

# 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. 26.]

TORONTO, CANADA, JANUARY 29, 1852.

[WHOLE No., DCCXLV.]

## WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
Feb. 1. 4th SUND. ART. FRID.	Isaiah 57.	Mark 1.
2. PURIF. B.V. MARY.	Wisd. 9.	Mark 2.
3.	Exod. 12.	Mark 3.
4.	Exod. 13.	Mark 4.
5.	Exod. 14.	Mark 5.
6.	Exod. 15.	Mark 6.
7.	Exod. 16.	Mark 7.
8.	Exod. 17.	Mark 8.
9.	Exod. 18.	Mark 9.
10.	Exod. 19.	Mark 10.
11.	Exod. 20.	Mark 11.
12.	Exod. 21.	Mark 12.
13.	Exod. 22.	Mark 13.
14.	Exod. 23.	Mark 14.
15.	Exod. 24.	Mark 15.
16.	Exod. 25.	Mark 16.
17.	Exod. 26.	Mark 17.
18.	Exod. 27.	Mark 18.
19.	Exod. 28.	Mark 19.
20.	Exod. 29.	Mark 20.
21.	Exod. 30.	Mark 21.
22.	Exod. 31.	Mark 22.
23.	Exod. 32.	Mark 23.
24.	Exod. 33.	Mark 24.
25.	Exod. 34.	Mark 25.
26.	Exod. 35.	Mark 26.
27.	Exod. 36.	Mark 27.
28.	Exod. 37.	Mark 28.
29.	Exod. 38.	Mark 29.
30.	Exod. 39.	Mark 30.
31.	Exod. 40.	Mark 31.

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Morning.	Evening.
St. James's	Rev. H. J. Grasett, M.A., Rector.	11 o'clock.	7 o'clock.
St. Paul's	Rev. E. Baldwin, M.A., Assist.	11 o'clock.	7 o'clock.
Trinity	Rev. J. C. D. McKenna, B.A., Incum.	11 o'clock.	7 o'clock.
St. George's	Rev. R. Mitchell, M.A., Incumbent.	11 o'clock.	7 o'clock.
Holy Trinity	Rev. Stephen Lett, L.E.D., Incum.	11 o'clock.	7 o'clock.
Holy Trinity	Rev. H. Scadding, M.A., Incum.	11 o'clock.	7 o'clock.
Holy Trinity	Rev. W. Stennett, M.A., Assist.	11 o'clock.	7 o'clock.

**UPPER CANADA COLLEGE.**  
RESIDENT SCHOOL HOUSE.  
For the week ending Monday, 26th January 1852.  
VISITORS:  
THE PRINCIPAL.  
The Hon. J. H. CAMERON, Q.C., M.P.P.  
CENSOR:  
Rev. H. SCADDING, M.A., First Class'l. Master.  
F. W. BARRON, M.A., Principal U. C. C.

**TORONTO VOCAL MUSIC SOCIETY.**  
ROOMS—ST. LAWRENCE BUILDING.  
Regular practice every Wednesday, at Eight P.M. Terms of Admission, Performing Members 20s. per annum; Nonperforming 7s.  
J. P. CLARKE, Mus. Brc. Conductor.  
G. B. WYLLIE, Secretary & Treasurer.

**THE COMMON-PLACE BOOK.**  
HOW TO BE MISERABLE.  
"How to be happy," is a very common heading to an article addressed to the young. I have seen it in the papers so often that I should not think of writing upon it. But I believe I have never seen anything in print to tell young people "how to be miserable." "How to be miserable!" Well I guess we don't want to be miserable. Don't want to be miserable! How so? Then why do you take so much pains to be miserable? I cannot think how a child or a youth, who is free from care or trouble, and full of buoyant spirits, can be miserable, without trying very hard to be so. But as I have seen a great many young persons, who not only seem determined to make themselves miserable, but every body around them also, I thought perhaps they would thank me for telling them how to do it easier. In the first place, if you want to be miserable, be selfish! Think all the time of yourself, and your own things. Don't care about any body else. Have no feeling for any one but yourself. Never think of enjoying the satisfaction of seeing others happy; but the rather, if you see a smiling face, be jealous, lest another enjoy what you have not. Envy every one who is better off in any respect than yourself, think unkindly toward them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if any one comes near your things, snap at it like a mad dog. Contend earnestly for every thing that is your own, though it be not worth a pin; for your rights are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take every thing that is said to you in playfulness, in the most serious manner. Be jealous of your friends, lest they should not think enough of you. And if any time they should seem to neglect you, put the worst construction upon it you can, and conclude that they wish to cut your acquaintance; and so the next time you meet them put on a sour look, and show a proper resentment. You will soon get rid of them, and cease to be troubled with friends. You will have the pleasure of being shut up in yourself. Be very touchy and irritable. Cultivate a sour, cross, snappish disposition. Never speak in good nature if you can help it. Never be satisfied with anything, but

always be fretting. Pout at your father and mother, get angry with your brothers and sisters; or if you are alone, fret at your books, or your work, or your play. Never look at or admire any thing that is beautiful or good; but fix your eye on the dark side of every thing; complain of defects in the best of things, and be always on the look-out for whatever is deformed or ugly, or offensive in any way, and turn up your nose at it. If you will do half of these things you will be miserable enough.—*N. Y. Observer.*

**THE STRENGTH OF A CHURCH.**  
"Awake! put on thy strength, oh Zion!" The Church, then, has strength. Wherein does it exist? *Not in age.* It may have lived through the lapse of centuries. It may have witnessed the revolutions which buried empires. It may have witnessed the setting up and throwing down of many successive thrones. It may have connection sure and unbroken with the first church which the Redeemer planted on the plains of Judea, and yet not be strong. *Not in wealth.* I care not how boundless that wealth—how exhaustless its treasures. It may gather into itself all the discovered and the undiscovered wealth of all worlds, and yet be weak. *Not in numbers.* We like to have a large church. We always rejoice when additions to it are made. We believe it will eventually become co-extensive with the world. This consummation of the church's hopes and prayers might, however, be realized, and yet the church not be strong.

*Not in the earthly dignity and rank of its members.* The names of kings, and courts, and cabinets might have a place upon its roll. Men of honour and influence—all the dignitaries of the earth might be, nominally, sons of the church, and yet it have no strength. *Not in temporal prosperity.* There may be no open foes, internal or external—no fires of persecution, or floods of opposition—no discordant views and aims, and no straightened circumstances whatever—all this, and yet no strength. *Not in a church's growing, shining, active piety of those who compose it.* Here is the hiding of its strength—the secret of its might. It may have lived but a single year. It may be absolutely in poverty, in respect to this world's goods. It may number scarcely a score of souls, and these the obscurest in the community. It may scarcely have been once gladdened by the sunshine of earthly prosperity, and yet be strong. If those few and obscure, and possibly despised Christians, but be faithful to duty, if theirs be the prayer of penitence and the life of faith, continually, if they have a zeal and devotedness corresponding with their obligations and professions, that church cannot help being strong—strong in God, and in the power of his might, valiant for the truth, and wise to win souls unto Christ.

**POWER TO DO EVIL.**  
Few men have done more harm than those who have been thought able to do do least; and there cannot be a greater error than to believe a man whom we see qualified with too mean parts to do good, to be therefore incapable of doing hurt; there is a supply of malice, of pride, of industry, and even of folly, in the meekest, when he sets his heart upon it, that makes a strange progress in wickedness.—*Clarendon.*

**A PROMISE.**  
A promise should be given with caution, and kept with care. A promise should be made by the heart, and remembered by the head. A promise is the offspring of intention, and should be nurtured by recollection. A promise should be the result of reflection. A promise, and its performance, should, like the scales of a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a debt settled.

## Ecclesiastical Intelligence.

**CHURCH SOCIETY OF THE DIOCESE OF TORONTO.**  
The Treasurer acknowledges the following receipts during the week ending 28th January, 1852:—  
FOR DIVINITY STUDENTS' FUND.  
The Church at Port Burwell..... £ 0 7 6  
Trinity Church, Chippawa..... 3 13 2  
St. Paul's Church, Dunnville..... 1 0 4  
—per Rev. A. Townley.....  
Carried forward..... £ 5 1 0

Brought forward..... £ 5 5 0  
St. John's Church, Cavan..... £ 0 15 0  
St. Paul's Church, Cavan..... 0 15 0  
—per Rev. Samuel Armour..... 1 10 0  
St. Thomas's Church, Belleville..... 4 16 5  
St. Mary Magdalene's Church, Picton,  
—per Churchwarden..... 1 6 3  
St. Paul's Church, Chatham,  
—per Churchwarden..... 1 12 10  
Township of Manvers,  
—per Rev. William Logan..... 0 5 0  
St. George's Chap., Drummondville, 1 3 1  
St. John's Church, Stamford..... 0 13 4  
—per Rev. C. L. Ingles..... 1 16 5  
St. James's Church, Kempsville..... 0 17 6  
Christ's Church, Marlborough..... 0 12 6  
—per Rev. H. E. Pless..... 1 10 0  
The Church, Cartwright,  
—per Churchwarden..... 0 6 3  
Christ's Church, Bytown,  
—per Rev. S. S. Strong..... 3 9 9  
Trinity Church, Cornwall..... 4 11 6  
Christ's Church, Moalinette..... 0 10 0  
—per Rev. H. Patton..... 5 1 6  
Trinity Church, Toronto,  
—per Churchwarden..... 2 5 5  
St. Peter's Church, Cobourg,  
—per Ven. Archdeacon of York..... 9 11 3

**FOR WIDOWS AND ORPHANS' FUND.**  
Burford..... £ 0 12 4  
Norwich..... 0 4 6  
Weir's Schoolhouse..... 0 5 0  
—per Rev. St. George Caulfield..... £ 1 1 10  
T. W. BIRCHALL, Treasurer.  
28th January, 1852.

## ENGLAND.

### IMPORTANT ALTERATION IN THE ARRANGEMENT OF THE SERVICES AT BIRMINGHAM.

(From the Birmingham Gazette)  
We refer our readers to the subjoined announcement respecting the future arrangement of divine service at St. Martin's—the mother church of this town—which appears to us of nothing less than national importance. It has long been felt by numbers among the most devout members of the Church of England that the length of the morning service is seriously objectionable, perhaps for all, certainly for younger and more unlearned worshippers, while the combination of the mass and the litany, and communion interfere with any additional services, and render the service of the day. It seems strange that what has been so long a practice has hitherto attempted to remedy. And yet the practice complained of rests, we believe, on no authority whatever but that of usage. No rubric or canon requires the union of the three offices we have named; but only that the litany be read "after," i. e., not before "the morning prayer," and the communion service at no specified hour, but only "on Sundays and other holy-days." The example which the rector of St. Martin's, with the full sanction, we understand, of the Bishop of the diocese, is about to set, will soon be followed, we have little doubt, wherever the amount of the population makes it desirable to open the churches more frequently, and the revenues of the particular parish are sufficient to maintain an adequate number of ministers. We do not, while we would express our hearty approbation of the general principles embodied in the proposed plan, enter into the details, because experience may prove them to be susceptible of improvement. On the whole, however, they seem well calculated to carry out the purpose designed, and we would especially notice as most desirable in every point of view, the monthly celebration of the holy communion as a part of the afternoon service, the usual attendants on which have, in too many cases, we fear, had no opportunity of receiving that sacrament. There is only one modification of the general plan which we would venture to suggest, namely, that when the litany alone shall be said, the lack of any portion of holy scripture in that service be supplied by the reading of an entire chapter, instead of a few verses as a text from the pulpit. With this, and due care to keep within bounds the length of the sermons, the recurrence to the original intentions of the framers of the liturgy will leave, we think, little or nothing to be desired in the way of accommodating the manner of our worship on the Lord's-day to the wants and feelings of the age.  
"To the Congregation assembling for Public Worship in St. Martin's Church, and to the Parishioners generally.  
"My dear Friends—In announcing to you the following alteration in the arrangements of the Sunday services in our parish church, I most respectfully and affectionately bespeak your candid consideration of the few observations with which I think it right to accompany the announcement; and also of the probable working and effect of the experiment which it is proposed to try for a few months. And, aware as I am that these alterations will, in some measure, break in upon long-established habit—though in no case upon the order of our Church, I would venture to appeal to my conduct among you for more than five years in the confident hope that, though I can hardly have been fortunate enough to carry with me, in all cases and at all times, universal acquiescence, you yet give me credit for being actuated by no other desire than to render our ministrations, under God's good blessing, as efficient as possible, and to promote the spiritual welfare of the souls committed to my charge.  
"It is a great satisfaction to me to be permitted to inform you that the proposed arrangements have been submitted to our respected Diocesan, the Bishop of Worcester, and have his full sanction, as in no respect violating the order of the Church. His lordship entered most kindly into my views, and without a

moment's hesitation, allowed me to state that he concurred. The Bishop particularly approved of the plan being regarded as an experiment.  
"You are aware, my dear friends, that our ordinary morning service consists of a combination of services, which were not originally intended to be used together; and a large number of the clergy and laity have, from time to time expressed a wish that this service might be divided, in accordance with the original design of the framers of the Prayer-book. For invalids, aged persons, and for children especially, it is found too long.  
"Another evil in our present course—and it is one to which I would particularly draw your attention—is, that a very large number of our present worshippers—domestic servants and others—who can only attend either afternoon or evening services, are completely shut out from some of the most important and edifying parts of our admirable liturgy—for example, the litany, and the whole of the communion office, including God's Ten Commandments. I believe that among regular attendants at our Church, not a few might be found who never join in the litany nor hear the commandments from one year's end to another. Surely this is an evil.  
"But in remedying this, it would be an evil of equal magnitude were any alteration to shut out any other class of worshippers habitually from any portion of the services. The following plan has been drawn up with great care and thought; and it will be found, when it is carefully examined, that, whichever services or service a worshipper attends habitually, he will, in the month, have the advantage of all the portions of the liturgy which are permitted by our Church to be used at those services.  
"It is proposed to commence the new arrangement on Sunday, January 4th, 1852, with the quarter past nine morning service.  
"There will be a sermon after each of the four services, except after the early communion.  
"The anticipated advantages may thus be summed up:—  
"1. The shortening of the present morning service.  
"This, it is believed, will be a great comfort to invalids, aged persons, and children. The evil of our present length of service to children can hardly be exaggerated, as Sunday-school teachers well know.  
"2. The securing an additional service and sermon in a parish where church accommodation is so utterly inadequate for the population.  
"It is hoped also that this will be a great accommodation in family arrangements, as facilitating the attendance of servants.  
"3. The bringing all our services, as far as possible, within the reach of all classes, and thus enabling all who are desirous of attending, and who are not shut out from the 'Te Deum,' 'The Litany,' and 'The Communion Office'—will find their privileges greatly increased, and enjoy in our incomparable Liturgy much of which they have been practically deprived.  
"4. The facilitating the attendance of servants, and of the working and poorer classes, at the Lord's Supper, by an afternoon administration of it monthly.  
"It is to be feared that the sadly scanty attendance of these classes at the holy communion is to be traced, in some measure, to the circumstance that the communion is never administered in the afternoon. Such is the opinion of many experienced parish clergy.  
"Such, dear friends, are my reasons for proposing this experiment. I cannot hope for immediate universal acquiescence, but I trust that you will cheerfully await the result of it until the end of June. That result will be looked forward to by thousands of the clergy and laity in our Church with deep interest, for we are about to try what very many are ardently desirous to see accomplished. The movement has nothing to do with any particular party in the Church. Men of all parties will sympathize with us. And you will believe that these arrangements are now proposed, not from any restless love of change or innovation, but from the earnest desire to render the rich provision of privilege given to us, in God's good providence, in our Prayer-book, as accessible as possible to the masses of our people.  
"I cannot but record my sense of the great kindness with which our Diocesan has entered into my plans; and I confidently anticipate the candour and kindness of my dear people—even of those among them who may not be prepared at once to approve the plan, or to recognise the force of the reasons assigned for the experiment.  
"That 'the God of all grace' may abundantly bless our privileges to us—giving us hearts to use them diligently, and rendering them, through the influence of His holy spirit, effectual to our edification, comfort, and salvation, and so to His own glory in Christ Jesus, is, my dear friends, the earnest prayer of one who is deeply grateful for all your confidence, respect, and love.  
Your affectionate pastor,  
JOHN C. MILL ESQ.  
"St. Martin's Rectory, Dec. 26, 1851."  
First Sunday in the Month.  
Quarter-past Nine, Morning Prayer and Sermon, without Litany and Communion Service.  
Eleven, Litany, Communion Service, Sermon, and Lord's Supper.  
Half-past Three, Evening Prayer (as at present.)  
Half-past Six, Evening Prayer (as at present.)  
Second Sunday in the Month.  
Quarter-past Nine, Communion Service and Lord's Supper, No Sermon.  
Eleven, Morning Prayer, Litany, and Sermon, without Communion Service.  
Half-past Three, Litany only, and Sermon to Children and young Persons.  
Half-past Six, Evening Prayer (as at present.)  
Third Sunday in the Month.  
Quarter-past Nine, Morning Prayer and Sermon, without Litany and Communion Service.