

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. 9.]

TORONTO, CANADA, OCTOBER 2, 1851.

[WHOLE No., DCCXXIII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
E	Oct. 5,	16TH SUND. APT. TRIN. { M. Ezek. 2, Mark 8. E. " 13, 2 Cor. 4.	
M	" 6,	{ M. Judith 3, Mark 9. E. " 4, 2 Cor. 5.	
T	" 7,	{ M. " 5, Mark 10. E. " 6, 2 Cor. 6.	
W	" 8,	{ M. " 7, Mark 11. E. " 8, 2 Cor. 7.	
T	" 9,	{ M. " 9, Mark 12. E. " 10, 2 Cor. 8.	
F	" 10,	{ M. " 11, Mark 13. E. " 12, 2 Cor. 9.	
S	" 11,	{ M. " 13, Mark 14. E. " 14, 2 Cor. 10.	
E	" 12,	17TH SUN. APT. TRIN. { M. Ezek. 14, Mark 15. E. " 18, 2 Cor. 11.	

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Maths.	Even. song.
St. James's	{ Rev. H. J. Grasset, M.A. Rector, } { Rev. E. Baldwin, M.A. Assist. }	11 o'clock	8 1/2 o'clock
St. Paul's	{ Rev. J. G. D. McKenzie, B.A. Incum. }	11 " "	" "
Trinity	{ Rev. R. Mitchel, M.A. Incumbent, }	11 " "	" "
St. George's	{ Rev. Stephen Lett, LL.D., Incumb. }	11 " "	" "
Holy Trinity	{ Rev. H. Scadding, M.A. Incum. }	11 " "	" "
	{ Rev. W. Stennett, M.A. Assist. }	11 " "	" "

* 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.

Original Poetry.

SABBATH SONGS.

NO. IV.

"God is a very present help in trouble."—Holy Bible.
Haste for the Leech, the master dies,
The night is dark, the journey long;
Both whip and spur the horseman plies,
To urge his panting steed along.
Around the couch spreads dark despair,
Alas! no present help is there.

What tho' the bitter drop is cast
Into thy cup of earthly joy,
Affliction's fierce and fiery blast
Fain would thy dearest dreams destroy,
Hope's star shines bright, thou'rt undismay'd
Dost thou but know the present aid.

Hast thou access to that dread power
That rolls the planets in their course,
Stoops to sustain the tiny flower,
Or gives the winged lightning force.
In danger safe, dispel each fear,
Omnipotence to help is near.

Present to help, around thy bed;
He knows thy case, who made thy frame,
'Tis his to raise the drooping head,
His to revive life's flickering flame;
Without His aid, thy nostrils fail,
And with it, simple means prevail.

'Tis His to soothe the fever'd brow,
To cool the crisp'd and parching tongue,
Give calm refreshing sleep, and now
Bids the enfeebled frame be strong;
Health through thy veins, runs rich and free,
If He's a present help to thee.

The midnight ambuscade is laid;
The midnight ambuscade shall fail;
Hast thou not here a present aid,
Before whom every foe must quail;
The robbers arm outstretch'd to kill,
Is palsied by His sovereign will.

Yes, and grim death his terror lays
Aside, if He is present then:
Calm peace shall crown thy ebbing days,
To live in happier scenes again.
Removed, when earthly aid is o'er,
Where grief and sorrow pain no more.

WILLIAM OSBORNE.

St. Catharines, Sept. 28, 1851.

THE COMMON-PLACE-BOOK.

OBSERVANCE OF SUNDAY.

I have by long and sound experience found, that the due observance of this (the Lord's) day, and of the duties of it, has been of great advantage to me. God Almighty is the Lord of our time, and lends it to us; and as it is but just that we should consecrate this part of that time to Him, so I have found, by a strict and diligent observation, that a *due observance of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me.* And, on the other side, when I have been negligent of this day, the rest of the week has been *unhappy, and unsuccessful* to my own secular employments: so that I could easily make an estimate of my successes, in my own secular employments of the week following, by the manner of my

passing this day. And this I do not write lightly or inconsiderately, but upon a long and sound observation and experience.—*Sir Matthew Hale.*

SWALLOWS.

I am fond of the swallow: I learn from her flight,
Had I skill to improve it, a lesson of love:
How seldom on earth do we see her alight!
She dwells in the skies—she is ever above.

It is on the wing that she takes her repose,
Suspended and poised in the regions of air;
'Tis not in our fields that her sustenance grows,
It is winged like herself—'tis ethereal fare.

She comes in the spring, all the summer she stays.
And, dreading the cold, still follows the sun;
So, true to our love, we should covet His rays,
And the place where He shines not, immediately shun.

—*Cowper.*

ON RESPONDING AT CHURCH.

Whenever the voices of the people are required by the Church, whether in the single, but very expressive, word *Amen*, or in larger utterance, not only the clerk, but every individual of the people, should speak audibly and distinctly, that they may give God the glory of their tongue as well as heart, while they also make those lowly bodily gestures of kneeling, bowing, or standing devoutly erect, suitable to the spirit of the service in its several intentions; that both parts of man's nature, soul and body, bought with a price, the precious blood of Christ, may join in His service. But, of all the bodily organs, the tongue is the chief instrument whereby we express the inward honour, love, and veneration of the heart. It is, therefore, in Scripture, called *man's glory*; a faculty distinguishing him from the inferior animals, the tribute of which is due to God; and, in offering to Him, the rule is, to give to God the best that we have; and, therefore, *not a low whisper, but an audible voice.*—Accordingly, the Church enjoins a *loud voice*, as you may see in the Rubrics after the Creed, &c. &c. And *what the measure of a loud voice is*, we find in the Rubric, before the morning and evening prayer—*"The minister shall read, with a loud voice, some one or more of these sentences."* The voice may be loud, that is, distinctly heard, and yet very humble. A good clerk in every congregation is very useful in order to lead and concentrate the voices of the rest, which should all *keep time* with him, in saying as well as singing. The responses so made would have a happy effect, tending to incite, enliven, and keep awake the devotion of the whole congregation; resembling what we read of the Church above, in the book of the Revelation, from which the service of the Church below is copied, after the pattern of heavenly things.—*Bp. Jolly.*

SHOULD CHRISTIANS FEAR DEATH.

Fear death! Ah no; I long to go;
To leave these fleeting scenes below,
These fading joys, these checking fears,
These clouded hopes 'midst showers of tears.

Fear Death! Ah no; with joy I see,
My days like shadows quickly flee,
I gladly hail that coming day,
When my freed soul shall pass away.

What if in youth or manhood's bloom
We find an early peaceful tomb,
Our gratitude is due the love,
That joins us to the church above.

Since Christ his Saviour dwells on high,
Why should a Christian fear to die?
Lukewarm, nay cold, his soul must be,
Who would not die the Lord to see.

Fear Death! Ah no; but rather fear
To live a weary pilgrim here,
Where painful struggles daily rise,
To bar our passage to the skies.

PEACE AND WAR.

What outward blessing can be sweeter than civil peace? what judgment more heavy, than that of the sword? Yet, O Saviour, there is peace, which thou disclaimest; and there is a sword, which thou challengest to bring: peace with our corruptions, is war against thee; and that war in our bosoms, wherein the Spirit fighteth against the Flesh, is peace with thee. Oh, let thy good Spirit raise and foment this holy and intestine war, more and more, within me. And, as for my outward spiritual enemies, how can there be a victory, without war? and how can I hope for a crown, without victory? Oh, do thou ever gird me with strength to the battle; enable though me to resist unto blood: make me faithful to the death, that thou mayest give me the crown of life.—*Bp. Hall.*

SIN PROLIFIC.

Sins are like circles in the water—when a stone is thrown into it, one produces another. When anger was in Cain's heart, murder was not far off.—*Ballinger.*

CONDUCT IN CHURCH.

Let vain or busy thoughts have there no part,
Bring not thy plough, thy plots, thy pleasures thither,
Christ purg'd His temple; so must thou thy heart,
All worldly thoughts are but thieves met together,
To cozen thee. Look to thy actions well;
For churches either are our heaven or hell.

—*Rev. George Herbert.*

SANCTIFIED THOUGHTS.

Let a man have all the world can give him, he is miserable, if he has a groveling, unlettered, undevout mind. Let him have his gardens, his fields, his woods, his lawns, for grandeur, plenty, ornament, and gratification; while at the same time God is not in all his thoughts. And let another have neither field nor garden; let him only look at nature with an enlightened mind, a mind that can see and adore the Creator in his works, can consider them as demonstrations of his power, his wisdom, his goodness and truth—this man is greater as well as happier in his poverty than the other in his riches—the one is little higher than the beast, the other but a little lower than an angel.—*Jones of Nayland.*

EARLY PRAYER.

If, through a self-indulgence, of which as Christians we ought to be ashamed, we pass hastily from our chambers in the morning to enter upon our ordinary duties, or even to join our family in social, or our brethren in public worship; or if again, through want of self-command in withdrawing ourselves seasonably from the society or the occupations in which we have been engaged, we return to our closets late at night, with our minds filled with worldly thoughts, it is obvious how greatly our communion with our heavenly Father will be marred. Beyond all question, such a course as this will be as ruinous to the health of the soul as habits of dissipation are to the health of the body. No wonder that they, who neglect to secure opportunities for their morning and evening devotions, should find their growth in grace equivocal, and hard to be discerned. If they would be more self-denying and more diligent, they would have less cause to waste their time and their spirits in idle complaints and fruitless self-accusations.—*Rev. C. A. Hewitly.*

THE ANGEL OF PATIENCE—A FREE PARAPHRASE OF THE GERMAN.

To weary hearts, to mourning homes,
God's meekest angel gently comes;
No power has he to banish pain,
Or give us back our lost again,
And yet, in tenderest love, our dear
And heavenly father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance,
He mocks no grief with idle cheer,
Nor wound with words the mourner's ear;
But ill and woes he may not cure,
But kindly teaches to endure.

Angel of Patience! sent to calm
Our feverish brow with cooling balm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!

Oh! thou, who mournest on thy way,
With longings for the close of day,
He walks with thee, that Angel kind,
And gently whispers, "Be resigned!
Bear up! bear on; the end shall tell,
The dear Lord ordereth all things well!"

—*National Era.*

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

MIDLAND CLERICAL ASSOCIATION.—At the forty-third meeting of this Association, held at Brockville, on the 17th and 18th ult., the following resolution was adopted:—

Moved by the Rev. John Grier, seconded by the Rev. Henry Brent, and

Resolved.—That the Rev. S. Givins having removed from within the limits of this Association, and having consequently resigned the office of Secretary; the members present desire to place on record their regret at his removal, and their grateful sense of obligation to him for the valuable services he has rendered the Association since its formation.

ENGLAND.

ABERDEEN DIOCESAN SYNOD.—At the meeting of this Synod in July (an account which appears in the *Scottish Magazine*), the declarations of the Exeter Synod, and the account of the proceedings of the Sydney Conference, were laid before the Synod, and communications acknowledging the same were ordered to be made in reply, in the case of the Bishop of Exeter, an expression of "gratitude for the noble stand made by his Lordship in defence of one of the most essential articles of the Catholic faith." The Synod unanimously expressed its deep sympathy with their Diocesan in

reference to the prolonged, vexatious, and expensive litigation in the case of Sir William Dunbar, occasioned by the sentence pronounced against him in Synod in 1843. It was stated that, on the recommendation of the Court itself, and of the counsel on both sides, the action had been compromised. A petition from some lay members of the Diocese, craving, in behalf of the whole body of the communicant laity, some provision by which they may be enabled in their own place, yet lawfully, to take part in the deliberations affecting the well-being of the Church, was ordered to be engrossed in the minutes, and to stand over for discussion at some future time.

On Thursday, Sept. 4, the eighteenth anniversary of Leeds parish church was celebrated by a grand choral service, Dr. Hook afterwards presiding at a cold collation, with the Bishop and Dean of Ripon on either side. The Bishop, in returning thanks, observed:—

"I have witnessed that the mode of performing divine service at your church is capable of a depth of feeling and piety which cannot but be highly gratifying to myself; and you have successfully endeavoured to avoid the danger which I some time ago ventured to point out, namely, the possibility of such a performance of divine service degenerating into something very different from what it was intended to be. I therefore congratulate my friend the vicar very much on the way in which the service has been conducted this day; and I trust it will be remembered with pleasure by all who value the service of our Church, and that every one who has been present will have been highly gratified. But I am glad also to be present, because I cannot look back upon what has occurred in this parish, mainly through the instrumentality of the vicar, but with feelings of great gratitude and thankfulness. When I see what has been done since he came into the parish—churches erected, schools built, parsonages built—what accommodation has been given for the instruction of the Church—I am carried back, of course, to the ceremony which we have been commemorating to-day. It was my misfortune to be absent from the gathering which took place immediately after that event; but, of course, I had full opportunity of hearing what took place then, and I know you had then the presence of a distinguished prelate of the American Church, the Bishop of New Jersey, who did us the honour of crossing the Atlantic to be present on the occasion. He showed the strong feeling of sympathy which exists between the American Episcopal Church and the Episcopal Church of England. That sympathy has in like manner been recently shown on the occasion of the Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. The Bishops of the American Church and the Bishop of New Jersey have expressed a great desire that the Jubilee should be celebrated throughout the Episcopal Church of America, and that they should thereby testify the gratitude which they owe to our Church in that region—a Church which has so increased and multiplied that there are now thirty Bishops and sixteen hundred Clergymen, whereas before our ordained missionaries went there were but four clergymen of the Church of England. A debt of gratitude they feel, and are glad to take the opportunity of testifying it by celebrating the Jubilee of the Society. I trust you will join with me in drinking the health of the Bishop of New Jersey, trusting that he may long be spared, and thanking him for the testimony he has given with regard to the Church of England, and particularly with regard to the Church of this Diocese, by his presence here ten years ago. (Applause.)"

The Bishop of Down, Connor, and Dromore delivered his visitation charge at Belfast, on Thursday last, in the course of which his Lordship made the following observations on the subject of Convocation. After speaking of recent conversions to Rome, Dr. Knox continued:—

"But, my Reverend brethren, we have this treasure in earthen vessels." The fearful apostasy to which I have referred, together with that controversy too recent, and too painful to require from me, on this occasion, more direct allusion, and which has disturbed the Church's peace, and engendered bitterness of feeling, strongly points out to all consistent Churchmen who love her ordinances, and that 'form of sound words' in which the 'meditations of the heart' are offered up to the 'Lord, our strength and Redeemer,' the strange anomaly of our position as a Church, deprived of all self-government in spiritual matters, and naturally suggests the remedy to meet the present emergency, of a recognised representative body, legally appointed, properly organised, and legitimately constituted, competent to deal authoritatively with all such matters; and, though every year's delay renders the restoration of synodical action to the Church more hazardous, by permitting controversy to rage uncontrolled, diversity on doctrinal points to be uncontrolled, and error to grow like ivy on the stately oak, till no part of its stem remains visible to attest its former vigour and its fair proportions, yet still the evil has become so intolerable, and the necessity of a remedy so palpable in the indications of unsoundness in some, restlessness in others, and anxiety in all, that I trust our rulers will see that it is no longer safe for the peace of the Church, or the tranquility of the country to delay restoring its ancient powers of self-government, modified, or rather extended, to embrace in a representative body, selected from the Church at large, a solemn tribunal, qualified to legislate for it on all temporal and spiritual matters. Is it too much to expect, or to require, that the same privilege and the same prerogative which every other Christian Church possesses should be extended to our own, and that its doctrines should be defined, its discipline and laws enunciated, altered, or abrogated, by a deliberative council, composed of its own members exclusively? "Its inherent right to a self-governing assembly must, I think, be admitted by all, and cannot reasonably be objected to by any other body or religious community. The unauthorised assembly of any particular diocese, far from correcting the evil, aggravates it, as the decision of one diocese is not binding on another, or its judgment on controverted points likely to be submitted to; and thus, instead of allaying the