

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. 7.]

TORONTO, CANADA, SEPTEMBER 18, 1851.

[WHOLE No., DCCXXI.]

WEEKLY CALENDAR.

Day.	Date.	1st Lesson	2nd Lesson
S	Sept. 21.	14th SUND. APT. TRIN. { M. Jer. 5, Matt. 22. St. MATT. A. & E. * { E. " 22, 1 Cor. 6.	
M	" 22.	{ M. Zech. 8, Matt. 25. " 9, 1 Cor. 7.	
T	" 23.	{ M. " 10, Matt. 24. " 11, 1 Cor. 8.	
W	" 24.	{ M. " 12, Matt. 25. " 13, 1 Cor. 9.	
T	" 25.	{ M. " 14, Matt. 26. " 15, 1 Cor. 10.	
F	" 26.	{ M. Mal. 1, 1 Cor. 10. " 2, Matt. 27.	
S	" 27.	{ M. " 3, 1 Cor. 11. " 4, Matt. 28.	
E	" 28.	Fast. { M. Tobit 1, 1 Cor. 12. " 36, 1 Cor. 13.	

* Creed of St. Athanasius.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mattins.	Even song.
St. James's	{ Rev. H. J. Grasset, M.A. Rector, } { Rev. E. Baldwin, M.A. Assist. }	11 o'clock	3 1/2 o'clock
St. Paul's	{ Rev. J. G. D. McKenzie, B.A. Incumbent, } { Rev. R. Mitchele, M.A. Incumbent. }	11 " "	4 " "
Trinity	{ Rev. Stephen Lett, L.L.D. Incumbent. } { Rev. H. Scadding, M.A. Incumbent. }	11 " "	6 1/2 " "
Holy Trinity	{ Rev. W. Steennett, M.A. Assist. }	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.
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, 22nd Sept., 1851.

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.

Poetry.

RHYMES FOR THE PARISH.

A HARVEST HYMN.
(See Matt. xiii. 24—30, 36—43; iii. 12; Luke iii. 17; 2 Cor. ix. 10, 11; Rev. xiv. 14—16.)

Our harvest now is ended,
The reapers toil is o'er,
And we, by heaven befriended,
Have gathered in the store:—
The Lord hath shed his blessings
On the labours of our hand;
And thousands are confessing
His bounty through the land.

Oh, shall we fail to ponder
His goodness and His love,
Or ever cease to wonder
At His mercy from above,
Who pours His gifts upon us,
As all around we see,
And still is looking on us,
Unworthy though they be!

But while our hearts would bless Him,
For the bread He hath bestow'd,
Oh, let our prayers address Him
For supplies of OTHER food;
Let us ask for grace to nourish,
And to strengthen us within,
Lest both soul and body perish,
A prey to death and sin.

Let us think what seed we're sowing
Against the time to come,
On what our pains bestowing,
And where we place our home:—
Lest, when the harvest's ready,
Which God himself prepares,
Arising from the dead, we
Be number'd with the "tares."

Oh, when the trumpet sounding,
At the last awful day,
Shall call his reapers round Him,
His mandate to obey,—
May we to life awaken,
In joy to meet the lord,
And by His angels taken,
Be in His "GARNER" stored.

Church Eaton. R. A. S.

THE COMMON-PLACE BOOK.

PREACHING RIGHTLY RECEIVED, ALWAYS PROFITABLE.

No man, who keeps Christ stedfastly in view as the "minister of the true tabernacle," will ever fail to derive profit from a sermon, and strength from a communion. The grand evil is that men

ordinarily lose the chief minister in the inferior, and determine before-hand that they cannot be of advantage, unless the inferior be modelled exactly to their own pattern. They regard the speaker simply as a man, and not at all as a messenger. Yet the ordained preacher is a messenger, a messenger from the God of the whole earth. His mental capacity may be weak—that is nothing. His speech may be contemptible—that is nothing. His knowledge may be circumscribed—we say not, that is nothing. But we say that, whatever the man's qualifications he should rest upon his office. And we hold it the business of a congregation, if they hope to find profit in the public duties of the Sunday, to cast away those present considerations which may have to do with the officiating individual, and to fix stedfastly their thoughts on the office itself. Whoever preached, a congregation would be profited, if they sat down in the temple of Cornelius and his friends—"now therefore, we are all here present before God, to hear all things that are commanded thee of God."—*Rev. Henry Melville.*

LOVING ADVICE.

Advice, like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.—*Coleridge.*

THE FRUITS OF INFIDELITY.

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts.—*South.*

TEARS.

Ye are two kindred streams,
Born at the self-same fountain yet ye flow,
One, though the fairy fields when gladness gleams,
The other, thro' the dreary realms of woe.

There was a man of woes,
With whose heart ye had a fountain deep;
But it was o'er the sorrows of His foes,
And never for His own, that He did weep.

O, consecrated tears!
Since from the Saviour's holy eyes ye ran,
Ye have been tokens, telling all our fears,
That while He saves as God, He feels as man.

—*Rev. W. S. Darling.*

THE CHURCH HER OWN EXPONENT.

Truth does not depend on names. The doctrines of the Church are to be learned from the Articles and Homilies of the Church herself; not from the private opinions of some individuals who lay hold on the skirt of her garment, call themselves by her name, and live by her revenues.—*Rev. A. M. Toplady.*

NOCTURNAL MUSIC.

How sweetly doth this music sound in this dead season!
In the day time, it would not, it could not, so much affect the ear. All harmonious sounds are advanced by a silent darkness. Thus it is with the tidings of salvation. The Gospel never sounds so sweet as in the night of preservation, or of our own private affliction; it is ever the same; the difference is in our disposition to receive it. Oh God, whose praise it is to give songs in the night, make my prosperity conscionable, and my crosses cheerful.—*Bishop Hall.*

BEGIN AT HOME.

One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.—*Adam.*

A HINT TO "REFORMERS."

Let every man endeavour to make the world happy, by a strict performance of his duty to God and man, and the mighty work of reformation will soon be accomplished.—*Dr. Samuel Johnson.*

THE JEWS.

Poor nation whose sweet saps and juice
Our cyons have purloined and left you dry;
Whose streams we got by the Apostle's sluice,
And use in baptism, while ye pine and die;
Who by not keeping once, became a debtor;
And now by keeping lose the letter.

Oh that my prayers! mine alas!
Oh that some angel might a trumpet sound:
At which the Church falling upon her face,
Should cry so loud, until the trump were drown'd,
And by that cry, of her dear Lord obtain
That your sweet sap might come again.

—*Herbert.*

THE LITURGY.

The repeated cries to each person of the ever-adorable Trinity for mercy, are not at all too frequent or too fervent for me; nor is the confession in the communion service too strong for me; nor the "Te Deum," nor the ascriptions of glory after the Lord's Supper, "Glory be to God on high, &c.," too exalted for me. The praise all through savours of adoration, and the adoration of humility. And this shows what men of God the framers of

our Liturgy were, and what I pant, and long, and strive to be. This makes the Liturgy as superior to all modern compositions, as the work of a philosopher on any deep subject is to that of a school-boy, who understands scarcely anything about it.—*Rev. C. Simeon.*

MY MOTHER.

It has been truly said, "The being that rushes to the recollection of a soldier or sailor in his heart's difficulty, is his mother. She clings to his memory and affection in the midst of all the forgetfulness and hardihood of a roving life. The last message he leaves is for her; his last whisper breathes her name. The mother, as she instils the lessons of piety and filial obligation into the heart of her infant son, should always feel that her labour is not in vain. She may drop into the grave, but she has left behind her influences that will work for her. The bow is broken, but the arrow is sped and will do its office."—*Pearce.*

STEADINESS OF PURPOSE.

One of the most important items of success in the world, consists in steadiness of purpose. Many a young man distinguished in his childhood, for quickness of intellect and vividness of imagination, has not taken that stand in after life which was expected from his talents and genius, simply from a want of this valuable trait. The world is so constituted at present—there are so many competitors in every employment—such a crowd of rivals that jostle each other in every path, that something more than mere brilliancy of talent or precocity of early intellect is necessary to obtain even a footing in the great thoroughfare of life. Young men of moderate powers who possess steadiness of purpose, are successful, while genius alone meets with difficulties too arduous to overcome. The power of overcoming difficulties, the faculty of concentration of purpose, the determination that no obstacle shall be sufficient to intimidate, is the character to succeed in life. It is more influential than talent or imagination or genius. It is genius itself. Without it, no difficulties will be overcome; no advances made in morality or right; no approbation of conscience reached; no good opinion of the world obtained; no benefit accomplished; no success grasped. We admire and honor that young man, who steady to his purpose of doing something for himself, and carving his own destiny in the world, presses firmly onward towards the great object before him. We know well that he will be successful. He may meet with difficulties; they lie in every man's path, but he has that within him that rises superior to such difficulties, and overcomes them. He may meet with unforeseen losses, they are the common lot of man, but he never yields to their pressure. He still perseveres and obtains the object of life before him.—*Morley.*

PRIVATE THOUGHTS.

If God would give me all in heaven and earth, without himself, I should be extremely and for ever miserable.

I am bound to thank God for my being; for the continuance and support of my life; and for innumerable benefits respecting this world; but most of all for making me capable of knowing, loving, and enjoying him; calling me to this happiness, and qualifying me for it.

If I was to be assured there is no God, or that he does not govern the world, nor regard what is doing in it, nor hear prayer, nor promise immortality, and prepare us for it, how would it affect me? Should I not think myself undone, as being deprived of all my hope and comfort, my best friend, and the dearest object of my heart?

God is my end, Christ is my way, the Spirit is my guide.

God has the same knowledge, inspection, and care of every one, as if there was but one.

It is my duty to keep myself at an awful distance from God's natural attributes, and to approach as near as possible to his moral.

God gives his help, not by forcing, but secretly inclining and changing the will, and bringing it with freedom and full consent to a conformity with his own.—*Adam.*

NOTHING IS LOST.

The drop that mingles with the flood, the sand dropped on the sea shore, the word you have spoken, will not be lost. Each will have its influence, and be felt till time shall be no more. Have you ever thought of the effect that might be produced by a single word? Drop it pleasantly among a group, and it will make a dozen happy, to return to their homes and produce the same effect on a hundred, perhaps. A bad word may

arouse the indignation of a whole neighbourhood; it may spread like wildfire, to produce disastrous effects. As no word is lost be careful how you speak; speak right, speak kindly. The influence you may exert by a life of kindness—by words dropped among the young and the old—is incalculable. It will not cease when your bodies lie in the grave, but will be felt, wider and still wider, as year after year passes away. Who, then, will not exert himself for the welfare of millions?—*Bovell.*

Ecclesiastical Intelligence.

DIocese OF TORONTO.

CONFIRMATION IN GALT.

The Bishop of Toronto arrived in Galt on Monday evening the 8th current, from Paris, where he had administered the rite of Confirmation to a considerable number of persons the same afternoon. His Lordship was received by a number of his friends at the residence of the Rev. M. Boomer, where he dined; and next morning proceeded to Trinity Church to hold a Confirmation. The Morning Service was read by the Rev. H. J. Grasset and the Rev. Mr. Boomer, and a very edifying sermon preached by the former of these gentlemen. The candidates for Confirmation, to the number of twenty-eight, then stepped forward to the altar, and the Bishop laid his hands upon each. His Lordship afterwards addressed them in a most affectionate, encouraging, and devout manner, expatiating on the solemnity of the apostolic rite they had just undergone, and praying the Holy Spirit might guide them in the performance of those baptismal vows they had now taken upon themselves. He then pronounced the appointed blessing, and concluded the ceremony, which was witnessed by a numerous body of people.

His Lordship proceeded the same evening to Guelph, where he held another Confirmation.—*Galt Reporter.*

DIocese OF QUEBEC.

The Bishop of Quebec paid a visit last month to Murray Bay (otherwise called Mal Bay) on the north shore of the St. Lawrence, and was the guest, during his stay, of Mr. and Mrs. Nairne, at the Manor House. On Sunday, the 24th, his Lordship held divine service in the house, and preached both morning and afternoon; the congregation, with the exception of Mr. and Mrs. Nairne and the two other resident Protestants of the place, consisting of summer visitors, drawn together for sea bathing or by other attractions of the spot.

MISSION OF POINTE LEVI.—The consecration of the lots of ground recently granted as a burial-place by her Majesty's Government took place on the 8th inst. The Bishop was met at the door of the Church by the Incumbent, (Rev. J. Torrance), and parishioners, who presented the petition for consecration. His Lordship having expressed his willingness to accede to the prayer of the petition, Divine Service was commenced by the Incumbent—the lessons being read by the Revs. R. R. Burrage and R. G. Pless.

After the prayers, a sermon appropriate to the occasion was preached by the Rev. C. H. Stewart, B.A., at the conclusion of which the Bishop Clergy and people, leaving the Church, proceeded round the ground, repeating alternately the 49th Psalm. The sentence of consecration was then read by the Rev. A. Mountain, Chaplain to the Bishop, and signed by his Lordship, who terminated the ceremony with the usual prayer and blessing.—*Canadian Ecclesiastical Gazette.*

ENGLAND.

MUNIFICENT DONATIONS.—Mr Sidney Herbert has given the sum of £500 for a new church in the parish of Fisherton. Dr. Hook has stated that he has it in his power to offer £400 for the endowment of St. Thomas' Church Leeds, now in the course of erection, on condition that £1,000 additional be raised for the endowment fund before the expiration of six months; £1,000 for the erection of a church in new Wortley, on condition that, within twelve months, a sufficient sum for the completion of the church be raised; and, on the same condition, £100 to St. Jude's, Hunslet. The name of the donor has not transpired.

ECCLESIASTICAL COMMISSION.—A Parliamentary return has just been issued which was obtained by the Marquis of Blandford, respecting the property of the Ecclesiastical Commission. It appears that the property, consisting of land and houses, in possession of the Ecclesiastical Commissioners, whether by lapse of lease or by purchase, to the end of the year 1849, was 3284 acres 2 roods and 34 perches. The rent received by the Commissioners amounted to £7199 18s. 10d. Of property belonging to preferments, the interest on which has been commuted, and which on the expiration of certain leases will come into possession of the Ecclesiastical commissioners, the average is 16,787 acres and 2 roods. The estimated net annual value in land and houses is £23,520 11s. and in tithe rent charges £13,759 6s. 1d. A similar return is given in the same document of all property belonging to vacated preferments, and now transferred to the Commissioners, held on leases for lives or terms of years. The average is set forth at 40,246 acres 1 rood and 29 perches. The estimated net annual value in land and houses, £73,241 13s. 3d., and the annual rent charges, £41,842 12s.

THE SYNODICAL QUESTION.

The Times begins to think it possible that Diocesan Synods might, after all, prove exceedingly serviceable to the Church:—"The Bishop of Exeter has rendered a practical service to the Church of England by demonstrating that if she had laid aside the synodical union of her dioceses, it was not the law or the jealousy of the civil power that deprived her of those institutions. It