

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. 28.]

TORONTO, CANADA, FEBRUARY 6, 1851.

[WHOLE No., DCCIX.]

WEEKLY CALENDAR.

Date.	Lesson	1st Lesson	2nd Lesson
Feb. 9.	5TH SUN. APT. EPIPH.	{ M. Isaiah 59, Mark 9. E. " 64, 2 Cor. 5.	
" 10.		{ M. Exod. 33, Mark 10. E. " 34, 2 Cor. 6.	
" 11.		{ M. Levi 18, Mark 11. E. " 19, 2 Cor. 7.	
" 12.		{ M. " 20, Mark 12. E. " 26, 2 Cor. 8.	
" 13.		{ M. Num. 11, Mark 13. E. " 12, 2 Cor. 9.	
" 14.		{ M. " 13, Mark 14. E. " 14, 2 Cor. 10.	
" 15.		{ M. " 16, Mark 15. E. " 17, 2 Cor. 11.	
" 16.	SEPTUAGESIMA SUN.	{ M. Gen. 1, Mark 16. E. " 2, 2 Cor. 12.	

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 o'clock
St. Paul's	{ Rev. J. G. D. McKenzie, B.A. Incumbent, Rev. R. Mitchell, M.A. Incumbent.	11 " 4 "	" 6 "
St. George's	{ Rev. Stephen Leitch, LL.D., Incumbent, Rev. H. Scadding, M.A., Incumbent.	11 " 7 "	" 7 "
St. Trinity	{ Rev. W. Stennett, M.A., Assist.	11 " 6 "	" 6 "

UPPER CANADA COLLEGE.

RESIDENT SCHOOL HOUSE.

For the week ending Monday, February 10th, 1851.

VISITORS:

THE PRINCIPAL:

Hon. J. H. CAMERON, Q.C., M.P.P.

CENSOR:

W. WEDD, Esq., M.A., 3rd Classical Master.

F. W. BARRON, M.A., Principal U.C.C.

CONTENTS OF THIS NUMBER.

Poetry.—The order of the Church Service.	Fourth Page.
Fifth Sunday after Epiphany.	Editorial.—A Hint to the Toronto University.
Ecclesiastical Intelligence.	Fifth Page.
Dioecese of Toronto.	Editorial:—Toronto General Dispensary: A Good Idea, well carried out; St. Ann's Church, Montreal.
Dioecese of Quebec.	Arrival of the Canada.
Dioecese of Montreal.	Sixth Page.
England.	Poetry:—My Prayer Book.
Ireland.	Dr. Townsend's interview with the Pope.
From our English Files.	Liberia.
Third Page.	
Communications.	
Colonial Intelligence.	

Poetry.

THE ORDER OF THE CHURCH SERVICES.

(From Wilks's "Rosebuds Rescued.")

As nations from the solar sphere
Compute their day and rolling year,
So doth the Church her seasons bless
By the bright Sun of Righteousness.
At first faint streaks of glory rise;
Then warmer wax the orient skies,
And Faith beholds with raptured eye
The Saviour's promised coming nigh,
Till clouds and darkness melt away,
And brightly bursts the Natal day.
Man's mortal eye, that cannot gaze
On the full Godhead's dazzling blaze,
May well the lustre mild abide
Of Bethlehem's Orb at Christmas-tide,
When soft the heavenly choir began,
"Glorious to God, good-will to man."
Nor shrink the gentle beam to see,
That gladdens the Epiphany;
When sages hasted from afar,
Led by a monitory star,
That pointed where unhonour'd lay
The cradled Babe, whose glorious ray
Should cheer the Gentiles, and dispel
The darkness night of Israel.

And twice that matin sunbeam falls
On hallowed Judah's temple walls;
First on the eighth day's weeping morn,
Which shunn'd not He, though sinless born;
Honouring the rite His Father gave,
As we in font baptismal lave:
And when again the heav'n-born Child
Mary presented undefiled;
Nor votive turtle dove could vie
With that meek Infant's purity.
But ere the heavenly orb ascends
Its glorious noon, a storm impends.
Temptation's clouds and darkness press
Athwart the lowering wilderness.
But soon from forth the cloud is seen
That rising beam again serene;
Nor Satan's arts, nor earthly care,
His pure etulgence can impair.

But thicker clouds at length we see
Darkling around Gethsemane.
Eclipsed is now that gladdening ray
That late pour'd forth the cheerful day;
Struggling it seem to linger yet,
Ere dark on Calvary's mount it set;
Red, as is view'd the evening beam,
With blood—yet mild its parting gleam;
And sweeter, fairer, lovelier, now,
Than when it gemm'd noon's fervent brow.
No twilight gilds that evening's close,
That night of chill suspense and woes;
The rocks are rent, the mountains quake,
The slumbering dead from darkness wake.
And all things, man except, confess
Hath set the Sun of Righteousness.

But Easter bursts the fearful gloom;
The risen Saviour quits the tomb;
The Sun of Righteousness upsprings,
With light and healing on his wings.

And warmer still the zenith glows,
As his last rays refulgent close
On bright Ascension's cheerful noon,
When copious fell the hallow'd boon,
To bless a world in night that lay,
Now gladden'd by His deathless ray.

FIFTH SUNDAY AFTER EPIPHANY.

FEBRUARY 9TH, 1851.

MORNING PRAYER—FIRST PROPER LESSON.—
(Isaiah lix.)—"The Church," says Mr. Wogan, "in her proper Lessons for this season of Epiphany, having hitherto set forth the sundry ways of Christ's manifesting himself to the world, together with the many great ends, which He came to accomplish, seems, by her choice of the two first Lessons, for this day's service, to obviate an objection which might be raised. If Christ bath indeed so manifested His glory, why then so many unbelievers, may some say, not only in the world, but even among those that are called by His name? Why such numbers still who have not heard His Gospel, namely the heathen? Why any, that deny His coming in the flesh, as the Jew doth? Or His Godhead, as doth the heretic? Or the efficacy and sufficiency of His grace, as the bad Christian doth? To these objections Christ answers by his prophet in our Lesson; that this failure of success proceeds not from any defect of efficacy in the Gospel, nor of power or grace in Him; or from the insufficiency of the means whereby He hath revealed himself and his will, to mankind; but from the perverse-ness and corruption of men's hearts, who 'love darkness rather than light, because their deeds are evil; yea, hate the light, and will not come to the light, lest their deeds should be reprov'd.'"

The prophet, in the First Lesson for Morning Prayer, opens the subject with a declaration, that the Lord's hand is not shortened that it cannot save, nor his ear heavy, that it cannot hear; but, he tells them, that their iniquities are the cause of his favour being withdrawn. He then proceeds, from verse 3 to verse 15, to reproach them, and to set before them a catalogue of their sins, and to point out the sorrows which their sins have justly brought upon them. In the remainder of the chapter, he paints the love of the Son of God coming forward as their intercessor, when they were in their lost state, and under the effects of punishment, of which they could not deny the justice.

EVENING PRAYER—FIRST PROPER LESSON.—
(Isaiah lix.)—The prophet having, in the Proper Lesson for Morning Prayer, set before the people their sins, and convinced them of their misery, and shewn them the goodness of their Redeemer, and the blessings he would offer them, here represents the conduct of those, upon whom his preaching had produced conviction, and a right faith in the salvation he had shewn. He describes (verses 1, 2, and 3,) the longing of the awakened sinner for the coming of the great Intercessor. From this fervent invocation of the Saviour, the mind of the petitioner naturally turns (verses 4, and 5) to a reflection upon the inconceivable blessings, which God has prepared for them that wait for him, and the love, like that of the father of the prodigal in the parable, (see Luke xv. 20.) with which he meets those that joy in working righteousness, and in remembering his ways. But, the afflicted Church remembers that God is wroth, and remembers the cause, which the prophet had been declaring, "for we have sinned;" and that, "in those," namely, in God's ways, is continuance, steadfastness, and continued safety, (see Matt. viii. 24,) and in those only we shall be saved. In the 6th and 7th verses, the speaker passes on to an impassioned, and humble confession, of their utter sinfulness, and its just consequences, God's wrath and punishments. We are all, he says, as vile as anything which our law treats as unclean and out-cast. We have not only neglected all those righteousnesses, or righteous practices, which God "meets" with favour, but avoided them with abhorrence and disgust, as we should cast away, and avoid, a filthy and polluted rag. We have become thus light, and vain, and dead, like a faded leaf, and our iniquities, like the wind, have taken us away. "And there is none that calleth on thy name," &c. From this verse to the end, the penitent Church having confessed their sinfulness and unworthiness, throw themselves on God's mercy, and cry to him for pardon, as the work of his hand, and as his people.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

GENERAL PURPOSES' FUND.

Previously announced	£118 2 2
Christ Church, New Dublin	£0 15 6
Bellamyville Church	0 19 6
—per Rev. W. H. Gunning	1 15 0
Caledonia	1 10 0
Cayuga	1 10 0
York	0 12 0
—per Rev. B. C. Hill	3 12 0
St. Philip's Church, Markham	0 8 5
Grace Church do.	0 1 10
—per Rev. G. S. J. Hill	0 11 3
Trinity Church, Colborn, additional, per Rev. J. Wilson	0 5 0
St. Thomas's Church, St. Thomas, per Rev. M. Burnham	1 15 0
Binbrook	0 18 9
Stoney Creek	0 11 3
—per Rev. J. L. Alexander	1 10 0
St. Thomas, Sandwich, per Rev. W. Ritchie	1 5 0
Trinity Church, Howard	0 14 5
St. Peter's Church, Dunwich	1 15 7
—per Rev. H. Holland	2 10 0
St. George's Church, Oshawa	1 0 0
St. Paul's Church, 6th Con.	0 5 0
St. John's Church, Pt. Whitby	1 5 0
—per Rev. J. Pentland	2 10 0
St. Peter's, Cobourg, per Ven. A. N. Bethune	10 0 0
St. Paul's, Danville, per Rev. A. Townley	0 15 9
Seymour West	0 13 9
Seymour East	0 7 0
Percy	0 4 3
—per Rev. E. C. Boomer	1 5 0
St. George's Church, St. Cath.	6 10 5
Eight Mile Creek School-house	1 0 0
—per Churchwarden	7 10 5
St. George's Church, Goderich, per Rev. E. L. Elwood	2 0 0
St. Paul's Church, Woodstock	3 10 10
Eastwood	0 4 4
Beechville	0 16 3
—per Churchwarden	4 13 5
Dufins Creek	0 10 4
6th Con. Pickering	0 14 8
—per Rev. J. W. Marsh	1 5 0
St. M. Magdalene's, Loydstown	0 11 0
St. James's, Altion	0 10 0
—per Rev. H. B. Osler	1 1 0
Mimico	0 9 4
Weston	0 19 6
Charlesford	1 0 5 1/2
—per Churchwardens	2 9 3 1/2

76 Collections, amounting to..... £164 13 3 1/2

February 5, 1851. T. W. BIRCHALL, Treasurer.

The Treasurer has also to acknowledge the following for the Widows and Orphan Fund:—
Christ Church, Port Maitland, per Rev. A. Townley..... £2 18 0

On Monday, the 20th ult., the Rev. Saltern Givins was waited upon by the Rector and Church Wardens and others, on the part of the congregation of St. Mark's Church, Niagara, when the following address was presented, with a purse of £25:—

TO THE REV. SALTEN GIVINS.

REV. AND DEAR SIR,—We, the undersigned, on behalf of the Congregation and Sunday School of St. Mark's Church, desire to avail ourselves of the occasion of your approaching departure to another sphere of your labours to express our deep and grateful sense of the value of your services in this Parish, during your temporary sojourn amongst us, which has been marked throughout with zeal and diligence, and by untiring exertions both in the public duties which you condescended to assume, as Assistant Minister and Superintendent of the Sunday School, and by kindly offices in visiting the families, and ministering to the sick and poor, and we request your acceptance of the accompanying donation, as a token of the same.

We are not unmindful of your services at Queenston, which have been so faithfully and disinterestedly rendered, at no small inconvenience to yourself, from a sense of duty and desire of usefulness, we feel assured, and with a reward above any earthly consideration; for God, whom you serve in the Gospel of his Son, will not forget your work of labour and love.

We rejoice that Mrs. Givins has been enabled to take part with you in the important duties of the Sunday School, and also in the more retired offices of private beneficence; and earnestly pray, that the Divine blessing may accompany your efforts in the cause of Christ and his Church, and rest abundantly on you and yours, with the riches of his grace until your lives' end.

To which the Rev. Gentleman returned a feeling and appropriate reply.

MY CHRISTIAN FRIENDS.—In returning you my sincere thanks for your kind and courteous address, I cannot but feel sensible that you have much overrated the humble services I have been enabled to render you. Through the kind consideration of the Bishop, I was permitted to take up my residence in your healthy and pleasant town, for the benefit of my wife's health, and whilst here, it was obviously my duty to make myself useful. To me it has been both a refreshment and a privilege to assist in ministering the word of life in your beautiful and well appointed Church, and also to the humble, but attentive and interesting congregation at Queenston. In my other ministrations in the parish, (though more limited than I could have wished,) and particularly in my connection with your interesting Sunday School, I feel that I have profited much, whilst the assurance that my conduct has met with the approbation of my friend, the Rector, and the parishioners generally, is to me a source of sincere satisfaction.

For the handsome donation with which you have been pleased to present me, I beg you will convey to the contributors my grateful acknowledgements; and in returning my heartfelt thanks for your kind allusion to Mrs. Givins' restoration to health and usefulness, and your good wishes and prayers for the continued welfare of my family and myself, allow me to assure you, we are deeply sensible of the attentions we have received, and will ever entertain a lively recollection of our brief but most agreeable sojourn among you.

That the God of Mercy may bless you as a congregation and as individuals—that He may keep you by the favour of faith, above the temptations of this ensnaring world, and in his own good time minister to you an abundant entrance into his heavenly kingdom, through Christ, is the prayer of

Your humble and faithful Servant,
SALTEN GIVINS.

Niagara, 20th Jan., 1851.

DIOCESE OF MONTREAL.

On Sunday week last, the new church at St. Therese de Blainville, was opened for Divine Service. It is a neat stone building, erected during the past summer, on a piece of land the gift of S. W. Monk, Esq., Prothonotary of Montreal: through the exertions of H. S. Monk, Esq. Seigneur of that place. The sermon was preached by the Missionary, the Rev. T. A. Young, from Habakkuk, 2 chap. ver. 20. to a numerous congregation.—*Quebec paper.*

DIOCESE OF MONTREAL.

MEETING OF THE CHURCH SOCIETY FOR THE DIOCESE OF MONTREAL.

Yesterday morning at eleven o'clock, a large number of Clergy of the Diocese, and a good many of the Laity in the city, assembled at Christ's Cathedral, at morning service, introductory to the proceedings of the Association. Prayers were read by the Rev. Dr. Adamson, the Lessons, Offertory, and Prayers for the Church militant, by the Rev. Dr. Bethune. His Lordship the Bishop of the Diocese, preached a most eloquent and impressive discourse, from the 18th Matthew, 7th verse—"Woe unto the world because of offences for it must needs be that offences come; but woe to that man by whom offences come!"

In the evening the Association again met at St. George's Chapel. The Clergy and Officers occupied a platform erected at the chancel; the Bishop and Clergy habited in their robes. The Bishop occupied the chair.

After prayers, his Lordship, in opening the proceedings, said that he had a few preliminary remarks to make about the place in which they were assembled. It was not customary with the Church to hold meetings of this nature, in a place set apart for the public worship of God, and he wished all to remember, that although the place where they now met, had not yet been specially dedicated to religious uses, yet that it was used for such purposes, and he hoped they would conduct themselves in that decorous manner, which was becoming under the circumstances. He believed that this was a kind of meeting and an occasion which might excuse, if anything would, the convening a meeting in a place of worship. Men frequently asked, when called upon for their support, what the objects of the Church Society was; to what purposes its funds were devoted. In explanation, he would refer briefly to the establishment of the Church among us. It was now more than fifty years since the bishop, who first administered the See of Quebec, then comprising the whole Province, held his first visitation, and there were then only some seven clergymen in his diocese. The Church had been gradually increasing since then, but the funds for its support had been derived from sources external to the Province. It was manifest that if a Church which had been established for a long time, could now only subsist by means of external aid, there must be something wanting, that if it had not yet found a home in the hearts of the people, something more is required to be done. The Church Society was established for the purpose of drawing out the energies of the members of the Church here, and enable them to manifest their willingness to give it support, and to show that they did not desire always to depend upon the alms of benevolent people at home.

Mr. Justice McCord moved the first resolution as follows:—That this meeting contemplates with great satisfaction the erection of a separate Bishopric in the Diocese of Montreal, and at the same time recognizes the necessity for the formation of a new Association in order to carry out the purpose of the Church Society of this newly constituted Diocese." He hoped that the laity would, through the Society, afford their effective support, &c.

Major Campbell, in seconding the Resolution, said, There was one class of people for whom he could not refrain from expressing his fervent sympathy. He referred to the portion of their brethren who were scattered among a people of a different race, and different religion, and so widely scattered as not to form congregations able to support a Clergyman. These people do hear a Church bell, but it chimes not for them; they do see the Church-spire, but they may not enter its doors, or, if they do, it is to see a form of worship to which they have been unaccustomed, and which they cannot understand. And, if God has blessed them with offspring, they knew not when they might be received into the fold of Christ. Most of those who heard him, had but a few steps to go to enter the house of God, to join in His worship, to partake of His worship, to partake of His sacraments. When they did accept the invitation of their Saviour, and partook of his holy supper, they should remember those who are deprived of the privilege. Who has not seen, when attending the last sad office of religion performed over the grave of a deceased friend, how the eye kindles, and the countenance of the sorrowing beams with awakened hope at the holy words of peace and consolation which fall from the lips of God's Minister, on such occasions: yet from such offices are these poor