

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. 13.]

TORONTO, CANADA, OCTOBER 30, 1851.

[WHOLE No., DCCXXXII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Nov. 2.	Joel 2.	Luke 18.
M	" 3.	Michal 6.	Col. 2.
T	" 4.	Eccles 18.	Luke 19.
W	" 5.	" 19.	Col. 3.
T	" 6.	" 20.	Luke 20.
F	" 7.	" 21.	Col. 4.
S	" 8.	2 Sam. 22.	Acts 23.
E	" 9.	Eccles 23.	1 Thes. 1.
	" 10.	" 24.	Luke 22.
	" 11.	" 25.	1 Thes. 2.
	" 12.	" 27.	Luke 23.
	" 13.	" 28.	1 Thes. 3.
	" 14.	" 29.	Luke 24.
	" 15.	" 30.	1 Thes. 4.
	21st SUN. APT. TRIN.	Hab. 2.	John 1.
		Prov. 1.	1 Thes. 5.

* Proper Psalms, 64, 124, 125. † To verse 13. ‡ To ver. 18.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even. songs.
St. James's.	Rev. H. J. Grasset, M.A., Rector.	11 o'clock.	3 1/2 o'clock.
St. Paul's.	Rev. E. Baldwin, M.A., Assist.	11 " 4 "	" 4 "
Trinity.	Rev. J. G. D. McKenzie, B.A., Incumbent.	11 " 6 "	" 6 "
St. George's.	Rev. R. Mitchele, M.A., Incumbent.	11 " 7 "	" 7 "
St. James's.	Rev. Stephen Lett, LL.D., Incumbent.	11 " 6 "	" 6 "
Holy Trinity.	Rev. H. Scadding, M.A., Incumbent.	11 " 6 "	" 6 "
	Rev. W. Stennett, M.A., Assist.	11 " 6 "	" 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.
† There is Morning Prayer daily in this Church, at 7 o'clock in summer, Sundays excepted.
‡ 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, 3rd November, 1851.
VISITORS:
THE PRINCIPAL,
Professor Richardson, M.B., M.R.C.S.L.
CENSOR:
Rev. H. Scadding, M.A., First Class'l. Master.
F. W. Barron, M.A., Principal U. C. C.

THE COMMON-PLACE BOOK.

COMMON PRAYER.

This holy and religious duty of service towards God concerneth us one way that we are men; and another way in that we are joined as parts to that visible mystical body which is the Church. As men we are at our own choice, both for time, and place, and form, according to the exigence of our own occasion in private; but the service which we do as members of a public body, is public, and for that cause must needs be accounted by so much worthier than the other, as a whole society of such condition exceedeth the worth of any one. In which consideration, unto Christian assemblies there are most special promises made. St. Paul though likely to prevail with God as much as any one, did notwithstanding think it much more for God's glory and his own good, if prayers might be made and thanks yielded on his behalf by a number of men. The Prince and people of Nineveh assembling themselves as a main army of supplicants, it was not in the power of God to withstand them. I speak no otherwise concerning the force of public prayer in the Church of God, than before me Tertullian hath done: "We come by troops to the place of assembly, that being banded, as it were, together, we may be supplicants enough to besiege God with our prayers; these forces are to Him acceptable.—Hooker.

GOD.

God! let the torrents like a shout of nations,
Answer; and let the ice-plains echo God!
God! sing ye meadow-streams, with glad voice;
Ye pine-groves, with your soft and soul-like sounds!
And they too have a voice, yon piles of snow,
And in their perilous fall shall thunder God!
Ye living flowers, that skirt the eternal frost;
Ye wild goats, sporting round the eagle's nest;
Ye eagles, playmates of the mountain storm;
Ye lightnings, the dread arrows of the clouds;
Ye signs and wonders of the elements,
Utter forth God, and fill the hills with praise.
—Coleridge.

EDUCATION OF ANIMALS.

People think that animals have no education; but this is quite a mistake. Why is it, then, that flights of rooks allow themselves to be approached by a man who is carrying a burning ploughshare over his shoulder, but take flight at the appearance of one with a gun under his arm? Do you not suppose that their father and mother have taught them what gunpowder is? And small fishes; I often amused myself on Sunday, when I was a boy, with

catching them in my hands at the edge of the stream, putting them in my hat, and dropping them down on the grass at a distance from the water. Very well! though it was so far from the bed of the stream, and though the height of the grass hid the sight of the water from them they all returned to it, without losing their way. How could they have done so if it had not been taught them when they came out of the egg?—Lamartine.

THE VOICE OF THE CHURCH.

When the Scripture is silent, the Church is a text; when that speaks it is but a comment.—Sir Thomas Browne.

INCARNATION.

What a theme!
God in flesh, to save that flesh array'd,
The INFINITE within the finite lodged,
The form ALMIGHTY in the frame all weak,
The dread CREATOR on the Cross unveil'd
In bleeding glory!
—Rev. R. Montgomery.

NECESSITY OF SANCTIFICATION.

The gift of the Holy Spirit is as essential to our salvation as the sacrifice of Christ. The one procures our pardon; the other must sanctify the heart, to enable us to receive the benefit of pardon. If all our sins are forgiven by the mercy of Christ, we still require to be made fit for heaven. There is a great difference between a criminal receiving from his Prince, and being admitted into the presence and made a companion of that prince. So it is with the Christian. The mercy of the Son of God obtains the forgiveness of sins: the power of the Holy Spirit is still necessary to raise us to that heaven where he has ascended, and to prepare us for the presence of our King, and to make us his friends for ever.—Rev. G. Townsend.

PRAYER.

There is an eye that never sleeps,
Beneath the wing of night
There is an ear that never slumbers,
When the beams of light
There is an arm that never decays,
When human strength gives way;
There is a love that never fails,
When earthly love decays.

That eye is fixed on seraph throngs;
That ear is filled with angels' songs;
That arm upholds the world on high;
That love is thrown beyond the sky.

But there's a power which man can yield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
And feeds on bliss beyond the sky!

SEASONS OF RELIGIOUS IMPRESSION.

There are those to whom a sense of religion has come in storm and tempest; there are those whom it has surrounded amid scenes of revelry and idle vanity; there are those too, who have heard its still small voice amid rural leisure and placid contentment. But perhaps the knowledge which causeth not to err is most frequently impressed upon the mind during seasons of affliction; and tears are the softened showers which cause the seeds of heaven to spring and take root in the human heart.—Sir Walter Scott.

THE WORK OF PARENTS.

The father and mother of an unnoticed family, who in their seclusion awaken the mind of one child to the idea and love of goodness; who awaken in him a strength of will to repel temptation, and who send him out prepared to profit by the conflicts of life, surpass in influence a Napoleon bending the world to his sway.

GOD IN ALL.

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That chang'd through all, and yet in all the same,
Great in the earth as in th' ethereal frame.
Warms in the sun, refreshes in the breeze,
Glow's in the stars, and blossoms in the trees;
Lives through all life, extends through all extent,
Speaks undivided, operates unspent;
Breathes in our soul, informs our mortal part.
As full, as perfect, in a hair as heart;
As full as perfect in vile man that mourns,
As the rapt seraph that adores and burns;
To Him no high, no low, no great, no small;
He fills, He bounds, connects and equals all.
—Pope.

RELIGIOUS INDIFFERENCE.

It may sound like a paradox, but I have more dread from indifference to religion, than from open and professed infidelity. It is when the statesman and the philosopher leave out religion from their systems; it is when a nation's greatness is said to depend upon its wealth; it is when laws are made which connive at a violation of the Sabbath; when the progress of knowledge is estimated without reference to religion; when the wise and learned

bow the knee to Baal, and talent is the god of their idolatry; it is when fashion and extravagance are able to shame away devotion; it is in times like these, that the pious and humble Christian trembles for his country, and prays fervently to God, that in His wrath he will remember mercy.—Rev. E. Burton, D. D.

THE DEAD SEA.

The scene was one of unmixed desolation. The air tainted with the sulphuretted hydrogen of the stream, gave a tawny hue even to the foliage of the cane, which is elsewhere of a light green.—Except the cane brakes clustering along the marshy stream, which disfigured while it sustained them, there was no vegetation whatever; barren mountains, fragments of rocks, blackened by sulphurous deposit, and an unnatural sea, with low, dead trees upon its margin, all within the scope of vision, bore a sad and sombre aspect. We had never before beheld such desolate hills, such calcined barrenness. The most arid desert has its touch of genial nature:
"But here, above, around, below,
In mountain or in glen,
Nor tree, nor plant, nor shrub, nor flower,
Nor aught of vegetation power,
The wearied eye may ken;
But all its rocks at random thrown
Black waves, bare crags, and banks of stone."
—Lynch.

THE PRAYER BOOK.

Every member of the Church of England possesses in the Book of Common Prayer, a safeguard against error of doctrine; a guide to christian knowledge, which will avail him at home as well as at church; a manual of private as well as public devotion. And observe here the advantage which they who cannot read derive from the constant repetition of the same service every Sunday. It is by that very repetition, that the unlearned are taught to pray; it is thus that they learn prayers by heart, and are enabled both to take part in the public worship of God, and also to address Him "secretly in their chambers;" it is thus, (if at all) that "line upon line, precept upon precept," of christian duty, is instilled into their minds. Instances of this important result are constantly witnessed by every parochial minister. The following is very strongly impressed on my recollection:—On my first visit to a woman in the workhouse, who was bedridden, and of great age, I read two or three prayers from a collection recently published, which I happened to have with me.—She listened with attention, and devoutly said, Amen. But when I took up the Prayer Book, and began to read the general Confession, nothing could exceed the satisfaction which she showed. She repeated every sentence with me, from memory, with a loud voice, and continued to do the same in several other prayers, which I added from the Liturgy. "Ah!" she said, when I had finished, "those are the prayers I love; they are what I learned by hearing them so often at church; for I am no scholar, I was never taught to read; they are the prayers which have served me all my life; they are my comfort, while I lie upon this bed." I can add with great truth, that this comfort did not fail her to the last.—Rev. Sir Herbert Oakeley.

TIME TO DIE.

Where'er the foot of man hath trod,
By desert isles and lonely seas,
Is wafted on each passing breeze,
This messenger of God!

He walks amid the wintry wind,
He flies upon the summer air,
In sunny spring—in autumn fair
His footsteps ye may find.

He treads with pestilential breath
In palace wide, neath cottage eaves,
And bindeth up his scattered sheaves,
The reaper who is Death.

With arrow keen, and watchful eye
He lingers ever by our side;
How nearly to our birth allied
The time to die.

Yet shall his terrors strive in vain
To shake the Christian's holy trust;
Faith whispers o'er his sacred dust,
"To die is gain."
—Mr. Beardsley.

BENEFITS OF SELF-DENIAL.

By frequently controlling and counter-working all that human nature hath a tendency to, the outward man is by degrees qualified for duty, and acquires a peculiar readiness of doing, or suffering, whatever shall be imposed upon it. And in these exercises the first foundations are laid of contentedness with a little, of satisfaction in a private and neglected state, a mean and narrow fortune, and of patience under any crosses or calamities without those murmuring thoughts which are apt to beget hard and irreverent reflections, and too often break

out in wicked complaints and saucy expostulations against the justice, and wisdom, and goodness of God.—Thomas A. Kempis.

INTIRE SUBMISSION TO GOD.

The more tractable any instrument is, the more perfect it is. If a painter were to draw the picture of an emperor, and the pencil in his hand should resist the motions of his fingers, make no strokes, and be dull to any impressions, form no line, and cast no colour, or should warp and flinch to the left hand, when he would direct it to the right, it would be worth nothing. Its greatest perfection lies in yielding to the hand that manages it, and in expressing all the strokes the artist doth intend to make. We are instruments in the hand of God, which He hath made on purpose to serve Him in the promotion of His glory, and therefore are obliged to suffer ourselves entirely to His power to turn and wind us, and to employ us in such things as He thinks convenient, without any resistance.—Dr. Anthony Horneck.

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.

Previously announced in No. 11.	£24 8 2 1/2
St. George's, Toronto	19 2 3 1/2
Trinity Church, Cornwall	5 8 9
Christ Church, Moulinette	0 11 3
—per Rev. H. Patton	6 0 0
Trinity Church, Thornhill	5 15 0
St. Stephen's, Vaughan	0 4 8
Church at Oak Ridges	0 13 0
—per Rev. D. E. Blake	6 12 8
St. Peter's Church Brockville	
—per Rev. E. Denroche	7 5 6
St. John's, Elora, per Rev. J. W. Marsh	2 10 0
St. Andrews, Grimsby, per Rev. W. David	3 10 0
Christ Ch. Scarborough per Rev. W. Stennett	1 1 8 1/2
St. Paul's, do	1 0 0
—per Rev. S. Armour	2 0 0
St. James's, Port Dalhousie	1 0 0
St. John's, Jordan	0 11 3
—per Rev. A. Dixon	1 11 3
St. Peter's, Cobourg	
—per Ven. A. N. Bethune	13 1 3
St. George's, Georgina, per Rev. J. Gibson	1 9 5
St. Paul's Newark, per Rev. S. Ramsay	1 12 7
St. James's, Toronto, per Churchwardens	17 1 3
Trinity Church, Howard	1 7 1
St. Peter's Ch., Tyrone	1 2 11
—per Rev. A. Holland	2 10 0
St. George's, Drummondville	2 5 5
St. John's, Stamford	1 3 3
Church at Queenston	1 2 4
—per Rev. C. L. Ingles	4 11 0
St. Paul's London, per Churchwardens	14 3 0
Christ Church, Bytown	
—per Rev. S. S. Strong	6 13 6
St. Thomas's, Brock, per Rev. R. Garrett	1 0 0
St. Peter's, Thorold	£4 12 1 1/2
St. Paul's, Port Robinson	1 4 5 1/2
—per Rev. T. B. Fuller	5 16 7
Christ's Church Delaware	£2 0 0
Caradoc Academy	0 15 0
—per Churchwardens	2 15 0
St. John's, Port Hope, per J. Shortt	2 12 2
Church at Richmond, per Rev. J. Flood	0 11 1 1/2
St. John's, Church, Whithy	£0 12 3
St. Paul's, do	0 12 0
St. George's, do	0 12 0
—per Rev. J. Pentland	1 16 3
St. Philip's, Milford	£0 11 0
St. John's, do	0 4 3
—per Rev. J. R. Tooke	0 15 3
St. John's, Prescott	£7 0 0
St. James's, Maitland	£1 5 0
—per Churchwardens	8 5 0
St. Thomas's, Belleville, per Rev. J. Grier	3 0 7 1/2
Church at Lambson	£0 15 6
Do. Bellamville	0 19 6
—per Rev. W. H. Gunning	1 15 0
Trinity Church, Chippawa, per C. W.	6 0 0
St. John's Church, Sandwich	
—per Rev. W. Ritchie	1 15 0
St. George's, Goderich	
—per Rev. E. L. Elwood	3 0 0
St. Paul's, Church, Fort Erie	£1 10 0
St. John's, Limestone Ridge	0 6 10 1/2
—per Rev. E. Grasset	1 16 10 1/2
Trinity Church Simcoe	£2 6 5
Church at Vittoria	0 15 11
Congregation at Port Dover	0 15 2
—per Rev. F. Evans	3 17 6
St. M. Magdalene's, Lloydtown	£0 9 7 1/2
English Wilson, Albion	0 10 4 1/2
—per Rev. H. B. Osler	1 0 0
Trinity Ch. Lansdowne	£0 9 6
Gananogue	0 8 6
New Boyne	0 2 0
per Churchwardens	1 0 0

65 Collections amounting to... £182 0 0
T. W. BIRCHALL,
Treasurer.

The Treasurer also announces the following:—
Widows and Orphan's Fund, special Donation from Mr. Hayward, per Rev. J. Shortt... £2 10 0