

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. 51.]

TORONTO, CANADA, JULY 29, 1852.

[WHOLE No., DCCLXVII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	Aug. 1, 8 SUNDAY APT. TRIN.	M. Kin. 13, Heb. 4.	John 20.
M	" 2,	M. Jer. 31, Heb. 5.	John 21.
T	" 3,	M. " 32, Heb. 6.	Acts 1.
W	" 4,	M. " 33, Heb. 7.	Acts 2.
T	" 5,	M. " 34, Heb. 8.	Acts 3.
F	" 6,	M. " 35, Heb. 9.	Acts 4.
S	" 7,	M. " 36, Heb. 10.	Acts 5.
C	" 8, 9 SUNDAY APT. TRIN.	M. Kin. 18, Heb. 11.	Acts 6.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Matins.	Even song.
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock.	3 1/2 o'clock.
St. Paul's	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 " "	4 " "
Trinity	Rev. Alexander Sanson, B.A. Incumbent.	11 " "	6 1/2 " "
St. George's	Rev. Stephen Lett, LL.D., Incumbent.	11 " "	7 " "
Holy Trinity	Rev. H. Scadding, M.A., Incumbent.	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.

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 25s.

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

THE COMMON-PLACE BOOK.

Extract from BISHOP ELLIOT'S Address at the consecration of Christ Church, Macon, Georgia:

"It is just twenty years ago, since a letter was placed in the hands of a lawyer, in the town of Buford, South Carolina, signed 'Seneca G. Bragg,' purporting to be a circular from the minister and vestry of this incipient parish, asking pecuniary aid in the building of the church which this now replaces."

"Had it been written in the ordinary strain in which such letters are usually composed, it would most probably have received the attention which men of business generally give to such communications; but so much struck was he with its deep humility, its Christian earnestness, its godly simplicity, that although he had never heard of the man, and felt then but small interest in the town he represented, his heart was moved towards him and his flock, and among his friends he made some small collection, as a token at least of good will and Christian response. Is not reality stranger than fiction? Are not the arrangements of life more unknown than the wildest fancy can suggest?"

"That lawyer has been changed into your Bishop—that unknown man is the inmate of his house, and the very friend of his bosom—that little flock has swelled into this large and growing congregation—that money has increased at interest and compound interest until its value cannot be told in the souls it may have helped to save, and the children it may have conducted to train; and here we all stand to-day—that lawyer, that unknown man, that feeble flock, face to face, bound together by the highest interests which can unite Christian hearts. Truly in this case may we take up another part of the same Psalm and say, 'Thy way, O God, is in the sea, and thy path in the great waters, and thy footsteps are not known.'"

DYING WORDS OF WILBERFORCE.

"Come, and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward, putting his arms around that friend, he said: "God bless you, my dear." He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my fond friend; we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear —, do not weep, for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness till I found Christ a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses, I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough."

Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterwards spoke of the regret of parting with friends. "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without a regret; yet I do not love you less, but God more."—N. Y. Observer.

GOD'S TEMPLE.

God's temple is the universe—
His praises may be heard,
In the thunder of the ocean wave,
The singing of the bird;
In the gentle murmur of the rill,
The sighing of the gale;
In the crashing of the mighty storm,
That sweeps across the vale.

The arch of this great temple
Is the firmament on high;
Its pillars lofty mountains are,
Which seem to reach the sky;
Its font the Sea of Galilee,
On which our Saviour trod;
Its altar Holy Calvary,
Where died the Son of God.

Each heart's repentant sighing,
Each tear by sinners shed,
A sacrifice that's lying
On the altar of the dead;
Each song of Christian rapture,
Each triumph o'er the grave,
A tribute to the risen Lord,
Praising his power to save.

LAURA.

NEGLECT OF THE SOUL.

Men pay the most to lawyers, less to doctors, and least to the clergy; valuing property before health, and the health of their bodies more than the cure of their souls.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO MISSION FUND.

Collections in the several Churches, Chapels, and Missionary Stations, throughout the Diocese of Toronto, to be applied to the funds for the support of Missionaries—Trinity Sunday, 1852.

Previously announced in No. 49.....	£100	5	11
Trinity Church, Moore.....	£1	6	3
St. Mary's, do.....	0	10	5
Church St. Con. do.....	0	5	0
do Sarnia.....	1	7	6
—per Rev. J. Salter.....		3	9
Hawkesbury—per Rev. J. T. Lewis....	3	0	0
Port Stanley—per Rev. G. C. Street....	1	0	3
Caledonia.....	£1	15	0
York.....	1	5	0
Cayuga.....	0	10	0
—per Rev. Bold C. Hill.....		3	10
Marysburg—per Rev. J. R. Tooke....	0	11	3
Mountpleasant—per Rev. J. R. Stinson.	0	10	0
Portsmouth.....	£1	9	3 1/2
Marshall's School House.....	0	7	1 1/4
Mr. Farland's do.....	0	10	6
—per Rev. T. W. Allen.....		2	7
Christ's Church, Huntingford.....	£1	2	3
Lot 28, 12th Con. East Zorra.....	0	7	9
—per Rev. F. D. Fauquier.....		1	10
Goderich—per Rev. E. L. Elwood....	2	2	7
Delaware—per Rev. R. Flood.....	2	10	8
St. George's Church, Guelph.....	£1	10	0
Station at Worsfolds.....	0	6	7 1/2
—per Rev. A. Palmer.....		1	16
St. John's, Bowmanville.....	£0	18	8
St. George's, Clarke.....	0	13	10
Newton, do.....	0	6	3
—per Rev. A. McNab.....		1	18
St. Peter's.....	£1	0	1 1/2
Stone Chapel, Sydenham.....	0	10	0
—per Rev. T. S. Kennedy.....		1	10
77 Collections, amounting to.....	£124	2	4

PALM SUNDAY COLLECTIONS.

Marysburg—per Rev. J. R. Tooke.....	£1	5	0
Pictou—per J. P. Downes, Esq., Church-warden.....	1	0	0
Portsmouth.....	0	27	2
Marshall's School House.....	0	6	5 1/2
—per Rev. T. W. Allen.....		1	13
St. George's Chapel, Guelph.....	£2	3	10 1/2
Puslinch.....	0	8	5
Station at Worsfolds.....	0	6	0
—per Rev. A. Palmer.....		2	18
		£6	16

PAROCHIAL BRANCHES.

Proportion of Subscription Lists from 9th year of Amherstburg.....	£2	17	0
Colchester.....	2	10	0
—per R. P. Vidal, Esq.....		£5	7

THEOLOGICAL STUDENTS' FUND.

St. George's Church, Guelph.....	£3	8	3 1/2
Puslinch.....	0	4	1
Station at Worsfolds.....	0	5	0
Church at Rockwood.....	0	5	6 1/2
—per Rev. A. Palmer.....		£4	2

ANNUAL SUBSCRIPTIONS FOR THE 10TH YEAR.

Rev. E. Flood.....	£1	5	0
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The Secretary of the Church Society acknowledges the receipt of £2 10 from a friend in Ireland, through Mrs. Nicholas Howell, of Pickering, to be applied towards building a church at Norwood, in the township of Pickering.

THOMAS SMITH KENNEDY,
Secretary.

The Rev. John Smithurst, formerly of Red River has been appointed to a new parish, in the Township of Niagara and Grantham, set off by the Incumbents of Niagara and St. Catharines, with the sanction and approval of the Lord Bishop. This, we believe, is the first instance of the boundaries of a parish for ecclesiastical purposes being distinctly defined in this diocese. It is much to be regretted that every clergyman has not an equally definite sphere for the performance of his duties. It is vain to expect that the laity will or can appreciate the advantages of the Parochial system, so long as any doubt exists as to which parish they may properly belong to.

The Rev. Richard Mitchel, M.A., Incumbent of Trinity Church, Toronto, has, with the sanction of the Lord Bishop, exchanged with the Rev. Alexander Sanson, Rector of York Mills. The Reverend gentlemen entered upon their new spheres of duty on Sunday the 11th instant.

ENGLAND.

DIVISION OF THE SUNDAY SERVICES.

ST. MARTIN'S, BIRMINGHAM.

To the Congregation assembling for Public Worship in St. Martin's Church, and to the Parishioners generally. St. Martin's Rectory, June 25, 1852.

MY DEAR FRIENDS.—The alteration in the arrangement of the Sunday services in our parish, which was commenced at the beginning of the present year, and has been continued up to this time, was presented to you as an experiment. The time allotted for that experiment was to "the end of June." As that time expires with next Sunday, you will, of course, be looking for some intimation as to the view of the result of the experiment which my own observation and experience have led me to form; assisted and modified as these have been by such intimations of your conclusions and feelings as I have been able to collect, from time to time.

I cannot sit down to give you this result, and to lay before you the final arrangements proposed, without expressing, with all the gratitude of a full heart, the deep sense which I entertain of the very candid and kind manner in which you have awaited the progress of the experiment. Conscious to myself of no other desire than that of so working our church's system, and so availing myself of her valued formularies, as to meet most fully and exactly your spiritual interests and wants—and not unwilling to let our parish be the sphere for the trial of an experiment which (not indeed in the exact details of the plan, but in principle) was ardently desired by many of all parties in our communion—I relied upon your candour and kindness, and have not been disappointed. Heartily do I thank you for your confidence.

Let me also add that the many private communications which I have received—in many instances from brethren unknown to me—the many private inquiries which have been made as to the working of the plan, during the last two or three months—together with the comments of the public press—have proved that I had not over-rated the interest with which the step would be regarded. Were I at liberty to lay before you some of these communications, you would find that a few of our laity as well as of our clergy—and these, too, of all parties—have been desirous of seeing some movement made.

This letter would assume too much of a personal character, and would be unduly lengthened, were I to attempt a full justification of the step on which I ventured, against one or two objections which have reached me. For example, that such an experiment, if tried at all, should have been tried by a diocese, or archdeaconry, or by the whole body of the local clergy of some large town. I could not divest myself of the apprehension that I should seem rash, presumptuous, and even forward and arrogant, in making so bold an experiment single-handed. But, if there has been an error, it has been one of judgment only. It seemed to me the preferable course for a single incumbent, having a parish which, from its character and the locality of its church, amid a dense population, might prove a suitable field for the trial—could he obtain the sanction of his bishop to make that trial. Should the experiment succeed, its success would encourage others. Should it fail, the church of England was, in no way, committed by its failure.

But let me dismiss all personal matters, and, once for all, throw myself upon the candour and charity of all who may be disposed to inquire into my motives.

I proceed to the plan itself. In the address in which it was presented to you in January, the anticipated advantages were stated to be four:—

"1—The shortening of the present Morning Service.

"This, it is believed, will be a great comfort to invalids, aged persons, and children. The evil of our present length of service to children can hardly be exaggerated, as Sunday-school teachers well know.

"2—The securing an additional Service and Sermon in a parish where the church accommodation is so utterly inadequate for the population.

"It is hoped that this will also be a great accommodation in family arrangements, as facilitating the attendance of servants.

"3—The bringing ALL our Services, as far as possible, within the reach of all classes.

"It is hoped that servants—many of the working classes—wives who have the little Sunday dinner

to attend to later in the morning—and who are now shut out from the 'Te Deum,' 'The Litany,' and 'The Communion Office'—will find their privileges greatly increased, and enjoy in our incomparable Liturgy much of which they have been practically deprived.

"4—The facilitating the attendance of servants and of the working and poorer classes at the Lord's Supper, by an AFTERNOON administration of it monthly.

"It is to be feared that the sadly scanty attendance of these classes at the Holy Communion is to be traced, in some measure, to the circumstance that the Communion is never administered in the afternoon. Such is the opinion of many experienced parish clergy."

All these have been realized except the second. The early service has proved an entire failure, and will be discontinued. After a trial of six months, it is clear that it does not fall in with the habits of any class of the parishioners.

On the third advantage I would only reiterate what was then stated, and press upon those who may be disposed to object to an arrangement which breaks in, in some measure, upon that to which they have been accustomed, to consider the case of others also—particularly their own domestic servants and those of our working classes who attend in the evening only. Let them enjoy, in turn, those portions of our liturgy which, before the change, were enjoyed only by morning worshippers.

As regards the administration of the Lord's Supper, the plan now put forth will afford a still further opportunity—especially to the classes above mentioned—inasmuch as it involves a monthly evening communion. Against this, theoretic objections are taken by some, and apprehensions and prejudices felt by others. But, surely, with nothing, either in Holy Scripture or in the laws of our church against it, no light objection should weigh against the great importance of giving all classes an opportunity of coming to the Lord's Table.

The great objection made to the plan now to be superseded was the want of uniformity. This I strongly felt. The present plan removes this, to some extent, so far as the morning service is concerned, which, it will be observed, is uniform, except on the first Sunday in the month. But entire uniformity cannot be carried throughout, without sacrificing much that is essential to the plan. Certain services must be given in the day, and certain rubrics observed as to their order. And, until the attempt is practically made, few are aware of the difficulty of securing the advantages proposed, and at the same time avoiding direct collision with the rubrics.

I soon found that the former plan was seriously objectionable as depriving the morning congregation, on alternate Sundays, of the Psalms and Lessons. This is now remedied; and I believe that you will all concur in the desirableness of letting our eleven o'clock service contain, uniformly, the morning prayer.

By substituting the "communion service" for the "litany" on the occasion of the service to children, we avoid having a service without a portion of scripture in it; and, at the same time, get a service better adapted for the children, and containing in it the Ten Commandments.

On Christmas Day, the Epiphany, Ash Wednesday, Good Friday, Easter Day, Ascension Day, Whit Sunday, and Trinity Sunday, the following plan will not be adopted, but the ordinary usage followed—i.e., morning prayer, litany, and communion, with a sermon in the morning; and evening prayer at the other services.

On Easter Day and Whit Sunday there will always be an early, as well as a late administration of the Lord's Supper. There will also be, as heretofore, holy communion on Christmas Day, Good Friday, on Ascension Day, and Trinity Sunday—even should the last named Sunday fall on the fifth Sunday of the month.

It would add to the completeness of the present plan—and more fully carry out the church's appointment—were the sacrament of baptism included in it, as to be administered on, at least, one Sunday in the month, during divine service. Gladly would I include it. But in such a parish it is, at present, impracticable. Of this I am persuaded; I could at once assure any one who could, with me, consider its practical working. Such a parish is an anomaly in our church's system; and we are not fairly chargeable with disobeying her laws when unable to follow her instructions to the letter, in anomalous cases, never contemplated when her rubrics were framed.

It is hardly necessary to point out that the following scheme can be adopted only where three Services are celebrated in the day.

I have no right to anticipate that the precise scheme will so far approve itself to others as to be adopted by any. And it may be objected that, should the result of our experiment encourage others to form similar schemes, even our present system of uniformity will be broken up, and each Diocese, or town, or parish, have its own peculiar arrangements. The answer is obvious. We are confined, by the laws of the Church, within strict limits, in this matter. We must not only use the same book, but the same portions on the same Sunday.

Morning Prayer—the Litany—the Communion Service—Evening Prayer—must be given. Is not this sufficient uniformity? The characters of our parishes differ widely; our people's habits differ; the locality of the Parish Church is more or less convenient. Is not any little breach of uniformity compensated by practically shewing or practically employing an elasticity in our Prayer Book—the foundation of our "most holy faith"—and the practical working of our means and machinery. The former are immutable, for they are the truths of God, and of his imperishable Word. No changes in our social habits and condition can alter or modify these. But the other—our means, our machinery, the time and arrangement of our Services—we may adapt (and will it not be our wisdom to adapt them?) to the wants and convenience of our day. One of our great wants in the Church of England has