

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. 29.]

TORONTO, CANADA, FEBRUARY 19, 1852.

[WHOLE No., DCCXLVIII.]

WEEKLY CALENDAR.

DAY.	Date.	1st Lesson.	2nd Lesson.
D	Feb. 22.	QUINQUAGESIMA SUN. {M. Gen. 9; Luke 5. E. " 12; Gal. 5.	
M	" 23.	Fast. {M. Deut. 3; Luke 6. E. " 4; Gal. 6.	
T	" 24.	ST. MATTHIAS A. & M* {M. Wisd. 19; Luke 7. E. Ecclus. 1; Eph. 1.	
W	" 25.	ASH WEDNESDAY. † {M. Deut. 5; Luke 8. E. " 6; Eph. 2.	
T	" 26. {M. " 7; Luke 9. E. " 8; Eph. 3.	
F	" 27. {M. " 9; Luke 10. E. " 10; Eph. 4.	
S	" 28. {M. " 11; Luke 11. E. " 12; Eph. 5.	
D	" 29.	I SUNDAY IN LENT. {M. Gen. 19; Matt. 7. E. " 22; Rom. 1.	

* Psalms—Matins: 6, 32, 38; Evensong: 102, 130, 143.
† Psalms—Matins: 6, 32, 38; Evensong: 102, 130, 153.
‡ To verse 20. § To verse 30.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Evensong.
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. Mitchel, M.A., Incumbent.	11 " 6 "	6 " "
St. George's...	Rev. Stephen Lett, LL.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.
† 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, 23rd February 1852.

VISITORS:

THE PRINCIPAL.

Jos. C. MORRISON, Esq.,

CENSOR:

J. P. DE HAYE, Esq., French 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. Bacc. Conductor.
G. B. WYLLIE, Secretary & Treasurer.

Poetry.

LINES

On seeing a cross almost concealed by ivy and roses, in a Rectory garden in Bucks.

Within a Pastor's garden plot,
A simple Cross was reared;
Meet ornament for such a spot,
The Tree of life appear'd

It stood where ev'ry eye might see
That turned its glance to Heaven;
Telling of God in agony,
That man might be forgiven.

Leaves ever green, and fragrant flowers,
Lay meekly round its base;
As hearts made soft by heavenly showers,
Before the Throne of Grace.

But soon those garlands, green and bright,
Forsook their lowly guise;
And hid the simple Cross from sight
Of all but searching eyes.

For still a close and earnest gaze,
The cross's form might see,
In outline dim, amid the maze
That rove'd so wild and free.

And if some skilful, fostering hand
Those wandering wreaths would train,
And bind them firm with tender band,
All might be fair again.

Thus hearts that once, in holy fear,
Sought rest at JESUS' feet,
Offering whate'er they held most dear,
With praise's incense sweet;

If weary of CHRIS'T'S burden light,
They seek their own wild way;
Their SAVIOUR'S image, once so bright,
Will swiftly pass away.

Yet while some traces faint remain,
The whole may be restored;
For Grace proud wandering hearts can train,
To bow before their LORD. E. J. W.

THE COMMON-PLACE BOOK.

HOW TO ADMONISH.

We must consult the gentlest manner and softest seasons of address; our advice must not fall, like a violent storm, bearing down and making those to drop, whom it is meant to cherish and refresh.

It must descend as dew upon the tender herb, or like melting flakes of snow; the softer it falls, the longer it dwells upon and the deeper it sinks into the mind. If there are few who have the humility to receive advice as they ought, it is often because there are few who have the discretion to convey it in a proper vehicle, and bitterness of reproof, against which corrupt nature is apt to revolt, by an artful mixture of sweetening and agreeable ingredients. To probe the wound to the bottom with all the boldness and resolution of a good spiritual surgeon, and yet with all the delicacy and tenderness of a friend, requires a very dexterous and masterly hand. An affable deportment and a complacency of behaviour will disarm the most obstinate; whereas, if instead of calmly pointing out their mistake, we break out into unseemly fire of passion, we cease to have any influence.

HISTORY.

Man's twofold nature is reflected in history. "He is of earth," but his thoughts are with the stars. Mean and petty his wants and his desires; yet they serve a soul exalted with grand and glorious aims, with immortal longings, with thoughts which sweep the heavens, and "wander through eternity." A pigmy standing on the outward crust of this small planet his far-reaching spirit stretches outwards and there alone finds rest. History is a reflex of this double life. Every epoch has two aspects: one calm, broad, and solemn, looking towards eternity; the other agitated, petty, vehement and confused, looking towards time. Through the one shines the pure and steady light of principles; through the other we get glimpses of the vexed drama of human passion. The one reveals to us the movement of humanity, slow, solemn and majestic, like all the great evolutions of creation, in whose life centuries reckon but as days; the other shows us the hurrying agitation and capricious impulses of human beings, whose free activity is unconsciously producing the great movement.—*British Quarterly Review.*

THE GASTRIC JUICES.

Worms in the alimentary canal resist the agency of the gastric juice so long as they are alive; but when dead, they are then subjected to the laws which govern inanimate matter, and are, consequently, digested or expelled like the ordinary contents. This fact affords a good reason for using cold boiled water, as the high temperature to which it is raised must kill the animacules that may be found in this fluid, and thus they are rendered easy of digestion. It is a remarkable circumstance, first observed by John Hunter, and referable to the same principle, that the gastric juice will, when the individual dies dissolve the the very stomach that had secreted this powerful solvent, and had resisted, its action when living. The knowledge of this fact was the means of acquitting an individual accused of the crime of poisoning.

SET A GOOD EXAMPLE.

—Nothing is so easy as to preach and talk of the obligations which we are under to do justly and to walk humbly; but it is altogether a different matter to write, and preach, and talk simply by example. And yet, though the former be useful, how much more valuable and effective is the latter! What are those most beautiful essays on the cardinal virtues, compared with the excellencies of a life in which these virtues have a living vital existence? It was not alone the doctrines, advanced with such dignified and persuasive eloquence by our Saviour, Jesus Christ, nor the wonderful miracles performed by him, which made the hearts of men follow after him; these were rendered doubly effectual by the example which he set at all times, even under the most trying circumstances. And so it is now, in an humble sense, by mere human hopes. Men may preach and the world will listen, but profit comes by example.—A parent, for instance, inculcates gentleness to his children by many sound precepts, but they see him treat his beast in a rude and angry manner, and, in consequence, his instructions are worse than lost, for they are neither heeded nor respected. His example, as a gentle and humane man, would have been sufficient for his children, without one word of command. Men are just like children in this respect, and imitate a good example, while mere words, no matter how good and true, without such example will pass into one ear and out of the other.

LEARNING

The chief art of learning, as Locke has observed, is to attempt but little at a time. The widest excursions of the mind are made by short flights, frequently repeated; the most lofty fabrics of science are formed by the continued accumulation of single propositions.

GOD'S WORKS.

There's not a thing but God hath made,
The Sun that shines by day,
The little stars, that all night long,
Twinkle their light away!

The floating cloud, the rainbow arch,
The moon with mellow light,
The little fire-fly's silver lamp
Along the brooks at night!

God made each single blade of grass
And every drop of dew,
And hung the trees with waving green,
And made the streamlet blue!

Where'er I walk the glowing earth,
A thousand things I see
To mind me that the God above,
Is looking down on me.

To-day I held a little flower,
Of fair and beautiful hue,
And every tiny folded leaf
Whispered that language too.

It seemed to say, "Will He who made
A little trembling flower,
And painted it with rainbow tints
To blossom for an hour,

Forget the soul that he hath form'd,
The soul that cannot die,
Framed through Eternity His name
To praise and glorify?"

And shall I let that soul be mute,
Or cast its powers away?
A sad account of wasted gifts
To offer up each day!

Oh! no, I'll render to my God,
The life that He hath given,
And ask, for our dear Saviour's sake,
He'll hear my prayer—in heaven!

MERIT AND DUTY.

In this lowly estimate, even of our best performances, we hold ourselves to be justified, not only by the express decision of Scripture, but by the entire analogy of the Christian faith. So far from calculating a proportionate correspondence between merit and reward, we deem it more seemly to adopt the words which our Saviour Christ, hath prepared for us, and to confess when we have done all, we have done nothing more than our bare duty: instead of ascribing to our works any even remote possibility of making satisfaction to God for many evil deeds. The whole analogy of faith as propounded luminously by the great Apostle himself to the Church of Rome, compels us to take up doctrinally a system diametrically opposite. The doctrine of merit and the doctrine of duty, in short, lie at the very root of the differences between the Church of Rome and the Church of England.—*George Stanly Faber.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.
The Treasurer acknowledges the following receipts during the week ending 18th February, 1852:—

FOR DIVINITY STUDENTS' FUND.	
The Church at Orillia.....	£0 7 0
St. George's Church Medonte 0 0 9 1/2	
—per Rev. George Bourn.....	£0 10 9 1/2
Junction.....	0 9 6
Low Banks.....	0 3 0
Marshville.....	0 4 9
Port Colborne.....	0 11 0
—per Rev. James Godfrey.....	1 8 3
Trinity Church, Moore.....	1 0 0
St. Mary, do., do.....	0 7 6
The Church at Sarnia.....	1 13 2
—per Rev. Geo. J. R. Salter.....	3 5 0
St. John's Church, Bath.....	0 11 6
—per Rev. W. F. S. Harper.....	1 0 7
Bell's Corners, Nepean.....	1 1 3
Wilson's Corners, Guelburn.....	0 8 8
—per Rev. John Flood.....	2 10 6
St. Paul's Church, Norval.....	0 9 0
St. Stephen's Church, Hornby.....	0 10 0 1/2
Stewart-town Congregation ...	0 5 11
George-town do.....	0 1 4
—per Rev. D. Fraser.....	1 6 3 1/2
Stratford.....	0 19 3 1/2
Village of Mitchell.....	0 6 1
Hayesville.....	0 14 7 1/2
—per Rev. E. Patterson.....	2 0 0
Addition to collections already announced,	
—per Rev. Francis Evans.....	0 5 0
The Township of London,	
—per Rev. C. C. Brough.....	2 10 0
Township of Emily,	
—per Rev. Robert Harding.....	0 10 0
Trinity Church, Streetsville... 1 10 0	
Huronshire Church.....	1 6 7 1/2
—per Rev. R. J. MacGeorge.....	2 16 7 1/2
	£17 13 11 1/2

FOR WIDOWS AND ORPHANS' FUND.

Huronshire Church,	
—per Rev. R. J. MacGeorge.....	0 10 0
For annual subscription,	
—per Rev. T. B. Read, Port Burwell... 1 5 0	
T. W. BIRCHALL, Treasurer.	
18th February, 1852.	

ST. JOHN'S CHURCH, YORK MILLS.

At a meeting held for the purpose, on the 5th inst., the Rev. A. Sanson, the Rector, called the attention of his congregation to the subjects comprised in a late circular letter from the Lord Bishop to his Clergy. The following resolutions were then carried unanimously:—

Moved by Mr. Marsh, and seconded by Mr. Moore—That, an Association be formed in connection with the Diocesan Society, to be denominated the Parochial Committee of the Church Society, consisting of the Rector, as Chairman, and the Churchwardens.

Moved by Mr. Taylor, and seconded by Mr. Savigny,—That, Joseph Beckett, Esq., be requested to act as Treasurer.

Moved by Mr. Beckett, and seconded by Capta Peebles,—That, Mr. John Vannostrand, junr., be added to the Committee.

Moved by Mr. Beckett, and seconded by Mr. Marsh,—That, it seems expedient to request a few of the ladies of the congregation to act as collectors.

Moved by Mr. Savigny, and seconded by Mr. Beckett,—

That, the suggestion of his Lordship the Bishop of the Diocese, that one half of the contributions for the present year be remitted to the Parent Society, be complied with.

Moved by Mr. Hewett, and seconded by Captain Peebles,—

That, this meeting desires to express a hope that the Parent Society may succeed in devising measures effectually to guard against the recurrence of losses such as that to which it has been lately subjected.

ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The Committee of this Society have published a statement acknowledging "the very gratifying and cordial response which has been made to the Society's proposal of commemorating the completion of its century and a half of missionary labour by special services and offerings." A full report is to be published hereafter; in the mean time it is stated that the Jubilee remittances already received exceed £30,000, and before the completion of the year a much larger sum is confidently expected. The Committee are anxious to have it clearly understood that the Jubilee fund is to be regarded as a special and extraordinary fund, and must not be allowed to interfere with the ordinary sources of income which are urgently required for the Society's current expenditure.

PREACHING UNDER EPISCOPAL INHIBITION.—On Sunday, notwithstanding the inhibition which has been served on him during the past week by the Bishop of London, the Rev. G. E. Gladstone (Incumbent of Long-acre Episcopal chapel) officiated as usual at that place of worship. He preached a very energetic sermon for the Dorcas Society, from Colossians chap. i., v. 10, but only indirectly alluded to the position in which he is placed. The inhibition is founded on a passage in a sermon preached on December 7, in which he said "Some of the Bishops—God forgive them—are traitors," and further remarked, "that he would say much more plainly to his face than behind his back, that the Bishop of this Diocese is alarmingly responsible and culpable for what passes in it." These sentiments he, has since distinctly refused to retract. Mr. Gladstone is first cousin to the Right Honourable W. E. Gladstone, M. P., and has not long been the minister of the above chapel.

THE JEWS.—A remarkable conflict is going on at present among the Jews in London, between the opposite principles of superstition and infidelity—between Rabbism and Rationalism—the traditions of men and the philosophy of men. Some are endeavouring to adopt the old maxims of Judaism to the standard of modern civilization. Many are diligently studying the Old Testament Scriptures, with a view to the correction of their religious system, and the improvement of their synagogue worship. Their religious teachers seem alive to the importance of imparting a more spiritual character to their public services; and seek to base their instructions upon the written word of God, and to build up their Jewish hearers in their ancient faith by a continual reference to the Old Testament Scriptures. They are, moreover, publishing the Scriptures with an English translation of their own, which professes to rectify the errors of our authorised version.

SHEFFIELD.—The Church burgesses have received a letter from the Archbishop of York, expressing his dissatisfaction that no spiritual duties have been assigned to the Rev. Canon Trevor, whose "time and talents" his Grace desires to see usefully and honourably employed within the parish. The burgesses here replied that they shall be satisfied with any arrangement which his Grace can effect between the vicar and Mr. Trevor.

THE EMBASSY CHAPEL AT PARIS.—It appears that a misunderstanding has taken place between the Marquis of Normandy and the proprietor and incumbent of the English Chapel in the Rue d'Aguesseau erected at his own expense by the late Bishop Luscombe, in consequence of the refusal of the latter to admit the Chaplain appointed by the Ambassador as a matter of right to take part in its ministrations. The matter has been referred to the Foreign Office and the Archbishop of Canterbury, passing by the Bishop of London, who is the immediate ecclesiastical superior of chaplains abroad. An invitation to the English residents to assemble for worship in a room in the Embassy, used as a dining and ball-room, has been published in *Galignani*, and the Embassy chaplain has, it is said, been instructed to return to the Bishop of London the license formerly granted him by his Lordship.