

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. 25.]

TORONTO, CANADA, JANUARY 22, 1852.

[WHOLE No., DCCXLIV.]

WEEKLY CALENDAR.

Date	1st Lesson	2nd Lesson
Jan. 25	1st SUND. APT. EPIPH. M. Isaiah 55	Acta 22
Jan. 26	CONVERS. OF ST. PAUL. E. Gen. 48	Matt. 23
Jan. 27	M. " 49	Cor. 7
Jan. 28	E. " 49	Cor. 7
Jan. 29	M. " 49	Matt. 24
Jan. 30	E. " 49	Cor. 8
Jan. 31	M. " 49	Matt. 26
Feb. 1	2d SUND. APT. EPIPH. M. 2 Sam. 1	Matt. 27
	E. Jer. 12	Heb. 11
	M. Exod. 8	Matt. 28
	E. " 9	Cor. 12
	M. Isaiah 57	Mark 1
	E. " 58	Cor. 13

Or Daniel 9, to verse 22. † To verse 12 ‡ Verse 32, and 12 to verse 7.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

Church	Clergy	Matins	Even Song
St. James's	Rev. H. J. Grasett, M.A., Rector.	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. E. Baldwin, M.A., Assist.	11 " "	" "
Trinity	Rev. J. G. D. McKenzie, B.A., Incumb.	11 " "	" "
St. George's	Rev. R. Michels, M.A., Incumbent.	11 " "	" "
St. George's	Rev. Stephen Lett, LL.D., Incumb.	11 " "	" "
St. George's	Rev. H. Scadding, M.A., Incumb.	11 " "	" "
St. George's	Rev. W. Stennett, M.A., Assist.	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.

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, 19th 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 Buildings.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Non-performing 10s.

J. P. CLARKE, Mus. Ric. Conductor.
G. B. WYLIE, Secretary & Treasurer.

Poetry.

EPIPHANY.

(From the Banner of the Cross)

"When Jesus was born in Bethlehem of Judaea, there came wise men from the East to Jerusalem, saying, 'Where is He that is born King of the Jews? for we have seen His Star in the East, and are come to worship Him.'"

In Bethlehem's lowly village
Judea's King was born;
No pomp of earthly pride was there,
His Advent to adorn;
No crown was on His Infant Brow,
No sceptre in His hand;
No outward symbol marked His state,
To awe the stranger band.

Oh, wandering Eastern princes!
Ye gained a bright reward
For treading in the star-lit path,
Which led you to the Lord!
Then in your heaven-taught hearts, ye felt
Adoring thoughts arise,
And proved the name was justly given,
When ye were titled "Wise!"

Oh, blessed Virgin Mother!
What rapturous thoughts were thine,
Blended with holy fear, when men
First owned Thy Babe, DIVINE!
Thy heart maternal knew its Lord;
Thy love and homage were,
More precious than their regal gifts,
Frankincense,—Gold,—and Myrrh!

Oh, favoured Gentile nations!
Then first upon you fell,
The clear, bright shining of the Sun,
Your darkness to dispel!
Ye long had sat in gloomy fear,
Lest yours was endless night,
But since the Sages found the Way,
Ye see the glorious Light!

Oh, holy STAR OF JACOB!
May the light, Thy ray impart,
Perceiv' all the clouds that would obscure
Our Saviour from our hearts!
May we, with eye on Heaven fixed,
Discern by faith afar,
Our only Rest, our only Hope,
Thou bright and Morning Star!

Oh, Thou! whose mercy saves us,
Regard our earnest prayer
And grant that as Thy Gentile Church
Is Thy peculiar care,—
Her heart may ever be unlocked,
To bless the human race;
And may she strive, with all her powers,
To spread Thy wondrous grace!

THE COMMON-PLACE BOOK.

GRACE AND NATURE.

The first grace of God prevents us; without Him we can do nothing. He lays the first stone in every spiritual building, and then expects by that strength He first gave that we make the superstructure. But as a stone thrown into a river first moves the water, and disturbs its surface into a circle, and then its own force wafts the neighbouring drops into a larger figure by its proper weight, so is the grace of God the first principle of our spiritual motion, and when it moves it into its own figure, and hath actuated and enabled our natural powers by the influence of that first incentive, we continue the motion and enlarge the progress. But as the circles on the face of the waters grow weaker till it hath smoothed itself into a natural and even current, unless the force be renewed or continued, so do all our natural endeavours, when first set at work by God's preventing grace, decline to the imperfection of its own kind, unless the same force be made energetical and operative by the continuation and renewing of the same supernatural influence.—*Jer. Taylor.*

THE ONE THING NEEDFUL.

I take it to be true of the intellectual creation, that it profits not a man if he gain the whole world and lose his own soul. Let not therefore philosophy take up our life, so as not to leave us leisure to prepare for death. We may visit Athens, but we must dwell at Jerusalem; we may take some turns on Parnassus, but should more frequent Mount Calvary; and we must never so busy ourselves about the "many things," as to forget the one thing needful, that good part which shall not be taken away from us.—*Boyle.*

THE POOR! THE POOR!

Well clad and thrifty citizens, you are by this cold weather admonished to renew your exertions in behalf of the suffering poor of the city, many of whom are at this moment enduring all the agonies of cold and hunger. Let no man go to his business this morning without being sure that no wretched fellow creature within his knowledge needs his assistance. A bushel of coal, a few loaves of bread, a blanket, even a bundle of old clothes, given now, will be a subject of more gratifying reflection, and call upon you more real blessings, than all the ostentatious philanthropy that you ever read or heard of. In the name of humanity and mercy, remember the poor!—*Trübner.*

THE FURNACE.

—The three Hebrew children might have escaped the fiery furnace upon very easy terms; one obsequious bow would have done it. They could have delivered themselves, but they rather chose to be delivered by their God. Perhaps you are detained in a fiery furnace, that you may be kept in a holy, humble, childlike dependence upon God.

THE PIN AND THE NEEDLE.—A FABLE.

A pin and a needle, being neighbours in a work-basket, and both being idle, began to quarrel, as idle folks are apt to do.

"I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?" "What is the use of your head," replied the needle, rather sharply, "if you have no eye?" "What is the use of an eye," said the pin, "if there is always something in it?" "I am more active, and can go through more work than you can," said the needle. "Yes, but you will not live long." "Why not?" "Because you have always a stitch in your side," said the pin. "You are a poor, crooked creature," said the needle. "And you are so proud, that you can't bend without breaking your back." "I'll pull your head off, if you insult me again." "I'll put your eye out, if you touch me; remember, your life hangs by a single thread," said the pin. While they were thus conversing, a little girl entered, and undertaking to sew, she soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and attempting to sew with it, she soon pulled its head off, and threw it into the dirt, by the side of the broken needle. "Well, here we are," said the needle. "We have nothing to fight about now," said the pin. "It seems misfortune has brought us to our senses." "A pity we had not come to them sooner," said the needle. "How much we resemble human beings, who quarrel about their blessings till they lose them, and never find out they are brothers till they lie down in the dust together, as we do."—*Lemuel Smith.*

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.

BEAUTIFUL ALLUSION.

The parents of Lamartine were married at the very commencement of the revolution. They loved each other devotedly: and in the quiet of love and domestic seclusion, they ceased to regard the forgotten thunder-cloud that hovered over them. They were not aware of their danger, and of the train of miseries that awaited them. In allusion to their situation and feelings, the son in his "Confidence," page 29, eloquently says—"I remember once to have seen the branch of the willow which had been torn by the tempest's hand from the parent trunk, floating in the morning light upon the angry surges of the overflowing Saone. On it a female nightingale still covered her nest, as it drifted down the foaming stream; and the male on the wing followed the wreck, which was bearing away the objects of his love."

TO THE ABSENT.

I miss thee at the morning tide,
The glorious hour of prime;
I miss thee more when day has died,
At blessed evening time.
As slide the aching hours away,
Still art thou unforget—
Sleeping or waking, night and day,
When do I miss thee not?

I miss thee from thy cheerful door,

And every favourite room,
Thy presence made so bright before,
Is loneliness and gloom:
Each spot where thou hast loved to be,
Sweet home and house of prayer,
Seem yearning for thy company,
I miss thee every where!—*Rev. W. Croswell.*

TRIALS.

Pure metals shine the brighter, the harder they are rubbed. The Lord alone can prepare our hearts to receive the splendor of light, whereby we are enabled to shine forth to his glory. If sharp trials are necessary for the accomplishment of this glorious end, what a mercy from God when he sends them!

GUARD AGAINST VULGARITY.

'We would guard the young against the use of every word, that is not perfectly proper. Use no profane expressions—allude to no sentence that will put to blush the most sensitive. You know not the tendency of habitually using indecent and profane language. It may never be obliterated from your heart. When you grow up, you will find at your tongue's end some expression which you would not use for any money. It was one you learned when you were quite young. By being careful, you will save yourself a great deal of mortification and sorrow. Good men have been taken sick, and become delirious. In these moments they used the most vile and indecent language imaginable. When informed of it after restoration to health, they had no idea of the pain they had given their friends, and stated that they had learned and repeated the expressions in childhood, and though years had passed since they had spoken a bad word, they had been indelibly stamped upon the heart. Think of this, ye who are tempted to use improper language and never disgrace yourselves.'

Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Treasurer acknowledges the following receipts week ending 21st January, 1852:—

FOR WIDOWS AND ORPHANS' FUND.	
St. James's Church, Penetanguishene,	per Churchwarden..... £ 1 5 0
St. Philip's Church, Markham,	do do..... £ 18 5 1/2
Grace Church, do do	do do..... 0 1 8
—per Rev. G. S. J. Hill	..... 0 15 1/4
St. Luke's Church, Mono	..... 0 1 3
St. John's do do	..... 0 3 1/2
St. Mark's do do	..... 0 9 8
—per Rev. J. Fletcher	..... 0 9 10
	£2 9 11 1/2
FOR JUNIERS' FUND.	
St. Luke's Church, Mono	..... 0 2 11
St. John's do do	..... 0 3 8
St. Mark's do do	..... 0 2 4 1/2
—per Rev. J. Fletcher	..... 0 8 11 1/2

FOR DIVINITY STUDENTS' FUND.

St. James's Church, Toronto,	—per Churchwarden.....	15 6 9
St. Philip's Church, Markham,	do do.....	0 6 8
Grace Church, do do	do do.....	0 3 5 1/2
—per Rev. G. S. J. Hill	.....	0 10 1 1/2
Christ's Church, Amherstburg,	—per Churchwarden.....	0 16 6
St. George's Church, Goderich,	—per Rev. E. L. Elwood.....	3 0 0
St. George's Church, Grafton.....		3 18 0
Trinity Church, Colborne.....		1 7 0
per Rev. J. F. Wilson.....		5 5 0
		£24 18 4 1/2

T. W. BIRCHALL, Treasurer.

21st January, 1852.

DIOCESE OF MONTREAL.

The following Address was presented to Bishop Fulford, on New Year's Day, by a large number of the German residents of the city, members of the English Church:—

To the Right Reverend Father in God, Francis Lord Bishop of Montreal.

My Lord,—Permit us to avail ourselves of the opportunity which the birth of a New Year and the custom of this country afford, to wish your Lordship and family, health, happiness, and many returns of the season.

Our number is not large, but we beg to assure your Lordship, that we are staunch Episcopalians, and strong adherents of the Church over which you preside.

We also beg most respectfully to assure your Lordship, that we have been perfectly aware of the arduous duties which your avocations have imposed on you since the first day of your mission, and we sincerely trust that with Divine assistance you will be enabled to carry out all your noble and energetic plans so admirably calculated for the propagation of the Gospel, and the extension of our Reverend Mother Church within this colony.

That it may please Almighty God to grant you a long life and keep you amongst us, to watch over our spiritual as well as temporal welfare, are the heartfelt wishes of

Your Lordship's most obedient

and devoted humble servants.

Gentlemen,—I have to thank you for the Address just presented to me, and for the expressions of your interest in my episcopal ministrations.

However imperfectly I may be able to acquaint myself with the spiritual state of each individual member of the Church, or personally to communicate with them on such subjects, yet I can assure you, that I am not the less anxious for their welfare, or less ready to take every suitable occasion for strengthening the great bond of union existing between us. The connection between the several members of Christ's Church is, if we be true to our calling, a more real one and will be far more enduring, than that of kindred or of country. All old distinctions in him are done away; there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

But if, as "strangers and pilgrims" in this world, we yet have thus a common home and common interests in what relates to things spiritual, so also in things temporal should we look, in their degree, to realize the same results in this land of our adoption. And I trust that whatever causes may have severally led any of us to settle in this far country, one strange to our name and race,—and however deeply must always be rooted in our heart of hearts the cherished recollections of our beloved Fatherland: yet that we shall not be the less united with all our fellow-countrymen around us, remembering the duty we owe to the land out of whose fulness we live, which is itself rapidly becoming the Fatherland of a great and powerful people, whose prosperity and peace we are all bound to promote on the one great common principle of Canadian Nationality.

F. MONTREAL.

DIOCESE OF NOVA SCOTIA.

THE PROVINCIAL ACT CONCERNING THE CHURCH OF ENGLAND.

CONSOLIDATED LAWS. TITLE XIV., CHAP. 50.

(From the H. U. S. Churchman.)

1. No minister of the Church of England shall officiate as a clergyman in that church but such as shall be duly licensed by the Bishop, and shall conform to the orders and constitution of the Church of England, whereupon he shall be inducted into any parish which may make presentation of him.
2. No license shall be refused without the causes therefore being signified in writing and delivered to the applicant.
3. The parishes already established shall remain as heretofore, and when any church shall be erected for divine service according to the rites of the Church of England, the Bishop of the diocese may allot a district which shall be the parish of such church, and may divide and subdivide any parish now established or hereafter to be allotted; but no parish shall be divided or subdivided by the Bishop unless on the application of a majority of the parishioners of the parish proposed to be divided or subdivided or by a majority of parishioners expressed at any public meeting of the parish called for the consideration of such a measure.
4. The churchwardens and parishioners of every parish shall meet annually on Monday next after Easter-day, notice of the hour and place of meeting having been first given by the rector or officiating minister, at which meeting the parishioners shall elect two churchwardens and twelve vestry men, to whom the clergyman officiating as rector in the parish shall be added.