

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. 34.]

TORONTO, CANADA, MARCH 25, 1852.

[WHOLE No., DCCLIII.]

WEEKLY CALENDAR.

| Day. | Date. | 1st Lesson | 2nd Lesson |
|------|------------|---|------------|
| C | Mar. 28, 5 | SUNDAY IN LENT. { M. Exod. 3 E. Titus 2, 3. | John 15. |
| M | " 29 | { M. Ruth 3 E. " 4. | John 16. |
| T | " 30 | { M. 1 Sam. 1 E. " 2. | John 17. |
| W | " 31 | { M. " 3 E. " 4. | John 18. |
| T | April 1 | { M. " 5 E. " 6. | John 19. |
| F | " 2 | { M. " 7 E. " 8. | John 20. |
| S | " 3 | { M. " 9 E. " 10. | John 21. |
| C | " 4 | SUNDAY BEF. EASTER. { M. Exod. 19 E. Matt. 26. | Heb. 5 * |

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

| CHURCHES. | CLERGY. | Mornings. | Evenings. |
|--------------|---|------------|---------------|
| St. James's | { Rev. H. J. Grasett, M.A. Rector, Rev. E. B. ... M.A. Assist. | 11 o'clock | 3 1/2 o'clock |
| St. Paul's | Rev. J. G. D. ... B.A. Incumbent | 11 " " | 4 " " |
| Trinity | Rev. R. Mitchell, M.A. Incumbent | 11 " " | 6 1/2 " " |
| St. George's | Rev. Stephen Lett, LL.D., Incumbent | 11 " " | 7 " " |
| Holy Trinity | { Rev. H. Scadding, M.A., Incumbent, Rev. W. Stennett, M.A., Assist. | 11 " " | 6 1/2 " " |

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 25s.
J. P. CLARKE, Mus. Bacc. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

We are far from encouraging any man to antedate his pardon, or presume his pardon to be passed before it is; but, when it is truly passed the seals of reconciliation, there is "dokus in spiritu," guile and deceit in that spirit; nay, it is the spirit of falsehood, and deceit itself, that will not suffer us to enjoy that pardon which God hath sealed to us, but still maintains jealousies and suspicions between God and us. My heart is not opener to God than the bowels of his mercy are to me; and to accuse myself of sin, after God hath pardoned me, were as great a contempt of God as to presume of that pardon before he had granted it, and so much a greater as it is directed against his greatest attribute, his mercy.

Lay all thy injuries that thou sufferest at God's feet; and he will avenger them: lay all thy losses there; and he will repair them: lay all thy diseases there; and he shall heal thee: die in his arms; and he shall breathe a new life into thee (Tertullian); yea, add we to this, lay thy sins in his wounds; and he will bury them so deep, that only they shall never have a resurrection; the sun shall set and have a to-morrow's resurrection: herbs shall have a winter death and a spring's resurrection: thy body shall have a long winter's night, and then a resurrection; only thy sins, buried in the wounds of thy Saviour, shall never have resurrection; and therefore take heed of that 'deceit in the spirit,' of that spirit of deceit that makes thee impute sins to thyself, when God imputes them not; but rejoice in God's general forgiving of transgressions, that Christ hath died for all: multiply thy joy in the covering of thy sin, that Christ hath instituted a church, in which that general pardon is made thine in particular; and exalt thy joy in the not imputing of iniquity, in that serenity, that tranquillity, that God shall receive thee at thy last hour, in thy last bath, the sweat of death, as lovingly, as acceptable, as innocently, as he received thee from thy first bath, the laver of regeneration, the font in baptism. Amen.—Dr. Donne.

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 as 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.*

BEAUTIFUL FIGURE.
Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose, some eighty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight.—Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he had neared the very edge of the plank upon which he stood.

At this critical moment, his companion turned suddenly, and almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him it was certain death—if he held his peace, death was equally sure.—Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, splattering the beautiful picture with unsightly blotches of colouring. The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his sudden fear, he listened to the recital of danger with tears of gratitude blessed the hand that saved him.

So said a preacher, we sometimes get absorbed in looking upon the pictures of this world, and in contemplating them, step backward, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved!

THE CROSS.
A thing of double purpose is the cross;
A two edged sword—it hews down, or it saves;
A spar—it rescues when wild tempests toss;
A rock—it wrecks, and sinks beneath the waves.

It is of life, a savor unto life;
It is of death, a savor unto death;
It leads the van, in fierce and bloody strife;
It calms the soul, ruffled by passion's breath

What has no root, is burned up by its rays;
What has deep root, is sheltered by its shade;
Where faith is not, it blinds by its bright blaze;
Where faith is strong, by it the soul is stayed.

It tortured ONE with direst throes of pain;
Itself, with the life-blood of ONE it laved;
That all repose in Paradise might gain;
That all from death and torment might be saved.

To thee, O most amazing Cross, we cling;
Thy shame, and thy sharp nails we ask to feel;
Thou dost, solution of all mysteries bring;
Thou art the knife, that probes, that it may heal.

HABITS.
Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however, it may exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifice of truth and virtue.—*Jeremy Bentham.*

AGAINST KEEPING VAIN COMPANY.
I speak not of that company which is openly licentious and profane. I trust that your temper and views are such as would engage you to turn away from such with detestation and horror. But I beseech you to consider, that those companions may be very dangerous, who might at first give you but very little alarm. I mean those who, tho' not the declared enemies of religion, and professed followers of vice and disorder, yet have no practical sense of divine things on their hearts, so far as can be judged by their conversations and behaviour. You must often of necessity be with such persons, and Christianity not only allows, but requires that

you should, on all expedient occasions of intercourse with them, treat them with civility and respect; but choose not for your most intimate friends, and do not contrive to spend most of your leisure moments with them. For such converse has a sensible tendency to alienate the soul from God, and to render it unfit for all spiritual communion with Him. To convince you of this, do but reflect on your experience when you have been for many hours together among persons of such a character. Do you not find your heart, by insensible degrees, more and more inclined to a conformity to this world, and to look with secret disrelish on those objects and employments to which reason directs as the noblest and the best? Be a companion therefore of them that fear God, and of them that keep His precepts.—*Doddridge.*

VESPER HYMN.
Whilst evening shades are round us stealing
And wrap the world in gloom,
Lord, at thy footstool lowly kneeling,
In Jesus' name we come:
Through him, with spirit humble, meek,
Acceptance, gracious God, we seek.

Our stricken hearts of trespass telling—
Our conscience whispering "sin,"
And oft against thy will rebelling
The carnal mind within,
We at thy mercy-seat confess
Our guilty shame and sinfulness.

But gospel promises receiving,
Glad to the cross we fly:
In him that hung thereon believing,
We lift our suppliant cry—
"O be our sin and guilt forgiven,
Our peace with God be sealed in heaven."

Let wounded spirits, thus bewailing,
The "blood of sprinkling feel;"
In love thy gracious face unveiling,
To us thyself reveal;
And may we sink to thee in prayer,
And whilst we are unconscious sleeping,
Let angel forms be nigh,
To give—their only vigils keeping—
Bright visions to our eye
Of glorious, pure, celestial things,
Soul-hallowing imaginings.

Thus, evening shades around us stealing,
To wrap the world in gloom,
Lord, at thy footstool lowly kneeling,
In Jesus' name we come;
Jehovah, from thy throne on high,
Receive and bless our litany.

Ch. of England Magazine.

DON'T CARE.
"Don't Care!" is a great power in the world. We do not know but that he could command a considerable majority of suffrages, were the nation at large to be polled. Don't care may grumble now and then, but he will not bestir himself.—"Things have always been so." "What can't be cured must be endured," and "It will be all the same a hundred years hence." Such are the maxims of Don't Care. You can scarcely rouse him by the cry of "Fire!" What's that to me? My house is safe!" is his answer. "The day is breaking," said Boots, rousing a sleeping merchant at an inn, betimes in the morning. "Let it break," quoth he, lurching round in his bed; it owe me nothing!" Don't Care is never more annoyed than by discussions got up about the poverty, or ignorance, or suffering, endured by others. "What have I to do with that?" he says. "Let them work; why should I keep them? Their children not taught? that's no business of mine! Suffering, are they? well, what would they have! there will always be suffering in the world. Let them help themselves—that's their look out; what is it to me?" "But you will have the heavier poor-rates to pay, more crime to punish, more distress to witness." "I don't care!" It is a short answer. * * * But Don't Care is not always let off so easily as one would imagine. The man who does not care for others, who does not sympathise with and help them, is very often pursued, even in this life, with a just retribution. He does not care for the foul, pestilential air breathed by the inhabitants a few streets off; but the fever that has been bred there at length comes into his own household and snatches away those whom he loves the dearest. He does not care for pauperism; but the heavy poor's-rate compel him to pay for it half-yearly. He does not care for politics, pooh, pooh! what has he to do with them? but lo! there is an income tax, or an assessed tax, and then he finds Don't Care is not such cheap policy after all. Don't Care was the man who was to blame for the well known catastrophe, thus popularly related:—"For want of a nail the shoe was lost, for want of a shoe the horse was lost, and for want of a horse the man was lost."—*Eliza Cook's Journal.*

Ecclesiastical Intelligence.

DIocese of Toronto.
CHURCH SOCIETY OF THE DIocese OF TORONTO.

The Treasurer acknowledges the following receipts during the fortnight ending 24th March, 1852:—

FOR DIVINITY STUDENTS' FUND.

Wellington Square and Nelson:
—per Rev. T. Greene.....£1 0 7 1/2
St. George's Church, Port Trent:
—per Rev. W. Bleasdel..... 0 8 3
The Church at Brantford.....£3 5 3
All Saints Church, Mount Pleasant..... 0 8 9
—per Rev. J. C. Usher..... 3 14 0
St. George's Church, Kingston:
—per Venerable Archdeacon..... 7 8 9
St. Mark's Church, Barriefield. 1 10 0
McLean's School-house..... 0 12 6
St. James's Church, Pittsburg... 0 7 6
—per Rev. Henry Brent..... 2 10 0
St. Paul's Church, Kingston:
—per Rev. W. Greig..... 1 5 10 1/2
St. John's Church, Portsmouth:
—per Rev. T. W. Allen..... 1 18 0
Donation by Capt. Inglis, Rifle Brigade... 2 0 0
Georgina:
—per Rev. John Gibson..... 0 16 9 1/2

£21 2 3 1/2

FOR WIDOWS AND ORPHANS' FUND.

St. George's Ch., Port Trent... 1 2 0
Frankford..... 1 5 0
—per Rev. W. Bleasdel..... 1 7 0
The Church at Brantford..... 2 4 9
Added..... 0 1 3
—per Rev. J. C. Usher..... 2 6 0
St. James's Church, Kingston:
—per Rev. R. V. Rogers..... 2 1 3
Donation by Capt. Inglis, Rifle Brigade... 2 0 0
Parochial Committee in connection with St. James's Church, Penetanguishene,
—per the Treasurer..... 4 10 0
—per the Treasurer..... 3 15 0
Annual Subscription for year ending June 1852..... 1 5 0

£9 10 0

Note.—In the last acknowledgment, the collection made by the Rev. W. B. Lauder, in St. Mary Magdalen's Church, was inadvertently announced "Picton," instead of "Napanee," where it was taken up.
T. W. BIRCHALL, Treasurer.

March 24th, 1852.

REPORT OF THE MIDLAND AND VICTORIA DISTRICT BRANCH OF THE CHURCH SOCIETY.

Since the time when your Committee last submitted for your approbation and adoption, a report of their proceedings, active measures have been taken to excite in the minds of churchmen throughout this portion of the Diocese, a livelier interest in the designs of this Society. Meetings have been held and committees formed in almost every parish within the limits assigned to our District Branch, in connexion with which there are now fifteen parochial associations in full and efficient operation.

Judging from the reports sent in by these associations, the progress made in promoting the objects contemplated by the Society, seems on the whole to be satisfactory and encouraging. It is true, the funds raised have for the most part been expended in meeting local exigencies. This is only natural, and until the more pressing and urgent necessities of each locality shall have been supplied, contributions from such sources at least to any extent cannot be expected to the common fund for general purposes.

A brief abstract of the contents of these reports is subjoined for your information.

The following is from the report of the Association in connexion with the congregation of the Church of St. James, in this city:—"It affords your committee no little gratification to be enabled to report progress, though it be progress on a scale commensurate only with the limited sphere of the operations and the necessarily limited resources of this Association,—its operations being confined in a great measure to the parish, and its income depends wholly on the contributions of the congregation of St. James, upon whose christian liberality oft repeated calls for kindred objects alike important to the welfare of the Church, are necessarily made.

As suggested in the last annual report, the mode then proposed of taking up the collections in small sums often called for, rather than a larger sum at one time, has been adopted, and its efficiency successfully proved; and it is to this plan, carried out by the self-denying labours of the female collectors, to whom the thanks of this association are due, that the increase in its funds, under the Divine blessing may be mainly attributed.

The Treasurer's account shews the annual receipts for all purposes to amount to £72 7s. 1 1/2d., the general collections to have been £19 14s. 11d., being an increase of £10 6s. 11 1/2d., more than double the collections during the previous twelve months.

Through the efforts of this association, a debt remaining on the Parsonage has been materially reduced. The Church has also been lighted with gas, at an expense of over Thirty pounds.

The committee of the Parochial Association of St. Paul's Church, state the amount of the subscriptions for the past year to be £34 1s. 4 1/2d., of this £17 7s. 9d., was special for the repair of the roof of the Church, leaving a balance of £14 3s. 7 1/2d. One fourth of the sum given for general purposes was paid to the Parent Society, and the remainder appropriated to the fund for liquidating the debt incurred by having the roof of the Church repaired.