston, per Rev. R. V. Rogers £2 0 11

PRESENTATION TO TRINITY CHURCH, GALT.

In an age like the present, and especially in this new country where the spirit of worldliness, so prevails as to put in abeyance everything connected with our highest interests, and where we unhappily see the wicked disposition of giving to Cæsar the things which belong to God so openly manifested, it appears like an oasis in the desert to be permitted to record such an instance of Christian munificence on the part of a private indi-vidual, as will be made known to our readers by the subjoined correspondence.

Galt, 1st Nov.

REVD. AND DEAR SIR .- I beg through you to pre sent to Trinity Church, the accompanying Silver Service of Communion plate, as a small mark of my regard for the sacred ordinance.

Yours faithfully, ISABELLA J. SHADE.

The Rev. M. Boomer.

Parsonage, Galt, 11th Nov., 1851.

Parsonage, Galt, 11th Nov., 1851.

My Dear Mrs. Shade,—It affords me no ordinary pleasure to have to acknowledge the receipt of the very handsome Service of Communion plate which you have been pleased to present through me to Trinity Church.

As their Minister, I believe I may safely say for the congregation, that there will be on their part but one responsive feeling, viz., sincere thankfulness that there is one amongst them to whom God has given not only the ability but the will to dedicate so largely of her means to the service of the Sanctuary. For myself I must say that it is to me peculiarly pleasing, because I hail it as an evidence of the growing influence of our holy religion, when you thus come forward and liberally testify your regard for that sacred ordinance in which testify your regard for that sacred ordinance in which we commemorate the death and passion of our blessed

Be assured, my dear Mrs. Shade, that in years to come, and when you and I shall have been removed from the imperfect services of the sanctuary below to join I trust, that pure worship of the blessed temple which is above, that there will be no association of your name as connected with Galt and its little Church gave them birth; still they are given back to our more enduring and more hallowed, no momento of you

more sacred and revered, than the recollection that you were the donor of those sacred vessels with which that high ordinance will continue to be administered.

high ordinance will continue to be administered.

That your soul may be strengthened and refreshed upon every occasion that you are a partaker of that cup, and that you may be one of those who will be permitted to sit down and drink it new with the Redeemer in His Father's Kingdom, is the sincere prayer of your faithful Minister,

MICHAEL BOOMER.

The Service consists of a Chalice, two Cups, and Paten, and is sufficient for a congregation of two hundred communicants. It is remarkably and becomingly chaste, and was purchased from the first establishment in New York.—Galt Reporter.

ENGLAND.

The Rev. M. W. Mayow has favoured us with a copy of a correspondence which he has recently held with the Archbishop ef Canterbury, with a view to obtain from his Grace a more satisfactory explanation or expression of his views with regard to the necessity of Episcopai Ordination.

We are unable to make room for this correspondence, having already had to postpone, till next week, some further observations on the Manchester and Salford Education scheme, as well as other subjects.

some further observations on the Manchester and Salford Education scheme, as well as other subjects.

But the real practical result of this correspondence is so small, that we should, in any case, have hesitated to give it at length. Indeed, as we have before said, the known principles of his Grace, and the practice of the Court when in Scotland, preclude all hope of any definite statement from his Grace beyond the assertion of the validity of our own Orders, and of the superior claims of Episcopacy. We do not believe that any one will be able to obtain from a Primate of the English, or any other Church, a public, individual declaration which can be, and obviously would be, injuriously, even though justly, applied to the presonal conduct of a virtuous and popular Sovereign in communion with that Church.

Mr. Mayow calls his Grace's attention to Hooker's restrictions as to the "necessity" which will excuse Ministration without Episcopal Orders; and he asks the Primate whether he adheres to Hooker's restrictions, as well as to his concessions. The following is his Grace's first letter:—

"Addington, October 6.

"Raw Sir.,—Having cleared my letter to Mr Gaw-there from the misar prehension which had been fas-into further discussion on the subject to which it relates.
"The question which you propose to me, as to the

countries or the circumstances in which Episcopal Ordination may be dispensed with, would require a dissertation for which I have neither leisure nor inclination. I am satisfied with knowing that the validity

nation. I am satisfied with knowing that the validity of our own Orders is undisputable.

"I used the words of Hooker, not for his authority, but because they expressed my own opinion, which is in exact accordance with documents which are common to us both, and to all the Clergy, in the XIX. and XXIII, Articles of our Church, and the Rubric prefixed to the Ordination Service.

"I regret that, in consequence of my absence from home, this reply to your letter of the 1st instant has been delayed, and remain.

Reverend Sir your faithful covered.

Reverend Sir, your faithful servant,

Reverend Sir, your faithful servant,

"Rev. M. W. Mayow." "T. B. Cantuar.

Mr. Mayow replies that, as the matter now stands, the Minister of any sect may intrude himself into our parishes, and may plead the authority of his Grace for the validity of his ministrations, and he adds—

"Your Grace has said, in one part of your letter to me, 'I am satisfied with knowing that the validity of our Orders is indisputable.' May I say, in reference to this, that I am persuaded a very large number of those among us who attend the worship of schismatical teachers would make the some admission, but evidently, at the same time, perceive no inconsistency in denying the whole value of our Orders, and conceive themselves at perfect liberty to join any sect or schism selves at perfect liberty to join any sect or schism which they please, the most prevailing heresy of our day being, not an earnest sincere objection to any one truth, but (under the plea of liberality and charity) a ifference to all error.

The following is his Grace's second and final reply:

" Addington, October 13, 1851.

"Reverend Sir.—I should be sorry if anything writ-ten by me, however hastily, should permit excuse for heresy or schism. But I think that, on reflection, you will perceive that "no heretical or schismatical use of my language can be justly made;" and to prevent un-reasonable inferences is impossible. My original letter distinctly referred to the foreign Protestant Ministers, concerning whom a question has been asked me, and opinion (which I supposed to be a general opinion,) that persons placed in their circumstances were not to be "considered as mere laymen," having no valid Ministry, solely for the want of Episcopal Ordination.

"Such being the case, I must still crave your excuse if I decline to pronounce dogmatically upon the general subject, which is very extensive and very complicated and not, as far as I can see, so clearly settled by Scripture as to warrant a more definite opinion than that laid down in the Thirty-third of our Articles, or the Rubric prefixed to the Ordination Service.

"I remain, Rev. Sir, your faithful servant,

"Rev. M. W. Mayow." "J. B. CANTUAR.

Mr. Mayow rejoins that as his Grace so strictly confines himself to the case of Foreign Pastors he infers that no one who ministers in these realms, without laving received Episcopal Ordination, will be warranted in claiming any sanction whatever for his acts from his Grace's recent latters. his Grace's recent letters.