

# 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, FEBRUARY 26, 1852.

[WHOLE No., DCCXLIX.

## WEEKLY CALENDAR.

Day.	Date.		1st Lesson	2nd Lesson
D	Feb. 29.	1 SUNDAY IN LENT.	{ M. Gen. 19* E. " 22	{ Matt. 7. Rom. 12.
M	March 1.		{ M. Deut. 15. E. " 16	{ Luke 12. Eph. 6.
T	" 2.		{ M. " 17. E. " 18	{ Luke 13. Phil. 1.
W	" 3.	Fast.	{ M. " 19. E. " 20	{ Luke 14. Phil. 2.
T	" 4.		{ M. " 21. E. " 22	{ Luke 15. Phil. 3.
F	" 5.	Fast.	{ M. " 24. E. " 25	{ Luke 16. Phil. 4.
S	" 6.	Fast.	{ M. " 26. E. " 27	{ Luke 17. Col. 1.
C	" 7.	2 SUNDAY IN LENT.	{ M. Gen. 27 E. " 34	{ Luke 18. Col. 2.

\* To verse 30.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's*	{ Rev. H. J. Grasett, M.A., Rector, Rev. E. Baldwin, M.A., Assist. }	11 o'clock	3½ o'clock
St. Paul's...	{ Rev. J. G. D. McKenzie, B.A., Incum. Rev. R. Mitchell, M.A., Incumbent. }	11 " 4	" 7
Trinity .....	{ Rev. Stephen Lett, LL.D., Incumbent. Rev. H. Scadding, M.A., Incumbent. }	11 " 6	" 9
St. George's	{ Rev. W. Stennett, M.A., Assist. }	11 " 7	" 10
Holy Trinity†		11 " 8	" 11

## TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. Lawrence Buildings.

Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 25s. per annum; Nonperforming 25s.

J. P. CLARKE, Mus. Bac. Conductor.  
G. B. WYLIE, Secretary & Treasurer.

## Poetry.

### THE DYING CHRISTIAN'S FAREWELL.

FROM THE GERMAN OF ARNDT.

Now, my grave, for thee I wait!  
For of wandering I am weary;  
From the earth I separate,  
Earth so sinful and so dreary.  
Heaven invites me as its guest,  
Angels bid me to their rest.

Now, my grave, for thee I wait!  
I have reached at last the portal,  
Lay my staff down at the gate  
Where is ended all that's mortal;  
Rest my weary heart and head  
In the still and painless bed.

What should I be doing here,  
In the darksome valley dreaming?  
For how proud and high so'er  
Its affairs be to our seeming,  
Like the sand shall be their fate,  
Which the strong winds dissipate.

Therefore, earth, farewell to thee!  
Let me now depart in gladness;  
For thy hopes are vanity,  
For thy very joy is sadness;  
And thy beauty a vain thing,  
Empty all and perishing!

Therefore, now, a last good night!  
Farewell all ye fires of heaven,  
Sun's and moon's beloved light,  
And ye glorious stars of even!  
In the light I haste to see,  
Dim and quenched your beams shall be,

Farewell, each beloved friend,  
Weeping at what death must sever!  
For the grief which God doth send,  
He Himself sends comfort ever.  
Weep not for things which must remove,  
What is lasting is above.

Weep not that my longing heart,  
Lightly this poor earth esteeming,  
From it willingly should part,  
From the error, from the seeming,  
From the nothingness and night,  
To the realm of truth and light.

Weep not, my rejoicing heart  
Hails its Saviour and salvation;  
In His wounds I too have part,  
Wounds still warm from His dear passion,  
Flowing whence, His holy blood  
To the whole world worketh good.

Weep not my Redeemer lives!  
High and clear, o'er earth ascending,  
Hope the glorious promise gives,  
Mighty Faith and Love unending  
Join their voices, whispering mild,  
Fear not thou, the Father's child!

## THE COMMON-PLACE BOOK.

### EXTRAVAGANCE IN LIVING.

Everybody almost wishes now a days, to live as if already rich. The wives and daughters of men not worth two thousand dollars a year, dress as richly nearly as those of men worth ten or twenty thousand. The young too, begin where their parents leave off. Extravagance, in a word, is piled on extravagance, till

"Alps o'er Alps arise,"

The folly of this is apparent. These sums thus lavished go for mere show, and neither refine the mind nor improve the health.—They gratify vanity and that is all. By the practice of a wise economy, most families might, in time entitle themselves to such luxuries; and then indulgence in them would not be reprehensible. If there are two men each making clear two thousand dollars a year, and one lays by a thousand at interest, while the other spends his entire income, the first will have acquired a fortune in sixteen years, sufficient to yield him an income equal to his accustomed expenses, while the other will be poor as when he started in life. And so of larger sums! In fine, any man by living on half what he annually makes, be it more or less, can, before he is forty, acquire enough and have it invested in good securities, to live for the rest of his life in the style in which he has been living all along. Yet how few do it. But what prevents? Extravagance, extravagance, and again extravagance.—*Philadelphia Bulletin.*

### ANSWER A FOOL ACCORDING TO HIS FOLLY.

False reasoners are often best confuted by giving them the full swing of their own absurdities. Some arguments may be compared to wheels, where half a turn will put everything upside down that is attached to their peripheries; but if we complete the circle, all things will be just where we found them. Hence it is common to say, that arguments that prove too much prove nothing. I once heard a gentleman affirm that all mankind were governed by a strong and overruling influence, which determined all their actions, and over which they had no control; and the inference deducible from such a position was, that there was no distinction between virtue and vice. Now, let us give this mode of reasoning full play. A murderer is brought before a judge, and sets up this strong and overruling propensity in justification of his crime. Now, the judge, even if he admitted the plea, must on the criminal's own showing, condemn him to death. If we would thus address the prisoner: you had a strong propensity to commit a murder, and this you say, must do away the guilt of your crime; but I have a strong propensity to hang you for it and this, I say must also do away the guilt of your punishment.—*Parlour Magazine.*

### THINK.

Thought engenders thought. Place one idea upon paper another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful will it be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas may come out in lumps; homely and shapeless, but no matter, time and perseverance will arrange and polish them.—Learn to think and you will learn to write; the more you think, the better you will express your ideas.

### KEY TO CHARACTER.

The differences of character are never more distinctly seen than in times when men are surrounded by difficulties and misfortunes. There are some who, when disappointed by the failure of an undertaking from which they expected great things, make up their minds at once to exert themselves no longer against what they call a fate, as if thereby they could avenge themselves upon fate; others grow desponding and hopeless; but a third class of men will rouse themselves in such moments, and say to themselves, "the more difficult it is to attain my ends, the more honourable it will be;" and this is a maxim which every one should impress upon himself as a law. Some of those who are guided by it, prosecute their plans with obstinacy, and so perish; others, who are more practical men, if they have failed in one way will try another.

### INGRATITUDE.

Who can forbear grieving when he considers that he has fallen under the heavy displeasure of Almighty God, whose infinite patience he hath abused; that he is exposed to all those miseries that are implied in an eternal separation from the Fountain of all happiness; that he hath foolishly neglected the most important concern of his life, and done what in him lies to make himself everlastingly miserable; that he hath been ungrateful to his mighty benefactor, and unfaithful to his best friend; that he hath affronted Heaven with those very blessings he hath received from thence; that he hath despised the riches of God's goodness and forbearance and long-sufferings which should have led him to repentance?—*Robert Nelson.*

### LIVING TO THE SAVIOUR.

—It is in this state of existence only, that we can testify our gratitude to the Saviour, by suffering and denying ourselves for him. Oh! as we draw near eternity, and the bubbles of earth recede from our dazzled vision, shall we not lament that we have done so little for Christ. That we have been willing to deny ourselves so little for His sake who gave up His Life for us?—Oh! Let us live for the Saviour, and then, after a short separation on earth, how sweet to meet at God's right hand, to part no more for ever!

### Ecclesiastical Intelligence.

#### DIocese OF TORONTO.

##### CHURCH SOCIETY.

The annual meeting of the Gore and Wellington Branch of the Incorporated Church Society of the Diocese of Toronto, was held in the City Hall, Hamilton, on Wednesday evening last, the 18th inst.—the Rev. A. Palmer, Senior Clergyman of the United Districts and Rural Dean, in the Chair.

After a few introductory remarks, the Chairman called upon the Secretary, the Rev. J. G. Geddes, to read the Report. From this document, the affairs of the Society appear to be in a most satisfactory and flourishing condition. Two travelling missionaries are employed already within the bounds of the Committee, and it is the intention of the Committee to make application to the Bishop for two more, the Association having pledged themselves to raise the funds necessary for their support. The cause of the Society was advocated with much eloquence and ability by the various speakers, both Lay and Clerical. The assembly was one of the most numerous and influential we have seen in Hamilton, comprising a large proportion of the intelligence and respectability of the place. We, however, regret to state that much inconvenience was felt from the constant interruption occasioned by the sitting of several members of the City Council, who, although adjourned by the Mayor, persisted in transacting business, and even censured his Worship for conduct the public generally must approve of. We regretted to hear an apology made for Sir Allan McNab, who was prevented by indisposition from taking part in the proceedings of the evening. The following are the resolutions, which were unanimously adopted:

Moved by Henry Wyatt, Esq., seconded by the Mayor, and

1. *Resolved*—That the Report now read be adopted, and printed in the *Church* newspaper for general information.

Moved by Rev. B. Cronyn, Rector of London, C. W., seconded by Rev. John Hebben, and

2. *Resolved*—That this Association is deeply impressed with the conviction that while it is the duty of Christians to use their best exertions for the promotion of true religion; the blessing of Almighty God alone can render any instrumentality effectual; and therefore that this meeting desires to record its thankfulness for any service to the cause of Religion, which the Church Society has been enabled to render during the past year.

Moved by the Rev. Mr. Shanklin, seconded by Rev. Thos. Green, and

3. *Resolved*—That the members of this Association have viewed with wonder and admiration the indefatigable labours of the Bishop of this Diocese to found a University in accordance with the principles of the Church—they rejoice to find that those efforts have at length, under the blessing of God, been crowned with success, so that the members of the Church of England in this Province have now the means of educating their youth in the higher departments of human learning, without doing violence to their religious principles.

Moved by the Rev. Mr. Belt, seconded by the Rev. Mr. Merritt, and

4. *Resolved*—That inasmuch as the funds of this Branch Association are devoted, not only to further the extensive range of objects embraced in the operations of the parent society, but also to aid in maintaining a Travelling Missionary in each of the Districts of Gore and Wellington, while a large portion of the amount contributed is expended annually on local objects in the respective parishes, this association possesses the strongest claims on the support of every member of the Church within its bounds.

Moved by Dr. Clark, of Guelph, seconded by Thos. Stinson, Esq., and

5. *Resolved*—That the fact of the Church of England in this Province is mainly dependent on the exertions of her members for the means of extending her ministrations—while, so far from being treated with especial favour, either by the government or legislature, she is, to use the words of the Hon. Mr. Hincks, "a persecuted church"—ought to animate all her members to increased liberality in her cause, and with a firm determination while rigidly respecting the rights of other denominations, to do all that in them lies to protect her from injustice and oppression.

Moved by the Rev. Thomas Green, seconded by the Richard Juson, Esq., and

6. *Resolved*—That the thanks of this Association are hereby given to the Committee and officers for the past year, and that they be requested to continue their services for the ensuing year.

COBURG.—The Choir of St. Peter's Church Cobourg, have presented the sum of £15 to the Venerable Archdeacon Bethune, the proceeds of a Concert given on the 5th inst., to be added to the building fund for the enlargement of the Church.

#### DIocese OF QUEBEC.

The Bishop of Quebec left Quebec on Monday, 19th January, to make a circuit in these portions of the Diocese which lie in the District of St. Francis, and in the county of Megantic. Having passed the night of the 20th at the Rectory of Three Rivers, his Lordship proceeded the next day, accompanied by the Rector, the Rev. S. S. Wood, who is one of his Chaplains, to Nicolet, where they were both received at the Manor House of Mr. Trigge, and soon joined by the Rev. H. Burges, the Missionary of the place. Service was appointed in the Church at 2 p.m., at which time the Bishop was met by a congregation of nearly 50 persons from among the scattered Protestants of the neighbourhood, some of them having come from La Baie, which is 13 miles from Nicolet. A most excellent sermon was preached upon the occasion by Mr. Wood. Only five persons were confirmed. His Lordship addressed his charge to them as a little portion of a little flock, and exhorted them to remember the promise which most literally suited their case, and by God's good help, to stand their ground manfully, as the soldiers of Christ, in the face of the various influences which would be opposed to them. The example has been set in this Mission, under the auspices of Mr. Trigge, of forming an *endowment fund* for the permanent support of the ministry. The recollection of kindnesses and hospitalities experienced during a long series of years, at the hands of the late Captain Chandler and his lady, similar to those which he was now enjoying in the same house, could not fail to throw a certain shade of melancholy interest over the visit of the Bishop to Nicolet Manor. On Thursday, 22nd, Mr. Trigge sent the Bishop on to La Baie, to which place he was accompanied by the Rev. H. Burges, and his Lordship then proceeded alone to Drummondville, distant from La Baie 24 miles, where he became the guest of the Rev. G. M. Ross, and his mother, who resides with him.

The confirmation at Drummondville was held in the forenoon of Friday, the 23rd. From 70 to 80 persons were present. Nineteen were confirmed. The Bishop combined his address to them with a sermon on St. xxi., 33, 34, occurring in the 2nd lesson. Two of the male candidates had come from the River David, distant 24 miles, where a small handful of Protestants are without any standing ministrations upon the spot; and one of these two, a youth of sixteen had been brought up in the United States, had received adult baptism at the hands of the Bishop, after the 2nd lesson. It was an interesting case; the recipient of the two ordinances having, besides the training and instruction through which he had passed, been specially introduced the evening before, to his Lordship, and appearing to have a very just sense of the privileges and obligations of the covenant into which he was received, and a very honest and right purpose of heart in coming forward to pay his vows. His father who stood by him as one of his witnesses was greatly moved, and melted into tears, when the Bishop, after the usual questions, took his son by the hand and poured the sacramental water on his head. His Lordship during the remainder of this day was taken round by Mr. Ross to visit several of the families of the neighbourhood. The old Church of Drummondville, though of sufficient size and not inconspicuous, is a very unsightly wooden building, without paint, having been left without renovation on account of the projected erection of a new Church of stone, materials for which have been collected upon a site given by Mr. Watts. The late General Herlot, of Drummondville, made a bequest in land, in aid of this object. The work, however, is attended with difficulties and proceeds but slowly.

On Saturday the 24th, Mr. Ross drove the Bishop up to Lower Durham, within the same Mission, distant about a dozen miles from Drummondville, where a Church has been standing unfinished for not less than ten years. His Lordship met the congregation by appointment, in the school-house where Mr. Ross is in the habit of officiating; and, after service, addressed a sermon to them founded upon Psalm cxxii. 1, 5, making advantage of the text to press upon them the duty of leaving no exertion untried to bring the house of God to its completion. The members of the Church are few and poor in the neighbourhood, and they appear to have got into difficulty with the contractor. His Lordship held a conference with the heads or families, after service, but a good many were absent in consequence of a funeral in the neighbourhood which they could not easily excuse themselves from attending.

The Rev. Mr. Balfour who had met the Bishop here before service, drove him across the River St. Francis to his Parsonage at Kingsey, where some of the respectable families of the neighbourhood were entertained at dinner, to meet his Lordship. In the evening he was joined by the Rev. Jasper Nicolls, Principal of the Bishop's College, and one of his Chaplains. Mr. Nicolls became the guest of Mr. Longmore, the gentleman who gave the sites of the Church and Parsonage-house, together with an endowment of land for the use of the minister. On Sunday the 25th, St. Paul's day, divine service was held in the forenoon, in Kingsey Church. From 80 to 100 persons were present, and 14 were confirmed. The sermon, which was very happily adapted to the occasion, was preached by Mr. Nicolls, upon the text Psalm cxix., 9. Parts of the service were "chanted, with the aid of instrumental music. The Bishop then proceeded with the two Clergymen, seven miles, to Upper Durham Church in the same mission, on the western bank of the St. Francis. The little Church was full, and four persons were confirmed, one having been prevented from attending by a sudden attack of illness. His Lordship preached from Amos v., 14; interweaving in his sermon an application of the text, and especially of its closing words, to the case of those who were confirmed. He was here met by the Rev. Dr. Falloon, of Melbourne, and several members of his congregation, and was driven up to that place with Mr. and Mrs. Tait, in their sleigh, taking up his quarters with Dr. and Mrs. Falloon.

The Confirmation of the Melbourne Mission was held in the Church of Richmond Village, in the forenoon of Monday 26th January. A good congregation