

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. 47.]

TORONTO, CANADA, JULY 1, 1852.

[WHOLE No., DCCLXIII.]

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
C	July 4.	4 SUNDAY APT. TRIN. (M. E.)	1 Sam 12. Luke 16. Phil. 4.
M	" 5.	" " " (M. E.)	Prov 19. Luke 17. Col. 1.
T	" 6.	" " " (M. E.)	" 20. Luke 18. Col. 2.
W	" 7.	" " " (M. E.)	" 21. Luke 19. Col. 3.
T	" 8.	" " " (M. E.)	" 22. Luke 20. Col. 4.
F	" 9.	" " " (M. E.)	" 23. Luke 21. Col. 1.
S	" 10.	" " " (M. E.)	" 24. Luke 22. Col. 2.
C	" 11.	5 SUNDAY APT. TRIN. (M. E.)	1 Sam 15. Luke 23. Thea. 3.

SUNDAY CHURCH SERVICES IN THE CITY OF TORONTO.

CHURCHES.	CLERGY.	Mattins.	Evening-song.
St. James's*	Rev. H. J. Grasett, M.A. Rect. R. (M. E.)	11 o'c.	3 1/2 o'c.
St. Paul's	Rev. E. Baldwin, M.A. Assist. (M. E.)	11 " 4 "	" "
Trinity	Rev. J. G. D. McKenzie, B.A. Incumb. (M. E.)	11 " 6 "	" "
St. George's	Rev. R. Mitchele, M.A. Incumbent. (M. E.)	11 " 7 "	" "
Holy Trinity†	Rev. H. Scadding, M.A. Incumb. (M. E.)	11 " 6 "	" "
	Rev. W. Stennett, M.A. Assist. (M. E.)	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 \$10. per annum; Nonperforming 25c.

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

THE COMMON-PLACE BOOK.

HEART-RIGHTEOUSNESS.

Wherefore I could not think anything else, either more necessary for Christians in general, or more reasonable at this time, than to stir them up to the real establishment of the righteousness of God in their hearts and that participation of the Divine nature, which the apostle speaketh of. That so they might not content themselves with mere fancies and conceits of Christ, without the spirit of Christ really dwelling in them, and Christ himself inwardly formed in their hearts; nor satisfying themselves with the mere holding of right and orthodox opinions, as they conceive, whilst they are utterly devoid within of that Divine life, which Christ came to kindle in men's souls, and, therefore are so apt to spend all their zeal upon a violent obtruding of their own opinions and apprehensions upon others, which cannot give entertainment to them; which, besides its repugnancy to the doctrine and example of Christ himself, is like to the bellows, that will blow a fire of discord and contention in Christian commonwealths;—whilst in the mean time, these hungry and starved opinions devour all the life and substance of religion, as the lean kine in Pharaoh's dream did eat up the fat. Nor lastly, please themselves only in the violent opposing of other men's superstitious according to the genius of the present times, without substituting in the room of them an inward principle of spirit and life in their own souls. For many of us that pull down idols in churches, may set them up in our hearts; and whilst we quarrel with painted glass, make no scruple at all of entertaining many foul lusts in our souls, and committing continual idolatry with them."—*Cudworth.*

DI-DISTRIBUTION OF TIME.

We ought to consider time as a sacred trust, committed to us by God, for which we are to render an account at last. Our time is given us, partly for the concerns of this world and partly for the next. Let not then the hours of hospitality and pleasure interfere with the discharge of our necessary affairs, and let not our necessary affairs encroach upon the time which is due to our devotion. There is a season for every thing, and a time for every purpose. He, who every morning, plans the transactions of the day and carries out that plan, follows a thread which will guide him happily through the most busy life. But when no plan is laid; when the disposal of time is surrendered to the chance of incidents, all things lie huddled together in one chaos, which admits neither of distribution or review. Among those who are heedless of time, it is not to be expected that order will be observed in its distribution.

But by this fatal neglect, how many materials of

severe and lasting regret, are they laying in store for themselves. The time which they suffer to pass away in the midst of confusion, bitter repentance seeks afterwards in vain to recal. Manhood is disgraced by the consequences. Old age oppressed with cares that belonged to a former period, labours under a burden not its own. At the close of life, such a man beholds with anguish, that his days are finishing, when his preparation for eternity is hardly commenced.

Such are the effects of a disorderly waste of time. He who has a well digested plan of daily action, takes the proper method of escaping these evils. He catches and arrests the hours as they fly; they are marked down for useful purposes, and their memory remains. He looks back on the past and provides for the future. His hours of reflection are pleasant as well as profitable; but to the man of confusion past time is like a shadow. His days and years are blanks of which he has no remembrance, as they are filled up with a confused and irregular succession of unfinished transactions, and though he remembers that he has been busy, yet, he can give no account of the business which has employed him.

The great comprehensive truths, written in letters of living light on every page of our history, are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

THE ANGEL OF PATIENCE.

A free paraphrase from the German.

To weary hearts, to mourning homes,
G-d'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 rest in his still countenance,
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ill and woes he may not cure,
He kindly helps us 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;
And throbs of wounded pride to still,
And make our own our Father's will!

O! 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!"
Be at up, bear on, the end shall tell,
The good Lord ordereth all things well!

National Era.

THE CHURCH OF ENGLAND.

Her reading, at stated seasons, so largely the Holy Scriptures—her established forms of worship—her Articles—her Liturgy—have kept her in the pure faith, and preserved the truth of God among us. To this, under God, we owe it, that as a Church she has gloriously survived the assaults of irreligion and fanaticism in the days of Cromwell; of profligacy in the days of Charles the Second; of Popery in those of James the Second; and of every opposing influence in every period since the Reformation.—*Rev. R. Meek.*

SECULAR LEARNING.

Learning, though it is useful when we know how to make a right use of it, yet, considered as in our own power, and to those who trust to it without seeking a superior guidance, it is usually the source of perplexity, strife, scepticism, and infidelity. It is indeed like a sword in a madman's hands, which gives him the more opportunity of hurting himself than others.—*Rev. John Newton.*

THE WORLDLING EXHORTED TO PUT HIS TRUST FOR HAPPINESS IN THE LOVE OF GOD.

You continue to neglect your duty, but you experience no sleepless nights from an awakened conscience, while you manifest no little dissatisfaction when you have reason to condemn yourself for doing wrong in managing your estate or any other temporal interest. Now, why is this? I will tell you. It is because you feel alive to your temporal condition. And let me ask you, will you not be as much alive to your spiritual condition, as you are to raise a heavy crop of corn or wheat, or to have a fine house to live in?

Hear, O deluded one, while we endeavor to make you sorry for your sinful heaven-daring course. Suppose, for illustration, that you were to see a man traveling along a road, and that he were before him a sea of fire into which the road led,

into which he would soon plunge. Would you not think it one of the greatest wonders, if you knew that man to be possessed of sound reason, and fully aware of the consequences, that he would go straight onward and fall into this sea of fire and be consumed? How can you look upon yourself with less wonder when you must know you are doing something as far exceeding in awful consequences that man's folly, as the soul exceeds in value its frail tenement, and eternal burnings exceed the short-lived pains attending that man's destruction in the sea of fire. He journeyed on until he stepped into the lake of fire, and was heard of no more. While you are journeying towards an everlasting torment to be wrought by the everlasting burnings of hell. Surely then, "It is better to trust in the Lord than to put any confidence in man," or in any other creature of His hand.

THE DAYS OF OUR YOUTH.

On remembering our Creator in the days of our youth, Bishop Horne says, "Youth is no obstacle in the way of obtaining the favour of Christ. The disciple whom He loved was the youngest of all the Apostles. And certain it is, that religion never appears to greater advantage, than in the persons of those who remember their Creator in the days of their youth," and are admitted early into the number of the disciples of the holy Jesus. There is something more noble in renouncing the world for the love of Christ, when the selfish for sensible enjoyments is at the highest, than there can be in doing it, "when the evil days come," in which there is no further pleasure, or satisfaction to be had in earthly things. He, surely, is not so likely to accomplish his journey, who begins it when the sun is going down, as he is who sets out at the hour of its rising.

"Youth, like the morning, is the proper season for every task that requires time and pains. Then vigorous; ardent; and full of hope, and and kindly sleep. Then is the golden opportunity, the sweet hour of prime, when the day is before us. "The night cometh when no man can work. I have written unto you, young men," (saith John himself) "because ye are strong; and the love of God abideth in you, and ye have overcome the wicked one." Rejoice, then, O young man, in thy youth; not because thou art able to riot in excess and wantonness, as the heathen, who know not God; but because thou hast it in thy power to become, like the youthful John, the beloved of thy Master, who seeketh such to worship him."

THE JEWELS OF THE MONTHS—A POLISH CUSTOM.

In Poland, according to a superstitious belief, each month of the year is under the influence of some precious stone, which influence is attached to the destiny of persons born during the course of the month. It is, in consequence, customary amongst friends, and more particularly between lovers, to make on birth days reciprocal presents consisting of some jewel ornamented with the tutelary stone. It is generally believed that this prediction of happiness, or rather of the future destiny, will be realised according to the wishes expressed on the occasion.

JANUARY.—The stone of January is the jacinth, or garnet, which denotes constancy and fidelity in every sort of engagement.

FEBRUARY.—The amethyst, a preservative against violent passions, and an assurance of peace of mind and sincerity.

MARCH.—The bloodstone is the stone of courage, and wisdom in perilous undertakings, and firmness in affection.

APRIL.—The sapphire, or diamond, is the stone of repentance, innocence, and kindness of disposition.

MAY.—The emerald. This stone signifies happiness in love and domestic felicity.

JUNE.—The agate is the stone of long life, health, and prosperity.

JULY.—The ruby or cornelian denotes forgetfulness of, and exemption from, the vexations caused by friendship or love.

AUGUST.—The Sardonyx. This stone denotes conjugal felicity.

SEPTEMBER.—The chrysolite is the stone which preserves and cures madness and despair.

OCTOBER.—The aqua marine or opal signifies "Distress and Hope."

NOVEMBER.—The topaz signifies fidelity and friendship.

DECEMBER.—The turquoise is the stone which expresses great sureness and prosperity in love, and in all the circumstances of life.

MISSIONARIES IN THE PALACE.

The new and enlightened king of Siam has requested that one or more of the ladies belonging to the three Protestant missions in Bangkok, should give lessons in reading, speaking and writing the English language to a class of young princesses in his palace. A school, taught by three ladies, has been opened among them, which has continued daily, Sundays excepted, with encouraging prospects. Access has been gained to many precious souls within the walls of the royal palace, where no European or American had ever entered. The fact that the king is favorable to foreigners, has also opened the way for the missionaries to every palace and family in the kingdom. His majesty is causing to be printed, at his printing office, an elementary book for teaching the royal ladies the English language, and has sent to America for good printing-presses and book-binding apparatus.

A dying but immortal being on the verge of eternity, is as solemn a spectacle as the world can furnish. A hundred tender ties are then about to be severed. The delusions of the world are over; it can promise nothing more. It has done its utmost and the total sum is vanity of vanities. Its shadowy joys and sorrows, hopes and fears, cares and possessions, are now light as a feather weighed against the universe; and however once esteemed, can no longer pain or please, agitate or engage the immortal, who is bidding them an eternal farewell. The past is nothing; but the future opens a tremendous, and if true support be wanting, a heart-appalling prospect. New scenes—a new and untried world—an eternity vast, boundless, and endless—joy without mixture, or pain without relief—the mansions of light and glory, or the dark dungeons of despair—the welcome of angels, or the yell of demons—and the smile or the frown of the infinite Judge.

I have sat upon the sea shore and waited for its waves and white surf, and admired that he who measured it with His hand had given to it such life and motion; and I have lingered till its gentle waters grew into mighty billows, and had well nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detained his eye and imprisoned his feet, and swelled upon his soul, and swept him to a swift destruction.—*Montagu.*

Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation.—*W. Barrow.*

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. 46.....	£23 18 7
St. George's Ch. St. Catharine's	£6 7 2
School House 8 Mile Creek.....	1 10 0
—per Rev. A. F. Atkinson.....	6 17 2
Trinity Church, Thornhill.....	2 10 1
St. Stephen's Church Vaughan	0 13 4
Church at the Oak Ridge.....	0 12 5 1/2
—per Rev. D. E. Blake.....	3 15 10 1/2
St. Paul's Church, Yorkville, per the Rev. J. G. D. McKenzie.....	3 10 0
Trinity Church, Barrie, per Ch. War.....	1 2 3
St. John's Church, Prescott, and St. James's Ch. Matilda, per Ch. War.....	3 10 3
St. Jude's Ch., Oakville, per Ch. War.....	0 15 0
Nineteen Collections, amounting to.....	43 9 0 1/2

WIDOWS AND ORPHANS' FUND.

Hillier, per Rev. R. G. Cox.....	£0 7 6
THEOLOGICAL STUDENTS' FUND	
Hillier.....	£0 10 0
Wellington.....	0 7 6
—per Rev. R. G. Cox.....	0 17 6
Donation to the General Purpose Fund, per Mrs. L. W. Windeat, of Brockville.....	1 12 6

The Monthly General Meeting of the Society will be held, D. V., on Wednesday, the 8th inst., at the Society's Rooms, over Mr. Rowsell's Book Store.

THOMAS SMITH KENNEDY.

CONSECRATION OF THE BISHOP OF SIERRA LEONE. —The Rev. O. E. Vidal, D. D., Incumbent of Upper Dieker, Horsebridge, Sussex was on Sunday consecrated in Lambeth Palace Chapel as Bishop of Sierra Leone. The Archbishop of Canterbury was assisted on the occasion by the Bishops of London, Chichester, Oxford, and Cape Town.