

# 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. 14.]

TORONTO, CANADA, NOVEMBER 6, 1851.

[WHOLE NO., DCCXXXIII.]

## WEEKLY CALENDAR.

Day.	Date.	1st Lesson.	2nd Lesson.
R	Nov. 9.	21ST SUND. APT. TRIN. { M. Hab. 2, John 1. E. Prov. 1, 1 Thes. 5.	
M	" 10.	{ M. Ecclus 33, John 2. E. " 31, 2 Thes. 1.	
T	" 11.	{ M. " 35, John 3. E. " 36, 2 Thes. 2.	
W	" 12.	{ M. " 37, John 4. E. " 38, 2 Thes. 3.	
T	" 13.	{ M. " 39, John 5. E. " 40, 1 Tim. 1.	
F	" 14.	{ M. " 41, John 6. E. " 42, 1 Tim. 2, 3.	
S	" 15.	{ M. " 43, John 7. E. " 44, 1 Tim. 4.	
R	" 16.	22ND SUND. APT. TRIN. { M. Prov. 2, John 8. E. " 3, 1 Tim. 5.	

## SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's.	{ Rev. H. J. Grasset, M.A. Rector, Rev. E. Baldwin, M.A. Assist. }	11 o'c.	3 1/2 o'c.
St. Paul's.	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 " 4 "	" 4 "
Trinity.	Rev. R. Mitchele, M.A. Incumbent.	11 " 6 "	" 7 "
St. George's.	Rev. Stephen Lett, LL.D., Incumbent.	11 " 7 "	" 8 "
Holy Trinity.	{ Rev. H. Scadding, M.A., Incumbent. Rev. W. Stennett, M.A., Assist. }	11 " 6 "	" 7 "

\* 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, 10th November, 1851.

VISITORS:

THE PRINCIPAL.

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

CENSOR:

Rev. G. MAYNARD, M.A., Mathematical Master.

F. W. BARRON, M.A., Principal U. C. C.

## THE COMMON-PLACE BOOK.

### A CHILD'S SYMPATHY.

A child's eyes! those clear wells of undefiled thought; what on earth can be more beautiful? Full of hope, love, and curiosity, they meet your own. In prayer how earnest, in joy how sparkling, in sympathy how tender. The man who never tried the companionship of a little child has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value. A child cannot understand you, you think; speak to it of the holy things of your religion, of your grief for the loss of a friend, of your love for some one you fear will not love in return; it will take, it is true, no measure or soundings of your thought; it will not judge how much you should believe, whether your grief is rational in proportion to your loss, whether you are worthy or fit to attract the love you seek; but its whole soul will incline to yours, and engraff itself, as it were, on the feeling which is your feeling for the hour.—Hon. Mrs. Norton.

### ENGLAND'S CHURCH.

England herself, compared with the extent of the world, is but as the small dust of the balance compared with the weight of the merchant. Yet her dependencies lie in every land on which the sun looks down; and as the tide of night sweeps from the east along the surface of the globe, it wakens Church after Church in her dominions and colonies to morning devotion. So that prayer follows in the footsteps of day. Even as the morn unceasingly supplants the night, first here and then there, so also, now in this place and then in that, the Church is worshipping; and thus she rests not night nor day. When the last hour of the week's last day of toil is pealed forth in the silent midnight over England, the dawn of the first week's new day, the day of rest and praise has already broken over the Ganges; the sun has risen over Calcutta, the bells from its cathedral tower are sounding then even to morning prayer; soon the churches of Ceylon and Tinnevelly take up the sound; next those of the seagirt Seychelles and the African Cape colonies, in their order; then England hears it from her ten thousand temples: the churches of Newfoundland, and those on the Canadian lakes, receiving in succession the Sabbath light and the Sabbath call to prayer; the congregation in the deep forests of the Red River Settlement and those upon the windy shores of the furthest Oregon, one after the other gather themselves together, as the hour reaches

each, into the simple sanctuaries: and as the matin bell peals from the fresh built churches of New Zealand, the last hymn of even-song is but just sinking into silence around the time-worn churches of the mother country. Thus praise and light compass the world together: thus spiritual sentinels relieve each other in watching unto prayer—for so are the laws of nature framed, that when the knowledge of the Lord shall cover the whole earth, prayer shall be made without ceasing, and prayers offered without weariness. The waking shall pray for sleepers, those that rest in the shadow of earth shall be prayed for by those who watch in the presence of the sun. "For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."—Rev. B. Street.

### HUMAN LIFE.

Every day is a little life, and our whole life is but a day repeated.—Bishop Hall.

### THE ENGLISH COUNTRY GENTLEMAN.

A knowing and virtuous gentleman, who understands his religion and loves it; who practices the true rules of virtue, without affectation and moroseness; who knows enough of law to keep his neighbours in order, and give them good advice; who keeps meetings for his country, and restrains vice and disorder at them; who lives hospitably, frugally, and charitably; who respects and encourages good clergymen, and worships God both in his family and at Church; who educates his children well; who treats his servants gently, and deals equitably with his tenants and all others with whom he has any concerns; such a man shines and is a public blessing to all that see him or come near him.—Bishop Burnet.

### MIRACLES.

When the angel brought St. Peter out of Prison, the iron gate opened of its own accord; but coming to the house of Mary, the mother of John, mark, he was fain to stand before the door and knock. When iron gave obedience, how can wood make opposition? The answer is easy. There was no man to open the iron gate; but a portress was provided of course, to unlock the door. God would not therefore shew His finger when man's hands are appointed to do the work. Heaven will not superintend a miracle where ordinary means were formerly in peaceable possession. But if they either depart or resign (ingeniously confessing their insufficiency), then miracles succeed in their vacancy.—Fuller.

### FALSE SWEARING.

He that swears falsely, does either say in his heart that there is no God, or that He does not hear and see, or at least that He will not arise to judge those who appeal thus falsely to Him. Hence it is that so severe a threatening is denounced in the third commandment, that God will not hold them guiltless that take His name in vain.—Bishop Burnet.

### AUTHORITY OF RELIGION.

Religion extends its authority to everything; to the most worldly, the commonest, the lowest things; and bids us to behave reasonably, decently, humbly, honourably, meekly, and kindly, in them all; and that interfering so far, instead of being a hardship, is a great blessing to us, because it interferences always for our good.—Secker.

### PATRIOTISM.

Yes, there is not one of those stars above in the sky, which begin to rise in the twilight above the rocks; nor one of those mountain tops, nor one of those hills reflecting the setting sun, nor one of the ravines hidden in the depths of those gorges, with their waters that sleep or boil in their gloom, nor one of those clods of earth, turned up again and again by my pickaxe since my infancy, for which I do not feel a fund of attachment in my heart, which often makes me nearly shed tears when I look at them on my return to Les Huttes. Is this surprising? Have we not, as I sometimes say to myself, a true relationship with this earth whence we spring, whither we shall return, which bears us, which gives us drink and food, like our nurse? Is not our flesh of its substance? Is not our blood the water of its veins? Is there not between her and us a true relationship of body, so that when we take up a handful of sand, or a clod of earth from the hillocks which have borne our weight, we can say to this grain of sand, "Thou art my brother," and to that clod of earth, "Thou art my mother or my sister?" And does not the

earth seem to love us also, and to say to us, "Yes, I know you; you are of me; each of your limbs and your bones, it was I who gave them to you! I am proud of you, as a mother is of her children, as I am proud of this beech, pine, or chesnut tree, which they come to admire on my slopes! You would be ungrateful if you did not love me, if my memory and my image did not pursue you, when you are far from me, in other lands, and did not recall to you in your dreams of the night, the hill which loves you?" Is not this true? Is it not a little of this, which, in the language of cities, they call patriotism?—Lamartine.

### THE VILLAGE CHURCH.

I love the ivy-mantled tower,  
Rock'd by the storms of passing years;  
The grave whose melancholy flower  
Was nourished by a martyr's tears.

I love the organ's joyous swell,  
Sweet echo of the heavenly ode;  
I love the cheerful village bell,  
Faint emblem of the call of God.

Waked by the sound I bend my feet,  
I bid my restless sorrows cease;  
I do but touch the mercy-seat  
And hear the small still voice of peace.

And as the ray of evening fades,  
I love amidst the dead to stand;  
And seem amidst the deepning shades,  
To meet again the holy band.

Long be our Father's temple ours,  
Woe to the hand by which it falls;  
A thousand spirits watch its towers,  
A host of angels guard its walls.

—Arthur Starr.

### ANGLICAN DIVINES.

I wish to speak of our Church of England divines, exactly as they deserve; and whether we go to the lives or writings, of those to whom that appellation most strictly belongs, I conceive we find a class of men, complete parallels of whom could hardly elsewhere be discovered. In their reason and piety, liberality and strictness, the deepest seriousness and the happiest cheerfulness, form an unexampled combination. Doubtless there have been many as conscientious; but never before since the days of the Apostles, does the energy of divine grace, appear so united with the ease of nature.—Knox's Remains.

### OPPORTUNITIES.

A wise man maketh more opportunities than he finds.—Bacon.

### THE STYLE OF THE BIBLE.

There is something remarkable in the composition of the Jewish and Christian Scriptures, that, although in every language, they are the easiest book to a learner, they are yet dignified, interesting, and impressive. The Pentateuch, the Psalms, and the Gospels, unite, in a singular degree, simplicity and perspicuity, with force, energy, and pathos. I cannot satisfy myself what are the literary peculiarities—the facilities of language,—which make them so universally comprehensible, and yet avoid insipidity, feebleness, and tedium; which display so often such genuine eloquence and majesty; and yet are neither affected nor elaborate, nor, in general, above the understanding of the commonest reader.—Turner's History of England.

### LOSS OF TIME.

Consider how by time thou mayest gain eternity; look not then upon the loss of it as upon the loss of time but of eternity; endeavour then, whilst it lasts, to get a good bargain; for this life once past, there is no more occasion for traffic; the time appointed for storing up is but short; but the gain and profit is eternal; therefore leave the cares of this world, and elevate your whole heart and affections unto heaven, and there place your thoughts, which are to be upright, and settled in God Almighty.—Bishop Jeremy Taylor.

## Ecclesiastical Intelligence.

### DIocese OF TORONTO.

The Rev. Arthur Palmer thankfully acknowledges the receipt of the following contributions through Mrs. Widder of Lyndhurst, Toronto, towards the rebuilding of St. George's Church, Guelph:—

The Countess of Elgin	£2 10 0	S. Conner, Q. C.	£1 5 0
Mrs. Strachan	5 0 0	Alex. Dixon	0 10 0
Mrs. Chief Justice		Peter Paterson	1 5 0
Robinson	2 0 0	John Calc.	0 10 0
Miss Lambert	0 10 0	Crawford Hagarty &	
Mrs. George Allan	1 5 0	Crooksbank	1 5 0
Mrs. W. H. Boulton	1 5 0	Mrs. L. Moffatt	0 15 0
Mrs. Wm Cayley	1 5 0	Capt. Leffroy, B. A.	0 10 0
Hon. Col. Allan	1 5 0	Mrs. Chief Justice	
B. Seymour, M. P.	1 5 0	Macleay	1 0 0
D. B. Stephenson, M. P.	1 5 0	Mrs. Dr. Lett	0 10 0
Hon. W. B. Dingley, M. P.	1 5 0	John Boulton	1 0 0
W. H. Dickson, M. P.	1 5 0	Mrs. Bowes	1 5 0
P. J. O. Cheveau, M. P.	0 10 0	Mrs. Lukin Robinson	1 0 0
Dunbar Ross, M. P.	0 10 0	Mrs. J. Arnold	1 0 0
John Prince, M. P.	1 0 0	Mrs. Widder	2 10 0

### DIocese OF SYDNEY.

CATHEDRAL AT SYDNEY.—A meeting was held in Sydney, under the presidency of the Bishop, for the purpose of promoting the erection of a Church to be dedicated to St. Andrew, and to serve both as a Cathedral, and as a parish Church, which is much needed in that quarter of Sydney, now containing 50,000 inhabitants, a great majority of whom are members of the Church of England. It was stated at the meeting that six columns had been erected in the present Cathedral, with suitable inscriptions and ornaments in commemoration of the first meeting of the Bishop of the Australian Province for mutual counsel and co-operation.

### DIocese OF CAPETOWN.

THE BISHOP OF CAPETOWN AND THE BURIAL SERVICE.—The Bishop of Capetown lately visited the graves, within a walled enclosure in a private garden, of a number of British officers and soldiers, who have been interred without any religious service, and read the office for the burial of the dead over their remains. "I did so," the Bishop says, "because it was a satisfaction to myself to do it, and because I thought it might be some consolation to surviving friends and relatives."

### ENGLAND.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, Oct., 1851.  
The Rev. Richard Harvey, Rector of Hornsey, in the Chair. The Board having been informed by the Standing Committee of the death of the Rev. James Endell Tyler, one of the Treasurers of the Society, it was agreed unanimously—

"That the Members of the Board desire to express their deep concern at the loss which the Society has sustained by this event.

"They remember with feelings of gratitude the zeal, talent, and efficiency with which the late Rev. J. E. Tyler promoted the objects and interests of the Institution; and they retain a full sense of the value of his experience, acquired by a connexion of upwards of forty years with the Society.

"They will not dwell upon the important services which he rendered to the Church as a writer, or as the pastor of the parish in which the Society's house is situated. They cannot, however, but advert to the pious, learned, and judicious publications with which he has enriched the Catalogues of the Society. Nor can they forbear offering their sincere condolences to his bereaved family."

It was agreed that a copy of this resolution be forwarded to Mrs. Tyler; and that his Grace the President be respectfully requested to subscribe his name to the copy to be so forwarded.

The Secretaries laid before the Society the Report for 1851. The following is the account of the books and tracts issued between the Audit April 1850, and the Audit April, 1851:—

Bibles	137,441
New Testaments	76,037
Common Prayer Books	290,174
Other bound books	905,445
Tracts	2,807,137
Total	4,807,137

A letter was read from the Lord Bishop of Colombo, dated St. Thomas's College, Colombo, June 30, 1851. The following are extracts:

"The college buildings are advanced satisfactorily. The hall is now roofed in, an open room on pillars, and suited to our climate, 70 feet by 42, including the verandah for shade, all around it. The Orphan Asylum for native boys, admissible at five years old, before any corruptions of heathenish or caste have laid hold upon their minds, is completed, and has been opened since the beginning of the month, and has already under its protecting roof seven children, within the precincts of the college. The foundation for twelve students' rooms is laid, and the building will be recommenced as soon as the rainy season is over, and will not be long in progress. Our work, therefore, is advancing, and appears to be gaining confidence as it advances, judging from the applications for future admission, not less than from its actual increase. We have difficulties to contend against as all who desire to work any real good must expect to encounter; but if they keep us humble, and earnest and faithful to our trust, we shall be the gainers. To your Committee and Board I look, under God, as the foster fathers and founders of this institution. The large spirit of disinterested generosity in which they came forward to encourage and to help me, set the seal to the work, which by God's blessing has thus far prospered, greatly beyond my hope, and as far beyond my desert. Let the firstfruits of my thanks be offered where they are most due. To Him be all the praise, whose work it is, and whose blessing, we pray, may be with it more and more."

In a subsequent letter the Bishop stated that the number of students had increased to upwards of 80.

A letter was read from the Lord Bishop of Cape Town, dated Cape Town, June 28, 1851, thanking the Society for grants towards churches at Cradock, Somerset, and George, and inclosing a letter from the Rev. E. A. Steabler, whom his Lordship had placed at Bloem-Fontein, the most distant of all the outposts, and the only place in the Oregon River Sovereignty to which he had been able to send a clergyman. The Bishop said—

"Amidst the din and confusion of the surrounding war, which has extended itself over the Sovereignty, the house of God is gradually rising to its completion; and I trust that, together with it, the spiritual temple is growing up. One act of generosity I must mention.