

# 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. 18.]

TORONTO, CANADA, DECEMBER 4, 1851.

[WHOLE No., DCCXXXVII.]

## WEEKLY CALENDAR.

Date.	1st Lesson.	2nd Lesson.
Dec. 7. 2ND SUND. IN ADVENT.	M. Isalah 5.	Acta 7.
	E. " 24.	Heb. 13.
8.	M. " 29.	Acta 8.
	E. " 30.	James 1.
9.	M. " 31.	Acta 9.
	E. " 32.	James 2.
10.	M. " 33.	Acta 10.
	E. " 31.	James 3.
11.	M. " 35.	Acta 11.
	E. " 36.	James 4.
12.	M. " 37.	Acta 12.
	E. " 38.	James 5.
13.	M. " 39.	Acta 13.
	E. " 40.	1 Pet. 1.
14. 3RD SUND. IN ADVENT.	M. Isalah 25.	Acta 14.
	E. " 26.	1 Pet. 2.

\* From verse 30.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's.	Rev. H. J. Grasett, M.A., Rect. r.	11 o'c.	34 o'c.
	Rev. E. Baldwin, M.A., Assist.	" "	" "
St. Paul's.	Rev. J. G. D. McKenzie, B.A., Incumb.	11 " 4 "	" "
Trinity.	Rev. R. Mitchell, M.A., Incumbent.	11 " 6 "	" "
St. George's.	Rev. Stephen Lett, L.L.D., Incumb.	11 " 7 "	" "
Holy Trinity.	Rev. H. Scadding, M.A., Incumb.	11 " 7 "	" "
	Rev. W. Stennett, M.A., Assist.	11 " 6 "	" "

\* 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, 8th December, 1851.

### VISITORS:

#### THE PRINCIPAL.

Jos. C. MORRISON, Esq., M.P.P.

#### CANON:

Rev. H. SCADDING, M.A., First Class. 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; Nonperforming 10s.

J. P. CLARKE, Mus. B.C. Conductor.

G. B. WYLIE, Secretary & Treasurer.

## THE COMMON-PLACE BOOK.

### EXTREMES.

Man is a creature of extremes. The middle path is generally the wise path; but there are few wise enough to find it. Because Papists have made too much of some things, Protestants have made too little of them. The Papists treat man as all sense; and therefore some Protestants would treat him as all spirit. Because one party has exalted the Virgin Mary to a divinity, the other can scarcely think of that most highly favoured among women with common respect. The Papist puts the Apocrypha into his canon—the Protestant will scarcely regard it as an ancient record. The Papist heresy of human merit in justification, drove Luther on the other side into most unwarrantable and unscriptural statements of that doctrine. The Papists consider grace as inseparable from the participation of the sacraments—the Protestants too often lose sight of them as instituted means of conveying grace.

### THE KINGLY FORM OF GOVERNMENT.

Concerning the kingly form of government, it be said that it bears the nearest resemblance to the divine sovereignty.

### RE-URRECTION OF THE BODY.

To every individual in the interminable throng shall his own body be given, a body so literally his own, that it shall be made up, to at least a certain extent, of the matter which composed it whilst he dwelt on this earth. And yet this matter may have passed through innumerable changes. It may have circulated through the living tribes of many generations; or it may have been waving in the trees of the forest; or it may have floated on the wide waters of the deep. But there has been an eye upon it in all its appropriations, and in all its transformations; so that, just as though it had been indelibly stamped, from the first, with the name of the human being to whom it should finally belong, it has been unerringly reserved for the great day of resurrection. Thus, myriads upon myriads of atoms—for you may count up till imagination is wearied, and then reckon that you have but one unit of the still unapproachable sum—myriads upon myriads of atoms, the dust of kingdoms, the ashes of all that have lived, are perpetually jostled, and mingled, and separated, and animated, and swept away, and reproduced, and nevertheless, not a solitary particle but holds itself ready at the sound of the last trumpet, to combine itself with a multitude of others, in a human body in which they once met perhaps in a thousand years before.—Melville.

### HOW TO DO GOOD.

Is any little girl who reads this paper wondering how a child can do good? I can tell you one way, which I learned from the story of one of the sweetest little girls I ever knew. A minister told me that when he was preaching to a new congregation, he was struck by the attention of a lovely little girl whose eye was fixed upon his lips, except now and then when she looked under her mother's bonnet with a smile, as if something pleased her. The next Sabbath he found her in the same spot, ready to catch every word of his sermon; and he was so delighted with her apparent desire 'to hear of heaven and learn the way' that he waited at the close of service to tell her mother how it gratified him to have such an interested listener. From the mother he learned, that this little girl had no pleasure equal to that of going to Church and treasuring up the sermon for an old and infirm grandmother, to whom every Sabbath she carried so much instruction that the poor woman would say it was almost as good as going to Church herself.

### PEACE OF CONSCIENCE.

Man's conscience can never rest nor be at peace, until it be settled in the full persuasion of remission of sins, in the death and resurrection of Jesus Christ, whereby God receiveth us into His favour, and is at one with us through Him.—Archb. Sandys.

### TRUE RICHES.

Give what Thou canst, without Thee we are poor! And with Thee rich, take what Thou wilt away.

Couper.

### THE CHRISTIAN IN THE WORLD.

A Christian merchant on change is not called to show any difference in his mere exterior carriage from another merchant. He gives a reasonable answer if he is asked a question. He does not fanatically intrude religion into every sentence he utters. He does not suppose his religion to be inconsistent with the common interchange of civilities. He is affable and courteous. He can ask the news of the day, and take up any public topic of conversation. But, is he, therefore, not different from other men? He is like another merchant in the mere exterior circumstance, which is least in God's regard;—but in his taste! his views! his science! his hopes! his happiness! he is as different from those around him as light is from darkness. He waits for the coming of our Lord Jesus Christ who never passes perhaps through the thoughts of those he talks with, but to be neglected and despised.—Cecil.

### SUNDAY SCHOOLS.

Within these walls be peace,  
Love through our borders found;  
In all our little palaces  
Prosperity abound.

God scorns not humble things;  
Here though the proud despise,  
The children of the King of Kings  
Are training for the skies.

May none who thus are taught  
From glory be cast down,  
But all through faith and patience brought  
To an immortal crown.

—James Montgomery.

### MERE MORALITY.

Morality, so called, is the religion of the natural man, of whom Saint Paul expressly tells us that "he receiveth not the things of the Spirit of God." It is the religion of taste, of convenience, of good manners. It is one thing in one climate, and another thing in another. It may be ten commandments in ill health; but nine or eight, when lusty strength fills all the veins and makes the pulse beat high. Morality without religion is good conduct without principle. Who respects it? Who relies on it? What is it good for? A watch without a mainspring; it moves only when you shake it.—Bishop Doane.

### COMMUNION IN SOLITUDE.

Man, when alone, seeks the company of God. When I was there buried in the recesses of the mountain, after mid-day, resting for a moment in the sun, with no company but my little dog asleep on my jacket, my heart rose on high, as if it had wings; I looked at the blue sky above the pines, where the eagles soared, and said within myself to God, "Dost thou hear the prayer of man which rises to thee from the hollow of the hill; thou,

Lord, who dost hear the sound of the fly's wings, and regardst the life of the small gnats bathed in a ray of thy sun?"—Lamartine.

### PUBLIC BAPTISM.

It is very meet and right that those who are members of each other in Christ should be assembled, when any one born from among them, a child of wrath, is to born again to life everlasting, and received among the children of God: that they may at once pray for that benefit, and the Church of Christ by its minister confer it; that as the child is made a member of each of them by this sacrament; so each may bind himself before God by a promise to shew him all the offices of Christian fellowship, both ghostly and bodily.—Peter Martyr.

### NECESSITY OF THE CHURCH.

The case of the world before the Mosaic law, and independently of it, shews the inability of man to retain pure truth in the abstract form; that is without church ministers, creeds, &c.—Gladstone.

### IDLENESS.

I have never found any vice so hard to overcome, any evil propensity so difficult to reclaim, any penitence so little promising, as in instances where idleness has become, as it were, a second nature. Beware of an silent, so fatal a weight of guilt; beware how any talent is thus wrapped up and buried in a napkin; improve any faculty entrusted to thee now, lest sloth work thy ruin, as surely and as certainly as the most daring iniquity. Say not to thyself, Peace, peace, where there is no peace, but shake off the trammels of this sin whilst thou art able; and whatever thy hand findeth to do, do it quickly, and with all thy whole heart.—The Author of Charles Burton.

## Ecclesiastical Intelligence.

### DIocese OF TORONTO.

#### CONCERT.

On Thursday, the 6th November, the ladies St. John's Church, Bowmanville, most kindly and ably assisted by friends from Cobourg and Toronto gave a Concert at the Waverley House, in aid of their Church Building Fund. Every thing went off admirably; and though the room was crowded, the most perfect order prevailed. The Concert concluded with God save the Queen, heartily sung by the whole assembly, all standing. The Rector then returned thanks on behalf of himself and congregation, and the audience generally, to the ladies, who had procured them so rich a treat; and particularly to those friends who at such an inclement season had come so far to aid them in their charitable undertaking: he took grateful notice of the kindness of the host and hostess, who had, on this occasion, as on all other occasions, when the ladies required it, gratuitously given them the use of their rooms and piano forte. The net proceeds amounted to nearly £17.

The Churchwardens of St. Thomas's Church gratefully acknowledge the receipt of five pounds from W. C. Corbet, Esq., of Ainsly House, Georgina—to aid them in completing their Church.

### DIocese OF NOVA SCOTIA.

#### DIocesan Church Society.

Every friend of the Church in this Province will take a warm interest in all that tends to promote the prosperity and efficiency of this valuable institution. It confessedly stands in its relation to the Church in this Diocese, as a chief means of its sustentation. The help received from the noble Societies at Home, more especially the Society for the Propagation of the Gospel, which now co-operates with the D. C. S. will be gradually withdrawn from the older Missions, which will then have to depend to a great extent upon their own exertions for the support of the clergy, and the ministrations of religion. It ought to be considered as a great encouragement, that the above named noble Society has engaged to continue its assistance, dependant upon the zeal and liberality of the people themselves, and that this assistance may act as a stimulus to their zeal, the Diocesan Church Society, the almoner of the general contributions of the Diocese, undertakes to second, if its ability permit, the initiative taken by the people. Thus, it almost amounts to a guarantee, that whenever the funds of the D. C. S. increase in such a way that they can to a stated amount be made available for the support of a mission, and the people of any particular district, in a state of spiritual destitution, subscribe a similar amount, the S. P. G. will come forward with another third, for the establishment of an assistant missionary. In this way much good has already been done, and many missionaries appointed to labour in places which could not have been regularly supplied for a long time to come by the unaided exertions of their inhabitants. It may easily be conceived, then, how much more good could be done in this way, were the general contributions of the D. C. S. more ample; and we hope this consideration will lead every member to double his subscription next year. The Church in this Diocese, among the noble objects which engage her attention, has none of higher interest than this; although we by no means under-estimate their magnitude, when we compare them with the means by which they are to be accomplished. But it is not by thinking gloomily upon her difficulties, that they will

be overcome. That is the way to do nothing at all, and the reason perhaps, why nothing or next to nothing at all has been done. Instead of indulging in despondency, let each individual do so far as he is able, and God has prospered him, willingly, and then all discouragement will vanish like a summer cloud, and with a similar result leave to the eye and mind a vision of heavenly brightness and glory. So be it.

We understand that the Annual General Meeting of the Diocesan Church Society will be held about the middle of January, and that due notice will be given of the particular.

The Rev. J. Forsyth has been promoted by his Lordship the Bishop of the Diocese, from the Curacy of Trinity Church, Liverpool, to the Mission of the Albion Mines. Before his departure to the scenes of his future labours the Church Wardens waited upon him with an Address.—Halifax Church Times.

### ENGLAND.

EVIDENCE OF POPISH MIRACLES.—Singularly enough, at the precise moment when the "Very Reverend the Father Superior" of the Oratorians, endeavours, in his correspondence with "his dear Lord" the Bishop of Norwich, to persuade the British public that the Church of Rome does not "impose" belief in her miraculous legends on any one, but leaves them to the "private judgment" of her members, an official document appears in the *Univers*, which places that question in a totally different light. Our readers may possibly remember that some years ago two children, described as "shepherd and shepherdess" at La Salette, in the Diocese of Grenoble, gave out that the Virgin Mary had miraculously appeared to them. The alleged vision imparted a sanctity in the popular mind to the spot where it was said to have taken place; pilgrimages, novenas, and other superstitious practices were set on foot; the pretended visit of the "Queen of Heaven" proved a source of profit, more substantial than the vision itself, to the Clergy, as well as to the innkeepers, of La Salette, and shed a lustre upon the whole diocese in the eyes of "the Catholic world." Envy, however, is sleepless—even more vigilant, at times, than the love of truth; and so, whether from the former or the latter motive, it came to pass that the Curé of Ars, another parish in the same diocese, publicly impugned the truth of the alleged miracle. According to his account of the matter the whole story was a fabrication, the "shepherd and shepherdess" having agreed together to perpetrate a religious hoax. "It is not our intention to trespass on the public," are the words of the repudiating Curé, who maintains that the "shepherd" has confessed as much. The counter-assertion which this announcement created among both the "faithful" and the unbelievers, was not unnaturally, highly displeasing to the "ecclesiastical authority" of the diocese, no less than the Curé whose parish the Virgin had honoured with a visit; and as the controversy was taken up by the public press, the Bishop of Grenoble instructed, about a month ago, his Vicar-General, the Abbe Rousselot, to give a public contradiction to the "declamations and malevolent insinuations made in the journals against the event of La Salette." This contradiction was, in somewhat peremptory language, as follows:—

"1. The shepherd of La Salette has not ceased to oppose the most formal denial to the assertions of the Curé of Ars.  
"2. The shepherdess has not ceased to protest against the pretended retraction, ascribed to her companion.

"His Lordship the Bishop of Grenoble, and several other Bishops, who have had occasion specially to occupy themselves with this incident, still consider it certain that the two children did not agree together to deceive the public.

"To have stated thus much, may suffice, until his Lordship the Bishop shall pronounce on the important event of La Salette. When the proper moment shall have arrived nothing shall hinder his Lordship from discharging his duty."  
In the thirteenth or fourteenth century this manifesto might have availed to stifle discussion, and to afford the "event" an opportunity of ripening, by lapse of time, into a miracle, "the evidence for which" it might be "impossible to withstand." But in the nineteenth century, under a Republican Government, the "faithful" and others in France are not so easily satisfied, when once their curiosity is aroused, or their passions are brought into play. Accordingly the controversy continued to rage in spite of the positive statements of the Abbe Rousselot, to the great scandal of the Bishop of Grenoble, who has at length been induced to interpose his immediate authority in the dispute, by issuing a circular to the clergy of his district to the following effect:—

"Grenoble, Oct. 10th, 1851.

"M. le Curé.—I regret in common with all my clergy, the disputes which have arisen on the subject of La Salette. These discussions by the press divide the Priests, scandalize the Faithful, and injure the welfare of souls, which we cannot promote except in union and peace. They are besides on the part of a Priest, an infringement of my authority. Each one doubtless, may address to his Bishop his views and pre-texts; but the Bishop alone has the right of pronouncing on religious questions. I think, therefore, that it is my duty to interfere, and to put an end to these discussions; and I hereby expressly prohibit all the Priests of my diocese from all publications on the subject, direct or indirect, without being authorized by me.

"I greet you very affectionately in the Lord,  
"PHILIBERT, Bishop of Grenoble."

We presume that in the "Catholic" Church, which, we are so constantly told, is exempt from the inconvenient "variations" by which Protestants are afflicted, the discipline of the diocese of Birmingham is no way differs from that of the diocese of Grenoble, on so vital a point as the right of an individual, to be priest