

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. 38.]

TORONTO, CANADA, APRIL 22, 1852.

[WHOLE No., DCCLVII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	April 25	2 SUNDAY AFTER EASTER. (M. No. 23, 24. Acts 22. St. Mark Ev. & M. (E. 25, 1 John 1.	
M	" 26	" (M. 2 Sam. 22. Acts 23. (E. " 23 1 John 2.	
T	" 27	" (M. " 24 Acts 24. (E. 1 Kin. 1. 1 John 3.	
W	" 28	" (M. " 3 Acts 25. (E. " 2 1 John 4.	
T	" 29	" (M. " 4 Acts 26. (E. " 5 1 John 5.	
F	" 30	" (M. " 6 Acts 27. (E. " 7 2-3, John	
S	May 1	ST. PHILIP & ST. JAS. (M. Eclus. 7 John 1. (E. " 9 Jude.	
C	" 2, 3	SUNDAY AFTER EASTER. (M. Deut. 4 Acts 28. (E. " 5 Rom. 1.	

* From verse 43.

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. Incumbent.	11 " 4 "	" " "
Trinity	Rev. R. Mitchele, M.A. Incumbent.	11 " 6 "	" " "
St. George's	Rev. Stephen Lett, LL.D., Incumbent.	11 " 7 "	" " "
Holy Trinity	Rev. H. Scadding, M.A., Incumbent. } Rev. W. Stennett, 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.

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

THE COMMON-PLACE BOOK.

THOUGHTS WORTH PONDERING

"I can speak it from experience," says the celebrated Erasmus, "that there is little benefit to be derived from the Scriptures, if they be read cursorily or carelessly; but if a man exercises himself therein constantly and conscientiously, he will find such efficacy in them as is not to be found in any book whatsoever."

"The genuine philosophy of Christ," says the same author, "cannot be derived from any source so successfully, as from the book of Gospels and Apostolic Epistles, in which, if a man philosophize with a pious spirit, praying rather than urging, he will find that there is nothing conducive to the happiness of man, and the performance of any duty of human life, which is not, in some of these writings, laid down, discussed and determined, in a complete and satisfactory manner."

"That which stamps upon the Scriptures the highest value," says Bishop Porteus, "that which renders them, strictly speaking, inestimable, and distinguishes them from all other books in this world, is this, that they, and only they contain the words of Eternal Life." In this respect every other book, even the noblest compositions of man, must fail; they cannot give us that which we most want, and what is of infinitely more importance to us than all other things put together.—*Eternal Life.*

EVIL THOUGHTS.

Have a care of evil thoughts. Oh, the mischief they have done in the world! Bad thoughts come first, bad words follow after, and bad deeds bring up the close. Strive against them! Watch against them! Pray against them! They prepare the way for the enemy:

Bad thought's a thief! He acts his part;
Creeps through the window of the heart;
And, if he once his way can win,
He lets a hundred robbers in.

HOW TO LIVE LONG.

Think not thy time short in this world, since the world itself is not long. The created world is but a small parenthesis in eternity; and a short interposition for a time between such a state of duration, as was before it and may be after it. And if we should allow of the old tradition, that the world should last six thousand years, it could scarce have the name of old, since the first man lived near a sixth part thereof, and seven Methuselahs would exceed its whole duration. However, to palliate the shortness of our lives, and somewhat to compensate our brief term in this world, it is good to know as much as we can of it; and also, so far as possibly in us lieth, to hold such a theory of times past, as though we had seen the same. He

who hath thus considered the world, as also how therein things long past have been answered by things present; how matters in one age have been acted over in another; and how there is nothing new under the sun; may conceive himself in some manner to have lived from the beginning, and to be as old as the world, and if he should still live on, it would be but the same thing.—*Sir T. Browne.*

WANTING FAITH.

It is good that a man should both hope and quietly wait for the salvation of the Lord; and waiting I desire to remain in the ways my Lord has appointed me, that he may lighten my darkness, that he may cleanse me from the guilt of my daily transgressions, that he may renew my heart from day to day, supporting me in trials, sanctifying to me all troubles, and conducting me safely through this wilderness to the land of my rest, where I would be.

Waiting is the opposite of impatience; and as the one proves a belief in Jesus as an all-sufficient, most wise, and vigilant Lord and Governor, so the other must of course, call in question the reality of his mediatorial dominion, or the might of his power, or the administration of his government, or his faithfulness to the charge he has taken upon him. Quiet waiting is a great mark of a strong faith and an humbled heart. It was in this that Abraham eminently gave God glory.

DEPARTED FRIENDS.

One more! one more! like stars they go,
That shoot across the sky;
Like leaves, when chilling wind doth blow,
They cast from us and die.

Whilst we live clinging to each other,
Heart to heart—hand to hand;
Like loving child and loving mother,
Girdled by one golden band;

When loves have soared to utmost reach,
And blended like sunbeams;
And souls are mingling each with each,
Like waters of two streams;

Whilst we stand battling side by side,
Each one the other's shield;
Edged steel lets out the crimson tide;
One falls upon the field;

Pale, pale his brow—pale, pale his cheek;
Cold, cold his hand and heart;
Trembling we wait—in whisper speak;
A next one must depart!

So Paradise fills up with friends—
And we will weeping cease;
And pray Thee, Jesus, when life ends,
Grant Paradise and peace.

EFFECT OF HABIT AND ASSOCIATION.

I am confident that Philosophy bears me out in this; for I find a religious metaphysical illustrating the fact, that the same causes may start an almost endless multiplicity of associate ideas. Thus, he says, "Carry a number of persons equally clear-sighted upon a hill, from whence they have an extensive prospect with a variety of objects before them. The farmer sees turnip and corn grounds, meadow, pasture and coppice; the soldier observes eminences, morasses, and defiles; the mathematician descries parallelograms, triangles, and scalenums, in the fields and hedges; the country attorney distinguishes parishes, hamlets, manors, and boundaries of estates; the poet beholds shady groves, sportful flocks, and verdant lawns; the painter discerns variety of colors, contrast of light and shades; the religious man discovers materials for building, provisions for eating, for drinking, for clothing, for the necessities and conveniences of life, accompanied with a thought of the Giver of those blessings."—*Tucker's Light of Nature, quoted by Dr. Boit in his Convention Sermon.*

SWEDISH MOTHER'S HYMN.

There sitteth a dove so white and fair,
All on the lily spray,
And she listeneth how to Jesus Christ
The little children pray.
Lightly she spreads her friendly wings,
And to Heaven's gate hath sped,
And unto the Father in Heaven she bears
The prayers which the children have said.

And back she comes from Heaven's gate,
And brings—that dove so mild—
From the Father in Heaven who hears her speak,
A blessing on every child.
Then children lift up a pious prayer,
It hears whatever you say,
That heavenly dove so white and fair
All on the lily spray.

SYMPATHY.

The education of a man of open mind is never ended. Then, with openness of soul, a man sees some way into all other souls that come near him, feels with them, has their experience, is in himself a people. Sympathy is the universal solvent; nothing is understood without it. The capacity of

a man, at least for understanding, may almost be said to vary according to his powers of sympathy. Again, what is there that can counteract selfishness like sympathy? Selfishness may be hedged in by minute watchfulness and self-denial, but it is counteracted by the nature being encouraged to grow out, and fix its tendrils upon foreign objects.

The immense defect that want of sympathy is, may be strikingly seen in the failure of the many attempts that have been made, in all ages, to construct the Christian character, omitting sympathy. It has produced numbers of people, walking up and down one narrow plank of self-restraint, pondering over their merits and demerits, keeping out, not the world exactly, but their fellow-creatures, from their hearts, and caring only to drive their neighbours before them on this plank of theirs, or to push them headlong. Thus, with many virtues, and much hard work at the formation of character, we have had splendid bigots or censorious small people.—*Friends in Council.*

Ecclesiastical Intelligence.

DIOCESE OF MONTREAL.

The following address has been presented to the Rev. W. Agar Adamson, D. C. L., on the occasion of his removal from Montreal to Quebec.

TO THE REV. W. AGAR ADAMSON, D. C. L.
CHAPLAIN TO THE LEGISLATIVE COUNCIL.

DEAR AND REVEREND BROTHER,—At a time, when by your removal to Quebec, we are about to experience the loss of that willing and efficient aid, which, during your residence for so long a period, you have ever been ready to afford in all things connected with the advancement and welfare of the Church of God in this Diocese, and when we are about to be separated from one, who by his kind offices and friendly co-operation, has endeared himself to so many of us, we your Brethren in the Ministry, should not do justice to our feelings did we suffer you to depart without bidding you an affectionate farewell, and expressing a hope that the good Providence of God may call you to labour in some other sphere of usefulness where your talents and acquirements may be made conducive to His Glory and your own temporal and Eternal happiness.

Commending your dear family and yourself to the Heavenly guidance and protection,
We remain,
Your affectionate Brethren in Christ,

Rev. W. T. Leach, D. C. L., St. George's,
Rev. W. Bond, Assistant, St. George's,
Rev. J. Irwin, St. Thomas,
Rev. A. D. Campbell, Trinity,
Rev. J. Ellegood, St. Anne's,
And 33 others.

The following is Dr. Adamson's very appropriate and feeling answer:—

MONTREAL, April 6th, 1852.

DEAR AND REVEREND BROTHER:—To part from sincere and attached friends, is ever a most painful passage in human experience, and he has reason to bless God, who, amid the changes and chances of this mortal life, is permitted to retain among the companions and counsellors of his age, some, at least, of the dear and cherished associates of his youth.

But, "it is not in man that walketh to direct his steps"—much less is it for the Minister of Christ to prescribe his own field of labour, his course may lie "through paths that he knows not and in ways that he has not known," yet should it be his joy, if in following the guidance of Providence he is enabled to preserve the way in which the Lord our God hath appointed him to walk, and this in leaving one people for another must be accounted happy, the sorrows of whose parting are alleviated by the sympathies of kind and constant friends who can forget whatever may have momentarily dimmed—like the shadow of a passing breath—the bright mirror of brotherly love; and remember only that which constitutes the bliss of friendship, a community of labours and of sufferings, a desire to "bear one another's burdens, and so fulfil the law of Christ."

In leaving, with the remnant of my family, a city in which we have resided for eight years, permit me in their name, and in my own, to return our unfeigned thanks for all your past kindnesses, as well as for the expression of your interest in our future welfare; above all let me express our gratitude for the assurance of your continued prayers that we may be preserved by the guidance and protection of "our Father which is in Heaven."

Whosoever may be my sphere of future labour, with whomsoever I may be associated in ministerial duty, I shall recur in memory to my residence in Montreal with feelings of affection and gratitude towards you my dear and reverend brethren, not only for all those kind and friendly services which you have so considerably and constantly rendered me, but also for this last mark of your friendship and regard, for this parting assurance of your blessing and your prayers.

And now, my dear and Reverend Brethren—Farewell—May every good gift that cometh from above rest upon you and upon your families, now and for evermore.

W. AGAR ADAMSON.

The Vestry of Christ Church Cathedral, of which Dr. Adamson was so long Assistant Minister, have likewise presented to the Rev. Doctor an Address expressive of their regard, attachment, and respect. A more substantial testimony of their esteem is also in contemplation.

ENGLAND.

THE PLYMOUTH SISTERHOOD.

The Sisterhood began, as is now generally known, by receiving into their house young orphan girls, whom they clothed, fed, and educated to be servants. This was at first their only work, except visiting the poor at their own houses, and attending and assisting at the parish schools—we believe large ones. All these works are still continued, and the Sisters have now twenty-seven orphan girls, from three years old to fifteen, resident in the house with them. Of these, we learn, some had before no home but the workhouse; "and all, with but one or two exceptions, were utterly ignorant of the first principles of religion; they did not know there was a God, or that they had souls; they could not even say the Lord's Prayer."

This, then, was the beginning; but in such a place as Devonport such beginnings cannot well stand still.

Very soon after the commencement, we learn that the ladies had three schools of their own establishing, besides their ordinary visiting work in Morice Town and Devonport. Miss Sellon writes—"We covered in our court-yard and part of the garden for some of our schools for the children, and we got a large barn to receive more who came for instruction." This was early in 1848; and this appears to have led very soon to another and most important step. "We took some houses for the parents of these children, letting them out as lodgings, opening schools in them for the children and reading-rooms for the men, and inducing them to submit to rules of moral and religious discipline."

"We turned a good sized meeting-house into an INDUSTRIAL SCHOOL for young women, who were without proper protection and employment."

"We converted two houses into a COLLEGE for boys who were homeless in the streets, and determined on educating them for the sea."

"We turned a large building in Devonport into a KITCHEN, where the poor could have their dinner daily, and could have their cases inquired into; we have also a small room in Plymouth partly for the same purpose."

And it appears that, besides these various and most onerous undertakings, there have been also, at various times, projected and set on foot—a house for destitute children of tender age, "not necessarily orphans," but who from "poverty, hunger, bad homes, and neglect," may be in the same or greater need of an asylum;—a house or asylum for elder girls of the same class, called a House of Peace,—and another house or asylum for poor old men and women, otherwise destitute, helpless, and friendless.

Thus we have the short account of what has been projected and set on foot since 1845 by these few ladies,—originally only two,—and with but little means save their own good hearts and God's blessing upon them. The present position and statistics of their undertaking appear to be somewhat as follows:—

I. In the ORPHAN HOME, there are now, as we have said, twenty-seven girls of various ages entirely provided for.

II. "We have now eight LODGING HOUSES for families; we could increase them to any number; for the applicants on the admission list always exceed the number of rooms,—though we have added house to house as we have been able to do so."

"The first of these houses was taken two years ago. * * * There is one long street where there is scarcely a house without a beer shop, and the known character of this street is that there is not a respectable lodging-house in it. Such are the places whence our inmates have been gathered together. * * *

There are now one hundred and fifty-two inhabitants all living under certain rules laid down, as the conditions on which they become and remain our inmates, and only two or three families have been dismissed for ill-conduct since the plan was begun. Lodgings for the poor are usually considered to support themselves, and so far as the rent of the rooms in them so occupied is concerned, this is true. But the object of these houses is not only to improve the social and temporal condition of the people, but to raise them from their degradation, such as we see it daily here, and help them to learn and desire to serve God. * * *

General family prayers are read in these houses, morning and evening, by a Sister, and some of the members of each family are expected to attend. They are also required to go to church on Sunday, and on that day as many as like meet together in the school-room, between the Church services, when the Sister who has the care of the house reads to them and catechises the children. We are able, of course, to help the families in these houses with clothing and food, and relieve them in sickness more effectually than we could the poor outside, because from the watchful eye daily over them, we know, what we cannot be sure of in other cases, that such relief is not worse than wasted, by being taken to the pawn-shop or the ale-house."

In connection with these houses, or rather in them, are also established, as has been said, Reading-rooms, where, "by the help of kind friends, a few books and drawings have been placed,"—and which not only "give very great pleasure to the men of the houses,"—but also are open to "strangers of respectable character," who are admitted, "on paying a small subscription, and are balloted for by the members."

III. Also, attached to these houses, are two girls' SCHOOLS—one for infants, the other for elder children—the first of which now numbers 53, and the latter 56 inmates;—and the elder members whereof—

"Are allowed, as a reward, to join an evening working school in the houses, where they receive small wages, and are employed in making clothing, which is sold afterwards to the inhabitants and others at a moderate price, which they are permitted to pay by instalments."