

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 XIV., No. 29.]

TORONTO, CANADA, FEBRUARY 13, 1851.

[WHOLE No., DCCX.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
Feb. 16	SEPTUAGESIMA SUN.	Gen. 1.	Mark 16.
" 17	"	Num. 22.	Luke 1.
" 18	"	" 24.	Luke 1.
" 19	"	" 25.	Gal. 2.
" 20	"	" 27.	Luke 2.
" 21	"	" 30.	Gal. 2.
" 22	"	" 31.	Luke 3.
" 23	SEXAGESIMA SUNDAY.	Gen. 3.	Luke 6.

Church	Clergy	Morning	Evening
St. James's	Rev. H. J. Grasett, M.A. Rector.	11 o'clock	3 1/2 o'clock
St. Paul's	Rev. E. Baldwin, M.A. Assist.	11 "	4 "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumbent.	11 "	6 1/2 "
St. George's	Rev. R. Michele, M.A. Incumbent.	11 "	7 "
Holy Trinity	Rev. Stephen Lett, LL.D. Incumbent.	11 "	6 1/2 "

UPPER CANADA COLLEGE.
RESIDENT SCHOOL HOUSE.
For the week ending Monday, February 17th, 1851.
VISITORS:
THE PRINCIPAL—JOS. C. MORRISON, Esq., M.P.P.
CANTOR—W. P. DE LA HAYE, Esq., French Master.
F. W. BARRON, M.A., Principal U.C.C.

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First and Second Pages.	Editorial:—Illustration of Liberalism, or Vanity gone mad; Perversion of Visct. Fielding.
Third Page.	Editorial:—Church University; From our English Files. United States.
Fourth Page.	Poetry:—My Prayer Book. Review. Common-Place Book. Perth Cathedral.

Poetry.

MOUNTAIN STREAMS—AN INSPIRATION FROM TOWN.
BY CHARLES MACKAY.

What time the fern puts forth its rings,
What time the early thistle sings,
I love to fly the murky town,
And tread the moorlands, bare and brown:
From greenest level of the glens,
To barest summit of the Bens,
To trace the torrents where they flow,
Serene or brawling, fierce or slow;
To linger pleased and loiter long,
A silent listener to their song.

Farewell, ye streets! Again I'll sit
On crags to watch the shadows flit;
To list the buzzing of the bee,
Or branches waving like a sea;
To hear far off the cuckoo's note,
Or lark's clear coral high aloft,
And find a joy in every sound,
Of air, the water, or the ground;
Of fancies full, though fixing nought,
And thinking—heedless of my thought.

Farewell I and in the teeth of care
I'll breathe the buxom mountain air,
Feed vision upon dyes and hues
That from the hill-top interfuse,
White-rocks and lichen born of spray,
Dark heather tufts, and mossy gray,
Green grass, blue sky, and boulders brown,
With amber waters glistening down.
And early flowers, blue white and pink,
That fringe with beauty all the brink.

Farewell, ye streets! beneath an arch
Of drooping birch, or feathery larch,
Or mountain ash, that o'er it bends,
I'll watch some streamlet as it wends;
Some brook whose tune its course betrays,
Whose verdure dogs its hidden ways—
Verdure of trees and bloom of flowers,
And music fresher than the showers,
Soft-dripping where the tendrils twine;
And all its beauty shall be mine.

Ay, mine, to bring me joy and health,
And endless store of mental wealth—
Wealth ever given to hearts that warm
To loveliness of sound or form,
And that can see in nature's face
A hope, a beauty, and a grace—
That in the city or the woods,
In thoroughfares or solitudes,
Can live their life at Nature's call,
Despising nothing, loving all.

Sweet streams, that over summits leap,
Or fair in rock-hewn basins sleep;
That foaming burst in bright cascades,
Or toy with cowslips in the shades;
That shout till earth and sky grow mute,
Or twinkle lowly as a lute;
That sing a song of lusty joy,
Or murmur like a love-lorn boy;
That creep or fall, that flow or run—
I dote upon you every one.

For many a day of calm delight,
And hour of pleasure stol'n from night;
For morning freshness, joy of noon,
And beauty rising with the moon;
For health encirmer of cheeks,
And wisdom gained on mountain peaks;
For inward light from Nature won,
And visions gilded by the sun;
For fancies fair and waking dreams—
I love ye all, ye mountain streams.

SEPTUAGESIMA SUNDAY.—FEB. 16, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—
(Genesis i.)—This lesson is the first of the class-division, extending to the Sunday after Ascension, commencing with the creation and fall of man, and ending with the triumph of his Redeemer. Connected with this general system there is, also, another and immediate object, contemplated in the name and appointment of the day, and furthered by the selection of its Proper Lessons. This object is the introduction of the members of the Church to a season of humiliation and penitence, which is to be their preparation to celebrate, in Passion-week and Easter-day, the mercies, and the victory, and their redemption. The first chapter of Genesis, therefore, is selected, both, as the setting before us the beginning of his history, in the creation of man, and of all things, by God, and as calculated to excite our diligence and emulation, by reminding us of the high station from which we have fallen.

The first 25 verses are occupied in a simple, but sublime, description of the creation of all things, except man, by the almighty power and free goodness of that Great Being, against whom we have rebelled, and on whose sole bounty every living creature depends. The third person in the blessed Trinity, the Holy Spirit, is mentioned as moving, or brooding, upon the face of the waters, when the earth was "without form and void, and darkness was upon the face of the deep." His genial power gave to the cold, gloomy, and chaotic mass, warmth, and light, form, and life. At the word of the all-powerful God, all the elements assumed their stations—the earth stood forth—the waters sought their proper beds—the firmament was marked out—the sun came forth as a bridegroom out of his chamber, and rejoiced as a giant to run his course—the trees and herbage arose—the several animals of the air, the earth, and the waters, were called into existence—and all creation rejoiced before its God, who looked upon the things that he had made, and pronounced them good.

In the twenty-sixth verse we come to the important announcement of God, "Let us make man, in our image, and after our likeness." Yes, brethren, let us remember, with shame and confusion of face—let us remember with hearts excited to struggle to regain our glorious pre-eminence, that we were created in the image of God—in the likeness of that Holy and Great Being, who is perfectly pure, and perfectly happy. And to man, thus created, did God give dominion over the world that he made, and over all things in it, and

* Sparrow, and other writers, speak of the appointment of these Lessons from Genesis, as intended to introduce us to the penitential season of Lent.

Thus Shepherd says—"Upon Septuagesima, and the two following Sundays, and through the greater part of Lent, Genesis is read. This Book, which relates the Fall, and its fatal effects, the Corruption of the Human Race, and their consequent destruction, was probably thought best adapted to this penitential season. I have already had occasion to take notice, that in the primitive church, Genesis was read in Lent.

"Towards the approach of Easter, and on Easter-day, proper Lessons are selected out of Exodus, in which, under the figure of the deliverance of Israel from its bondage in Egypt, and by the institution of the Passover, is represented our redemption from sin and death, by the sacrifice of the lamb, slain from the foundation of the world." (Rev. xiii. 8.)

"It is true enough, that the Lessons relating to the creation, fall, and corruption of man, are adapted to the meditations of the penitential season of Lent; but Shepherd speaks of the Lessons before Easter, taken from Exodus, as if they were not a continuation of the same subject as those taken from Genesis. Whereas, we shall make it evident, that in every one of these from Genesis, after the history of the fall, as well as in those from Exodus, there is a connected history, tracing the regular stages of the renewal of the promise, down to the time of its being placed on a permanent record by the Passover. So that while our view of what we have lost, and of the evils we have incurred by the fall, excite our sorrow and fear; the promise cheers our hope, and leads us in love, hope, and faith, as well as in penitence, to seek safety and reconciliation, in the blood of the lamb of God. The course, if we may so call it, of the "Promise," is traced through that period of the Old Testament History, which was before the law; and which is, therefore, distinguished by St. Paul, from the period during which the Jews were under the law of Moses as the period of "Promise."

supplied him with all that was necessary for his sustenance and enjoyment.

EVENING PRAYER—FIRST PROPER LESSON.—
(Genesis ii.)—The same subject is pursued—man, created in the image of God, and blessed with his favor, is seen as the especial object of his care.—God is described as consulting his happiness, and ordaining means of enlarging his pleasures. His first act of love is the appointment of the blessed return and rest of the seventh day, not the rest of sloth and frivolity, but rest of the soul, reposing in the contemplation of infinite benevolence, holding sacred communion with the Holy One, loving, praising, adoring, the great God—the heavenly Father—the Lord of life. The next act, in which the care of God for man is manifested, is in the preparation of paradise, the garden of Eden, for him to dwell in, filled with the choicest fruits and flowers; and all freely bestowed on him, save only the one tree, "the tree of knowledge of good and evil." To complete man's happiness, and that he should not be in solitude, the same fatherly care produced, as a helpmate for him—woman. Adam and his wife, the favored objects of God's tender care—the representatives of us all—were without sorrow, or shame, because without sin; and happy, and unabashed, because innocent and holy.—Brethren, remember, that the restoration of this holy and happy state is the "incorruptible crown," which St. Paul, in the Epistle for the day, sets before us, as the prize for which we are to contend, and to attain which, we must "keep the body in subjection." Remember, too, that it is not like the crown at the Grecian games, to be attained only by one. It is open to all; and, though we were not the chosen people of Israel, but of the Gentiles, and called at the eleventh hour, (see Gospel for the day,) we may yet be delivered by the goodness of God, and chosen through Jesus Christ.

"To stamp on man," says Bishop Horne, "his own image, was the design of God in creating him; to restore that image, when lost, was the design of God in redeeming him. Could greater honour have been done to human nature? Never may the guilt be ours of debasing our nature, and obliterating 'this image and superscription;' a species surely of treason against the majesty of heaven.—Sloth will obscure the fair impression; its attendants, ignorance and vice, will destroy it. Let diligence, therefore, be appointed to watch over it, and to retouch, from time to time, the lines that are faded; till the whole standing confessed in knowledge, righteousness, and true holiness, men may glorify our father which is in heaven, when they behold his resemblance upon earth. So shall we answer the ends of our creation and redemption, and serve our generation in the most effectual manner. And though, when this is done, we must close our eyes in death, and sleep with our Fathers; yet the hour cometh, in which we shall open them again, to behold thy face, O God, in righteousness; we shall be satisfied, when we awake with thy likeness."

Ecclesiastical Intelligence.

CHURCH SOCIETY DIOCESE OF TORONTO.

Pursuant to notice the annual meeting of the Midland District branch of the Church Society of the Diocese of Toronto was held in the Court House on Thursday evening. The Ven. the Archdeacon occupied the chair, and after at some length explaining the objects of the Society, the report for the past year was read by the Secretary. Several resolutions were then moved and seconded, and the meeting was addressed by the Reverend Messrs. Brent, Lauder, T. W. Allen, Rogers, and Mulkins, and by the Hon. J. Macaulay, Messrs. Kirkpatrick, Hill and Cooper.

SEVENTH REPORT of the Midland District Branch of the Church Society, presented February 6th, 1851.

In presenting you with the accustomed report of the proceedings of the Church Society in this district during the year 1850, your committee find little of novelty or striking interest to record. Matters proceeded as usual in the Travelling Mission Services on Sundays at the several stations which have been mentioned in former reports. His week-day services are more liable to changes of time and place. The Congregation at Sydenham increases. Nearly forty pounds have been raised there to provide the church with a bell.

In Storrington, a subscription has been opened for a new Church, to be built in that township, and ninety pounds have been collected, of which sixty pounds are contributed in the locality itself. During the past summer, your missionary established a monthly service in the remote township of Hinchinbrooke, where he was encouraged by the good attendance of the inhabitants.

The Baptisms administered in the district mission during the past year, have been thirty-seven, including one person of riper years.

In the Parochial Association of Bath, the sum of eleven pounds three shillings, has been collected and applied to the purchase of a Melodeon for the use of the Parish Church.

The Mission of Barrfield and Pittsburgh, continues in a satisfactory state. Divine Service is performed at two stations, in addition to the two churches of St. Mark and St. James. The largest congregation in the mission consists of about 150 persons.

The appointment of an additional Clergyman to the immediate neighbourhood of Kingston, which was anticipated in the last report presented to you, has recently taken place.

The Rev. E. Patterson is now resident in Kingston, and his ministrations are to extend to Wolf Island, as well as to Portsmouth. A stone church has been erected in the village of Portsmouth during the past year, in which two services are performed every Sunday by the Rev. Messrs. Herchmer and Patterson.

A special subscription has been opened for the support of the new mission of Portsmouth and Wolfe Island, to which your Committee desire to direct your attention, as an important branch of their operations.

The sales of books and tracts at the depository during the past year have been small. This is mainly to be explained by the fact that the stock on hand has been extremely limited as the funds at the disposal of your Committee have not admitted of the purchase of an adequate supply.

The cash account exhibits a receipt of £209 6s. 10d., and an expenditure of 147 9s. 1d., leaving a balance in hands of the Treasurer of £61 17s. 9d.

The grants made by your Committee to the mission of Barrfield and Pittsburgh, and to Travelling Mission of the District, are now about to expire.

It is highly important that these missions should be maintained in full efficiency; but that cannot be, unless a new and immediate effort is made throughout the district. Your Committee, though acting for the whole Midland District, have seldom any other funds at their disposal but such as are collected within the limits of the single Parochial Association of Saint George's, Kingston.

The Barrifield Mission may be thought to have claims upon Kingston rather than upon the District generally, and your Committee will be desirous of continuing to it such a measure of support as may be found compatible with your new and nearer obligations. The District Travelling Mission, on the other hand, is evidently the care and concern of every parochial association alike, and must, for the future, be maintained by the combined exertions of every part of the District.

At their next quarterly meeting, when new arrangements must be made, it is probable that your committee will charge the funds of the Kingston Parochial Association with such a portion of the stipend of the Travelling Missionary as they will bear, leaving the remainder to be made up among the other parishes in the District.

Your Committee trust that by these means the Travelling Mission will be sufficiently provided for.

The proceedings of our Parent Society throughout the past year, do not appear to invite any particular observation. The great event of the period—so far as our Church in Canada is concerned—has been the commencement of a Church University. Your Committee regard this most important work with lively interest, and confidently look forward to its successful accomplishment.

And, in conclusion, they would adopt the words of the Apostle Saint Paul, as applicable to these days of danger and perplexity—"Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

ST. GEORGE'S CHURCH, ETOBICOKE.

A Concert of Sacred Music was given on Tuesday last, the 2nd inst., by the members of the choir, aided by some gentlemen from Toronto, who kindly gave their very efficient assistance for the occasion. It being known that the object was to raise funds towards the liquidation of the debt incurred in the erection of the Church, there was a very large attendance, every seat being occupied shortly after the hour appointed for the commencement of the Concert. Mr. W. Townsend, Professor of Music, presided at the Melodeon, with much ability and judgment; and the correct and tasteful manner in which the whole of the pieces were given was extremely creditable to all the performers, and gave proof that they must have given themselves to the task with much zeal and careful preparation. The numerous auditory appeared highly gratified; and we are happy to be enabled to state that the receipts, by the sale of admission tickets previous to the Concert, amounted to £30.

ENGLAND.

Miss Amelina Petit, governess in the family of W. F. Lacock, Esq., of Lacock Abbey, Wilts, was on Christmas day received into communion with the English Church by the Rev. J. Matthews, vicar of the parish, church who read the following paper in the presence of the communicants:—

"I Amelina Petit, hitherto a member of the Church of Rome, feel it to be due to this congregation, with which I now seek to unite in holy communion and fellowship at the table of our Lord, and more especially due to Almighty God, to the cause of Divine truth, and to the requirements of the Gospel of Christ, thus openly and publicly, by the aid of Divine grace, to renounce the errors of, and communion with, the Church of Rome; and I desire henceforth to be admitted and considered a member of the Protestant Church of England. (Signed) AMELINA PETIT."

December 25, 1850.

The Ipswich Express states, that Lord John Manners, M.P., will shortly deliver a series of lectures in Colchester, on the Colonial Church.