

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, APRIL 8, 1852.

[WHOLE No., DCCLV.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	April 11, EASTER DAY.	{ M. Exod. 12 E. " 14.	Rom. 6. Acts 2†
M	" 12, MOND. IN EAS. WEEK.	{ M. " 16. E. " 17.	Matt. 28. Acts 3.
T	" 13, TUESD. IN EAS. WEEK.	{ M. " 20. E. " 32.	Luke 24† 1 Cor. 15.
W	" 14,	{ M. 1 Sam. 31. E. 2 Sam. 1.	Acts 11. James 3.
T	" 15,	{ M. " 2. E. " 3.	Acts 12. James 4.
F	" 16,	{ M. " 4. E. " 5.	Acts 13. James 5.
S	" 17,	{ M. " 6. E. " 7.	Acts 14. 1 Peter 1.
C	" 18, 1 SUNDAY AF. EASTER.	{ M. Num. 16. E. " 22.	Acts 15. 1 Peter 2.

* Creed of St. Athanasius; Psalms—Matins: 2, 57, 111; Evensongs: 113, 114, 118. † Verse 22. ‡ To verse 13.

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'clock	3 1/2 o'clock
St. Paul's	{ Rev. J. G. D. McKenzie, B.A. Incum. Rev. R. Mitchele, M.A., Incumbent.	11 " "	4 " "
Trinity	{ Rev. Stephen Lett, LL.D., Incumb. Rev. H. Scadding, M.A., Incum.	11 " "	7 " "
St. George's	{ Rev. H. Scadding, M.A., Incum. Rev. W. Stennett, M.A., Assist.	11 " "	6 1/2 " "
Holy Trinity†		11 " "	6 1/2 " "

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

THE COMMON-PLACE BOOK.

HE WAS CRUCIFIED AND DIED.

When Jesus died "the veil of the temple was rent from the top to the bottom." Here I see the moral law, as a law of works for righteousness, fulfilled in every tittle of its demands, and executed in every tittle of its curse, and as no longer therefore breathing out threatenings against the transgression of its precept, now impracticable by us, but changed into a pleasing rule of delightful obedience. Here I see the sting taken out of the hand of Death. How horrible was his countenance wont to be! I heard the thunders of Sinai when he approached me. I saw the flashes of everlasting fire breaking out behind his back. I was dismayed. I cried for mercy. I looked upon the cross. I considered who hung there. My spirit revived within me. Turning to Death, I said, "Where is thy sting?" I saw and was astonished. The scene was changed. His dart terrified no more. His countenance was smoothed. He smiled, and seemed to say, "I am thy friend." Here I see hell disappointed. What can the accuser do, when God is reconciled; when the law condemns no more; when its penalty in executed to the full; when justice appears on the side of the sinner? * But more than all this, I see there the richest blessings purchased for me. There I see sin punished, and the sinner pardoned. There I see perfect reconciliation and peace with a holy God. There the adoption of children. There the purchase of the Spirit. There the freest intercourse opened between heaven and earth. There I see the foundation of all the Mediator's glory, and of all the plenteous blessings the Church receives from Him. To that I owe all my mercies here, and all my hope in glory.
Such, now, is my meaning, when I say, "He was crucified and died."—Walker.

THE YOUNG SOLDIER AND HIS BIBLE.

In a town which I am connected with, a young man, whose conduct had nearly broken the heart of his widowed mother, entered the army. The regiment first went, I believe, to Malta. A little while afterwards, his mother had an opportunity of sending him a Bible. She did not hear again of her son till the regiment returned, when she found that he had fallen in America. But her son had received her Bible at Malta, and it had led him to seriousness and reflection; his vicious habits were reformed, and his soul brought into possession of substantial and enduring peace. But this was not all. At the close of the action in which he received his mortal wound, he was found under a little bush, his Bible open before him, the leaves stained with blood, and his dead hand lying upon his mother's Bible! This was an end which glorified spirits would rejoice to witness. From such an end praise redounds to the Redeemer of sinners, who can make that book the blessed pillow to a dying head, and fill the believer's soul with joy unspeakable and full of glory.—Hon. and Rev. Gerard Noel.

THE MEAKNESS AND PATIENCE OF THE SUFFERING SAVIOUR

How was He wounded who heals every disease. How was He crowned with thorns who crowns His martyrs with unfading garlands. How was He stripped naked, who clothes the fields with flowers and the whole globe with the canopy of heaven, and the dead with immortality. How was He fed with gall and vinegar, who reaches out to His people the fruits of paradise, the cup of salvation!—And when at the crucifixion the heavens were confounded, and the earth trembled, and the sun, that he might not behold the villany of the Jews, withdrew his shining, and left the world in darkness, still the blessed Jesus said nothing, and betrayed no emotion of anger; but endured without murmuring all that earth and hell could lay upon Him, till He had put the last stroke to the finished picture of perfect patience, and prayed for His murderers, whom He has been ever since, and is now ready to receive upon their repentance, not only to pardon, but to a participation of the glories of heaven.—Bishop Horne.

WHAT IS RELIGION?

It has been urged, as a grave objection to the teaching of Jesus Christ, that he has given no definition of Religion. Some German philosophers, and their imitators in England and America, have endeavoured to supply the deficiency; and accordingly we have the following as their definitions:—
The tendency of the human mind to the infinite.
A feeling of the infinite.
Absorption in the divine.
The innermost point of human consciousness.
The development of the divine in man.
The fluidity of the soul, tending toward the infinite.
The recognition of a subjective divinity.
The harmony of the subjective with the objective.
The correspondence of the finite concrete to infinite abstract.
The adjustment of the contingent to the absolute.

Had the Saviour accustomed himself to the statement and the discussion of such propositions, would the "common people have heard him gladly?" If he did not define, he certainly described it so as to make it intelligible. He was understood.

GETHSEMANE.

'T was eve, and its tints were yet glowing
On the temple's rich fretting of gold,
While the waters of Kedron dark flowing
Through the vale of Jehosaphat rolled.

'T was eve, but the daybeam was clinging
To the height of Mount Olivet's brow,
Though night her dark mantle was flinging,
Beneath, over blossom and bough.

All was hushed, save anon the deep plashing
Of the torrent was borne on the gale,
As in wrath, o'er its rocky bed flashing,
It swept o'er the echoing vale.

But who at this hour assemble,
A scanty and timorous throng,
Glance frequent behind them and tremble,
As they steal yon dark valley along?

'T is He, who hath chosen His pillow
On earth, though of all He was Lord,
Who spake, and the turbulent billow
Obeyed the Omnipotent word.

'T is He, who in Bethlehem's manger,
Was hailed as some heavenly guest,
When His bright star had guided the stranger,
As o'er the far desert he pressed.

But now in Gethsemane weeping,
His soul with deep agony torn,
Large blood drops those temples are steeping,
Which the circlet of Godhead had worn.

He weeps, but not His is the sorrow,
His life He has counted but loss,
'T is not for the shame of the morrow,
The mocking, the scourging, the cross.

Then think on Gethsemane's garden,
Oh, think upon Calvary's tree,
And scorn not, poor sinner, the pardon
Those blood drops have purchased for thee.
Church of England Magazine.

GARDEN OF EDEN.

Among the remarkable traditions which have been handed down in Damascus, I found one in particular concerning a meadow on the west side of the city. This is divided by a stream, said to be the spot where God made Adam of the earth of the plain,—confirmed by the circumstance of its being actually of a reddish colour, and the name of Adam in the Hebrew tongue signifying red. Again, it is supposed that the Garden of Eden, where the mysterious scene of our first parents had

occurred, must have been also in the vicinity of Damascus, although others fix this to be on the banks of the Euphrates. It must, however, be admitted, that the situation of the Damascus plain, in so fruitful a locality, and those "trees of fruit in the midst of water by a river" are "pleasant to the sight."—Rae Wilson.

TO A BEHEAVED CHRISTIAN MOTHER.

I saw a lovely flower
Upon a tender spray,
But a rude blast came, with sudden power,
And swept its bloom away:
It bent beneath the blow,
And its leaves to earth were given,
But the bitter wind that had laid it low,
Bore its fragrance unto heaven.

I marked a rainbow's form,
When the summer shower went by,
Born of the sun-beam and the storm—
Spanning the eastern sky:
And I gazed upon the sight,
Till the glorious arch was riven,
And its varied hues of gorgeous light
Melted away in heaven.

I watched a merry bird,
Building its fairy nest,
And the glassy leaves by its wings were stirred,
Round that little spot of rest;
And I deemed its gushing song,
Would still to mine ear be given,
But it plumed its wing for the skies ere long,
And soared, and sang in heaven.

I gazed on a gentle star
That was bright in the evening sky,
And thought how it smiled in its home afar,
When watched by a mortal's eye;
But the tempest gathered fast,
And wildly the clouds were driven,
And the star was lost, as their dark folds pass'd,
But I knew it was still in heaven.

So, like the lovely flower,
And like that rainbow's light,
And like the bird of the summer bower,
And the glittering star of night;
Hath thy loved one, in life's pure spring,
From thy fond embraces riven,
Been borne away on an angel's wing,
To dwell in the light of heaven.

DYING IN BAD TIME.

Though good men are often taken away from the evil to come; though some in evil days have been glad that they were old, nor long to behold the iniquities of a wicked world, or judgments threatened by them; yet is it no small satisfaction unto honest minds, to leave the world in virtuous well-tempered times, under a prospect of good to come, and continuation of worthy ways acceptable unto God and man. Men who die in deplorable days, which they regretfully behold, have not their eyes closed with the like content; while they cannot avoid the thoughts of proceeding or growing enormities, displeasing unto that Spirit unto whom they are then going, whose honour they desire in all times and throughout all generations. If Lucifer could be freed from his dismal place, he would little care though the rest were left behind. Too many there may be of Nero's mind, who, if their own turn were served, would not regard what became of others; and when they die themselves, care not if all perish. But good men's wishes extend beyond their lives, for the happiness of times to come, and never to be known unto them. And, therefore, while so many question prayers for the dead, they charitably pray for those who are not yet alive; they are not so enviously ambitious to go to heaven by themselves; they cannot but humbly wish, that the little flock might be greater, the narrow gate wider, and that, as many are called so not a few might be chosen.—Sir T. Browne.

Ecclesiastical Intelligence.

COLONIAL.

MINUTES

Of a Conference of the Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, holden at Quebec, from Sept. 24th, to Oct. 1st, 1851.

I. GENERAL DECLARATION.

We the undersigned, Bishops of the North American Colonies in the province of Canterbury, having had opportunity granted to us of meeting together, have thereupon conferred with each other respecting the trust and charge committed to our hands, and certain peculiar difficulties of a local nature which attach to the same.

We desire, therefore, in the first place, to record our thankfulness that we have been so permitted to assemble, and our sense of the responsibility lying upon us before God and the world to promote the Glory of His great name, to advance the kingdom of His Son, to seek the salvation of immortal souls, and what we feel to be inseparably united with these objects, to establish and extend, wherever there is a demand for her services, the system, the teaching, the worship, and the ordinances of the United Church of England and Ireland.

We feel that, in the prosecution of this great work, we are surrounded by many discouragements, embar-

assments and hindrances, which, by the grace of God, we are prepared patiently to encounter, and, while they may be appointed to continue, patiently to endure, but for which, nevertheless, it is our duty to seek all lawful remedy, if such remedy is to be found.

We have therefore prepared the statement which follows, of our views in relation to those subjects of our care and solicitude; and we desire to commend it to the favourable consideration of our Metropolitan, His Grace the Lord Archbishop of Canterbury, in the hope that he may be moved to assist us in obtaining relief from those evils of which we have to complain, as well as to counsel us in the disposal of questions which come before us in the exercise of our Episcopal duties.

II. CONVOCATION.

In consequence of the anomalous state of the Church of England in these Colonies with reference to its General Government, and the doubts entertained as to the validity of any Code of Ecclesiastical Law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their Episcopal Commission and Prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church; we therefore consider it desirable, in the first place, that the Bishops, Clergy, and Laity of the Church of England in each Diocese should meet together in Synod, at such times and in such manner as may be agreed. Secondly, that the Laity in such Synod should meet by representation, and that their Representatives be Communicants. Thirdly, it is our opinion that, as questions will arise from time to time which will affect the welfare of the Church in these Colonies, it is desirable that the Bishops, Clergy, and Laity should meet in Council under a Provincial Metropolitan, with power to frame such rules and regulations for the better conduct of our Ecclesiastical affairs as by the said Council may be deemed expedient. Fourthly, that the said Council should be divided into two houses, the one consisting of the Bishops of these several Dioceses under their Metropolitan, and the other of the Presbyters and Lay Members of the Church assembled (as before mentioned) by representation.

Upon these grounds it appears to us necessary that a Metropolitan should be appointed for the North American Dioceses.

III. CHURCH MEMBERSHIP.

Doubts being entertained who are to be regarded as Members of the Church of England in these Colonies, and as such, what are their special duties and rights, we are of opinion that Church Membership requires (1) admission into the Christian Covenant by Holy Baptism, as our Lord commanded, "in the name of the Father, and of the Son, and of the Holy Ghost;" (2) that all Church Members are bound, according to their knowledge and opportunities, to consent and conform to the rules and ordinances of the Church, and (3) according to their ability, and as God hath blessed them, to contribute to the support of the Church; and specially of those who minister to them in holy things. Upon the fulfilment of these duties, they may, as Church Members, claim at our hands and at the hands of our Clergy generally, all customary services and ministrations.

We cheerfully recognize the duty and privilege of preaching the Gospel to the poor, and of allowing to those who can make us no worldly recompense the same claim upon our services, in public and in private, which we grant to the more wealthy members of our flocks.

We are further of opinion that Church Members in full communion, are those only who receive with their brethren the Sacrament of the Lord's Supper, at the hands of their lawful ministers, as directed and enjoined by the Canons and Rubrics of our Prayer Book. Persons chosen as representatives of any Parish or Mission to attend any Synod or Convocation, should in every case be Members of the Church in full Communion.

IV. CANONS OF 1603-4.

Although it is confessedly impossible under existing circumstances to observe all these Canons, yet we are of opinion that they should be complied with so far as is lawful and practicable. But inasmuch as the retention of rules which cannot be obeyed is manifestly inexpedient, and tends to lessen the respect due to all laws, we hold that a revision of the Canons is highly desirable, provided it be done by competent authority.

V. ARTICLES AND FORMULARIES.

Whereas the multiplication of sects, among those who profess and call themselves Christians, appealing to the same Scriptures in support of divers and conflicting doctrines, renders a fixed and uniform standard and interpretation of Scripture more than ever necessary, we desire to express our thankfulness to Almighty God for the preservation of the Book of Common Prayer, our entire and cordial agreement with the Articles and Formularies of our Church, taken in their literal sense, and our earnest wish (as far as in us lies) faithfully to teach the doctrines and to use the offices of our Church in the manner prescribed in the said Book. And we desire that all the Members of our Church should accept the teaching of the Prayer Book, as, under the guidance of the Holy Spirit, their best help in the understanding of Holy Scripture, and as the ground work of the religious education of their children.

VI. DIVISION OF SERVICES.

We are of opinion that the Bishop, as ordinary, may authorize the division of the Morning Service, by the use of the Morning Prayer, Litany, or Communion Service, separately, as may be required but that no private Clergyman has authority, at his own discretion, to abridge or alter the Services or Offices, or to change the Lessons of the Church.

VII. PSALMS AND HYMNS.

Whereas the multiplication in churches of different Hymn Books, published without authority, is irregular in itself, and has a tendency to promote division among us, we are of opinion that a judicious selection of Psalms and Hymns by competent authority would tend much to the furtherance of devotion and to the edification of pious Churchmen.