

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. 12.]

TORONTO, CANADA, OCTOBER 23, 1851.

[WHOLE No., DCCXXXI.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
E	Oct. 26, 19th SUND. APT. TRIN.	M. Dan. 3. Luke 12.	E. Ephes. 6.
M	" 27,	M. Zeclus 8. Luke 13.	E. Phil. 1.
T	" 28, ST. SIMON & ST. JUDE.	M. Job 34, 35. Luke 14.	E. Phil. 2.
W	" 29,	M. Ecclus 10. Luke 15.	E. Phil. 3.
T	" 30,	M. " 11. Luke 16.	E. Phil. 4.
F	" 31,	M. " 12. Luke 17.	E. Col. 1.
S	Nov. 1, ALL SAINTS' DAY.	M. Wls. 3. Heb. 11.	E. Rev. 19.
E	" 2, 20th SUN. APT. TRIN.	M. Joel 2. Luke 18.	E. Michal 6. Col. 2.

* Creed of St. Athanasius. † To verse 10. ‡ From 33rd, and chap. 12 to ver. 7. § To ver. 17. ¶ To verse 17.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's.	Rev. H. J. Grassett, M.A., Rector.	11 o'clock.	8 o'clock.
St. Paul's.	Rev. E. Baldwin, M.A., Assit.	11 " "	" "
Trinity.	Rev. J. G. D. McKenzie, B.A., Incum.	11 " "	" "
St. George's.	Rev. R. Mitchell, M.A., Incumbent.	11 " "	" "
Holy Trinity.	Rev. Stephen Leat, LL.D., Incumbent.	11 " "	" "
	Rev. W. Scadding, M.A., Incum.	11 " "	" "
	Rev. W. Stennett, M.A., Assit.	11 " "	" "

* 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, 27th October, 1851.
VISITORS:
THE PRINCIPAL,
JOS. C. MORRISON, Esq., M.P.P.
CENSOR:
J. P. DE HAYE, French Master.
F. W. BARRON, M.A., Principal U. C. C.

THE COMMON-PLACE BOOK.

CATHEDRAL INSTITUTIONS.

These institutions were the nurseries of most of our chief divines, who were the glory of our English name; in them these great men consolidated the strength which has been so beneficial to our Church; to them, and to our Universities, are our Church and Nation indebted for the mightiest works which have established her faith, or edified her piety.

Almost all our defences, either our own blessed faith itself, or of the essentials of that faith, have been the produce of our Cathedral Institutions; almost every mighty work which has enriched our English theology has issued from them.

Whether, then, we take a list of our great divines, and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our Cathedrals, and selecting the great names which there occur, we shall come to the same result,—that to our endowments, and principally to those of our Cathedrals, we are indebted for all the theology of our Church. It is a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up for this our Church.—"Vox."

EVIL SPEAKING.

By speaking evil, though it is true, when no good purpose is immediately to be answered, the following hateful tempers are discovered to rule in the heart:—1st. Want of regard to the high and loving authority of God, who has positively forbidden it. 2nd. Want of brotherly love and charity, which would be grieved for the offences we know any one living in the commission of. 3rd. Want of humility in our hearts, which would teach us that we are vile, too vile, ourselves to complain of others, and dwell on their faults.—Rev. H. Venn.

HEAVEN NO HEAVEN TO THE GODLESS.

Alas! where is the buying and selling, the bustle of business, or the enthusiasm of enterprize that supplied us at once with our cares and our hopes? What shall we do for the delightful trifles by which we contrived, while we were upon the earth, to get rid of time, and forget that it was rolling over our heads. What shall we do for those wild pursuits by which we made ourselves mad for a time, and hunted eternity out of our minds? What shall we do for conversation? upon what subject shall we converse? And then to go on in this way for ever and for ever, and for ever. We can-

not sit thus dreaming through eternity. If this be heaven, would to God, He had left us still upon our beloved earth! Wherefore have ye brought us out of Egypt, when we ate, and drank, and were merry, and have left us here to perish in the wilderness? Better would it have been for us to have still our interchanges of hope and fear, of pleasure and pain, of repose and fatigue, of joy and sorrow, than to endure this dismal serenity, than to say in the morning, "would to God it were evening;" and in the evening, "would to God it were morning."—Rev. C. Wolfe.

SANCTIFIED SORROW.

Our hearts are fastened to this world
By strong and endless ties,
And every sorrow cuts a string,
And urges us to rise.

Dr. Young.

RELIGION IN THE HOUSE.

Religion should be prudently brought before a family. The old dissenters wearied their families. Jacob reasoned well with Esau about the tenderness of his children, and his flocks and herds.—Something gentle, quiet, moderate, should be our aim. There should be no scolding: it should be mild and pleasant. I make it as natural as possible: I am a religious man; you are my children and my servants; it is natural that we should do so and so.—Rev. R. Cecil.

SPIRITUAL WORSHIP HARD TO MAN.

It is very easy to be religious when we worship idols; it is very easy to bow down to gods which we make ourselves; it is easy to wash like the poor Hindoo in the Ganges, to the river god, or to repeat texts of the Koran like the Mahomedan; or to count our beads and to say Paternosters like the poor Romanist. But to bend the will to believe the word—to worship exactly as God bids us worship—to cast the weight of our hearts' woes and the burden of our hearts' sins upon Him whom He commands us to cast them on,—to believe without seeing—and to obey without questioning—this is the hard point for man. This however is his great attainment; this is the great and blessed achievement of a living faith.—Rev. C. E. Kennaway.

PRIDE.

Nothing doth more advantage Satan than pride; for, first, a man shall never be a proficient that thinks himself already sufficient; secondly, when he can poison our good works with Pharisaism, he makes us by overvaluing to love them.—Birdsall.

SEARCH THE SCRIPTURES.

We should search the Scriptures as the navigator consults his chart, and makes his observations, that he may discover where he is, and what course he must steer:—or as any one looks into a glass, that he may both know what manner of man he is, and learn to adjust what is unbecoming;—or as an heir reads his father's will, and the inventory of his effects and estates, that he may know what the inheritance is, and the nature of the tenure by which he must possess it.—Rev. T. Scott.

CHURCH AND STATE.

It is the misfortune of all the Roman Catholic countries, that there the Church and the State, the civil power and the hierarchy, have separate interests, and are continually at variance one with the other. It is our happiness, that here they form but one system. While this harmony lasts, whatever hurts the Church, hurts the State;—whatever weakens the credit of the governors of the Church, takes away from the civil power a part of its strength, and shakes the whole constitution.—Lord Lyttleton, 1763.

TRUE CAUSE FOR SORROW.

Weep not for broad lands lost;
Weep not for fair hopes crost.
Weep not when limbs wax old,
Weep not when friends wax cold;
Weep not that death must part
Thine, and the best loved heart;
Yet weep, weep all thou can,—
Weep, weep, because thou art
A sin defiled man.

Sir Walter Scott.

MYSTERY.

In the beauty of form, or of moral character, or of the material creation, it is that which is most veiled which is most beautiful. The mysteries of the heart and of nature are the delight of the intellect, the soul, and the eyes. It seems as though the Creator had thrown a shadow over whatever he has made most delicate and most divine, to heighten our aspirations after it by its secrecy, and to soften its lustre from our gaze, as he has placed lids over our eyes to temper the impression of light upon them, and night over the stars to incite us to follow and seek them in their airy

ocean, and measure his power and greatness by those studs of fire which his fingers, as they touched the vault of heaven, have stamped upon the firmament.—Lamartine.

PREPARATION FOR PUBLIC WORSHIP.

Before divine service begins it would be very proper to consider what that God is whom you are going to serve, and the nature of the service which He requires at your hands,—and to resolve as much as you can, to guard against all vain and impertinent thoughts, which might possibly thrust themselves upon you, in order to draw off your mind and affections from their proper employment. These meditations and resolutions being over, care should be taken in the Church before the service begins, that you may not disturb the congregation coming in unseasonably; and that you may not miss joining in the confession of sins, it being as absurd for sinful men to pretend to pray for blessings from God, before they have begged pardon for their sins, as it is for state criminals to petition their prince for favours, before they have applied to him to pass by their transgressions.—Vener.

FOLLY AND WISDOM.

Opening the map of God's extensive plan,
We find a little isle, this life of man;
Eternity's unknown expanse appears
Circling around, and limiting his years.
The busy race examine and explore
Each creek and cavern of the dangerous shore,
With care collect what in their eyes excels,
Some shining pebbles, and some weeds and shells;
Thus laden, dream that they are rich and great
And happiest he that groans beneath his weight.
The waves o'ertake them in their serious play,
And every hour sweeps multitudes away;
They shriek and sink, survivors start and weep,
Pursue their sport, and follow to the deep.
A few forsake the throng: with lifted eyes
Ask wealth of Heaven, and gain a real prize,
Truth, wisdom, grace, and peace like that above,
Seal'd with His signet, whom they serve and love;
Scorn'd by the rest, with patient hope they wait,
A kind release from their imperfect state,
And unregretted are soon snatched away
From scenes of sorrow into glorious day.

DANGER OF RICHES.

Difficult as the work of salvation is to every fallen child of Adam, to the rich, and to the man "hastening to be rich," the difficulty is infinitely increased. With a profusion of the gifts of God, the ungrateful heart of man becomes strangely alienated from the heavenly giver; with an earnest desire after wealth comes an increasing indifference to spiritual duties and spiritual privileges; with an attainment of wealth comes frequently a sordid selfishness, deadness of heart to God, coldness to the brethren. Few Christians perish from the cutting winds of adversity; many wither and fall away beneath the burning sun of prosperity. Intimately was he acquainted with the human heart, who looking around upon the splendid mansion of his friend, and observing the exulting expression of his countenance, exclaimed "Ay, these are the things that make a death-bed terrible!"—Rev. H. Blunt.

SELFISHNESS OF THE HEART.

There is a selfishness of the heart, as well as a selfishness of the head. In selfishness of the understanding, all the individual's acts are dictated by his own supposed worldly interests. But there is also a selfishness of the affections, to which persons of warmer temperaments, of finer susceptibility, of deeper feelings, and of more imagination, are prone. Such often sacrifice unhesitatingly all their worldly interests, everything and everybody, for the gratification of their affections; but, in so doing, they as unhesitatingly sacrifice the best interests of others, and their own duties: and this it is that marks the affection as diabolic, not as divine. It is a sacrifice for self-gratification only; it is no self-denial: self is uppermost: and as such selfishness is often the fault of beautiful, tender, and imaginative women, it puts on so becoming a disguise as almost to pass for a virtue. It is a vice of the best part of human nature, and partakes somewhat of the beauty which it mars; and on this account is more dangerous than the more openly odious variety, as the highest truths when distorted are the occasion of the deepest and most destructive errors.—Evening Thoughts.

SPIRITUAL ANALOGIES.

Our intellect is strengthened by communicating with other intellects, by collision with other minds. Our feelings are increased and strengthened by friendship, social intercourse, the mutual charities of life. Life is generated by life; light by light; heat by heat; magnetism by contact with magnets. And so it is with our spiritual nature. Intercourse with spirit, like with like, strength-

ens that. God's Spirit works with our spirit, to strengthen and purify it. We must go to the fountain-head of our spiritual being, for daily, hourly, momentally supplies. Nothing will supersede this. Intercourse with the spiritual part of our fellow-creatures, or with their thoughts in books, will help. We feel it does, and that we are the better for it, but it is both limited and impure—like drinking at a little rill, which has contracted many impurities in its course, instead of going at once to the spring-head where the water wells out of the earth, pure, fresh, and living. Prayer, thus viewed, seems so accordant, in its objects and results, with all that is known of the communication of natural powers, that it is a "reasonable service," and by analogy exactly calculated to produce the effect it promises, a growth of the highest powers of the mind, by direct and immediate contact with the original source of those powers.—Ibid.

CONCISE RULES FOR SELF-EXAMINATION.

Have I this day walked with God?—confiding in Him as my Friend and Father in Christ?—depending on his divine influences?—waiting upon His Providential will, submissively and thankfully?—keeping watch over my thoughts and heart for Him?—seeking Him in devotion and self-examination?—serving Him in my calling?—not forgetting Him in relaxation?—turning to Him when alone?—labouring to glorify Him?—husbanding all my time for Him?—cleaving steadfastly to Him in all trials and temptations?—Archbishop Trench.

UNITY.

The Temple is framed in Lebanon, and set upon Zion: neither hammer nor axe was heard in that holy structure; there was nothing but noise in Lebanon, nothing in Zion but silence and peace. Whatever tumults are abroad, it is fit there should be all quietness and sweet concord in the Church. Oh God, that the axes of schism, or the hammers of furious contentions, should be heard within Thy sanctuary! Thine house is not built with blows; with blows it is beaten down. Oh knit the members of Thy servants together, in the unity of the spirit, and the bond of peace, that we may mind and speak the same things; that Thou who art the God of peace, mayest take pleasure to dwell under the quiet roof of our hearts!—Bishop Hall.

DOUBTFUL CASES.

In cases of doubtful morality, it is usual to say, is there any harm in doing this? This question may sometimes be best answered by asking ourselves another; is there any harm in letting it alone?—Colton.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

THE BISHOP OF NEWFOUNDLAND.

The Bishop of Newfoundland paid a visit to this city on Friday last. During his brief stay in Hamilton, he minutely inspected Christ's Church and the Church of the Ascension, accompanied by the Reverend Geddes and Hebden, the pastors of the above churches. His Lordship was highly pleased with the sacred edifices, being deeply interested in the welfare of the church in the British Colonies. On Tuesday evening, his Lordship was the guest of the Rev. J. G. Geddes.—Hamilton Gazette.

The Rev. J. W. Marsh, Missionary at Elora, desires thankfully to acknowledge the following contributions towards the Church at present building in the Township of Peel:—

Mrs. Mortimer, (Thornhill)	£2 10 0
Mrs. Marsh Line	2 10 0
Per Rev. G. Bourn	0 5 0
A few friends in Toronto, per Rev. E. Baldwin, M. A.	4 10 0

ENGLAND.

THE ARCHBISHOP OF CANTERBURY AND THE HIGH CHURCH PARTY.—Some days since it was stated that the Archbishop of Canterbury had determined on proceeding ecclesiastically against certain clergymen in his diocese, who have persisted in performing the services of their churches in a manner opposed to his Grace's wishes. That step has now been taken. Mr. Barber, the archbishop's apparitor, has waited upon the parties, and served them with "monitions" (a sort of ecclesiastical writ), the result of which will be, that if they do not within a given time abandon the practices of which his Grace complains, they will be cited to the Court of Arches to defend their conduct—a course of proceeding which, if adverse to them, will entail enormous expenses upon them, and, in all probability, result in suspension from their benefices. Owing to absence from their livings by some of the incumbents, the archbishop's apparitor has not been able to serve all the monitions; but he expects to be able to do so in the course of a few days.—Standard.