

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."

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TORONTO, CANADA, MAY 20, 1852.

[WHOLE No., DCCLXII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	May 23. SUNDAY APT. ASCEN.	{ M, Deut. 12. Matt. 21. E, " 13. 1 Cor. 6.	
M	" 24.	{ M, Ezra 6. Matt. 22. E, " 7. 1 Cor. 7.	
T	" 25.	{ M, " 9. Matt. 23. E, " 9. 1 Cor. 8.	
W	" 26.	{ M, " 2. Matt. 24. E, " 4. 1 Cor. 9.	
T	" 27.	{ M, " 5. Matt. 25. E, " 6. 1 Cor. 10.	
F	" 28.	{ M, " 8. Matt. 16. E, " 9. 1 Cor. 11.	
S	" 29.	{ M, " 10. Matt. 27. E, " 13. 1 Co. 12.	
C	" 30. WHITSUNDAY.*	{ M, Deut. 16† Acts 10‡ E, Isalah 11. " 19§	

* Psalms—Matins: 48, 68; Even: 104, 145; and Creed of St. Athanasius. † To verse 18. ‡ From verse 34. § To verse 21.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's*	{ Rev. H. J. Grasett, 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., Incumb.	11 "	4 "
Trinity	Rev. R. Michele, M.A., Incumbent.	11 "	6 1/2 "
St. George's	Rev. Stephen Lett, LL.D., Incumb.	11 "	7 "
Holy Trinity†	{ Rev. H. Scadding, M.A., Incumb. 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.

* 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.

TORONTO VOCAL MUSIC SOCIETY.

Rooms—St. LAWRENCE BUILDINGS.
Regular practice every Wednesday, at Eight P.M. Terms of admission, Performing Members 20s. per annum; Nonperforming 25s.
J. F. CLARKE, Mus. Doc. Conductor.
G. B. WYLIE, Secretary & Treasurer.

THE COMMON-PLACE BOOK.

EXAMPLE OF A GOOD LIFE.

From the Third Annual Report of the Parish of Cooperstown, W. New York. By the Rector, Rev. S. H. Battin.

From this Report we extract the following tribute to the memory of one whose fame is as wide, and will be as enduring, as the English language:

"In the death of James Fenimore Cooper, our Junior Warden, the Parish has met with a severe and irreparable loss. His was a life of the strictest uprightness; of unwearied industry and effort not only to please, but to instruct and elevate his fellow men; whose purity of character and profound regard for virtue whose love for his country and for religious truth have ever been manifest both in his life and writing. * * * We cannot forbear to remind you of his highly cultivated mind, his discrimination and almost intuitive perception of character, his warm and generous heart, the dignified frankness of his manner, his inflexible integrity and the purity of his principles. Often have I heard him while in vigorous health express the deepest sense of his unworthiness before God, and his entire dependence on the all-sufficient Grace of his Saviour. He was constant and devout in leading his family to the Throne of Grace; he highly valued the privilege of coming to Holy Communion, and was ever ready to distribute, and willing to communicate. He was one of our most liberal, zealous and efficient Laymen, who for years past had a pride in beautifying the Sanctuary of the Holy One. When the last scene came, his Redeemer treated him so gently, his soul departed so peacefully, that his friends who were ministering around him had barely time to notice the moment of his spirit's flight. He died as he lived, in the bosom of conjugal and filial affection."

RECIPE FOR A HAPPY HOME.

Six things, says Hamilton, are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, a protecting canopy of glory, and nothing will suffice except the blessing of God.

EARLY TEACHING.

Scratch the green rind of the sappling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. How forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young!"

WIDE SPHERES.

Let them think what boundless occupations there are before us all. Consider the masses of human beings in our manufacturing towns and crowded cities, left to their own devices—the destitute peasantry of our sister-land—the general aspect of the common people—the prevailing want of education—the fallacies and falsehoods which are left, unchecked, to accomplish all the mischief that is in them—the many legal and executive reforms not likely to meet with much popular impulse, and requiring, on that account, the more diligence from those who have any insight into such matters. By employing himself upon any one of the above subjects, a man is likely to do some good. If he only ascertains what has been done and what is doing in any of these matters, he may be of great service.—A man of real information becomes a centre of opinion, and therefore of action.—*Fruits of Leisure.*

TEMPTATION.

To resist temptation once is no sufficient proof of honesty. If a servant, indeed, were to resist the continued temptation of silver lying in a window as some people let it lie, when he is sure his master does not know how much there is of it, he would give a strong proof of honesty. But this is a proof to which you have no right to put a man. You know, humanly speaking, there is a certain degree of temptation which will overcome any virtue. Now, in so far as you approach temptation to a man, you do him an injury; and if he is overcome, you share his guilt.

SUCH IS LIFE.

Like to the falling of a star,
Or as the flights of eagles are;
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew;
Or like a wind that chafes the flood,
Or bubbles which on water stood;
Is straight called in, and paid to-night.
The wind blows out, the bubble dies;
The Spring entombed in Autumn lies;
The dew dries up, the star is shot;
The flight is past—and man forgot.

—HENRY KING, (1650.)

CONSECRATION TO GOD.

Christ, and the necessities of a dying world call for a grade of piety that with infinite cheerfulness, will consecrate all, not in word, but in deed and in truth. The soul, all we call us, must be offered a holocaust upon the altar, while the great High Priest Himself, shall apply the fire, and the offering ascend to God. Alas, how many say, Lord, I will follow thee, but let me first go and attend to these home matters, and all with a lingering for earth that vitiates the whole. Paul is a model of devotion; and thousands of such are needed. "Lord, what wilt thou have me to do?" came from his heart, and it was ever after sweeter to him than life to do it. Such consecration is not for Paul and Barnabas, for the minister and the missionary, but for the whole Church of God. Earth's redemption lingers because it is so seldom found. God can accomplish but little with our present earth-born piety. It does not act; and if it did, dying souls need to be converted to an essentially higher Christianity: the stream will rise no higher than the fountain. Our piety is not sufficiently spiritual; it rests too much in the external. It is not as it should be pure and purifying. It leaves too much alloy in the soul, too much that is spurious in the church. It should deeply, controllingly, move all the faculties of the soul to go out after God as well as to save perishing men. O for a grade of piety that covets not earth but God: that cherishes not pride and the flesh, but the Holy Ghost; that sickens at worldly prosperity and loathes increase, if Jesus withdraw his smiles and his love; that has no sympathy for anything beneath the sun only as God is in it; that pines in sorrow if Jesus withdraw, but shouts with ecstasy if He take the throne of the soul; whose whole being sings in harmony with dying love.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.
Amount of monies received since the 12th instant:
COLLECTIONS FOR GENERAL PURPOSES.
Scarborough, Christ Church.....£0 12 7
Do. St. Paul's..... 0 9 7 1/2
—per Rev. W. A. Johnson, £1 2 2 1/2
PAROCHIAL BRANCHES.
Scarborough, Christ Church.....£8 11 7 1/2
Do. St. Paul's..... 3 5 6
being the whole amt. collected. —11 17 1 1/2
half collections Huntingford Association,
—per Treasurer of the Brock District, 1 16 3

NOTICES.

Some of the Parochial Branches not having sent in their lists of subscribers, the Secretary is unable to place those he has ready, in the printer's hands, which he is desirous of doing as soon as possible, in order to expedite the issuing of the reports.

The annual meeting of the Society will be held (D.V.) on Wednesday the 2nd of June.

The Standing Committee meet at the Society's Board-room, on Wednesday the 26th inst., at 3 P.M.
THOMAS SMITH KENNEDY, Sec.

Previous to the departure of the Venerable Archdeacon of York for the mother country, he was presented with the following address:—

To the Venerable A. N. BETHUNE, D.D., Archdeacon of York and Rector of Cobourg.

VENERABLE SIR,—The members of the Congregation over which you have so happily presided for nearly a quarter of a century, cannot permit your departure from amongst them, with a view to a voyage to Europe, and an absence of considerable duration, without a renewal of their expression of deep respect and sincere affection which they have always entertained towards you.

The various and extended duties you have been from time to time called on to perform for the general advancement of the Church in this Diocese, as well as those connected with your high office, we are well aware, have been invariably performed by you with untiring energy and great ability.

Few men, except our venerated Bishop, would have evinced the energy, and we may say courage, amid the many and increasing difficulties surrounding our beloved Church in this Diocese, to have undertaken, single-handed, and without the promise of support, either pecuniary or otherwise, the establishment and conducting of our Diocesan Theological Institution; and few men, whilst engaged in the multifarious duties incident to your situation, could have sustained and presided over it for a period of ten years with so much credit to yourself and advantage to the Church at large.

But, Sir, when we see our much beloved and venerated Church in this distant appendage to the British Crown, struggling for the mere privilege of existence, shorn by Legislative enactment of most of its temporal support, and denied even the common privileges freely accorded to other Christian bodies, it is not to be wondered at that those who, like yourself, are placed in responsible situations in the Church, to faint; and we can well appreciate the feeling which has, urged on by the self-denying and Christian exertions of the authorities of the Church, the organization of our Church Society, and the erection of a College, by means of which only we can hope to perpetuate the ministry in this country.

With feelings of unfeigned gratitude we are permitted to observe, that these labours have never interrupted your kindly intercourse with the flock placed under your immediate care, or interfered in any respect with the performance, as a faithful pastor, of the sacred offices which are the peculiar mission of the teachers of our holy religion.

Those of your congregation who have happily been placed under your ministrations ever since your appointment to this parish, as well as those who have fallen under your care at a late period, many of whom have received the earliest offices of religion at your hands, all bear witness to and gratefully acknowledge the holiness, the charity, and the wisdom of your teaching; one admirable result of which is, that throughout your prolonged ministry an unanimity has existed respecting the affairs of our Church which has never for an instant been disturbed.

The reward bestowed on all good actions by our merciful Creator is the consciousness of them; you have the additional happiness of knowing that your holy labours have borne the lovely fruits of that peace and goodwill which have been promised to the messengers of our Divine Saviour. Our prayer is, that on all occasions your valuable offices may thus continue to be blessed. And while we know that recreation, so necessary to long-enduring toil, is not alone the object for which you propose to separate from us, we further pray that new scenes and change of climate may invigorate your health, and that you may return amongst us, so soon as the objects connected with your absence may permit, with renewed strength for the continuance of your effectual labours in the service of Almighty God.

On behalf of the Congregation of St Peter's Church, Cobourg,

(Signed) Wm. GRAVELEY, } Churchwardens.
Wm. CORREAL, }

Cobourg, 11th May, 1852.

To this Address the Archdeacon of York made an extemporaneous reply, which was in substance as follows:—

GENTLEMEN,—I much regret that the short notice, and the many engagements incident upon the preparation for a long journey, compel me to offer an unprepared reply to the very kind and eloquent address which you have just presented to me. But, if unprepared and unadorned, it will convey to you not less warmly and affectionately, the feelings by which I am affected on the present occasion.

There is no part of your address which affords me more satisfaction and delight, than the reference you have so kindly made to the harmonious character of the intercourse which, during a period of nearly a quarter of a century, has subsisted between us as pastor and flock; that this long relationship has been marked by so much unanimity of feeling—never broken, as far as I am conscious, by a moment's estrangement or a moment's coldness on either side, I must ascribe, in a great degree, under God, to your own kind forbearance and indulgence; to your conviction that sound and good intentions have never failed me, though I may have fallen short in the effectual discharge of many duties.

I look back, too, with no slight degree of satisfaction to the time when the Diocesan Theological College had its seat amongst us, and if, during my charge of that

Institution, I had great additional labours to perform, and some trials to endure, much comfort and support was derived from your hearty sympathy and interest in its progress and success. And not least have I to thank my parishioners for those kind offices and generous hospitalities to the students under my instruction and direction, which sweetens so much the toils of study, and helped, in many an instance, to reconcile to absence from the parental home.

This Institution, as was always hoped, has merged into one more complete in its organization and offering proportionate advantages; and I trust that my success in the mother country in procuring aid to sustain our rising University of Trinity College, will be answerable to the heartiness and zeal with which I feel I shall enter upon the work.

I have much to say to you in the fulness of a thankful and affectionate heart; but I shall not hazard marbling my strong and fervent feelings by an inadequate expression of them. To those around me, and not less to those who are absent, I wish the richest blessings which a Gracious God can give—you will be borne on my heart when far away, and remembered in my prayers when the wide ocean divides us. And you, I feel assured, will have a recollection of me, when, in the familiar words of our beautiful Litany, you pray for all those who travel by land or by water.

In God's good time I trust to meet you again; and though, amidst the grand and attractive scenery of distant lands, I may have many gratifications, the highest pleasure of all will be on the day when I shall return to my happy home and beloved flock.

May God's peace and blessing be with you all. May He vouchsafe to you all joy and peace in concord, union and brotherly love one with another, and above all, that real grace and sanctification, which, through the merits of our Adorable Redeemer, will render you fit and meet for the blessings of his everlasting Kingdom.

TRINITY COLLEGE GRAMMAR SCHOOLS.

Upon Tuesday last, previous to his departure for England, the Venerable the Archdeacon of York paid a farewell visit to the Church School established in Cobourg. The boys took the opportunity of presenting him with the following address:—

VENERABLE SIR,—We the pupils of the C. C. G. School cannot suffer you to depart from among us without assuring you of the deep sense of gratitude which we feel at the interest you have continually displayed in our welfare.

When however in addition to your almost parental regard, you have acquiesced in our hospitality, and have associated with us in the season of our relaxation and enjoyment, we are confident that we have to regret not only the absence of the cherished Pastor, but also that of the kind and indulgent friend. But although personally we would still have you remain with us, yet for the sake of the noble institution with which we proudly claim a connection, we hail with delight your contemplated visit to England. We know of none more able than yourself to plead the cause of Education; none more sincere in their desire that religious and secular knowledge should go hand in hand; and none more deeply conscious that then the lamp of knowledge will burn the brightest, when filled with the unction of the Holy Spirit. And ardently do we hope, that our practical appreciation of the benefits of Church instruction will be displayed in the warm and zealous manner in which those prizes which have been presented to us by your munificence will be contended for at our approaching examinations, and, in after life we trust that the same spirit of attachment to our beloved and Apostolic Church will ever animate us to the pursuit of "whatsoever is lovely and of good report," and that those who have been opponents to scholastic honors, will be of one heart and one mind, if called to stand by the mother who nurtured them, and from whose teaching they received the doctrines of Eternal Life. Fervently do we also pray that both you and our beloved Diocesan, may yet live to see this school which has arisen under your auspices, and the University by which it has been fostered, each fulfil their several destinies, and send forth men qualified to serve God in Church and State, men who will not disdain to follow the teaching of the one, and uphold the integrity of the other. We trust likewise that the object for which you are leaving us will be crowned with ample success, and that the people of England will cheerfully lend their aid in bestowing those blessings upon others, which they enjoy so liberally themselves, and that the same noble spirit of generosity which has ever excited them to stand foremost among the benefactors of mankind, will not be wanting when solicited by those voluntary exiles from their mother land who are desirous of perpetuating in the country of their adoption the same institutions, laws, and associations which have elevated her to a rank preeminent among the nations of the earth, and have made her mistress of an empire to whose remote boundaries no Roman eagle ever flew, and upon whose wide spread shores the sun has never set. Receive again Venerable Sir from the lips of those whom your example has guided, and your kindness endeared, the sincerest wishes for your welfare and success. May the heaven be fair above you, may favoring breezes fill your sails, and bare you in safety to the land of your fathers, yet are we certain that as you revisit once again the haunts of your earlier years, and recall their cherished recollections, will the images of those loved ones whom you have left behind you, and who impatiently wait your return, give but a transient value to pleasures of distant lands, and still more fondly endear to you, those serene and peaceful joys, which alone can be found amidst the blessings of home.

The Archdeacon, made a verbal reply, in which he exhorted the boys in a short but affectionate address to be zealous in the pursuit of every branch of learning, which might be presented to them, and strictly to maintain those habits of discipline and order, which he assured them were the best foundation for success in after life, but above all, to have sincerely at heart, those religious impressions which he felt it had been the great object of the directors of the school diligently and faithfully to urge upon them.