

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. 11.]

TORONTO, CANADA, OCTOBER 16, 1851.

[WHOLE No., DCCXXX.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
M	Oct. 19, 18th SUND. APT. TRIN.	{ M. Ezek. 20. { E. " 24.	Luke 5. Gal. 5.
M	" 20,	{ M. Wisd. 13. { E. " 14.	Luke 6. Gal. 6.
T	" 21,	{ M. " 15. { E. " 16.	Luke 7. Ephes. 1.
W	" 22,	{ M. " 17. { E. " 18.	Luke 8. Ephes. 2.
T	" 23,	{ M. " 19. { E. Ecclus. 1.	Luke 9. Ephes. 3.
F	" 24,	{ M. " 2. { E. " 3.	Luke 10. Ephes. 4.
S	" 25,	{ M. " 4. { E. " 5.	Luke 11. Ephes. 5.
M	" 26, 19th SUN. APT. TRIN.	{ M. Dan. 3. { E. " 6.	Luke 12. Ephes. 6.

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. { Rev. R. Mitchell, M.A., Incumbent.	11 " "	4 " "
Trinity.	{ Rev. Stephen Lett, LL.D., Incumbent. { Rev. H. Scadding, M.A., Incumbent.	11 " "	6 1/2 " "
St. George's.	{ Rev. H. Scadding, M.A., Incumbent. { Rev. W. Stennett, M.A., Assist.	11 " "	7 " "
Holy Trinity.	{ Rev. W. Stennett, M.A., Assist.	11 " "	6 1/2 " "

* 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, 20th October, 1851.

VISITORS:

THE PRINCIPAL.

The Hon. J. H. CAMERON, Q.C., M.P.P.

CENSOR:

W. WEDD, Esq., M.A., 3rd Classical Master.
F. W. BARRON, M.A., Principal U. C. C.

THE COMMON-PLACE BOOK.

VITAL MOTIONS.

We cannot consider, but with gratitude, how happy it is, that our vital motions are involuntary. We should have enough to do, if we had to keep our hearts beating, and our stomachs at work.—Did these things depend, we will not say upon our effort, but upon our bidding, our care, or our attention, they would leave us leisure for nothing else; we must have been continually upon the watch, and continually in fear, nor would this constitution have allowed of sleep.—Paley.

QUARRELS.

In most quarrels there is a fault on both sides.—A quarrel may be compared to a spark, which cannot be produced without a flint, as well as a steel. Either of them may hammer on wood for ever, no fire will follow.—Bellenden.

IMAGES OF GOD.

If thou wouldst find His likeness,
Search where the lowly dwell,
The faithful few who keep His laws
Not boastfully but well;
Mark those who walk rejoicing
The path which Jesus trod;
Thus only shalt thou see below
Fit images of God!

—Rev. J. G. Lyons, LL.D.

THE TEACHING OF MOTHERS.

I do believe, that no plan could be desired for elevating the entire frame of society, half so efficacious as that which would produce a succession of well-instructed, judicious, and virtuous Christian mothers. The laws of the statesman and the lessons of the divine, would be but feeble instruments of prevention and reformation, in comparison with the hallowed, all-pervading agency of maternal wisdom, energy, and affection.—Montgomery.

THE FIRST HOSPITAL.

A grievous famine, with all its insufferable evils, having befallen the City of Edessa, its venerable Deacon, (St. Ephrem Syrus) at the call of suffering humanity, came forth from the studious retirement of his cell, whither he had long withdrawn, that he might devote his latter days to meditation on the deep things of God. Filled with emotion at the sight of the misery which surrounded him, with the warmth of christian charity, he reproved the rich men of Edessa, who suffered their fellow-citizens to perish from want and sickness, and who preferred their wealth at once to the lives of others, and to the safety of their own souls. Stung by his reproaches, and awed by his reverent virtues, the citizens replied, that they cared not

for their wealth, but that, in an age of selfishness and corruption, they knew not whom to intrust with its distribution. *What* (exclaimed the holy man)—*is your opinion of me?* The answer was instant and unanimous. Ephrem was every thing that was holy, and just, and good. *Then* (he resumed) *I will be your alms-giver—for your sakes I will undertake this burthen.* And receiving three now willing contributions, he caused about three hundred beds to be placed in the public porticos of the city, for the reception of fever patients; he relieved also the famishing multitude who flocked into Edessa from the adjoining country, and rested not from his labour of love until famine was arrested and the plague was stayed. Then, once more, he returned to the solitude of his beloved cell, and in a few days after, breathed his last.—*Sozomen.*

DEVOTION.

He who seldom thinks of heaven is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it.—*Bp. Horne.*

THE REST OF GOD'S PEOPLE.

But who can tell, or if an angel could, Thou couldst not hear, the glories of the place For their abode prepar'd. Though oft on earth They struggled hard against the stormy tide Of adverse fortune, and the bitter scorn Of hardened villany—their life a course Of warfare upon earth; these toils when view'd With the reward seem nought. The Lord shall guide Their steps to living fountains, and shall wipe All tears from every eye. The wintry clouds That frowned on life, rack up. A glorious sun, That ne'er shall set, arises in a sky Unclouded and serene. Their joy is full: And sickness, pain, and death, shall be no more. —*Michael Bruce.*

THE VANITY OF HUMAN LIFE.

What a shadow is the life of man! What a nothing is it! The time past, that's nothing; just like a bird fall from the hand of the owner out of sight. The time present, that is a vanishing, a running hour; nay less, a flying minute, as good as nothing. The time to come that's uncertain; the evening sun may see us dead. Lord, therefore, in this hour make me sure of Thee; for in the next I may not be sure of myself.—*Lucas.*

THE HEART.

The heart is the seat of pure principles and holy affections; and it is the heart which the Holy Spirit purifies. All external reformation, while the heart is unaffected, is but hypocrisy or self-deceit.—*Venn.*

DEATH.

Nothing is so sure as death, and nothing so uncertain as the time. I may be too old to live—I never can be too young to die. I will, therefore, live every hour as if I were to die the next.—*Vannostrand.*

CHURCH REFORM.

When one was speaking of such a reformation in the Church of England, as would in effect make it no church at all, the Great Lord Bacon said to him, "as the subject we talk of is the eye of England, if there be a speck or two in the eye we endeavour to take them off—but he were a strange oculist who would pull out the eye."

THE PYRAMID.

BY C. S. PERCIVAL.

[To be read ascendingly, descendingly, and condescendingly.]

There

For aye

To stay

Commanding,

'T is standing,

With godlike air,

Sublimely fair,

Its fame desiring,

Its height admiring,

Look on it from afar,

Lo! every smiling star.

To raise the pile to heaven,

These beauteous stones are given,

Each prayer for truth's inspiring light,

Each manly struggle for the right,

Each kindly word to cheer the lowly,

Each aspiration for the holy,

Each strong temptation nobly overcome,

Each clam'rous passion held in silence dumb,

As slow it riseth towards the upper Heaven,

Stone after stone unto the mass is given,

Its base upon the earth, its apex in the skies,

The Good Man's character, a Pyramid doth rise.

JONAH IN THE WHALE'S BELLY.

"In the cavity of the whale, is Bishop Jebb's rendering, of which he gives the following account:—"A safe and practicable asylum is afforded, not indeed in the stomach, but in another cavity of the whale; the throat is large, and is provided with a bay or intestine, so considerable in size, that the whales frequently take into it two of their young ones when weak, especially during a tempest. In

this vessel there are two vents, which serve for inspiration and respiration: and here, in all probability, Jonah was preserved, not, indeed without a miracle, but with that economy of miracle so frequently exemplified in Scripture."

THE WIDOW'S LAMP.

Some years ago there dwelt a widow in a lonely cottage on the sea shore. All around her the coast was rugged and dangerous; and many a time was her heart melted by the sight of wrecked fishing boats and coasting vessels, and the piteous cries of perishing human beings. One stormy night, when the howling wind was making her loneliness more lonely, and her mind was conjuring up what the next morning's light might disclose, a happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked out upon the sea: might she not place her lamp by that window, that it might be a beacon-light to warn some poor mariner off the coast? She did so. All her life after, during the winter nights, her lamp burned at the window; and many a poor fisherman had cause to bless God for the widow's lamp, many a crew were saved from perishing. That widow woman 'did what she could; and if all believers kept their light burning as brightly and steadily, might not many a soul be warned to flee from the wrath to come? Many Christians have not the power to do much active service for Christ; but if they would live as lights in the world, they would do much. If those who cannot preach to the old or teach the young would but walk worthy of him who hath called them to his kingdom and glory, how much would the hands of ministers and teachers be strengthened, and their hearts encouraged! We are told that the chief priests consulted that they might put Lazarus to death, because that by reason of him many of the Jews went away and believed on Jesus. Lazarus does not seem to have been either a teacher or preacher, yet his very presence was a convincing proof of the power of the Lord of glory. Should not all who have known the power and grace of him who still is the resurrection and the life, so walk that men may take knowledge of them that they have been with Jesus?

Ecclesiastical Intelligence.

DIocese OF TORONTO.

DIOCESAN THEOLOGICAL COLLEGE COBOURG.

THE following Scholarships connected with this Institution, and transferable to Trinity College, Toronto, will be awarded according to the results of an Examination to be held at Cobourg, (or such other place as the Lord Bishop may appoint) on Tuesday, Wednesday, and Thursday, the 17th, 18th, and 19th of August, 1852, commencing each day at 9 o'clock, A.M.:

Two at £30 Currency, each;
Two at £25 " "
Two at £20 " "
Two at £15 " "

The Scholarships will be tenable for four years only, dating from 1st October, 1852.

Candidates are admissible at the full age of eighteen years.

Applications, accompanied with testimonials from at least two Clergymen (covering the term of not less than two years previous) of moral qualification and general fitness for the profession of the sacred Ministry, are to be forwarded to the Rev. H. J. GRASSETT, Examining Chaplain to the Lord Bishop, at Toronto, on or before the 1st of July next.

SUBJECTS OF EXAMINATION:

CICERO—Oratio pro Archia, and De Senectute.
HORACE—Odes, Book II.; and De Arte Poetica.
LATIN PROSE—Composition.
XENOPHON—Anabasis, Book I.
HOMER—Iliad, Book III.
GREEK TESTAMENT—Luke, chapters xi. to xx. inclusive; and Acts, chapters x. to xvii. inclusive.
ALGEBRA—to the end of Simple Equations.
EUCLID—Books I. II. III.
3rd September, 1851.

The Rev. J. B. Worrell, gratefully acknowledges the following subscriptions towards the completion of St. John's Church, Smith's Falls, from the inhabitants of Ogdensburg, N. Y., which were invariably accompanied with the heartiest expression of good-will and sympathy towards the Canadian Church:—

H. Vanrenselarr	£6 5 0
S. Gilbert	1 5 0
Alden Vilas	1 5 0
R. Vilas	0 10 0
J. H. Guest	0 10 0
Cash	0 5 0
Cash	0 5 0
Cash	0 5 0
J. Sprague	0 10 0
Ashley, Brothers	0 10 0
C. A. Burnham	0 10 0
H. S. Humphrey	0 10 0
Alexander Matheson	0 10 0
J. Hall	0 2 6

ADDRESS

To the Hon. and Right Reverend John, Lord Bishop of Toronto.

MAY IT PLEASE YOUR LORDSHIP.—We the undersigned members of the Midland (comprising the Midland, Prince Edward, and Victoria Districts.) Clerical Association, assembled in our forty-third Meeting for the purposes of mutual harmony and edification, at Belleville, after the lapse of an interval of eighteen months, having interchanged our brotherly salutations, cannot repair to the business of the Association without first reverting to the general interest, of the Church in this Diocese, and looking dutifully towards the welfare of our Diocesan.

We trust that your Lordship is well, for years of labour, zeal, and honour, have been consumed by you since your accession to the Episcopacy, as well as before, which might well have drained the energies of ordinary men, and which could only have been sustained by yourself under the blessings of a kind Providence and a still more special guardianship from the Great Head of the Church, who seems to have looked with peculiar favour on the venerable agent in his own work, the chief Shepherd of this broken hedged vineyard.

We take the present opportunity of our assemblage when all is harmony, and when we are in no matter more unanimous, than in this; to express to your Lordship before the Diocese and the world (and we do the same under the sense of a compelling duty), our admiration of the lofty Christian character with which your Lordship has invested the Upper Canadian Church, by your manly energy and unflinching fidelity to the great Christian cause, not only in some intervals of peace, but when sectarian violence has been abroad in all its senseless exasperation throughout the settlements, and "when the heathen raged and the people imagined a vain thing." Without blindly approving of every step taken, you will believe your clergy, my Lord, when they avow that you carry with yourself all our confidence and all our esteem in your main designs.

While we would fain respect the wisdom of the constituted authorities of the land, and are anxious for the harmony of the whole community, your clergy of this Association cannot suffer the present occasion to pass without placing an indignant brand of disapprobation on those false and presumptuous so called Churchmen, who, bearing the name but traitors to the spirit of our religion, suppose to have been planted by the way of the march of the great cardinal interests of the Church of our Lord in this land. Let them be what they choose my Lord, but let them not, while on their present malignant course, present themselves before the public as Churchmen.

On the contrary we desire for the Church University of Trinity College, the child of your hale old age, the product of Christian benevolence in this country and in that of our Mother Church every success, which we could wish for, while we hope it. There is God's promise upon it—it is the child of the Church's adversity—it is the offspring of the wrongs of Jesus. Power and hate, deceit and injury ushered it in—no human favour protects it—it is a lone plant in a thirsty land—but we know and feel assured that the hand of the Lord is there, that the unseen favour of providence is with it, and that there within that institution lies the zion of our hopes, the nursery of future ages for the progeny of the Church.

To aid your Lordship in the firm and unflinching support of that institution we pledge ourselves and our influence, feeble as that may be, and we call upon the members our flocks and upon our brethren throughout the land (for why should not we when the voice of the adversary is heard in every quarter against us) to sustain by every possible mode of honesty and Christian principle the sole collegiate institution of the Church of England within the Diocese of Toronto.

GEO. O'KILL, STUART, D.D., LL.D.,

Archdeacon of Kingston.

W. MACAULAY, Chairman, Rector of Picton.

J. GRIER, M.A., Rural Dean, Rector of Belleville.

W. M. HERCHMER, M.A., Asst. Min. Kingston.

W. F. S. HARPER, Rector Bath.

W. GREG, M.A., Minister St. Paul's, Kingston.

R. G. COX, Missionary, Hillier.

W. B. LAUDER, A.B., Rector, Napanee.

H. BRENT, Incumbent, St. Mark's, Barriefield.

T. W. ALLEN, Travelling Miss. Midland District.

JOHN MCINTYRE, Incumbent of Murray.

G. A. ANDERSON, Missionary to Mohawk.

J. A. MULLOCK, Rector, Adolphustown.

J. R. TOOKE, Missionary, Marysburgh.

E. PATTERSON, Missionary, Wolfe Island.

P. SHIRLEY, Missionary, Camden.

T. BOUSFIELD, Curate, Picton.

Belleville, 18th Sept., 1851.

REPLY

To the Members of the Midland Clerical Association, comprehending the Midland, Prince Edward and Victoria Districts.

MY REVEREND AND DEAR BRETHREN,

It is most gratifying to me to receive this seasonable address.

That you should at your social meeting for promoting harmony and edification among yourselves, and in the midst of your friendly greetings and salutations, think of your Diocesan, and desire by your encouragements and congratulations to strengthen his hands in his various labours for the benefit of our holy Church, not only lightens them, but from the assurance of your cordial and earnest co-operation, gives certainty to their ultimate success.

Notwithstanding the warm and affectionate terms in which you are pleased to mention my exertions, I feel hourly my deficiencies, and stand much in need of your candid interpretation of my proceedings towards carrying out the Church in all her strength, through this vast Diocese; I can only say, that my whole heart is in the