

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. 24.]

TORONTO, CANADA, JANUARY 16, 1852-

[WHOLE No., DCCXLIII.]

WEEKLY CALENDAR.

Date.	1st Lesson	2nd Lesson
Jan. 18. 2ND SUND. APT. EPIPH.	Isaiah 51.	Matt. 16.
Jan. 19.	Gen. 35.	Matt. 17.
Jan. 20.	" 37.	1 Cor. 1.
Jan. 21.	" 38.	Matt. 18.
Jan. 22.	" 39.	1 Cor. 2.
Jan. 23.	" 40.	Matt. 19.
Jan. 24.	" 41.	1 Cor. 3.
Jan. 25.	" 42.	Matt. 20.
Jan. 26.	" 43.	1 Cor. 4.
Jan. 27.	" 44.	Matt. 21.
Jan. 28.	" 45.	1 Cor. 5.
Jan. 29.	" 46.	Matt. 22.
Jan. 30.	" 47.	1 Cor. 6.
Jan. 31. 3RD SUND. APT. EPIPH.	Isaiah 55.	Matt. 23.
CONVERS. OF ST. PAUL.	" 56.	Act. 26.

* Or Daniel 9, to verse 22.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Males.	Even.
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock	5 o'clock
St. Paul's	Rev. E. Baldwin, M.A. Assit.	11 "	4 "
Trinity	Rev. J. G. D. McKenzie, B.A. Incum.	11 "	5 "
St. George's	Rev. R. Mitchel, M.A. Incumbent	11 "	6 "
Holy Trinity	Rev. Stephen Lett, LL.D., Incumb.	11 "	6 "
Holy Trinity	Rev. H. Scadding, M.A., Incum.	11 "	6 "
Holy Trinity	Rev. W. Stennett, M.A. Assit.	11 "	6 "

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.

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; Non-performing 12s.

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

Poetry.

FILIAL ACQUIESCENCE.

PRAYER OF AGUR (PROV. XXX. 5-9.)

All-gracious Father, throned above,
Fountain of peace, content, and love;
Look down in condescension mild,
Behold and hear thy trusting child.

Father, thy every word is pure,
Thy covenant-gage a shield secure:
Beyond thy pledge I nought require,
Thy will my twofold aim desire.

Vain things, vain thoughts, remove afar,
Joys that my heavenward race will bar:
Shut from my spirit frontless guile,
My heart let falsehood ne'er defile.

Save me from poverty, from want,
From grinding need, from hunger gaunt;
Save me from wealth's corrupting bliss,
The height that towers from th' abyss.

Give me not wealth's o'ergrown, supply
Lest I be full and thee deny,
Trusting in my abundant board,
And proudly ask, Who is the Lord?

Nor give me penalty to feel,
Lest faithless I become, and steal,—
Murmer, with lips or heart profane,
Or swear thy awful Name in vain.

Father, be thou my portion good,
And feed me with convenient food:
Forecasting help through life impart,
And day by day renew my heart

THE COMMON-PLACE BOOK.

POWER OF THE CROSS.

The thoughtful heathen, as he retired from the temple and the bleeding victim, out of a conscience still pressed down under the weight of its own wretchedness, exclaimed, 'O that I knew where I might find him!' The Hebrew, turning from the smoking altar and the atoning priest, still cried out, 'Wherewith shall I appear before God, and bow myself before the most High?' The Hindoo mother, returning childless from the river that has swallowed up her babe, feels the sting of guilt still ranking in unmitigated agony! The body of the devotee is crushed beneath the wheel; but, ah! the wound was far deeper. From that mangled, bleeding corpse, his soul is now set free; but yet uncleaned, and in all her guiltiness, that soul appears before God. Thus it is in our own country, and at the present day: A man, feeling the agony of a guilty conscience, may flee everywhere but to Calvary, and there is no relief for his anguish.—But let him hear that 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'; let him cast himself for salvation upon Him whose blood cleanseth from all sin; let him learn and practise the precepts of the Gospel,

and he feels in his spirit of his deadly wound is healed. The peace that passeth all understanding is shed abroad in his soul. The Spirit itself witnesseth with his spirit that he is a child of God. From the dominion of sin, from the tyranny of passion, from subjection to a sensual and transitory world, from the intolerable anguish of a wounded spirit, the Son has made him free, and he is free indeed. Being justified by faith, he has peace with God through our Lord Jesus Christ, and rejoices with joy that is unspeakable and full of glory.

FRIENDSHIP.

If thou wouldst get a friend, prove him first, and be not hasty to credit him; for some men is a friend for his own occasion, and will not abide in the day of thy trouble—Some are friends at thy table, but not in the time of thy affliction. A faithful friend is the medicine of life.

THE CLERGYMAN'S WIFE.

Although many may differ from us, we confess that we feel convinced that the suggestion that the young women should systematically take counsel of the clergyman's wife, or some other duly qualified lady, is a good one; and the consciousness that such an office had to be fulfilled, in so important a matter, would, we believe, form a strong inducement to such ladies to qualify themselves for, and solemnly devote themselves to, that and other kindred duties. The more the wife of a priest realizes, before God and man, the fact that she is the wife of a priest—the help-mate of one who is a minister and steward of the mysteries of God—the more manifest will be the spiritual improvement in his parish. She can do many things which he cannot do. She, like him, is a beacon set upon a hill, which cannot be hid. The example which she sets, in her own person and conversation, in her children, her house, and her servants, will be followed, more or less, and be quoted, by all who know anything of her. In her, especially, the Christian mission should be seen, in all that she says and does—in all that she influences, controls, or sanctions. She should be a standing, visible justification, and vindication, of the marriage of the clergy.—*English Churchman.*

ABSOLUTION.

We His priests or ministers may, upon confession made unto us, either in general or in particular, absolve his people from their sins; for this authority he hath given unto us—*Whose sins ye remit, they are remitted—Whose sins ye retain, they are retained;* yet unless He by His Spirit, on sweet influence of grace, say unto the soul whom we absolve, as He sometimes did unto the man sick of the palsy: *Be of good cheer, thy sins be forgiven thee,* our absolution is but a compliment, although without our absolution He doth not in this sort absolve His people oftentimes from their sins.—*Dr. Thoos Jackson.*

Ecclesiastical Intelligence.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

The Treasurer acknowledges the following receipts since the 1st instant:—

FOR WIDOWS AND ORPHANS' FUND.	
Donation of Mrs. Stewart, Drummondville, per Rev. Wm. Leeming	£1 0 0
St. John's Church, Tecumseth	£0 18 0
Trinity Church, do	1 7 0
—per Rev. F. L. Ouler	2 5 0
Trinity Church, Lansdown, rear	0 4 7
Singleton's Corners	0 5 5
St. Mary's Church, Newboro'	0 5 0
—per Rev. N. Watkins	0 15 0
St. James's Church, Carlton Place	1 0 0
St. John's Church, Ramsay	0 5 0
St. George's Church, Lanark	0 5 0
—per Rev. A. Pyne	1 10 0
Township of Glanford	
—per Rev. R. N. Merritt	1 5 0
	£6 15 0

FOR DIVINITY STUDENTS' FUND.

Church of the Holy Trinity, Toronto:	
—per Rev. H. Scadding	2 10 0
Christ's Church, Scarborough	0 19 6
St. Paul's Church, do	0 11 6
—per Rev. W. A. Johnson	1 11 0
The Church at St. Thomas	
—per Rev. Mark Burham	2 15 0
St. John's Church, Carrying Place:	
—per Rev. John McIntyre	0 10 0
St. Jude's Church, Scarborough:	
—per Rev. Walter Stennett	0 13 2
St. Paul's Church, Toronto:	
—per Rev. J. G. D. McKenzie	4 0 0
	£11 19 3
Annual subscription of Rev. A. Pyne	1 5 0
T. W. BIRCHALL, Treasurer.	
15th January, 1852.	

DIOCESE OF NEWFOUNDLAND.

The annual general meeting of the Newfoundland Church Society took place at the Central School, (kindly lent for the occasion by the Superintendent) on Wednesday evening last. The Lord Bishop presided, and in opening the business of the evening, gave an interesting account of matters that had come under his Lordship's notice in the Diocese of British North America and the United States, traversed during his recent visit to Canada. The information given had special reference to the interests of the Church in this Diocese. His Lordship informed the meeting that one subject that engaged much the deliberations of the Bishops assembled at the late conference at Quebec, was the means by which each Bishop in his separate Diocese might best obtain the benefit of the co-operation and counsel of laity as well as Clergy, in matters connected with the temporal welfare of the Church.

The several resolutions subjoined having been recommended by very able and appropriate speeches by their movers and seconders, were put and carried unanimously:—

Moved by H. W. Hoyles, Esq., and seconded by G. H. Wilson, Esq.—

"That the Report now read, with the Treasurer's accounts, be received and printed for distribution amongst the members of the Society, under the direction of the Secretary."

Moved by the Hon. the Attorney General, and seconded by C. D. Newman, Esq.—

"That this meeting, in acknowledging the blessing which it has pleased God to vouchsafe to its efforts during the past year, would specially notice the establishment of a new Mission at Channel, and the successful progress of the Missions on the coast of Labrador."

Moved by G. T. Brooking, Esq., and seconded by J. S. Cliff, Esq.—

"That the Church Society congratulate the Lord Bishop of the Diocese upon his preservation during his summer's voyage of visitation, and his recent visit to Canada; and trusts that the result both of his inspection of the various missions on the Southern and Western shores of the island, and of his conference with the other Prelates of the Church in British North America, may tend to the glory of God, and the edification of His people."

Moved by T. Row, Esq., and seconded by J. Tunbridge, Esq.—

"That this Society desires to express its undiminished interest in, and sympathy with the sister Societies of the several North American Dioceses."

Moved by F. B. T. Carter, Esq., and seconded by P. G. Tessier, Esq.—

"That the thanks of the meeting be given to the Officers and Committee for the year just closed; that the Rev. G. M. Johnson be requested to continue to act as Secretary, and G. T. Brooking, Esq., as Treasurer; and that J. Tunbridge, Esq., H. W. Hoyles, Esq., G. H. Wilson, Esq., and W. Kendall, Jun., Esq., be requested to act on the Committee, in the place of the four retiring members."

Moved by the Rev. C. Blackman, and seconded by B. Robinson, Esq.—

"That this meeting hail with thankfulness the completion of the 150th year of the existence and labours of the Society for the Propagation of the Gospel in Foreign Parts; and whilst it records its readiness to co-operate with that venerable body in its noble and Christian work, would press upon the members of the Church throughout this colony the duty of contributing for that object to the Church Society of Newfoundland."

Moved by the Ven. the Archbishop, and seconded by T. Bennett, Esq.—

"That this meeting desires to offer its especial thanks to those Clergymen who have held meetings in their respective missions in aid of this Society, and to those gentlemen who have kindly assisted them."—*Times.*

NEW BISHOP FOR BORNEO.

The English Churchman informs us as a current statement, that the Rev. Mr. McDougall, the senior Missionary at Sarawak, will be appointed first Bishop of the proposed new diocese of Borneo, Sir James Brooke being strongly in favour of the appointment. Mr. McDougall was educated for the medical profession, and before becoming a Clergyman of the Church of England held the office of Demonstrator of Anatomy in King's College, London, of which institution he had formerly been a student. It is believed that a commission will be issued to the Bishop of Calcutta, empowering him, in conjunction with other Prelates, to proceed with Mr. McDougall's consecration.

ENGLAND.

THE CHURCH AND THE PEOPLE.

REPORT OF CLERGY IN THE RURAL DEANERY OF LEEDS.

The Committee appointed at the Ruri-decanal Chapter, held on Monday, September 1, to take into consideration the best means of reclaiming that large portion of the population, who are unhappily lost to the Church and to religion, beg leave to present the following

REPORT.

The Committee, when entering upon their their deliberations, could not but be impressed with a deep sense of the momentous character of the questions and interests involved; they could not but feel themselves on many grounds very incompetent to the task committed to them, and their only, as it was their proper resource, was to ask His help, and guidance, and blessing, Whose work they sincerely desired to advance, and Whose Spirit they earnestly trusted would overrule all their reflection, to the promotion of His glory, and the good of His Church.

For your Committee could not take any other view of the present circumstances of the Church and the world, than one calculated to excite the most serious and thoughtful, and even alarmed attention, of all who sincerely wish the welfare of their fellow-creatures, and believe that Christ's Gospel and His Church are the only efficient means of promoting either Truth or Morality.

Everywhere your Committee can see a special call for exertion on the part of the Church; whether they look at the workings of a refined morality, or to a revived and aggravated superstition, or at the widening dimensions in other religious communions, or at the large amount of population yet unprovided with the means of grace, it is evident that the present is a season for putting forth the energies of the Church, such as scarcely ever before has been witnessed. They are not unmindful of the great work which has been done in and through the Church of England during the last fifteen years: they need to go no further than this Diocese, or indeed this town, to perceive ample proof of this, and to find the most abundant reason for deep and earnest thankfulness to Almighty God.

But yet it is very certain that the results of the quickened life of the Church, whilst affording abundant reason for gratitude and encouragement, do also show more clearly than before the vast field of labour yet before us. The more we penetrate beneath the surface, the more do we perceive the absolute necessity of diligence and spiritual culture, if we would preserve a large portion of our country from being over-run with superstition or infidelity.

Under the influence of these convictions, the Committee would strongly recommend that in an age so loudly calling for a better adaptation of the principles of the Church to new and increasing wants, everything should be done on the part of the Clergy to meet these requirements, and that in every way in which they can lawfully come forward they should be ready to do so. Your Committee say, "lawfully come forward," for they would express in the outset, in the most emphatic manner for themselves, and they doubt not for the whole body of the Clergy in this Rural Deanery, their settled conviction, that what is wanted is adaptation of means, and not change of principles, and that any departure from the mind and law of the Church, as embodied in her Liturgy and Articles, is as undesirable as it would be dangerous.

But, whilst keeping the principles and rules of the Church in the strictest sense inviolate, your Committee cannot but think that much might be done to accommodate the performance of Divine Service, and the ministrations of the Church generally, to the wants and habits of the people.

1. The evils or inconveniences which have occupied their attention are these:

1. First of all, your Committee are aware of the strong feeling entertained by many, especially the young, the poor, and the infirm, as to the inconvenient and trying length of the Sunday Morning Service: that both physically and mentally it is beyond the capabilities of a large portion of the community.

2. They are also disposed to think that for Children there has been no adequate provision made, and that a Service might be specially adapted for them, much more suitable than the ordinary Morning and Evening Services of the Church.

3. It has also been duly impressed upon them that the comparative paucity of attenders at the administration of the Holy Communion is in a considerable degree to be attributed to its celebration at a time of the day when it is most inconvenient to the humbler classes, and effectually prevents the attendance of the wives and mothers amongst our poorest brethren: for it is evident that where there is no domestic to take the charge, the parents cannot leave their children until the hour for their retiring to rest.

4. Your Committee have also had their attention powerfully arrested by the consideration of the vast numbers of the working classes who at present never frequent the House of God, and for whom an agency and an appeal are required beyond what the usual orderly and settled services of the Church supply; the call here seems to demand instant and zealous response from all who have been charged by their Lord and Master with the cure of souls.

5. Nor can your Committee hide from themselves that, in another important respect, the Church has not hitherto provided for the spiritual wants of her members, especially the illiterate and the poor; they allude now to the want of an authorized Hymn-Book in the Church. For any one who has studied the mental characteristics of children knows that whilst often disposed to regard reading as a drudgery, they will nevertheless look upon the learning Poetry, and especially of Hymns, as a delightful task. These they will learn with alacrity and pleasure, and remember for a long period almost without an effort: and who can estimate the influence, for good, of religious sentiments thus early and powerfully impressed upon the mind? Surely by not having an authenticated Hymnology suited to the wants of the Church, for the rich and the poor, the old and the young, for Divine Service, as well as for domestic and private use, the Church of England abandons a great and powerful, as it is an acceptable and legitimate, instrument for good.

6. Another most important subject has also closely occupied the minds of your Committee—viz, the necessity of a large increase of the staff of the Clergy for the full and efficient working of the Parochial System: and this with regard to all the Three Orders of the Ministry, but especially the Order of Deacons. At present, in this town, notwithstanding a considerable subdivision of the original parish of Leeds into new parishes and districts, there is, in many populous parishes, but a single Clergyman, and in others, not more than two, who are utterly incapable, from mere physical inability, of becoming personally acquainted with all the parishioners entrusted to their care, or of carrying on effectually many of the means necessary for the right organization and spiritual well-being of a parish.

7. And, lastly, your Committee could not overlook that closely connected with the important subject, or