

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. 15.]

TORONTO, CANADA, NOVEMBER 13, 1851.

[WHOLE No., DCCXXXIV.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Nov. 16.	22ND SUND. APT. TRIN. { M. Prov. 2 John 8. E. " 3, 1 Tim. 5.	
M	" 17.	{ M. Ecclus 47. John 9. E. " 48, 1 Tim. 6.	
T	" 18.	{ M. " 49, John 10. E. " 50, 2 Tim. 1.	
W	" 19.	{ M. " 51, John 11. E. Bar. 1, 2 Tim. 2.	
T	" 20.	{ M. " 2, John 12. E. " 3, 2 Tim. 3.	
F	" 21.	{ M. " 4, John 13. E. " 5, 2 Tim. 4.	
S	" 22.	{ M. " 6, John 14. E. His. Sn. Titus 1.	
E	" 23.	23RD SUN. APT. TRIN. { M. Prov. 11, John 15. E. " 12, Titus 2, 3.	

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mattins.	Even song.
St. James's.	{ Rev. H. J. Grasett, M.A. Rector. Rev. E. Baldwin, M.A. Assist.	11 o'clock.	3 1/2 o'clock.
St. Paul's.	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 " 4 "	" 4 "
Trinity.	Rev. R. Mitchele, M.A. Incumbent.	11 " 6 "	" 6 "
St. George's.	Rev. Stephen Lett, L.L.D., Incumbent.	11 " 7 "	" 7 "
Holy Trinity.	{ Rev. H. Scadding, M.A., Incumbent. 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, 17th November, 1851.
VISITORS:
THE PRINCIPAL.
Jos. C. MORRISON, Esq., M.P.P.
CENSOR:
Rev. W. STENNETT, M.A., 2nd Classical Master.
E. W. DARRON, M.A., Principal U. C. C.

THE COMMON-PLACE BOOK.

HEATHEN BEFORE CHRIST.
We hold it unquestionable, that long ere Christ came into the world, much of truth, yea of solid and illustrious truth, had been detected by the unaided searchings of mankind. We should not think that any advantage were gained to the cause of revelation, if we succeeded in demonstrating, that over the whole face of our planet, with the lonely exception of the narrow province of Judea, there had rested, previously to the birth of the Redeemer, a darkness impenetrable. We are quite ready to allow, that when the full blaze was not made visible, glimmerings and sparklings were caught; so that, if upon no point, connected with futurity, perfect information were obtained, upon many points a degree of intelligence was reached which should not be overlooked in our estimate of heathenism. We think it right to assert, under certain limitations, that man, whilst left to himself, dug fragments of truth from the mighty quarry; though we know that he possessed not the ability of fashioning completely the statue, nor even of combining into symmetry the detached portions brought up by his oft-renewed strivings.—*Rev. Henry Melville.*

REASONABLENESS OF A FUTURE STATE.
Since virtue's recompense is doubtful here, If man dies wholly, well may we demand Why is man suffered to be good in vain? Why to be good in vain is man enjoined? Why to be good in vain is man betrayed? Betray'd by traitors lodg'd in his own breast, By sweet complacencies from virtue felt? Why whispers Nature lies on Virtue's part? Or if blind instinct (which assumes the name Of sacred Conscience) plays the fool in man, Why reason made accomplice in the cheat? Why are the wisest loudest in her praise? Can man by reason's beam be led astray? Or at his peril imitate his God? Since virtue sometimes ruins us on earth, Or both untrue, or man survives the grave.—*Young.*

THE CREED.
Faith is rightly called a shield. When we are affrighted, run we to the Creed and say, "I believe in God the Father Almighty," this will guard your soul from fear. If you are tempted to despair, guard your soul with the Creed, and say "I believe in Jesus Christ His only Son Our Lord:" that may secure your soul from despair. If you be tempted to pride, run to the Creed, and a sight of Christ hanging upon the Cross will humble you.—*to lust or uncleanness, run to the Creed, and*

see the wounds of Christ, and the remembrance of them, if any thing, will quench that fiery dart. If we be tempted to presume and grow careless, take up again this shield of faith, see Christ in the Creed coming to judgment, and this terror of the Lord's will persuade men. In a word, the Creed is a guard and defence against all the temptations of the world, all the fiery darts of the devil, all the filthy lusts of the flesh. Therefore "above all take the shield of faith," saith Saint Paul, of which the Creed is the symbol.—*Sparrow.*

A FORM OF PRAYER.
If the Liturgies of all ancient Churches throughout the world be compared amongst themselves, it may easily be perceived they had all one original mould, and that the public prayers of the people of God in Churches thoroughly settled, did never use to be voluntary dictates proceeding from any man's extempore wit.—*Hooker.*

NOBLE THOUGHTS.
A poor country parson fighting against the devil in his parish, has nobler ideas than Alexander the Great had.—*Adam.*

"FAITH'S SILVER THREADS."
[A little girl, when dying, was told by her mother that all along through the dark valley there ran a silver shining thread, which, if she should grasp and hold firmly would bear her safely across the cold river, and, at length, land her upon the opposite shore of life and glory.]

When thy trembling feet are pressing
Jordan's cold and swelling stream,
Yield thee not to tears distressing;
Death is not the foe we deem:
Cherished daughter!
Death from Heaven shall on thee beam.
Catch that silver thread and shining,
Which thy struggling faith discerns;
Let it now thy heart entwining,
Hold thee while the conflict turns:
Dying daughter!
How my spirit o'er thee yearns!
From a mother's fond embracing,
Early thou art called away;
Still thou art mine, though far away:
Till it leads to endless day:
Oh! my daughter!
Can I here consent to stay!
Yes, my God, Thy time abiding,
I beneath the cross will spend;
Ever in thy grace confiding,
Watching always to the end;
Thus, my daughter;
Where thou'rt gone, my steps shall tend.

TRUE PEACE.
All the peace and favour of the world cannot calm a troubled heart; but where the peace is Christ has given, all the world cannot disturb it. Outward distress to such a mind, is but the rattling of the hail upon the tiles, to him that sits within the house at a sumptuous banquet.—*Archbishop Leighton.*

THE CHURCH AND LIBERTY.
It is worthy of remark that in the two most critical periods of her history, England is indebted for liberty to the Bishops of the Church. 1. The person who headed the Bishops in extorting Magna Charta from King John, was Stephen Langton, Archbishop of Canterbury. 2. When James II. resolved to restore the Popish religion by every means, whether lawful or unlawful, he received his first repulse in the passive resistance offered by the seven Bishops to lending the pulpits of their clergy for the proclamation of the Monarch's illegal ordinances. It is also remarkable, that as the Church of England in each case was the guardian of liberty, so it was from the Church of Rome that liberty was threatened. So true it is that "where the Spirit of the Lord is, there is liberty."—*Rev. T. Chamberlain.*

CHARITY ABIDETH.
Constant Faith and holy Hope shall die,
One lost in certainty, and one in joy;
Whilst thou, more happy power, fair Charity,
Triumphant sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp, and unconsum'd thy flame,
Shalt still survive—
Shalt stand before the host of Heaven confessed
For ever blessing, and for ever bless'd.—*Prior.*

AN UNEQUAL MATCH.
He that runs against Time, has an antagonist not subject to casualties.—*Dr. Johnson.*
"MARCH OF INTELLECT."
Men have often been warned against old prejudices: I would rather warn them against new conceits. The novelty of an opinion on any moral question is a presumption against it. Generally it is only the half-thinker, who in matters concerning the feelings and ancestral opinions of men, stumbles on new conclusions.—*J. C. Hars.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

WIDOWS AND ORPHANS' FUND.
Previously announced in No. 13 ... £182 0 0

St. Paul's Kingston, per Rev. W. Greig.	2 8 0
St. George's Military Service	
—per Rev. T. H. M. Bartlett	1 19 3
St. Mark's, Barrifield	£1 5 0
McLean's School House	0 12 0
Franklin's do	0 8 0
—per Rev. H. Brent	2 5 0
Trinity Church, Wolf Island	£0 15 0
Cook's School House do	0 3 5 1/2
Smith's do do	0 3 1
Garden Island	1 8 5 1/2
—per Rev. E. Patterson	2 10 0
Weston	£0 17 0
St. George's	0 12 0
Mimico	0 4 0
—per Rev. H. C. Cooper	1 13 0
Trinity Church, Barrie,	
—per Rev. S. B. Ardagh	3 5 3
Cartwright & Manners, per Rev. W. Logan	0 11 3
York Mills	£4 6 4 1/2
Station near Lot 1	0 15 4 1/2
—per Rev. A. Sanson	5 1 9
St. George's Church, Kingston,	
—per Ven. Archdeacon Stewart	13 1 10 1/2
St. John's Church, Portsmouth,	
—per Rev. W. M. Herchmer	2 0 3
St. John's, Gore of Toronto	£0 12 6
St. Mary's, Chinguacousy	0 12 9
—per Rev. W. G. Tucker	1 5 3
Cayuga	3 2 6
York	1 11 3
Caledonia	1 6 3
Indiana	0 15 0
2d Con., Seneca	0 17 9
3rd " "	1 0 3
Walpole, S. E. Corner	1 7 0
—per Rev. B. C. Hill	10 0 0
Trinity Church	2 1 6
St. Mary's	0 5 6
Church at Sarnia	1 10 0
Do. 9th Con., Moore	0 8 0
—per Rev. G. J. R. Salter	4 50
Orillia	0 10 9
North Orillia	0 7 7
—per Rev. George Bourn	0 18 4
St. James's, Dundas, per Churchwarden	2 10 0
St. George's, Medonte, per Rev. G. Bourn	0 6 1/2
Christ Church, Hamilton, per Rev. W. G. Tucker	0 5 1/2
Seymour West	0 7 6
School-house, Seymour East	0 7 6
—per Rev. E. C. Bower	0 15 0
St. Marks, Niagara, per Rev. T. Green	11 17 4
Christ Church, Simsbury	0 12 9
School-house, Stoney Creek	0 2 3
—per Rev. J. L. Alexander	0 15 0
St. James's, Perth, per Rev. W. Harris	1 10 0
St. Paul's Ch., Fredericksburg	0 10 0
" Adolphustown	0 10 0
—per Rev. J. A. Mulock	1 0 0
St. George's, St. Catherines	5 13 7
School-house, 8 Mile Creek	1 0 0
	6 13 7

111 Collections amounting to... £264 16 8 1/2
T. W. BIRCHALL,
Treasurer.

The Rev. William Logan, Missionary for the township of Cartwright and Manners, county of Durham, begs to acknowledge the sum of One Pound Five Shillings, from Mr. Whan, of the firm of Whan & McLean, St. Catharines, towards the completion of a new Church now in course of erection in the last named Township.

DIOCESE OF NEW BRUNSWICK.

CONSECRATION.—On Wednesday last the new Church, erected in Main street, in the City, was solemnly consecrated and set apart for the service of Almighty God, by His Lordship the Bishop of Fredericton; assisted by the Rev. Rector of the Parish, the Rev. W. Armstrong, (the appointed Minister of the new Church,) and a number of other Clergymen; among whom we observed the Rev. Messrs. Harrison, Allan, Coster, A. Stewart, A. Wood, Scovill, J. W. Disbrow, &c. The services commenced at 11 A.M.; the Bishop and Clergy robed in full canonicals, proceeded to the entrance Porch of the Church, where they were met by the Churchwardens of the Parish, who presented to his Lordship, the petition for the consecration; after which the whole body walked in procession up the centre aisle of the Church to the Altar, the Bishop and Clergy alternately reading the verses of the 24th Psalm. His Lordship then, after reading the prayers prescribed in the appropriate ritual, pronounced and delivered to the Churchwardens his Episcopal decree for the consecration of the edifice, by the name of "the Church of St. James;" establishing it at present as a district church of the parish of the Trinity, but to become a distinct parish church as soon as a Legislative enactment for that purpose can be procured. After the ritual of consecration was concluded, the usual morning Service was performed; the Prayers being read by the Rev. W. Armstrong, the Epistle by the Rev. A. Coster, the Gospel by His Lordship the Bishop. The Choral service was performed by the Choir of Trinity Church, assisted by some members of other Choirs; a Seraphine being placed in the Organ loft until an Organ can be procured. Although the weather was unfavourable, the congregation was very large; the beautiful edifice being quite filled.—*St. John, N. B. Courier, Oct. 2nd.*

ENGLAND.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(Concluded from our last.)
A letter was read from the Lord Bishop of Nova Scotia, dated Halifax, Sept. 4, 1851. The following are extracts:—
"I have been travelling for the last month, and having only just returned, have but time to say that I strongly recommend the application of the Rev. H. L. Owen, who appears to deserve any encouragement we can give him. He has three congregations in school-rooms, all of which could be united in the proposed church, where there would be consequently Service on three Sundays in the month, instead of only one Sunday each, as at present.
"I have now visited nearly all the parishes in the western division of the diocese. The Bishop of Newfoundland has just arrived, on his way to Quebec, where there is to be a meeting of Bishops. I wish I could go with him, but feel that my absence just now would give much dissatisfaction, since my residence has been of so short duration."
The Rev. H. L. Owen, of St. Mary's Rectory, Aylesford, N. S., in the letter above alluded to, informed the Society that it had been found necessary, in consequence of the growing population in the village of Morden, in his mission, to erect a new church in that place. It is intended to hold 200 persons, chiefly settlers on the neighbouring mountain, and mariners frequenting the small harbour on the shore. The sittings are free. The rector of the parish will be the officiating minister, under whose superintendence arrangements will be made for the weekly service. The chief contributor, Colonel Butler, is a descendant of the late Mr. Morden, through whose instrumentality the parish church of Aylesford was erected in 1790.
It was agreed to grant £25 towards Morden church. The Rev. T. W. Disbrow of the parish of Simonds, New Brunswick, acknowledged a grant of £50 towards a new church in the Black River settlement in his mission, and added, that as it had been lately planned to enlarge the size of the building, a further sum of £25 would greatly assist the object.
The sum was voted.
The Lord Bishop of Newfoundland, in a letter dated The Church Ship, Harbour Buffet, Placentia Bay, Aug. 11, 1851, forwarded, with his recommendation, a request from the Rev. Julian Moreton in behalf of his mission at Greenspond, Newfoundland. The supply of books and tracts granted by the Society in 1848 being now exhausted, and his population large and scattered, consisting of 1000 persons, he solicited a further grant, and said—
"At two seasons of the year especially, books for loan and tracts for distribution would be of very great service. In November, when families go up to the bays to live and work, alone, or in settlements of two, three, or at most four families, in the woods during the winter. All these complain of the extreme dullness and melancholy of Sunday in the woods. That day is chiefly spent in sleep, or utter listlessness. In some winters the missionary can visit them once, in others the journey is impracticable.
"Again, in February, previous to the sealing voyage. Upon this voyage there is much leisure time, which is so commonly badly spent, that the seal hunting trade is generally spoken of as fearfully demoralizing.—Twenty-two vessels are fitted out from this harbour annually for this trade, carrying an average number of thirty men in each. Previous to the voyage, many men apply to the clergyman for tracts, which are often useful not alone to those who borrow them, but to their companions also, for they are read in company.
Books and tracts to the value of £8 were voted.
The Rev. M. R. S. Frith, Rector of Paget and Warwick, Bermuda, stated that his parishioners had raised £10 for the purchase of books and tracts from the Society's catalogues, and that he was desirous of a gratuitous supply of Bibles, Prayer Books, and books and tracts, by way of addition to this stock.
The Bishop of Newfoundland recommended this request, which was granted to the amount of £10.
The Venerable Archdeacon Bridge, St. John's, Newfoundland, Sept. 1, 1851, enclosed by desire of the Bishop of Newfoundland, a printed account of the Bishop's visitation of portions of his diocese in the Church Ship, which sailed from St. John's on the 6th of June, 1851. The notice concludes with the following passage:—
"The Church Ship was every where welcomed with interest and thankfulness by the people; and the same respect and hospitality as on former occasions were shown by the merchants and their agents to the Bishop and the attendant Clergy, with a due recognition of the important and sacred objects of the Visitation. The day was generally fine, and the winds favourable; and, with the exception of touching on the reef off Merasheen, no misadventure occurred of any consequence, or causing any hindrance. And thus blessed, and giving blessings, the Church Ship has gone out and come in, and concluded her fifth voyage of Visitation."
A letter was read from the Lord Bishop of Rupert's Land, dated The Red River, Rupert's Land, August 6, 1851. The following are extracts:—
"I have an earnest appeal to make, for which I would solicit the Society's kind consideration. It is on behalf of the church of St. James, about to be erected on the Assiniboine river. The Rev. W. H. Taylor, supported chiefly by the liberality of the Society for the Propagation of the Gospel, has been labouring in that district for nearly a year, and has already as large a congregation as the school-room will hold. In it he has the service of the Church every Sunday, and a very regular and attentive Sunday-school of about fifty children. His parsonage is in progress, and will be nearly completed before the winter.
"Next summer when the weather opens, and Mr. Taylor is on the spot to superintend the workmen, we hope to commence the church. But the means of the